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A table of contents for *The Baptist Magazine* can be found here:

https://biblicalstudies.org.uk/articles_baptist-magazine_01.php



REV^D JOHN EUSTACE GILES.

LONDON.

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THE
BAPTIST MAGAZINE

FOR
1831.

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

VOL. XXIII.

(VOL. VI. THIRD SERIES.)

Speaking the truth in love.—EPH. iv. 15.

LONDON:
PUBLISHED BY GEORGE WIGHTMAN,
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1831.

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P R E F A C E.

THE annual preface to a periodical is designed to form a connecting link, by which the past is united to the future. It briefly surveys the successive steps which have been trodden, during the lapsed period, and, while, with adoring thankfulness, it inscribes, as the epitaph of the expiring year, "Hitherto hath the Lord helped us," its anticipations, as to the next division of time, recline serenely on Him who "fainteth not;" and whose "years shall have no end."

It is scarcely possible so to advert to the difficulties which occur in conducting a monthly publication, whose pages are open to the valuable contributions of so many respected correspondents, as to avoid giving any just occasion for the imputation of neglect or unfairness, without appearing to solicit commendation for a vigilance and an impartiality which, with every endeavour to the contrary, may, after all, in some instances, seem to have been disregarded. It is, however, due to the readers, and but justice to the conductors of this work, to secure an opportunity favourable as the present for renewing the assurance formerly given, that, in considering the respective claims of the numerous communications forwarded to enrich its columns, the decision is invariably regulated by anxious concern that the Baptist Magazine should continue to be a medium of conveying, through the denomination, a theology decidedly orthodox in its principles, and eminently holy in its tendency. To meet the urgency of particular cases, it sometimes becomes indispensable to contract one department of our work, and enlarge another; and, not unfrequently, the demand on each is such as can only be met by an undesirable postponement of some articles, and a reluctant curtailment of

others. In having recourse to the former expedient, the rule is deference to chronology, so far as is consistent with becoming attention to such occurrences as must occasionally form the exception; and, in adopting the latter, necessarily in the absence of the author, the passages selected are those, to whose omission, it is presumed, were he present, his judgment and feelings would suggest the least objection.

The list of churches and ministers presented to our readers, in an early number of the present year, was the result of considerable application and persevering inquiries; and, while it assumes not exemption from inaccuracy, it will, perhaps, be acknowledged to possess a greater degree of correctness than such indices ordinarily attain. It having, also, been thought desirable that an alphabetical list of the ministers of our denomination should be supplied, much time and attention have been devoted to procuring the necessary information, that it might be prepared and appended to the present volume; and, it is hoped, that, with the exception of certain probable oversights, which in such an undertaking are scarcely to be avoided, it will be found both useful and acceptable.

Our most cordial acknowledgments are once more presented to our brethren, whose stated or occasional efforts have, in no inconsiderable degree, sustained the interest imparted by our numbers; and they are respectfully and earnestly solicited to renew, continue, and multiply their favours, that, in connexion with the patronage of our numerous readers, and the blessing of Him to whom we would humbly consecrate and commit all our exertions, the benevolent design of this publication may be perpetuated and extended.

THE
BAPTIST MAGAZINE.

JANUARY, 1831.

SALTERS' HALL.

SALTERS' Hall chapel, long esteemed one of the most celebrated places of worship among the dissenters, is situated in Salters' Hall Court, Cannon Street. The old meeting-house was erected in the former part of the reign of King William III. The original Presbyterian church was gathered in the reign of Charles II., but by whom is uncertain. The meeting-house at Salters' Hall being conveniently situated, has been fixed upon, from time to time, for several lectures of considerable importance among dissenters. The first of these was "The Merchant's Lecture," being a division of ministers who went off from the Pinners' Hall Lecture, disapproving of the sentiments of Dr. Crisp, to which their brethren, who remained at Pinners' Hall, gave support. This was in 1694. Another, a Lord's day evening lecture, which was long very popular, was established in the reign of William III., and was continued into the present century. In 1735, a course of sermons, by the most learned and popular ministers of that day against popery, was delivered at Salters' Hall, which to this day is regarded as a valuable work.

Most dissenters are acquainted with the transactions of the famous synod at Salters' Hall*, in the beginning of the last century. Arianism had begun to make rapid

progress in the West of England. Several ministers wrote to London for advice; at length, the general body of ministers in and about London, was convened at Salters' Hall on Feb. 19, 1719, but disagreeing about subscribing a test of orthodoxy, they divided; fifty-three were for subscribing a test, and fifty-seven against it. Of the latter, many remained steadfastly Trinitarians; but a very large minority, at least, became decidedly Arians. There is much reason to apprehend, that the great objection to signing a creed, was not the supposed or implied imposition of that creed, but a secret dislike to the articles it contained.

I am not aware, however, that Salters' Hall was ever the seat of heterodoxy, or had any minister not decidedly Trinitarian, till the late Rev. Hugh Worthington was settled there, who was, most probably, an Arian. Dr. Collyer remarks, "In process of time, a disagreement occurred as to Calvinism, and the latter pastors were what was denominated *Baxterians*, the last of that line only, was understood to be an *Arian*." Mr. Worthington died in 1813; and the Rev. Dr. Collyer, still retaining his connexion with the church at Peckham, became pastor of the church at Salters' Hall on the first Lord's day of Jan. 1814; which he relinquished, through indisposition, in 1825.

During the labours of the Doctor, the former meeting-house was taken down, and a new one erected at the expense of £2000. But on

* See Bap. Mag. Vol. xi. p. 1, 49, 106.
VOL. VI. 3d Series.

his resigning, a debt of £800 was found remaining upon it. Several ministers were engaged for awhile as supplies; but the interest continued declining, till at length, in 1827, the place was sold by public auction, and was bought by individuals of infidel principles. A person of the name of Taylor, and his associates, entered the newly purchased chapel with a design to propagate all the blasphemies which infidelity could suggest.

This was a day of darkness, rebuke, and blasphemy, at Salters' Hall, on which the mind cannot dwell without horror. Mercifully for the souls of men, the recent purchasers were too nearly insolvent to make good their purchase, and infidelity is too spiritless to make large advances even in its own support; the place was therefore once more on sale. Many in the Baptist denomination, had long felt an ardent desire to attempt something for God in the city, and now a fair opportunity was presented. A truly respectable member of that body stepped forward, and at his own risk bought the chapel, with a pleasing hope that his brethren would unite their efforts to establish a church of Christ. Several consultations were held, and plans proposed; the final arrangement was, that the place should be re-opened for divine worship, and the pulpit occupied for twelve months by various ministers. A provisional committee was formed, which became responsible for current expenses, and cheerfully engaged in the labour of providing for the pulpit.

On Wednesday, Nov. 14, 1827, Salters' Hall was re-opened, when three sermons were preached; that in the morning by the Rev. Isaiah Birt, in the afternoon by

the Rev. Dr. Collyer, and in the evening, by I. Mann. The services were numerous attended, and a cheering hope dawned on the mind, that God would arise and bless Zion. A permanent committee was then formed, until a church should be constituted, composed of members of the Baptist churches in the neighbourhood, whose minds were not influenced by personal considerations, but an anxious desire to extend the Redeemer's kingdom. The Rev. Joseph Kinghorn, A. M. occupied the pulpit on the first Lord's day, Nov. 18th.

It had been suggested, that the interests of religion might be more efficiently promoted by a constant succession of supplies for the pulpit, rather than by a settled pastor. But on mature thought, founded on much previous observation, it was determined, under divine guidance, to obtain, if possible, a suitable pastor. At length, the attention of the friends was directed to the Rev. John Eustace Giles, who had been previously labouring at Haverford-West. He had preached for some sabbaths at Salters' Hall, and the hearts of the people were united in him: he was informed of the warm feelings of attachment all cherished towards himself for his work's sake; and the hopes entertained, that his settlement amongst them might be productive of lasting good to many souls. After due deliberation and much prayer, having also consulted many a friendly counsellor, the desire of the friends at Salters' Hall was seriously entertained; and he determined, in the strength of his Saviour, there to publish the tidings of his dying love.

But after this proposal was accepted, an all-wise God called our

beloved brother to pass through a very severe affliction; which for many weeks, left his friends under the most painful apprehension that his work was done. Yet he, who is rich in mercy, heard prayer which was unceasingly offered on his behalf; the affliction was removed, and he was graciously restored to those sympathizing brethren, amongst whom he was shortly to break the bread of life.

On Thursday, Sept. 9th, 1830, a Baptist church was formed at Salters' Hall Chapel, consisting of twenty-one members. On this occasion, the Rev. Joseph Hughes, A. M., of Battersea, delivered a very appropriate address, and gave the right hand of fellowship to those who were united in church membership; the Rev. Richard Davis, and the Rev. J. B. Shenston engaged in prayer. Mr. Millard stated the leading circumstances which had contributed to the formation of the church; and their belief. Messrs. Low and Bousfield, on behalf of the church, presented to the Rev. J. E. Giles their unanimous request that he would become their pastor; to which he made a short reply, stating his full acceptance of the invitation. On Thursday, Sept. 16th, Mr. Giles was publicly ordained.*

It is truly gratifying to be able to add to the above brief account, that this infant interest is in a state of great promise. The chapel has been very neatly fitted up, a commodious Baptistery has been built within it, which has already been repeatedly in use; the congregation is good; a thriving Sunday school is established; and the talents, and

piety of our esteemed brother, and fellow-labourer, we doubt not, will be fully devoted to the salvation of men. A cheering day has dawned upon this place, and we trust the prayer of many will be answered, who are saying, "Save now, we beseech thee, O Lord; O Lord, we beseech thee send now prosperity?"

I. MANN.

HAS A SINNER POWER TO RETURN TO GOD INDEPENDENT OF DIVINE OPERATIONS?

To the Editor of the Baptist Magazine.

SIR,

SEVERAL of my friends have lately called my attention to what they term the *new doctrine*; that men have power to repent and turn to God of themselves, uninfluenced by the operations of the Holy Spirit.

This has been done in such a manner, as almost to oblige me to give the subject my deliberate and very serious consideration.

For my views on this point of difference and discussion, I beg a place in your valuable columns; this I do, not with any degree of unkindness towards my brethren from whom I differ, nor with any design to cast suspicion on their general orthodoxy, nor with an idea that I can state even my own sentiments, with clearness and force equal to many of my friends, who entertain the same opinion with me, on this subject; my first design in writing the following observations, was to assist myself, and I send them to you, in the hope that they may assist others, to form a scriptural judgment, on what appears to me, an important point in theology.

To represent man's ability to repent, and turn to God, independent

* For an account of this service see p. 439, of our Magazine for the last year.

of the operations of the Holy Spirit as a "new doctrine," must, I conceive, be through inadvertence. "Every natural man," says Mr. Charnock, "thinks he hath power to renew himself and turn to God when he will." There can be but little doubt that this independent ability of men was fully admitted by Pelagius and his disciples in ancient times; nor has it ever been discarded by the Socinians in any period of their history: indeed, man's independent ability to repent and convert himself, is not only consistent with those systems of religion that exclude the doctrine of original sin, and the personality and operations of the Holy Spirit; but this ability is a necessary and essential part of such systems, as without it there would not be, there could not be, any repentance of sin, and conversion to God. The general religious system of our brethren, on whose views the following strictures are made, wholly precludes them from pleading for the *necessity* of uninfluenced human ability to repent, and turn to God; it must be only for its consistency with their general belief, for which they contend.

But I am free to acknowledge that it is not the antiquity or novelty, but the truth of any doctrine, that constitutes its value and importance; and if it be true, that men have power to repent and turn to God of themselves, uninfluenced by the Holy Spirit, the doctrine ought to be received, avowed, and maintained, whatever may be its circumstances. It is its truth that I question, and on this point alone am at issue with its advocates.

To arrive at a just conclusion respecting the *erroneousness* or *truth* of this doctrine, it may not be improper to examine into what is implied in repentance for sin, and conversion to God; and then

into the state of men, in relation to these transactions.

Repentance and turning to God take place only under the administrations of mercy, which are not included in the regular proceedings of a moral government. In these, punishment undeviatingly follows transgression, and obedience alone obtains favour. But in the gracious administrations of God, the righteous and just governor is merciful to unrighteousness, and sins and iniquities he remembers no more. The gospel exhibits a system of pardon, conducted indeed in righteousness, but also in the exercise of most sovereign acts of grace. In this scheme, whilst men are attended by the utmost responsibility, their sins have reduced them to a state of entire destitution; they neither possess the least claim on the divine favour, nor can they merit a single blessing, yet (through a mediator) they become the recipients of unspeakable favours, conferred on them according to the good pleasure of their munificent and gracious God. Were the Divine Being strict to mark iniquity, all transgressors would endeavour to avoid his presence; but there is forgiveness with Him, and this forms the only ground and encouragement of the sinner's return to his offended God.

Thus in repentance and conversion, men are to be considered not merely as moral agents, but also as depraved and guilty creatures, and the Divine Being not only as a moral governor, but also as the sovereign and most gracious dispenser of mercy. Whilst the whole is conducted in righteousness, it affords the richest display of tender mercies and of loving kindness.

Repentance for sin, and conversion to God, imply a change both

of heart and life. Not a change of conduct, or of sentiment only, but also of the disposition and frame of the mind:—a radical and total change of the heart and life. It consists in a conviction of sin, as the greatest evil both in its nature and consequences; deep humiliation and self-abhorrence, on account of it; sorrows which are characterized by brokenness of heart, and contrition of spirit; a distaste, amounting to utter hatred of all iniquity; a forsaking every false way, and by faith in our Lord Jesus Christ, with all humility and earnestness, seeking an interest in the merciful favour of God, and an entire conformity to his will, in the ways of his appointment. It is holy principle in prevalent operation. Faith, hope, and love, are as really in exercise in the commencement of the religious life, if not so eminently, as they are in its after stages. By our brethren on both sides the question, it will be allowed that these things are essential to genuine repentance and turning to God. That men have all physical and intellectual powers, necessary to repentance and conversion, is certain; there is no additional faculty of mind required. Nor is there, in the ministration of the gospel, any destitution of the means of repentance and turning to God. We have all necessary information of our depravity, criminality, and danger; and of the abounding mercy of our offended God. The way of reconciliation by faith in Christ, is plainly laid open before us; “all things are now ready.” We are directed, invited, and besought, in a manner most kind and pressing, to be reconciled to God. The strongest assurances are given that whosoever comes shall in nowise be cast out. There is no deficiency in either the physical or intellectual

powers of men, or in the means of divine grace, or in the reasonableness and excellence of the subject itself. In the sinner’s return to God, every thing is involved that is of the first importance to himself, and that is most honorable to his Creator, Governor, and Judge. Yet men, in their natural state, discern not these things of the spirit, they are foolishness unto them; indeed, they are at such decided enmity with God, that their malice has never been more excited than by his proposals of reconciliation. They will not come unto Him, that they may have life; they say unto God, Depart from us, for we desire not a knowledge of thy ways. “A deceived heart hath turned them aside, that they cannot deliver their soul, nor say, Is there not a lie in my right hand?” It will be readily conceded, that men, as transgressors, are in a state of entire alienation, forfeiture, and exposure; that they possess no rights; that all the provisions of repentance and conversion are exclusively of the good pleasure of God; and that these provisions are exhibited in the gospel, to all men, as the most suitable, free, and ample. The obstacle, then, if not the only one, the great, the chief obstacle, to men’s repentance and turning to God, is the sinful frame of their mind, their evil disposition, the corrupt state of their hearts. “They do not like to retain God in their knowledge.” Whilst this obstacle remains, reconciliation is hopeless, it is impossible; the carnal mind is not subject to the law of God, “neither indeed can be.” To repent and be reconciled to God, men must have a different disposition, an *opposite* frame of mind, a new heart; they must become “new creatures.” “Old things must be passed away, and all things

must become new." Without holiness no man can be at one with God. Destitute of a holy disposition, men cannot possibly hate and renounce sin; or know, or turn to, or love, or serve the Lord. Light and darkness, fire and water, may be as easily united, as a corrupt and unrenewed heart, with Him "who is of purer eyes than to behold iniquity; in whose sight the heavens are not clean, and who chargeth his angels with folly."

But have men power of themselves to effect this change, to repent and turn to God?

It is worthy of particular remark, that with our brethren who maintain the affirmative of this, the question is not, *do* men by their own independent exertions repent and turn to God? So far are they from asserting that men *do* this of themselves, they acknowledge, that in every instance of real repentance and conversion, the change in the sinner's heart and life is effected solely by the spirit and gracious dispensations of God, that "*without the operations of the spirit, no man ever did repent, or ever will.*" They argue, of course, for a power that is inert; a latent power, that is never brought into action and never effects its purpose. But a power that is not known by its effects, is in its existence of an extremely doubtful nature. Power in its effects is like a tree known by its fruits. A power that never operates to the accomplishment of its professed end, certainly possesses no claims to our most respectful regard, especially when there is another acknowledged power that in all instances "*is absolutely necessary, and certainly effectual.*"

But of what class or nature is the power in man for which our brethren contend? Not phy-

sical nor intellectual, any farther than it is under the control of moral and spiritual power. Nor is it the moral and spiritual power which is exercised by the regenerate, for which they plead; but it is the moral and spiritual power of unregenerate and ungodly, of wicked and depraved men to repent and turn to God, which they so earnestly maintain, as affording considerations of the first importance in our religious affairs.

When we speak of the physical powers of men, our attention is directed to the construction of their animal frames; when of their intellectual powers, to the capacity and cultivation of their minds; but when we treat of morals, religion, and spirituality, we uniformly refer to the disposition of their hearts. It is this that gives the moral and religious character to persons, to thoughts, desires, words, and actions. "A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure of his heart, bringeth forth evil things."

The term power, which primarily and generally conveys the idea of superiority and authority, and frequently even of dominion, is, in my estimation, both improperly and unhappily adopted by our brethren in this controversy. It is by repentance and turning to God, that we participate of gospel blessings; were this participation obtained by the performance of ritual services, I could more easily understand them. But as the whole transaction is purely mental, in which we feel and confess sins, sorrows, necessities, and unworthiness; and every blessing of which we partake is received by us on the footing of sovereign mercy, it appears to me, that shame and confusion of face only

belong to us, and that every thing, which with any propriety can be designated power, belongs to God alone. We are not accustomed to ascribe power to criminals under the sentence of condemnation; nor to culprits, in their feelings of remorse and solicitations for pardon; nor to beggars, who are ready to perish; nor to the diseased, who are pining away under their maladies; yet these circumstances of guilt, destitution, and wretchedness, are in strict accordance with the state and feelings of repenting sinners when returning to their offended and just, yet merciful and gracious, God. Power does not, like obligation, invariably involve duties; and were the obligations of men in question, there is not any one to whom I would give place, as it relates to either number or extent. But in my estimate of obligation, most certainly, I should not join those who would erect its standard on the ability or power of a dissipated and fraudulent debtor. I should raise it on the rights and claims of his injured and just creditor. By his crimes the debtor might ruin his health, waste his property, and debase his mind, so as to render himself both unable and indisposed to make restitution. But would his obligations be annihilated also by his crimes? Would not these abide in all their force, aggravated by wicked violations? Ability is generally destroyed by crime, but obligations are never cancelled by transgression, and they are always increased by the manifestations of mercy.

There are instances, in which a want of power exists so far apart from criminality, that it excites only our sympathy and pity; but in the estimation of God and man guilt and censure without excep-

tion attach to indisposition to comply with obligations.

If, however exceptionable, the term power must be employed, and that be power without which a certain end cannot by any possibility be accomplished, and with which its accomplishment is absolutely certain, I hesitate not to affirm, that men, whilst in a state of carnality, which is a state of enmity to God, have not power to repent of their sins, and turn themselves to him. They have no disposition of heart even to incline them to it; they are in love with iniquity, and are haters of God. A heart rightly disposed towards the God of holiness, is the only thing wanting to men's repentance and conversion; and this is of such absolute necessity, that the end cannot possibly be accomplished in its absence, and in whomsoever it exists, repentance and turning to God is invariably produced. If I may so express myself, the intellectual faculties are the material, and the disposition of the heart is the impetus or power, by which the whole machinery is put and kept in motion to moral good or evil. The means of repentance and conversion are either neglected, abused, or improved, according to the frame of the mind: as are the dispositions of the heart, such will be the tendencies of the life. We do not gather grapes of thorns, nor figs of thistles; evil trees do not bring forth good fruit, nor do corrupt fountains send forth pure water. Darkness does not produce light, nor does water kindle fire, but these things may as well occur in nature, as in morals and religion for those whose hearts are under a sinful bias, to repent and turn to God. "The wicked will do wickedly, for the fruit of the wicked tendeth to sin." In

both instances, the cause and the effect are of equal certainty. The Ethiopian will change his skin and the leopard his spots, when those, whose hearts are deceitful above all things and desperately wicked, shall, by their own independent power, repent and turn to God. The corrupt heart produces that only which is evil. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within and defile the man. Can any human power purify such hearts as these, or can hearts so vile purify themselves? It is the prerogative of the Almighty alone, "to bring a clean thing out of an unclean." In either nature or morals, the effect will invariably be in accordance with the cause. The tree must be first made good, in order to its bearing good fruit. The heart must be renewed by the Holy Spirit before the sinner will enter upon godly consideration, and genuine repentance. The Lord opened the heart of Lydia, and then she attended to, or considered, the things which were spoken of Paul.

Both the nature of the case, and divine authority assure us, that except a man be born again he cannot see the kingdom of God, and that the good work is both begun, and perfected in us, by God himself. The effects of an evil, or a well-disposed mind, are generally perceived; and the state of the heart, whence they proceed, is as generally condemned or approved: but it requires no ordinary degree of discrimination even to conceive of the power for which our brethren contend, a power consisting in means, a power which

by their own confession never has been, is not, and never will be, successfully exerted. It is a power that never demonstrates itself in the lives of men, nor is once directly stated in the Word of God. An inferential and metaphysical power, a mere hypothesis, may afford very suitable ground for the display of reasoning talent; but it is not human might or power, but that of the Spirit of God alone, which in this instance is known in experience, and that claims our regards in revelation. If, in repentance and conversion, God does no more for guilty and depraved men, than they have power to do for themselves, the work must necessarily be of a very inferior order, and by no means in accordance with the Apostle's representations, who speaks of it as the quickening the dead, as a new creation, and as effected by "the exceeding greatness of the power of God, according to the working of his mighty power which he wrought in Christ when he raised him from the dead." And who says, in reference to this work, that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In contemplating these and many other scriptural statements of the same character, I am overwhelmed with a sense of divine favour, and of human obligation; and in the presence of such exhibitions of almighty and gracious energies, I should be really both ashamed and afraid to assert, that sinful and feeble men possess power of themselves to repent and turn to God, independent of the operations of the Holy Spirit. Indeed, I could as readily conceive of the guilty making an atonement for their transgressions, as for the

corrupt in heart creating themselves after the divine image, in righteousness and true holiness. Both these are of equal obligation and necessity in order to our restoration; and both are effected by the wisdom and power of God, "according to the exceeding riches of his grace towards us in Christ Jesus our Lord. For of him, and through him, and to him, are all things, to whom be glory for ever. Amen." Yours respectfully,

SENEX.

THE OBSERVANCE OF THE
SABBATH.

The humble petition of a Journeyman Baker,
To Christian heads of families,
and all others whom it may concern :

SHEWETH,—That the employment in which your petitioner is engaged, is one of great bodily labour and fatigue through the week, requiring many hours of exertion, at a time when persons in general are enjoying the sweets of repose, and that, consequently, your petitioner stands in especial need of the merciful provision of the sabbath.

That your petitioner conceives he possesses an immortal soul, of equal value with those of his fellow-creatures, and which stands in equal need of the instructions and consolations of religion.

That having, as he trusts, been made a partaker of divine grace through the gospel, he conceives it his duty, as it would be his delight, according to his humble ability, to extend the knowledge of that blessed gospel, by assisting in the work of Sunday-school instruction, and other suitable means that might present themselves : in addition to this, he would remark, that though himself, but an unconnected individual, many of his

fraternity have rising families, whom they would fain instruct in sacred knowledge.

That from all these privileges he is in a great measure excluded, by the prevalent practice of families sending their dinners to the baker's oven on the sabbath, by which he is necessarily employed during the whole of the morning, and leaves his work hot and weary, at an hour almost too late for him to prepare for attending an afternoon service; consequently, his privileges are restricted to the evening, at which time there is not in all places, an opportunity of attending public worship.

N. B. — No remonstrance is here offered on the subject of baking rolls or muffins on a Sunday, as that is not practised by master bakers who profess *any* regard for that day of sacred rest; nor are customers for these articles to be found among the class of persons to whom this remonstrance is addressed, viz. *Christian* heads of families.

Your petitioner humbly requests that the premises may be taken into your serious and benevolent consideration, and that you will adopt such measures for his relief, and that of his brethren, as to your wisdom and equity may seem fit and practicable.

Your petitioner is well aware of the pleas urged on behalf of this practice. Such as (1), through the various engagements of families during the week, and in many cases through inability to procure it, Sunday is the only day in which the whole family can sit down to the enjoyment of a comfortable meal : (2), that by the employment of two or three persons in attending to a baker's oven and carrying out dinners, the servants, or other active persons of thirty or forty families, may be set at liberty to attend public worship :

(3), that if some families abstain from employing the baker on the sabbath, others will not, and he will therefore, nevertheless, be employed: (4), that it is the baker's voluntary act to open his oven on that day, and that if he choose to make the sacrifice of gain, and hazard the offending his customers, he is at liberty to do so. To these your petitioner begs to reply, (1), that most of the arguments here adduced will, with equal force, apply to the slave trade, and other pursuits of acknowledged impropriety; and that not one of them can stand the test of the universal law of Christian morality, "Whatsoever ye would that men should do unto you, do ye even so unto them." (2), That those families who conscientiously abstain from employing the baker, will be clear of the guilt of those who do not; and that it is possible they may influence others by their example: (3), that it is worth while to attempt the lessening of an evil which cannot be wholly suppressed — if the number of dinners sent to a baker's oven be reduced one-half or one-third, it is possible, that of three or four individuals hitherto employed, one may be dispensed with, and thus at least, once in three or four sabbaths, each may enjoy the privilege of keeping holy the whole day: (4), that though master bakers can choose whether or not they will pursue their calling on the sabbath, that option can scarcely be considered as extending to journeymen, and certainly not to apprentices; also that the sacrifice required from the consumer, of a small gratification of the palate, bears a very inadequate proportion to that required of the baker, who, if his customers insist on employing him on the sabbath, and he refuse to comply with their demands, hazards the support of

himself and family; and, moreover, that every dinner withheld from the baker's oven on a sabbath, as it reduces his profit, reduces also his temptation to violate the law that enjoins him to cease "from all manner of work, himself, and his man-servant and his maid-servant."

Should your kind consideration restore your Petitioner and his brethren, to the full exercise and enjoyment of their sabbath duties and privileges, they will ever pray that you also may be made joyful in the house of prayer, and be richly satisfied with the goodness of the Lord's house, even of his holy temple. (Signed)

A JOURNEYMAN BAKER.

HINTS

To those who wish not to exclude their servants, or public bakers, from the full benefit of the fourth commandment.

THOSE who sincerely wish to observe the sabbath day, must not fail to bear in mind throughout the Saturday, that "to-morrow is the rest of the holy sabbath of the Lord their God." By this prospective remembrance, many trifling matters will be attended to, which would otherwise very unsuitably burthen those sacred hours. By those accustomed to disregard little things, it will scarcely be credited, how much hurry and confusion on that hallowed day may be avoided, if every thing is prepared that can be, and laid just at hand for use.

2. It is desirable to rise on the sabbath early; perhaps rather earlier than on other mornings, that even though there is less to be done, that little may be done calmly and quietly, without hurry and confusion, and the mind kept in a tranquil frame even during the few necessary occupations in

which the hands are engaged ; that all may have leisure for private duties, and be ready to attend public services with punctuality and preparation.—N. B. It is a disgrace to a Christian family for its servant to enter the house of God after service has begun, or to leave before its concluded.

3. Where the custom of taking cold dinners can be adopted, it is unquestionably preferable. Time and attention are thereby saved, and afternoon drowsiness, a painful feeling to a pious hearer, less likely to ensue.

4. Where health or other circumstances prohibit confinement to a cold dinner, many articles of home cooking may be prepared without any farther attendance than first seeing they boil before they are left, and making up the fire so as to secure their boiling for about two hours, which will *generally include going and returning from public worship.*

It is not suitable, however, in this place, to descend into a detail of particulars. Those who have been long accustomed to provide for a family, will be at no loss as to the dishes or modes of preparing them, best adapted to promote the object intended ; and younger housekeepers will do well to avail themselves of the instructions of more experienced matrons. Let no thing be deemed trifling and unimportant, by which any portion of that sacred time can be rescued from worldly occupations, and consecrated to the devotional and spiritual purposes for which it was given. Let Christians estimate those hallowed moments, as the miser estimates his money, relinquishing them to the claims of necessity only, and with a pious reluctance, that will secure the smallest fraction from being improvidently expended. E. C.

THE LOST HOUR.

Weeks seal the records, that unroll'd shall be,
When time shall mingle with eternity ;
And days laid by in time's forgotten store,
Shall rise again, when time shall be no more.

The last hour of day, tolling, from the distant turret of the village spire, came clamouring on the still breath of midnight, warning me to seek in slumber, the repose I needed from disquietude and toil. I looked through my window upon the luxuriant landscape below, and my heart glowed with gratitude to the great Creator who has enriched the world with so many evidences of his bounty. The moon was shedding her beams on the branches of an adjacent forest, and pouring a flood of rays into the placid rivulet, so that it resembled a stream of transparent silver.

Not a star was visible ; but I knew they were rolling in glory along the firmament. I lingered to survey its beauties, and fell into a train of thought, composed of deep and melancholy reflections. I mused on the rapid progress of time, and on the mad indifference of millions who were squandering a treasure, which, if employed in accordance with the directions of the Word of God, might secure a crown of glory which cannot fade away. At length, in the midst of my ruminations, sleep closed my eyelids. But the powers of mind, which cannot rest, sleep, or die, grouped a vision to my fancy, of which the following is a faithful transcript :—I dreamed that I was still awake, pursuing the same mournful contemplations, when, darting through the air, I perceived a figure of celestial beauty hastening towards me. He touched me, and bade me arise, and I should behold things hitherto concealed from man. I shook off mortality, and, following

my cherubic guide, commenced my adventurous flight. We passed with unwearied wing through immense arcades of gold and azure, sometimes giving a hasty glance at the glowing lamps by which we piloted our way, or casting a pitying look to earth, beheld it as some darkling atom which strays across the sun's refulgent disk.

We saw Time harnessing fresh coursers to his lightning car. We advanced with speed; and at length the crystal gates of some stupendous temple glimmered in the light of morning, and I hastily inquired if its golden pillars were the outposts of heaven? "No," replied my guide, "this is the dwelling of the recording angel, and hither come the days, and hours, to give in their faithful and unvarnished evidence." As he spake, the lustrous gate flew back, and we entered where the archives of time were stored, to witness to the judgments of eternity. On a rock of adamant rested the immense volume, graven with strange and mysterious characters. A majestic seraph was seated near, holding in his hand an immortal pen, and waiting to commence his unwearied task. At the far end was another gate, which opened on a long and shadowy archway; the light was subdued and broken, and a feeble murmur occasionally echoed through the dreary vault. I was informed it was thence that the days and hours past on, to await the summons of the archangel's trumpet, when its resistless sound shall call the quick and dead to doom. As we were speaking, the first hour passed slowly in; his wings were laden with the morning prayer of the devoted Christian, the imprecations of the spendthrift, the etchings of aggrandisement, and the broken lyre of hope delayed.

The second hour rose, bearing the sighs of the mourner, the tear of the orphan, the cause of the outcast, and the complaints of all. The third and fourth also hastened up, bearing an equal portion of witness to the selfishness, avarice, and hypocrisy of human nature. The fifth hour came smiling in, for he had trophies of rich value; they were the prayer of youth by the dying bed of want and pain, and the departing blessing of age in return for kind attentions. The sixth hour darted rapidly in, for he brought the first tear of penitence from a sinner's eye, and the first petition for pardon from a contrite spirit. But the seventh came not; and though the eighth arrived with important intelligence, he knew nought of his elder brother. The ninth came in trembling with the weight of sin, anguish, and despair; though supported in his distress by the holy pleasures of the Christian's evening hour of worship and devotion. The tenth and eleventh divided the spoils of dissipation and the revelings of folly; and the twelfth came in flushed with victory, he had the youthful bloom of the votaries of fashion—withering beneath the breath of midnight intemperance and riot. With him came up day, and as he stopped to glance over the barren leaf, the seraph inquired why the seventh hour lingered on his flight; day staggered back as he cried, with anguish and dismay, "IT IS LOST—LOST." The piercing sound echoed through the mighty void, mingling with the exulting shouts of the spirits of the damned; the pealing hallelujahs of the distant heaven hung hymnless for a while on the golden harps, disturbed by the discordant murmurs,—and the recording angel wrapt his golden wings about his

head as he dropt a bright and un-availing tear across his burning cheek! when I awoke from the visions of fancy to reflect on the moral they suggested. Reader, how many *hours* in the past year are for ever lost to you? Shall hell rejoice, and heaven weep, while you remain heedless of the value and importance of the great and unredeemable blessing of time? Look back on the past year, bid memory recall its forgotten records, sift the gold of principle and piety from the glitter of display and ostentation. O surrender every feeling and desire to the influence of the Gospel of Christ, let pure religion engage your affections, and then, revolving years will brightly weave the garments of immortality, and gem with imperishable jewels the crown of endless life. For it is piety alone that gives a halo to the gloom of sorrow, light in the darkness of despair, at which kindles the illustrious beacons that direct to the delicious heights of eternity.

R. S.

Summer Hill.

THE COMMENCEMENT OF THE YEAR 1831.

THE appropriation of the present season to originate or strengthen pious determination, is highly important. No consciousness, however humiliating, of past failure, or even existing imbecility, should deter us from renewed endeavour. Our previous rashness and negligence may impressively suggest the necessity of increased caution and diffidence, but must not be allowed to operate discouragement to exertions conducted with more deference to "the wisdom which is from above," and greater reliance on the power which is given to "them who have no might."

In beginning another year, there-

fore, is it not incumbent upon us conscientiously to determine that we will seek a higher improvement of the means and opportunities with which we are yet entrusted? Let us consider whether we cannot avail ourselves of the benefit of private devotion to more effect, and greater extent, than heretofore. How exceedingly desirable it is, for instance, that in reading, meditation, and prayer, we should be more enlarged, spiritual, and importunate; that our perception of the great principles of revelation may be more distinct and comprehensive; that our attachment to them may be more ardent and abiding; and that our confidence may be implicit and immovable. In our efforts to attain these objects, it will be indispensable diligently to watch against a hasty, desultory, and formal manner of attending upon the duties of retirement; and equally essential to solicit the copious and continued effusion of divine influence. Every thing is beautiful in its season; if we visit the closet with advantage, the family will participate in the benefit; as the personal interest we experience in the things above deepens and widens our solicitude, especially for those dear friends to whom we are nearly related, becomes earnest and affectionate. That which we have heard and seen, and handled, we shall propose, and commend, and urge; and, as we estimate the importance of success, we must be patient, circumspect, and exemplary. We are also concerned that our determination should embrace a more punctual, uniform, and serious attendance upon the public exercises of religion. We will endeavour to render excuses for our absence entirely unnecessary. We will accept of no invitations, and make no avoidable engagements, which

may interfere with the hours of sanctuary service. Our vacant seat shall not be a matter of choice to ourselves, an occasion of uneasiness to the minister of God, a cause of discouragement to our fellow-worshippers, nor a source of future affliction to our own minds. While our hope of acceptance with God rests exclusively upon the sacrifice and obedience of Jesus Christ, we would aim to maintain such a conscientious regard to his ordinances, that whenever it may be expedient for us to say, "Lord, I have loved the habitation of thy house," our sincerity may be above suspicion. In the fear of God, we resolve more effectually to redeem the pledge which we solemnly and voluntarily gave when we were admitted to the fellowship of the saints; and thus humbly and gratefully acknowledge the immense obligations under which we have been mercifully brought by the instructions we have received, and the benefits we anticipate. As we are now entering upon a new period, let it be consecrated by steady and persevering opposition to sin, in whatever form it may intrude itself upon our observation. Let every lawful weapon, every approved method of attack and defence, and every exertion of skill and fortitude be vigorously employed in the Christian conflict, and victory will no longer continue doubtful. The enemy is potent, implacable, and deeply versed in all the arts of hostility. Of all that malice can contrive, that treachery can effect, and that perseverance can accomplish, he is capable. No intermission of watchfulness on our part escapes his notice, no diminution of resistance eludes his vigilance, and no vulnerable point in the whole economy of our Christian tactics, but

is obvious to his penetration. His stratagems are diverse, his efforts are unwearied, and his emissaries innumerable; yet, after all, "they that be with us are more than they that be with them." "If God be for us who can be against us?" Let there be no parley with temptation, no truce with depravity, no tampering with truth, and no surrender of conscience; let us gird on the armour of righteousness, take the sword of the spirit, and be strong in the grace which is in Christ Jesus. Thus let us stand firmly, pray fervently, and wait patiently; and the Lord shall bruise Satan under our feet shortly.

We would embrace the present season, to excite in ourselves and others a more generous sympathy, and a more effective compassion towards those of our fellow-immortals who appear, on every hand, to be sinking beneath the pressure of moral misery, and spiritual degradation, either by individual exertion, or united endeavour, or rather, by such a combination of both, as circumstances may suggest; let this year be signalised by a movement of holy benevolence in favour of those who yet remain "ignorant and out of the way," so varied, extended, and simultaneous, as shall greatly surpass any previous example recorded in the annals of human instrumentality. Our obligations to engage in these services "grow with our growth, and strengthen with our strength;" while multiplying facilities are continually offering additional inducements to pursue the glorious undertaking. If, in this department of benevolent effort, which can only be very partially occupied by official agency, every pious individual were immediately to commence active and energetic enterprise, in the various

circles, whether confined or enlarged, of which they providentially form the centre, who can possibly calculate, in connexion with the divine blessing, on the gratifying results which may crown the present year.

And, finally, in this renewed annual division of our time, let us, in the fear of God, resolve to surrender ourselves more unreservedly than ever to the divine disposal; that we may be in habitual preparation for events, which in this world, so often suddenly and unexpectedly occur. Resignation, although it be a sacrifice highly acceptable to the Divine Being, and often to be repeated, is nevertheless one whose presentation is frequently attended with extreme difficulty. It is a service requiring the influence of an assemblage of graces rather than the exercise of a single virtue. It consists, not so much in external actions, as in that state of heart which implies an entire willingness to be,

to do, and to suffer, whatever the sovereign pleasure of unerring wisdom and goodness may demand; and this, too, in numerous instances, where human reason with its utmost penetration fails to discover why such a course is prescribed. Perhaps, however, Christian submission, under such circumstances, is more intimately connected with the honour of God and the happiness of man than under any other in the present state. In pursuing this reflection, it ought not to be forgotten that before this year terminates we may be summoned to yield up our spirits to him who gave them; a thought surely of sufficient solemnity and importance to induce certain inquiries, in relation to this momentous occurrence, on satisfactory replies to which so much may depend, as to the composure, cheerfulness, and especially triumph, which may accompany this concluding exercise of pious resignation.

POETRY.

THE CARE OF PROVIDENCE.

“Consider the lilies how they grow,” &c.—Matt. vi. 28.

CONSIDER how the lilies grow,
Without or toil or care;
Yet, richly clothed, spontaneous blow,
In beauty soft and fair.

And though unshelter'd and alone,
Exposed to every breeze,
No monarch on his glitt'ring throne,
Is clad like one of these.

If our Almighty-Father thus
Arrays a little flower,
He surely will provide for us
Through every passing hour.

Then let the things of earth no more
Abstract us from his love;
But let our ardent wishes soar,
To his pure reign above.

G. L.

REVIEWS AND BRIEF NOTICES.

The Law of the Sabbath, Religious and Political. By JOSIAH CONDER. London, 1830.

THE extensive profanation of the Sabbath, especially by the highest and lowest classes of society, has long been a subject of remark and complaint, among all denominations of Christians. There is not a single outlet from the metropolis, which does not exhibit lamentable proofs of the fact, to the great annoyance of all the pious part of the community; and, notwithstanding the general cessation of the ordinary business of life, there is scarcely a street, much less a passage or court, in which impiety does not sit enthroned, and religion suffer outrage and contempt. The evil which is so notorious to the most casual observer, is presented to our view in still more appalling forms, in the statements of the Christian Instruction Society; by the light of whose discoveries, we have been enabled to penetrate the abodes of vice, and detect the mysteries of iniquity.

The friends and supporters of the institution to which we have just referred, convened a public meeting, several months ago, for the express purpose of awakening a more serious attention to this subject, than had been hitherto excited; and to frame and publish a series of resolutions, which might be calculated to check the progress of this deplorable desecration of the sacred day. The resolutions passed at that meeting, which was numerous and respectably attended, were chiefly, and, as we think, wisely, of a declarative nature: leaving altogether untouched the question whether it became the magistrates to interfere, for the enforcement of its obligations and duties. But in the course of the discussions which arose upon the occasion some differences of opinion were hinted upon this point, though for obvious reasons, they were not prominently exhibited, or, on either side, strongly urged upon the notice of a promiscuous multitude. These differences, however, have subsequently

been made the topic of conversation, and the fact assumed in the pamphlet that "public opinion is unsettled on the subject of the sabbath," we believe to be perfectly correct. It is not, however, with regard to the general obligations under which we are laid to observe the sabbath, nor with regard to the manner in which, in private and in public, those obligations are to be discharged, that diversity of sentiment obtains; but on the question which is the last of the three here brought under investigation, "Ought its observance to be enforced by legislative sanctions? If so, for what purpose, on what principle, and to what extent?" The propriety and necessity of legislative enforcement is here strenuously maintained. We shall restrict our remarks accordingly to this branch of the inquiry, as it is the only part from which we should dissent.

The author commences his argument by stating, that although the civil government cannot compel men to be religious, it can and ought to protect them in the exercise of their religion. "Government cannot," he says, justly, "ordain that every person should exercise himself on the Lord's day in the duties of piety and true religion, it is their bounden and sacred duty to provide that all and every person or persons should, on the Lord's day, have the *liberty, means, and opportunity*, of applying themselves to the observation of the day by so exercising themselves in the duties of religion." In this we are agreed; recollecting that it is not merely with regard to the Sabbath, but every other institution or practise in which the community, or any part of it should be agreed, that a similar protection ought to be afforded. The design of establishing government is not to infringe upon the liberties of the subjects, but to protect them, and to protect them to the utmost even in their conscientious scruples, or it may be absurdities, so long as they do not interfere with the public good. Simple protection in the observance

of any religious institution, or providing, if it be in their power, the opportunity is a legitimate exercise of authority. But let it be remembered, that this consideration applies to all classes, and all kinds or orders of faith, to which the *same protection* ought, unquestionably, to be afforded. The observer of the Lord's day, ought to be no more and no less protected in the exercise of his religion, than the Jew, in the exercise of his worship, or the Sabbatarian Christian in the recognition and observance of the seventh day as a sacred appointment; that is to say, as a member of the state or general community, neither the one nor the other ought to be interfered with, as to his conscientious services, be they right or wrong, in the estimation of the ruling powers, while those services do not affect the well-being or interests of society in general. Around all, it is the duty of the civil power to throw its protecting ægis. But in what manner is this simple and admissible principle illustrated or expounded? Let us hear—

“The fact is, that some public law relating to the Sabbath there must be, if it is to be observed at all. The Lord's day must either be publicly recognised as the law of the land, and enforced as such, by the suspension of all the legislative and judicial functions of government, and the ordinary transactions of trade and commerce; or it must be formally abolished, by letting the whole business of administration, law, and trade, proceed as usual. It may be a question how far the restrictions of the law should extend: but it can be no question, whether the public observance of the Sabbath is the proper subject of legislative interference, seeing that the repeal of all restrictions would be tantamount to a positive decision, that the Sabbath should not be observed.”

How does it appear that there must be a public law respecting the Sabbath, or it cannot be observed at all? What is meant by the observance of the Sabbath? Is it to be viewed as a political, or religious institution? Is an outward conformity to its appointed services “keeping holy the Sabbath day;” or does a real observance of it imply a voluntary and spiritual consecration of heart to the worship of God? Is it, in a word, to be viewed as a national rite, or a moral and religious duty? The author contends in the preceding section

and very justly, for the latter, and quote with approbation the language of Dwight — “the Sabbath is the great means of preserving in the world the knowledge and the worship of the one living and true God. Wherever the Sabbath is not, there is no worship: man forgets God, and God forsakes man.” Both Dr. Dwight and the author are no doubt agreed with us, that mere external worship is no worship, but a solemn mockery; and that the enforcement of that service cannot be an enforcement of any thing acceptable to God, who acknowledges nothing as worship which does not involve a personal, voluntary, and spiritual obedience; while the enforcement of that internal religion, by legislative enactments, is, in fact, impossible. We cannot, therefore, divest his language of positive absurdity, or self contradiction, upon his own avowed principles, when he affirms, that without a public law, the Sabbath cannot be observed at all. On the contrary, the law, it is evident, cannot enforce it, for it cannot compel conviction, it cannot enlighten conscience, it cannot sanctify the affections. The Sabbath does not consist in external services; if so, legislation, which necessarily ceases with what is external, cannot enforce the observance of the Sabbath, which is essentially the spiritual worship of God on the day of his own appointment. The argument is reiterated by stating, that, unless the Lord's day be recognised as the law of the land, it must be formally abolished; and that the removal of restrictions would be tantamount to a positive decision that the Sabbath should not be observed. Suppose, then, that the Lord's day were not recognised as the law of the land, and restrictions, which now affect the legislative and judicial functions of government, and the proceedings of commerce, were removed, would it become impossible for Christians to assemble for the purposes of holy worship? Could they no longer serve God unitedly, and with simplicity of spirit? Would there be any thing to prevent their devoting the day to God? Is legislation necessary to piety? Was there no Sabbath in Judea, when, in apostolic times, the country was under Roman jurisdiction? Was it then found that the edicts of emperors were essential to enable the primitive disciples to meet

together on the first day of the week to commemorate the resurrection of their Lord? or, rather, was not the Sabbath, as all the appointments of the Christian religion, observed in defiance of the world's reproaches and hostility, and has not this mode of attempting to promote religion, namely, establishing it externally, notoriously failed in every age, and become the very instrument of fostering the worst conceptions of Christianity.

But, says our author, adhering to his national, and, as we think, anti-dissenting views, "the people of this country are in possession of the Sabbath as their birth-right; a boon, originally bestowed by their Creator, ratified by the law of their Christianity, and confirmed to them by prescriptive right and statute law." We cannot understand what is meant by the Sabbath being a birth-right of the people of this country; at least, in any other sense than that the Bible is their birth-right; or any of its institutions. But, in the same sense, it is the birth-right of every other country; that is, whether they enjoy it or not, they are born with the right to do so; nay, it is, in fact, their duty: the truth is, the term is altogether inapplicable. Admitting it is a boon bestowed by the Creator, and ratified by Christianity, what has prescriptive right and statute law to do with it? I ask them not to give me over again what God has given me. I require them not to insist that I should value this boon, or accept it. If I receive it at their hands, I receive it not from God, the giver; and I dishonour his goodness and disparage his authority. Let not man interfere about it. The affair is between God and my own soul. I receive it, or not, from him. To man I am not responsible if I despise it; if I honour and keep it, I ask not his commendation. He may enforce ceremonies, but he cannot, if he would, compel me really to keep the Sabbath; he can only compel me to be a formalist, or a hypocrite.

We are perfectly aware that the plea is, that there can be no infringement on the rights of conscience, inasmuch as persons are left to observe the day religiously or not, as they choose; and it is here stated that government "tolerates their irreligion

up to the point at which it would interfere with the religion of their neighbours; and then it does deal with them penally for being irreligious." Now we inquire, in the first place, who is assumed to be the judge, as to the point of interference, or the fact when it actually takes place? The magistrate, of course; that is to say, the government. The magistrate is to determine on a point of religion: why, he is to determine what is and what is not religion. The magistrate or government may, upon this principle, determine, and, indeed, actually does, what is to be the religion of the country; and the point at which persons may be deemed to interfere with that religion, may be determined according to the opinions or caprice of any existing form or prejudices of government at the time. If that government has the right to judge, then it may lawfully determine that the holding of what it may be pleased to call conventicles, the singing of psalms in a private house, or at what it may choose to call uncanonical hours, may be an act to be punished by law. And no doubt, even in these enlightened times, many a rector or vicar of the church would deem such an annoyance, if he had the power, worthy of his interference. Perchance, however, we might differ from him, and from many others, and think, for instance, that the noisy rattle of bells on the Sunday morning, was a much nearer approximation to the point in question; that is, to the point of direct interference with the religion of their neighbours, than—however deplorable the conduct on other grounds—the opening of a shop, or the driving of a carriage. Perchance, also, we might entertain similar thoughts with regard to the Sunday dinner-parties, card-parties, music-parties, or other violations of the sacred day by the great; as well as their morning recreations in the park after the formality of attending at church. It is obvious that there would and must exist, endless diversities of opinion as to the point of admissible interference, creating numberless practical difficulties, a circumstance which might naturally induce the inquiry, whether any interference at all on the part of the magistrate were allowable. In fact, we have no hesitation in maintaining, that there is

no point at which the civil power is authorized to interpose for the punishment of men on account of their irreligion.

Let us, however, give those who advocate opposite doctrines, the full benefit of their own explanations. They say, in the words of the present writer, government "does not deal with them penally for being irreligious, but simply restrains them from breaking a salutary, social compact, ratified by the state for the general benefit of the community." Here we have a glimpse of the lurking sophism that lies at the bottom of all the reasonings which have been attempted on this subject. Does the observance of the Sabbath rest upon the ground of a social compact, or the authority of the supreme ruler? The answer is obvious. But then, it is alleged, that the social compact relates to the political part of the institution, and that the government is called upon to enforce desistance from all secular employments. If the Sabbath be a political institution, this ground of argument might be tenable. If it be of a mixed character, partly political, and partly religious, and that the political part of its administration devolves upon the magistrate by the divine appointment, some appeal might be made to the social compact as needful to enforce a political Sabbath. But we ask, is there any thing in the New Testament to sanction such a sentiment? Did the apostles appeal to the public authorities to enable them quietly to celebrate the resurrection of Christ on the first day of the week, or did they, presuming that such an appeal would have been impossible at the time, lay it down as a principle that government ought to enforce any religious observance by penal sanctions. For, call it what you will,—a social compact, a political arrangement, or the support of the state, it is an interference, by a power out of the church, with an institution that belongs to it. If, to take even our opponent's view of the case, persons are to be forcibly restrained from doing their own work on the Sabbath, then they are restrained upon a religious account, and to support an institution of religion, or that part of it which is religious; that is, whether primarily or secondarily, whether immediately as to the religious part of the

Sabbath, or collaterally as to the political part of it, the end of legal interference is to compel an observance of a religious rite. But, without combating this point further, we demand what just reason is there for concluding that the Sabbath possesses this mixed character; that it is partly political, and partly moral. Men are required to keep holy the Sabbath; to rest from their labours, as God rested from his; to observe the Lord's day, under the present dispensation, as a day, so far as all the evidence goes, entirely and absolutely religious. The *rest* proclaimed is clearly in order to the spiritual observance of the day. Desistance from ordinary occupation is essential to the consecration of this portion of time to the service of God; without it, we could not assemble, or keep the Christian Sabbath. But this rest is enjoined as the necessary means of spiritual worship; not as any thing political, or terminating in mere worldly objects. A man might rest from all his common labours, but keep no sabbath; the thing required is rest, in order to religious duties, and therefore the enforcement of this rest on this specific day, is the enforcement of a religious act by statute law; and the right of the magistrate must be determined not upon this particular instance, but upon the general consideration, of which this is only a part, of the authority of the civil magistrate in matters of religion.

Let us now suppose, that instead of the first day of the week, the government, or the nation, if you please, were of opinion, that the *seventh* was the Sabbath, which it was incumbent upon Christians to observe. The same general principle would sanction their inflicting of punishment upon all who did not regard it. A sabbatarian government might, of course, on the ground of the "salutary social compact," fine, and fine more severely than is at present done, as our author would have it, and even imprison, those persons who drove waggons, carts, or coaches, or pursued their trade, or kept open shops, on the Saturday. By the "social compact," we presume, is meant the implied compact of the majority, confirmed and enforced by the legislative enactments of the rulers. If the government of this country, then, were to become convinced, as many have

thought, that the Sabbath of the creation was Saturday, and the only Sabbath to be observed; no doubt, the majority, who are always subservient to the dictates of that "monstrum horrendum informe," called church and state, would soon be of the same sentiment, and establish a new social compact founded upon the sabbatarian scheme. What would be the result? Christians, who now religiously observe the first day of the week, must be fined or imprisoned if they did not suspend their traffic, and shut their shops, on the Saturday; that is, the legislature would be authorized to do all in its power to compel the observance of Saturday as a Sabbath. On the other hand, it would sanction the noise, and bustle, and business, the annoyance of every kind that would arise from their violation, and the public violation of the Sabbath of the Bible. Thus the Sabbath, which we believe *not* to have divine authority, would be legally enforced, and the Sabbath which *is* of divine authority, would be legally, that is, legislatively violated. Would this be right? Yes, our opponents must necessarily reply, or abandon their positions; because of the social compact, which would be "ratified by the state," and because our irreligion, that is, non-observance of the Saturday, could only be tolerated, "up to the point at which it would interfere with the religion of our neighbours," that is, so soon as we opened a shop, or drove a cart. Would you admit, then, say they, all kinds of disorders on the Sabbath day? Certainly not. Persons are amenable to the general laws on the Sabbath, as well as on other days. Enforce order, but let religion alone.

It has been further represented, that when the outward observance of the Sabbath constitutes part of the law of the land, one person ought not to suffer disadvantage on account of the observance of the Sabbath through his neighbour's irreligion. If the infidel or impious man keeps open his shop, and the Christian closes his, the former may benefit essentially by his neighbour's piety, and his own crime, while the latter suffers great loss. All, therefore, ought to be placed on an equal footing, all required to give up their trade for the day. To this we can

only say, that however deeply we may regret the circumstances, it cannot be an available argument in favour of the interference of the magistrate, if that interference be improper on other and higher grounds. As the illegality (low scriptural grounds) of such interference has been, we trust, successfully shewn, it only remains that we should admonish the consistently-pious individual to persevere in his consistency, patiently to suffer for Christ's sake; in a word, to be, as thousands have nobly been before him, as far as circumstances and conscience require, a martyr to his principles.

The Substance of a Speech on Negro Slavery, delivered at the Rev. Mr. Barker's Chapel, High Street, Deptford, On Tuesday Evening, 2nd November, 1830, (the Rev. J. T. Barker in the Chair). By B. C. CHALLIS, one of the Lecturers at the Western Literary and Scientific Institution, Leicester Square, London. Deptford, pp. 28. Warcup, &c.

MR. CHALLIS comes forward on the present occasion,—to use his own language,—“as a determined, an inflexible, an uncompromising enemy to Negro Slavery.” We earnestly hope, that the season in which such addresses to a British public shall be necessary, is drawing to a close; but, so long as the horrid system continues, we are glad to see its injustice and cruelty exposed by men, whose personal knowledge and moral sensibilities have qualified them to bear swift witness against it. For how melancholy is the fact,—and yet, alas! how common,—that familiarity with an evil of the grossest kind, renders the mind insensible to its enormity. Not so, however, with our author. By the following passage will be seen both his means of information, and the convictions and feelings in which his knowledge has resulted.

“It may not be improper to state to you, that I have been through the whole of the West India colonies—to every place of importance in each colony—to a great many public meetings—and on a great many estates:—being engaged in a legal and political inquiry, it formed part of my duty to watch the legislative and judicial proceedings of the colonists: and when any opportunity arose, I never failed to inform myself of the real condition—the real feelings of the slave, and to consider the most

rational and practical methods of emancipating them. With these advantages, I feel that what I now undertake is a duty—as an Englishman, and above all as a Christian, I feel bound to step forward and plead the cause of those beings, who have no government but that of the whip—whose blood and muscles, have as much become articles of trade and of profit, as those of the horse ;—not being subjects, they have no king to whom they can direct their cries—not being free, they have none to whom they can make known their misery :—by their masters, degraded, persecuted, and badly fed—and by the legislature of the land, of their captivity, treated as goods and chattels—they look in vain for that assistance, which would restore them to that place in society, for which nature had intended them.

“ It behoves us, therefore, to step forward in their behalf, if it be only to shew, that England and Englishmen, will no longer be identified with West India slavery ;—if it be only to obliterate that foul blot, which has so long been a stain upon this country ;—it behoves us, as the subjects of a munificent monarch—as a great and free nation, to extend liberty to all the sons and daughters, whether black or white, of the West India settlements :—and I may say, it is a duty that we owe to ourselves—to our own feelings—to the claims of pity—and the still more imperative claims of justice—to the loud call of nature, of wisdom, of virtue—to the call of religion, and of God !—to proclaim, that liberty, the birth-right of Englishmen, shall henceforth, and for evermore, be the birthright of the West India black ; and if the voice of reason, of humanity, of pity—if the loud call of nature, and of justice, will not bring this to pass, let it be proclaimed, from England to England’s most distant territories—let it be proclaimed with a voice of thunder, that the slaves must, and shall be free !”

That slavery, like idolatry, should find apologists amongst individuals, respecting whom the same motive is apparent, “ that by this craft cometh their gain,” need not surprise us, knowing, as we do, the selfishness of human nature, and the tendency of this principle to obliterate every generous emotion of the heart ; but that any one should attempt to draw arguments in favour of perpetual slavery, out of a professed concern for the victims of their injustice, is truly astonishing, and would indeed be ludicrous, if feelings of this description were not extinguished by others of graver import. Are men, once robbed of their liberty, never to be free, lest freedom prove a

curse ? Are the rights of others safer in our hands than in their own ? Would ours be safer in theirs, if power were to happen to change sides ? Why will men set up the doctrine of expediency, against the eternal principle of inflexible justice ? Unfortunately, in the present instance,—unfortunately, we mean, for those who have discovered a plea for perpetual slavery, in the apprehended evils that would ensue from manumission, either to the slaves themselves or to others ;—the experiment has been tried, and the results of that experiment are on record. In the small island of Antigua there were 956 manumissions in six years. In Trinidad there are 18,000 free black and coloured persons, all enfranchised slaves, or the descendants of those who were so. In Barbados there are 5000 such happy individuals. Let the advocates of unbroken fetters, and eternal bondage, tell us what evils have resulted from these liberations ? Till then, we shall smile at the spectres which continually haunt their fancies and their fears. A single fact is worth a hundred arguments : In addition to those above referred to, our author supplies the following—

“ In further answer to this specious pretext for the prolongation of slavery, let me call your attention to a class of negroes in the island of Tortola, called the Nottinghams. Upon the death of *Mr. Nottingham*, a quaker, they were made free, and the concurrent testimony of all Europeans who have visited that island, is highly favourable to the docile and tractable disposition of these people ; in them we see before us the practical effects of emancipation, as well as a full answer to every objection that is made to it. Their houses are neat and clean—their grounds are well cultivated, and, upon the whole, they are a very respectable class of people ; they are exempt from all the demoralizing consequences of the Sunday slave market—they keep the Sabbath, and instruct their children in religion and morality : in short, they enjoy all the innocent recreations, and possess all the advantages of free people ; and some of them accumulate wealth. The slaves, on the contrary, are abject, and frequently immoral—they are strangers to religion and morality ; their Sundays are spent in toil, revelry, and dissipation, and perhaps there are no two objects in the island of Tortola, save and except the master and his slave, that form a greater contrast to each other, than the Negro and the Nottingham ; and while slavery exists,

we cannot expect it to be otherwise: it cannot be supposed that men will work without some stimulus. The lightest work, performed by compulsion, is worse than the most laborious, voluntarily undertaken. If we look at the slave at his daily task, in the absence of the driver, though robust and muscular as he may be, he is as reluctant as if he were digging his own grave; but upon his own grounds he is an emblem of industry and perseverance. Wages alone, therefore, would be as great a stimulus to industry, as that which he is actuated by on his own grounds. We may, therefore, guess pretty well the result of liberating the slaves; and more particularly when they have been brought up in the path of rectitude and virtue—religiously instructed, and restored to that place in society, for which providence intended them.

“A plan has been proposed, (and in which I fully concur,) to emancipate every female negro that is born, and let them serve their masters as apprentices; upon this plan, slavery would soon become extinct, as the offspring of these emancipated women would be free-born subjects: after this gradual course, the rest would soon become free, and thus we should look upon expiring slavery with pleasure, because its enlightened victims would participate in the glory of it. The wisdom and practicability of this plan is more obvious still, when we consider that West India property would be upon the decline! persons would not be so eager to purchase it, nor embark in speculation; and those who now possess slaves, or rather their grandchildren, would be duly forewarned of its total extinction; thus there could be but few sufferers: there could be none who would have reason to complain, and those who did, would deserve neither pity or commiseration.”

The Cabinet Cyclopædia, conducted by the Rev. Dionysius Lardner, LL.D. &c. &c. vols. 8, 9, 10, 11. Longman.

THE progress of this ably conducted work is exceedingly satisfactory. It is gratifying to observe that neither labour nor expense have been withheld to improve its value, and render it universally acceptable; and, when completed, it will certainly occupy an important rank among the British Classics. The first volume in our present announcement is the eighth in the series, and comprises part of the History of England, including a period of rather more than five hundred years. The name of the enlightened historian, Sir James

Mackintosh, will be quite sufficient to inspire the reader with entire confidence as to the correctness of the facts, the value of the details, and the elegance of the composition. In the advertisement to the present volume, he says, “The object at which I have aimed is to lay before the reader a summary of the most memorable events in English history, in regular succession, together with an exposition of the nature and progress of our political institutions, clear enough for educated and thinking men, with as little reasoning or reflection, as the latter part of the object to which I have just adverted, will allow, and with no more than that occasional particularity which may be needed to characterize an age or nation, to lay open the workings of the minds who have guided their fellow-men; and, most of all, to strengthen the moral sentiments, by the exercise of them on all the personages conspicuous in history.” So far as this passage may be considered as containing a pledge, we presume that, by all who have consulted the work, it will be allowed to have been abundantly redeemed. We are desirous of giving a specimen; on account of our limited space it must be short: it is the reflection on the murder of Becket.

“Thus perished a man of extraordinary abilities and courage, turbulent and haughty indeed; without amiable virtues, but also without mean vices; who doubtless believed that he was promoting the reign of justice by subjecting the men of blood to the ministers of religion; but who was neither without ambition nor above the vulgar means of pursuing his objects. That Henry did not intend the murder of Becket may be concluded from the legal hostilities which were in contemplation against him, and from a confidence that so sagacious a monarch, must have foreseen much of the mischief which this atrocious deed brought on him. It is deserving of observation, how many murders were perpetrated in churches in those ages, when they sheltered the worst of criminals from justice. Since the period when they are considered with reasonable respect, and have ceased to enjoy a discreditable immunity, they have also ceased to be the theatre of such bloody scenes.”

The ninth volume is entitled, “Outlines of History;” divided into three parts; part the first containing ten chapters, embrac-

ing ancient history; part the second, containing seven chapters, including the history of the middle ages; and part the third, on modern history, in eight chapters. The volume concludes with tabular views of royal dynasties, and eminent persons; a chronological view of important events; and a valuable index. The research displayed in this volume is deserving of very high commendation; its pages are replete with instruction, recording events the most striking and memorable, portraying human nature as it has appeared in every country, and under every variety of circumstance, guiding the inquiring mind to the attainment of important truth, amidst the obscurities of time, the errors of ignorance, and the frauds of imposture, which have in all ages defiled the stream of history, and made the task of the faithful historian both a perplexing and an arduous undertaking. We should be most happy to confirm our commendation of this volume by lengthened extracts, but, as in the former instance, we must confine ourselves to a single paragraph.

“Mohammed was of a serious, contemplative mind. He had long been convinced of the great truth of the unity of the Deity, and he mourned over the idolatry of his countrymen. In the solitude of a cavern, near Mecca, whither he used to retire for meditation, he reflected on the best mode of bringing them to the acknowledgment of the truth. Arabian tradition spake of ancient prophets sent to reclaim men from error; Moses and Aaron were, he knew, commissioned from heaven to teach; he may have expected a similar commission; his enthusiasm may have beguiled his imagination, and, in ecstatic vision, the angel Gabriel possibly may have appeared to descend to him: but it is far more probable that he conceived that the end justified the means; that the arguments of reason, which he had, perhaps, already tried, would have no effect on the obtuse minds of the adorers of 360 idols; that only, as the envoy of heaven, could he look for attention, and that his first vision of Gabriel was as fictitious as his latter ones notoriously were.”

In perusing the History of the Netherlands, by Thomas Colley Grattan, which forms the tenth volume, the reader will feel his interest, perhaps, imperceptibly increased by recent occurrences on the Continent. This rapid sketch of nearly nineteen centuries, commencing fifty years

before the Christian era, and concluding with the battle of Waterloo, exhibits such an awful view of the influence of pride, superstition, and fanaticism, endeavouring, and often but too successfully, to trample on reason, religion, and freedom, as ought ever to excite unfeigned humiliation, and the deepest abhorrence. But the historian, like the artist, paints from life, and he must either decline his task or describe the actual deformities of his subject. From this volume, however, it would be easy for us to give a considerable number of extracts, relieving to the eye, and on which it would rest with lengthened and serene satisfaction. Leaving these to the selection of the reader, we prefer, on account of its appositeness to what is now taking place, transcribing a passage from the close of the work.

“It has been asked by a profound and sagacious inquirer, or at least the question is put forth on undoubted authority in his name, ‘Why did England create for herself a difficulty, and what will be by and by a natural enemy, in uniting Holland and Belgium, in place of managing those two immense resources to her commerce by keeping them separate? for Holland, without manufactures, was the natural mart for those of England; while Belgium, under an English prince, had been the route for constantly inundating France and Germany.’

“So asked Napoleon, and England may answer and justify her conduct, so impugned, on principles consistent with the general wish of all for the common good of Europe. The discussion of the question is foreign to our purpose, which is to trace the circumstances, not to argue on the policy, that led to the formation of the Netherlands as they now exist. But it appears that the different integral parts of the nation were amalgamated from deep-formed designs for their mutual benefit.—Belgium was not given to Holland, as the already-cited article of the treaty of Paris might at first sight seem to imply; nor was Holland allotted to Belgium. But they were grafted together, with all the force of legislative wisdom; not that one might be dominant and the other oppressed, but that both should bend, to form an arch of common strength, able to resist the weight of such invasions as had perpetually perilled, and often crushed, their separate independence. What is now the state of this “arch?”

The second volume of the History of Maritime and Inland Discovery, is the

last part of this valuable work at present under review; beginning with the second voyage of Columbus, and concluding with the Russian Settlements in the Aleutian Islands. The persevering enterprize displayed in these undertakings is truly wonderful. What contributions to the revenue of a country—what extent of territorial domination—nay, what mines of wealth can be regarded as an adequate compensation for the dangers which have been incurred, the lives which have been sacrificed, the cruelties which have been inflicted, and the injustice which has been practised, in connexion with travels and voyages for the purpose of discovery and encroachment? In taking this, rather discouraging, view of the subject, we obtain relief principally, by considering that Divine Providence has overruled, and, no doubt, will yet more abundantly overrule, these explorations for extending that knowledge and influence of pure and undefiled religion; so that, in this, as in other instances, perhaps unnumbered in human calculation, the ambition, the avarice, the restlessness, and even the wrath of man, shall be made to praise Him. The following extract will partly illustrate the preceding remarks, and may also serve as a specimen of the interest of this part of the work:—

“On his return from the king of Aaree, Pinto suffered shipwreck, and was obliged to crawl with his companions through the deep mud that lined the shore, tormented by myriads of insects, and in constant fear of being attacked by the serpents and wild beasts that haunted the neighbouring woods. One of his companions died in his arms.—With the remaining three he reached a small river, which it was necessary to cross; but the two foremost of the party had scarcely reached the middle of the stream, when they were seized by alligators and dragged to the bottom. Pinto and his surviving comrade continued standing in the sea as the safest place they could choose. A small vessel at length approached the shore, in which they embarked to return to Malacca. The boat's crew, however, soon commenced beating the two Portuguese, to force them to confess where their treasures lay concealed. Seeing that the flogging proved ineffectual, they supposed that their captives had swallowed their gold, and, in consequence, administered to the companion of Mendez Pinto so violent

an emetic, that he died soon after; and Pinto himself escaped similar treatment only from the ill success of this experiment. He was dragged ashore, nearly dead, from famine and ill usage; but, as his weakness made him an unprofitable slave, no food was given to him, and ‘he was turned,’ he says ‘a-grazing like a horse.’ A Mahometan merchant, hearing that he had friends at Malacca, at length put an end to his sufferings, and redeemed him for a sum equivalent to about seventeen shillings and sixpence of our money.”

We conclude our notice of these four volumes, by stating, that from what we have seen of the Cabinet Cyclopædia, we are of opinion that it is a work of considerable merit, and will be sure to secure very extensive patronage and encouragement.

A Defence of the Surinam Negro-English Version of the New Testament: founded on the History of the Negro-English Version, a View of the Situation, Population, and History of Surinam; a philological Analysis of the Language and a careful Examination of the Version; in reply to the Animadversions of an anonymous writer in the Edinburgh Christian Instructor. By WILLIAM GREENFIELD. London: S. Bagster.

THE controversy on the subject of the Surinam Negro-English Version of the New Testament, lies within a short compass. A writer in the Edinburgh Christian Instructor, presumed to be Dr. Andrew Thomson, repeatedly, and in no sparing terms, attacked that version, and succeeded in producing an unfavourable impression, with regard to it, on several of the friends of the British and Foreign Bible Society. He represented it as “mere broken English, and the blundering phraseology of foreigners, attempting to leave off their original tongue;” and that the conduct of the Bible Society, in publishing such a strange perversion of English, as a new version, was highly censurable. It appears, however, from the statements of competent witnesses, that the Negro-English language is a compound of Dutch, Portuguese, English, and African words; and that it is (what is indeed the material consideration) the only language generally spoken and understood by the negroes. The excellence or demerit of a language, is not, surely, the question; but what do

the people understand? It may be the worst language in the world, and scarcely reducible to rule; but is this a reason why those who speak it should be deprived of the bible? Here is a colony consisting of, at least, 100,000 souls, that is, 10,000 free negroes, 10,000 Europeans, and 80,000 slaves. So far from the language under consideration being so unformed, barbarous, and inharmonious, as many have described it, several persons intimately acquainted with it, represent it in the most glowing terms of panegyric, as "sweet, sonorous, and soft," of which the specimens in this pamphlet furnish considerable evidence. But the question does not regard the character of the language, but the fact of its being the only language understood by a large population. Mr. Greenfield has fairly met all the objections and obviated them. In saying this, we give an unbiassed but willing testimony, to the merit of his labours, and trust their end will be fully accomplished. We quote one passage as containing a very convincing appeal:

"Precedents in abundance might have been adduced, and the measure successfully justified on that ground. In what, it might have been asked, did it differ from the Judæo-Polish, published by the London Society: or what was still more to the point, the Danish-Creole, first printed at the expense of the King of Denmark, in the year 1781, and subsequently in the year 1818, by the Danish Bible Society, for the use of the negroes in the Danish West India Islands. If a version of the scriptures was necessary and proper in these mixed languages, upon what principle could it be unnecessary and improper in Negro-English? If the latter were broken English, certainly the Danish-Creole was much more broken Danish or broken Dutch; and if the Negro-English were uncouth and barbarous, so were the Judæo-Polish, and the Danish-Creole. If they, nevertheless, had been the successful medium of religious instruction, so had the Negro-English. Employed by the Moravian Missionaries for nearly a century, as the only intelligible mode of communication to the minds of the negroes, it had been rendered the efficient means for the conversion of many souls unto God. If then, it was not inefficient or improper in conveying the Word of God orally, upon what plea could it be deemed improper as the vehicle of the same Word when written?"

The Olive Branch. Edinburgh, 1831.

"Significant emblem," says the editor, "of all the heavenly charities of the gospel, the Olive Branch, with foliage renewed, is again presented to the reader." We recommend the public accordingly to take the proffered pledge of peace and piety, assuring them that if they are solicitous of obtaining a considerable portion of religious instruction within a small compass, diversified by a sprinkling of entertaining matter, they will find it in this little volume. It is not called an annual, but we presume it is of that class. We suggest that in future, the editor would do well to avoid the introduction of pieces which savour of prolixity, and seek a greater variety of contributors.

Motives for Perseverance: consisting of encouragements for the disciples of the Saviour during the labours and conflicts of the Christian pilgrimage; and of warnings against backsliding. By J. G. PIKE.

This is chiefly a republication, in a separate form, of three chapters of a work entitled "A Guide for young Disciples in their Way to Immortality." There are, however, some considerable additions. The view of earnest piety and good sense which runs through this small book, recommends it most strongly to every Christian reader. These, and all Mr. Pike's writings, the young especially may peruse with the greatest advantage.

The Moral Muse. A Present for Young Ladies. By EMMA PRICE, London, 1830.

This is a selection of pieces from the poetic compositions of writers of established reputation. Young ladies to whom it is particularly presented, may certainly read it with pleasure and profit. Care has been taken "in every one of the selections not only to present a pleasing image to the reader, but more especially to make the beauty subservient to the production of a salutary impression." These are the editor's words, and we believe they will be found to be fully corroborated in the perusal of these elegant pages.

OBITUARY.

MARY RODWAY.

DIED, March 26th, 1830, Mary, the wife of the Rev. Jas. Rodway, of Beechbill, near Reading, at the age of 51. The complaint which terminated in death was pulmonary consumption; her health had been declining for about four years, but she was not laid by from the duties of her family and school, till the Christmas before her decease, for she continued, as long as her strength permitted, to be employed for the good of her family and others. From a child she had been accustomed to hear the gospel at Bourton-on-the-Water, and Stow-in-the-Wold, Glo'stershire, under the ministry of the Revds. B. Beddome and Wm. Wilkins; and there is reason to believe she became the subject of religious impressions at an early period. In the year 1800 she was baptized by the Rev. Wm. Wilkins, and joined the church at Stow. In the same year she was married to the individual above mentioned, who survives to lament her loss. Seven daughters and five sons were the fruit of this union; two of the latter are since dead, and it is hoped, with their mother, are united with the spirits of the just made perfect. May those who survive be enabled to follow her as she followed Christ. For nearly 30 years, the time she lived with her husband, she manifested kind and respectful affection to him; and her attachment continued unabated to the end. She loved all her children with equal affection, and always evinced an earnest solicitude for their temporal, spiritual, and eternal good. It was her desire and endeavour, as she had opportunity, to do good both to the souls and bodies of her fellow-creatures. About the beginning of February last, when by the prevalence of the disease, it appeared she was hastening to eternity, she said these lines seemed impressed upon her mind,

"Father, at thy call I come,
In thy bosom there is room."

Soon afterwards being visited by a medical gentleman, from Reading, who

intimated that her end was near at hand, she was humbly submissive to the will of her heavenly Father, and after a few moments retirement, she returned saying, "I have been thinking that in a little time I shall be in heaven, and the idea of the glories of that state has almost overpowered my mind. When I am gone it may be said of me, "a sinner saved by grace." Sensible of her deep depravity and guilt, she rested solely on the promises and faithfulness of God in Christ; and she looked to Jesus as her only refuge and Saviour. For said she, "The blood of Christ, his Son, cleanseth us from all sin."

"His powerful blood did once atone,
And now it pleads before the throne."

"Him that cometh to me I will in no-wise cast out." She enjoyed a satisfactory persuasion of her love to the Lord Jesus. "I have," she said, "attained to a full assurance of my love to Christ, and can say, Lord, thou knowest that I love Thee, thou knowest that I believe in Thee, and sometimes I think I can say, Thou knowest that I long to be with Thee." She exhorted me to warn the children and others that they might flee to Christ, and be saved from the wrath to come. For several days before her departure, her sufferings were sharp, and trying to feeble nature, but her mind was encouraged and supported by the hope of the Gospel, so that she patiently waited for the coming of her Lord. She desired me to pray that he would give her an easy dismission from the body, and that he would come and take her to himself; a short time before her spirit took its flight, she was engaged in earnest fervent prayer to her God and Father, and the Lord Jesus Christ, for about the space of half an hour. Some of her petitions which I heard, were to the following effect:—"God, have mercy on me a sinner, let thy will, O! Lord, be done on earth, as it is in heaven. The Father, the Son, and the Holy Ghost, be blessed and praised for ever and ever, Amen. Come

Lord Jesus, and take me to Thee;" praying for her children, she repeatedly intreated the Lord to stop them, that they might not walk in the paths of sin and transgression; she added, "Jesus, the Lamb of God, do thou take me to Thee. He that shall come will come, and will not tarry, even so come Lord Jesus, Amen." She then called her children, and desired they would say amen to her prayers. "Now," said she, "I have

done, I say no more." Shortly after she sunk into a slumber for about twenty minutes, and then quietly fell asleep in Jesus. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord; from henceforth, yea, saith the Spirit, for they rest from their labours, and their works do follow them.

J. R.

MISCELLANEOUS.

A LETTER FROM COLONEL GARDINER TO DR. DODDRIDGE.

(From Dr. Doddridge's Correspondence,
8c. Vol. 3.)

Leicester, July 9, 1739.

DEAR DOCTOR,

I know not how the reading of my letters may amuse you, but I am sure I never receive any that have a greater influence upon me than yours; and much do I stand in need of every help to awaken me out of that spiritual deadness, which seizes me so often. Once, indeed, it was quite otherwise with me, and that for many years;

"Firm was my health, my day was bright,
And I presumed 'twould ne'er be night:
Fondly I said within my heart,
Pleasure and peace shall ne'er depart.

But I forgot Thine arm was strong,
Which made my mountain stand so long:
Soon as Thy face begun to hide,
My health was gone, my comforts died."

Here lies my sin and my folly. And this brings to my mind that sweet singer in our Israel; I mean Dr. Watts: for you must know, that I have been in pain these several years, lest that excellent person should be called to heaven before I had an opportunity to let him know how much his works have been blessed in me, and, of course, to return him my hearty thanks; for though it is owing to the operation of the Blessed Spirit, that any thing works effectually upon our hearts, yet, if we are not thankful to the instrument which God is pleased to make use of, whom we do see, how shall we be thankful to the Almighty;

whom we have not seen? Therefore, dear Doctor, I must beg the favour of you to let him know that I intended to wait upon him when I was in London in the beginning of last May, but was informed, and that to my great sorrow, that he was extremely ill, and, therefore, I did not think that a visit would have been seasonable; especially considering that I have not the happiness to be much acquainted with the Doctor; but well am I acquainted with his works, especially with his psalms, hymns, and lyrics. How often by singing some of them when by myself, on horseback, and elsewhere, has the evil spirit been made to flee away—

"Whene'er my heart in tune was found,
Like David's harp of solemn sound."

I desire to bless God for the good news of his recovery, and entreat you to tell him, that although I cannot keep pace with him here, in celebrating the high praises of our glorious Redeemer, which is the great grief of my heart, yet I am persuaded, that when I join the glorious company above, where there will be no drawbacks, that none will outstep me there; because I shall not find any who have been more indebted to the wonderful riches of Divine Grace than myself.

"Give me a place at thy saints' feet,
Or some fallen angels' vacant seat;
I'll strive to sing as loud as they,
Who sit above in brighter day."

I know it is natural for every one, who has felt that Almighty power which raised our glorious Redeemer from the grave, to believe his case singular. But I have

made every one in this respect, submit, as soon as he has heard my story; and if you seemed so surprised at the account which I gave you, what will you be when you hear it all.

“ Oh, if I had an angel's voice,
And could be heard from pole to pole,
I would to all the listening world,
Proclaim thy goodness to my soul.”

Dear Doctor, if you knew what a natural aversion I have to writing, you would be astonished at the length of this letter, which is, I believe, the longest I ever wrote. But my heart warms when I write to you, which makes my pen move the easier. I hope it will please our gracious God long to preserve you, a blessed instrument in his hand, of doing great good in the church of Christ; and that you may always enjoy a thriving soul in a healthful body, shall be the continual prayer of,

My dear Doctor,
Your sincere friend,
And most faithful servant,
JAMES GARDINER.

BAPTISM.

Mr. Morris, the Antinomian preacher at Rothwell, in our neighbourhood, has lately published a most ridiculous piece upon Baptism, in which he challenges all the world to produce one instance of Baptism by immersion, in Scripture, even from the most primitive antiquity. He is answered by one John Giles, or Gill.—*Diary and Correspondence of Dr. Doddridge, vol. 2, p. 240.*

PALESTINE.

At a lecture recently delivered by F. Buckingham, Esq. who has himself visited this interesting portion of our globe, the following well-known fact was stated, and the light it casts on some passages of Scripture adverted to:—Mount Tabor, which is situated near to the river Jordan, on account of its elevation, is covered with snow during the greater part of the year. In the months of July, August, and September, the snow dissolves, and by mingling its streams with the waters of Jordan, causes it to overflow its banks

so that a river, fordable in many parts at other periods, could not possibly be passed at this season, but by a miraculous interposition of Almighty Power. And hence the miracle recorded in the 3d chapter of Joshua, by being viewed in connection with this fact, becomes manifest and striking. “ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground, in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.”

When the waters, thus supplied by the adjacent mountain, retire from the banks of the river, they leave them in the highest possible state of fertility, and the vegetation which immediately springs up, forms a jungle or covert for beasts of prey, into which the lord of the forest, amongst others, is well known to resort. On the annual descent of the waters they are, of course, dispossessed of their hiding place, and driven from their haunts: hence the allusion in the prophecies of Jeremiah xl. 19, and l. 44 — “ Behold, he shall come up like a lion from the swelling of Jordan, against the habitation of the strong.”

Other passages might be referred to, which these annual accessions of water to the river will serve to illustrate, as in Jer. xii. 5, “ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?”

INTELLIGENCE, &c.

FOREIGN.

FRANCE.

From a Report just published, by "The Continental Society, for the diffusion of Religious Knowledge over the Continent of Europe," we give the following extracts as acquiring, under present circumstances, a peculiar interest.

Extract from Rev. P. F.—'s Letter, dated —, Sept 1, 1830.

"Although I never allowed any moments of my existence to be engrossed by political concerns, yet, at the present moment I should look upon myself as indifferent, not to say ignorant of the history of the different periods of the Church of Christ, were I not to experience feelings of admiration and gratitude when I behold what is taking place around us in Europe, and particularly in France.

"At the sight of these events, who can doubt but the nineteenth century is in every respect, a striking period, both on account of what has already taken place, and what is likely to take place, during it, Yes, it is the age of knowledge, of research, the attempt to stifle which, by driving them back to the ninth century, has proved abortive. Who can doubt, in observing the ominous signs of the times, and the days in which we live, that the Lord will soon accomplish the glorious work of his his temple, by bringing all nations in the world to bow to his triumphant sceptre."

Extract from the Rev. J. F.—'s Letter, dated—Sept. 1, 1830.

"People speak in great praise of the liberal spirit of the British nation, and of the loyal promptitude with which they have come forward to relieve the families of those who suffered during the days of conflict at Paris, in the defence of their liberty. It will result from this, that the evangelical labours of our English brethren will be much better appreciated, seeing that the people of Great Britain have shewed themselves the friends of the French."

Extract from L. M.—'s Letter, dated —, Sept. 15, 1830.

"Previous to the great events which have lately taken place in France, many doors were opened to us; we had no lack of labour; ne-

vertheless we were obliged to act cautiously, and much time was lost. They tried to raise obstacles in the distribution of Tracts. The priests set every thing on foot to stop our progress in this branch of labour. One of the most zealous of the jesuitical party was sent to me to dissuade me from proclaiming the good news all over the town. They expected, no doubt that his great learning, his polite and unassuming manners, and the handsome promises relative to this world, which he was commissioned to make me, would have had some influence over me: but, kept by the power of God, through faith, it was given me to preach the gospel to him during the space of two months, and to shut his mouth through the word of peace. Disappointed in his attempts, he threatened me with the anger of his deceitful church, because of the meeting I held in my own house. I must acknowledge that I was not without fears, knowing their revengeful disposition. But glory, honour, and thanksgiving be unto our God, the last days of July have placed us in the most advantageous position.

"Having no longer to dread Popish influence, we stand no longer in need of taking precautions, which have become useless. However, be assured that prudence will always be the basis of our conduct, knowing that without it we should cause the Gospel to be blasphemed, instead of rendering it amiable. The Lord is pleased to manifest his power in my infirmity; therefore have I the pleasure of informing you, that since my last, several souls have found peace in Jesus: others appear powerfully agitated, and sigh for deliverance from the Most High. A family in a neighbouring village is the source of great joy to us: upon my asking them, they established a meeting in their house, and also a depot of Bibles and Tracts.

"Since the fall of the Jesuits, we hold seven meetings every week, and we increase every day the number of our visits. As I have already told you, we are far more welcomed by the Roman Catholics than by the Protestants, and some are making wonderful progress in knowledge. When we can afford it, we employ a brother to go and read amongst those who cannot read. My correspondence with neighbouring friends affords me great hopes. I received a request this morning for twelve Bibles, and several religious books, which some Roman Catholics

desire to distribute in the neighbourhood at their own expense. One of them is truly converted to the Lord: his letters afford me the greatest pleasure; his faith has been tried by persecution. Do not forget us in your prayers, in order that we may increase in faithfulness in the work which we have to perform in the fine field that lies before us, and in which there is a great lack of labourers. May the Lord be pleased to raise up an adequate number.

DOMESTIC.

Recent Deaths.

On Monday, Oct. 18th, 1830, died, after a short illness, in the 74th year of his age, the Rev. James Aston, for upwards of 25 years the faithful and affectionate pastor of the Baptist Church at Lockwood, near Huddersfield, in the West Riding of Yorkshire. He was very laborious and successful in his ministry, greatly beloved by the church and congregation; his conduct was wise and holy, and his death is a matter of universal lamentation.

Dec. 1st. Died at the house of his sister, near Bromham, Wilts, Mr. George Perren, Baptist Minister, formerly of Sandy Lane, in that county, and lately of Little Wild Street, London. After lingering about nine months under the ravages of consumption, he closed his eyes in peace and entered into rest. His affliction was marked by great composure of mind, united with strong and steady faith, and the most entire submission to the will of his heavenly father. His remains were deposited in the Baptist Chapel at Bromham, Dec. 7th, and on the Sabbath following, a funeral sermon was preached on occasion of his removal, to a crowded and attentive congregation. The passages of Scripture selected by Mr. Perren himself for this discourse were Psalm li. ver. 5. and 1 John i. part of ver. 7, "The blood of Jesus, &c." the latter passage affording to his mind, during his protracted illness, the most substantial consolation.

Died, Nov. 20th, 1830, in the 82nd year of his age, Mr. John Weller, Senior Deacon of the Baptist Church, Lewes, in the county of Sussex. In January, 1781, he was baptized and united to the Church, and about four years afterwards was chosen to the office of deacon. During the whole of this period

his conduct was uniformly consistent, and exemplary, so that he "purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." His affectionate disposition, and condescending manners; his unshaken attachment to the cause of the Redeemer; his undeviating attention to the means of grace; the exalted tone of pious feeling which he manifested; the strict integrity and firm decision by which his character was distinguished; and the spirit of christian liberality which he cherished, all combined to procure for him universal esteem, and to endear his memory to a large surviving family, to the church of which he was a member, and to all by whom he was known. On the following Sabbath week, a funeral sermon was preached for him, to a very crowded audience, from Isaiah xxviii. ver. 16, a passage which afforded him much consolation and support in the prospect of his dissolution.

EDUCATION OF THE SONS OF POOR BAPTIST MINISTERS.

*To all the Friends of the Baptist
Denomination.*

CHRISTIAN BRETHREN,

In June last, at the annual meeting of the Baptist Missionary Society, the education of the sons of poor Baptist Ministers, was a subject of much conversation; when it was resolved unanimously, that to accomplish such an object would be an immense blessing to very many. At the same time donations and subscriptions were presented, a provisional committee was formed, and a secretary and treasurer, *pro tempore*, were elected. Since that period the subscribers have been publicly convened, and the committee repeatedly assembled. Our design is to give to the sons of poor Baptist Ministers a sound commercial, or a classical education; in the prosecution of this object, particular regard will be had to the sphere in which the minister moves, and to the situation, and circumstances of his family, generally; so that no expectations may be raised, or habits formed, which would be prejudicial to the harmony of the family. Great care will be taken in selecting the schools in which the boys will be placed. The committee feel it to be their duty to pledge themselves on this point, and having done so, they feel confident that they shall not have reason to complain, of wanting that support which a society so benevolent in its nature, so useful in its operations, and so necessary to the honour and welfare of the denomination, demands.

The whole of the money entrusted to the

committee will, as far as possible, be appropriated to the education of the children. No premises will be rented; no tutors or servants be supported; no travelling expenses of the boys paid; one single object alone demands expenditure—the education of children.

We now hail you, christian brethren, with the delightful information, that we have begun to work. Four children are already received on our funds; and are to repair to suitable schools, after the christmas vacation. A work of mercy is now commenced, with feelings of the most pleasing kind. How many poor ministers, alas, have only the bare means of subsistence! Every shilling they can obtain must be expended on food and raiment, and the necessaries of life. To procure a few books for improvement, is, in many cases very difficult; in others, impossible. How then, are they to train their children to enter into society? Many a minister's heart has been wrung with grief, while he has witnessed his own family distressingly destitute of education, without having it in his power to render any assistance whatever.

But the work is begun, yet it is only commenced; and it is commenced especially for our brethren in the country. We may then, justly expect that our *country brethren*, will arise simultaneously to assist in this important service; yes, *you*, brethren, not *we*, are to reap the benefit. Present this object to your friends; make congregational collections; obtain donations; and especially annual subscriptions, and go to the work immediately. There is no time to lose. The same conveyance by which your missionary contributions are forwarded, will avail for handing your funds to this object. Our treasurer is John Penney, Esq., Great Scotland Yard, Charing Cross. Many applications are already before us, and we are only waiting your concurrence to give them cheerful acceptance. The members of our churches in town, will readily give us their aid; but we must abandon our hopes, if you do not zealously co-operate. On our present movements our future prosperity will almost entirely depend. And as we wish to have as much as possible of every donation appropriated to this object, we respectfully request our country friends to pay all their postages to us, that the whole business may be conducted on a plan, the most economical. Praying for your peace, comfort, and abundant success,

I am, Christian Brethren,

Yours, in much affection,

W. SOUTHWOOD,

Secretary.

Kensington,
Decr. 24th, 1830.

Before any boy is taken under the patronage of the Society, an answer to the following questions is required; and the application is to be signed by two neighbouring ministers.

1. How long have you been a pastor?
2. How many children have you? distinguishing their names, and respective ages.
3. Are all dependant upon you for support; if not, which of them are?
4. What is your income from *every source*?

ORDINATIONS, &c.

SHEFFORD.

The Gospel was for some years preached at Shefford by neighbouring ministers, and in the year 1825, a missionary was stationed there, under the patronage of the Union of Christians at Bedford. A new meeting-house was erected and opened for public worship, in the same year. About three years since, Mr. William Brown, who had been prosecuting his studies under Mr. Grey, of Northampton, was called to labour there. His ministry proving acceptable and useful, a church was formed Nov. 10th, 1829, on which occasion Mr. Middleditch, of Biggleswade, preached and administered the Lord's Supper.

On the 1st of Nov. 1830, Mr. Brown was ordained to the pastoral office, when Mr. Hobson, of Maulden, delivered the introductory discourse. Mr. Holloway, of Cardington, Colton Ead, asked the questions, and offered up the ordination prayer. Mr. Middleditch, of Biggleswade, gave the charge from 1st of Peter v. 2—4.

Mr. Hilyard, of Bedford, preached to the people, from Col. iv. 11. Messrs. Woodward, of Ashwell; Wayne, of Hitchin; Muston, of Bedford; and Rowland, of Baldock; assisted in the devotional exercises.

There is an encouraging prospect of future usefulness in this place, which had long been neglected; many attend the ministry of the Word; and a Sabbath school has been established. "O! Lord, send now prosperity."

LLANTWIT.

On Monday, October 28, 1830, a new Baptist Meeting House was opened at Llantwit Major, Glamorgan. The preceding evening, Brother E. Jones, Castletown, read and prayed; Brother Thos. Davies, Argoed, and Chris. Evans, Cardiff, preached from 2 Cor. iv. 7, Rev. iv. 3. Wednesday morning, ten o'clock, Brother J. Roberts, Cowbridge, read and prayed; Brother C. Evans, Cardiff,

preached from 2 Cor. iv. At two afternoon, Brother R. Rees read and prayed; Brother E. Jones, Castletown, and J. James, Bridgend, preached from John iii. 35, Luke i. 68. At six evening, Brother David Roberts, (Calvinistic Methodist), read and prayed; Brother Hughes Maindy, preached from Luke vii. 42; and Brother Davies, Argoed, from Heb. vi. 17, 18, and concluded by pra yer.

NOTICE.

On Sunday, Jan. 16th, a Sermon will be preached on behalf of the Walworth Female Charity School, and School of Industry, by the Rev. John Burnet, at the Rev. George Clayton's, York Street, Walworth.

Service to begin at half-past six.

NEW PUBLICATIONS, &c.

Just Published,

Embellished with a striking Likeness of the late Rev. Thomas Thomas, Peckham, and continued monthly at Cardigan, No. 49, of "Greal y Beddyddwyr," (the Welsh Baptist Magazine) which is the organ of the Denomination amongst the Welsh Baptists.

The above publication is sent free of carriage to all the agents in the Principality; and those Welsh Baptists, and their adherents, in different parts of England, may obtain it on application, through the medium of the publisher of the English Baptist Magazine.

N. B. The whole profits accruing from the sale of the work are given to aged and necessitous Baptist ministers.

A Help to the Private and Domestic Reading of the Holy Scriptures. By J. Leifchild. Second edition, considerably enlarged.—Bagster.

The Pillar of Divine Truth Inmoveably fixed on the Foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone: shewn by the Genuine, Preservation, Authenticity, Inspiration, Facts, Doctrines, Miracles, Prophecies, and Precepts of the Word of God. The whole of the arguments and illustrations from the pages of the "Comprehensive Bible." By the Editor of that Work.—Bagster.

A Portrait of our Lord and Saviour Jesus Christ. This very singular and expressive Portrait is copied from an ancient picture in worsted thread, in the possession of the publisher. Beneath the original is a Latin inscription, which may be thus translated: "A true likeness of our Saviour, copied from the portrait carved on an emerald, by order of Tiberius Cæsar; which emerald the Emperor of the Turks afterwards gave out of the treasury of Constantinople to Pope Innocent the Eighth, for the redemption of his brother, taken captive by the Christians." Painted from the original by Mr. Whittock, and engraved on steel by Mr. Rogers. —Bagster.

Ecclesiastical History, in a Course of Lectures, by A. Jones, M. A. Parts 1, 2, 3.

Preparing for Publication.

Mr. Greenfield is circulating a specimen of a projected Greek Testament, copiously illustrated from the Septuagint.

In a few days will be published, "Hints illustrative of the Duty of Dissent." By a Congregational Non-Conformist.

Twenty-nine Original Psalm Tunes, in four parts, adapted to the Measures in general use, with figured Basses, and an Accompaniment for the Organ or Piano-Forte. By J. I. Cobbin.

Narrative of the Appointment of the Author to the Chaplaincy of the Mill Hill Protestant Dissenters' Grammar School, and of the causes of his Removal. By Rev. T. Blundell.

This work is intended to unfold some of the evils of the present constitution of the Mill Hill School, the relaxation of morals and religion there, and the danger of a total abandonment of the principles on which this Institution was founded.

ERRATUM.

It appears by a letter from a correspondent, that the late Mr. Robert Marshman, pastor of the Baptist Church, Westbury-Leigh, is not the father of Dr. Marshman, nor related to him, as stated in a quotation from Mr. Ivimey's work, in our November No. p. 437. It is added, that Dr. M.'s father's name was John, who was a member, if not a deacon, of the above church.

IRISH CHRONICLE,

JANUARY, 1831.

WE commence the New Year with the pleasing employment of returning our thanks to those kind friends, who have sent us within a few days past, various articles of clothing, &c. &c. &c. as rewards for the most deserving children in our schools. Respecting some similar presents lately sent to Dublin, the Rev. Mr. West says in a letter dated November 28th, 1830, "I am very glad that two boxes containing rewards for the children in our schools, have lately come to hand. The paper will save the expense of purchasing writing paper, which the agents are obliged to give as premiums, and the small books, &c. &c. will much gratify the children. I wish our good friends in England would send us a supply of such articles."

Mr. Ivimey has received a parcel for the same purpose, dated Birlingham, near Pershore, Worcestershire, December 16th, 1830, from Benjamin Ridsen, Esq.

"DEAR SIR, Mrs. R. seeing inserted in the Baptist Magazine, a line from Mr. Wilson, of Sligo, that "premiums for rewards, in the Irish Schools, would be useful to the children, and also encourage them to pursue their duties with somewhat more alacrity and delight," has sent a few articles as named, viz. aprons, handkerchiefs of various sorts, pincushions, and hymn-books; but these are sent merely from her own judgment, not knowing exactly what would be most suitable for Irish children, and therefore I think if a list of proper articles was printed at the foot of the Irish Chronicle and continued monthly, or altered, or enlarged, as occasions or circumstances required, it would be both a stimulus and direction; a stimulus to excite, and a direction to inform what articles to send. This, no doubt, would so increase your stock of those pleasing requisites, that your ministers and teachers would have a sufficiency to reward those among their scholars, that they should judge deserving of them, and a distinction might also be useful, as to what would be suitable for either sex."

The following is a list of articles communicated by Mrs. Francis, a member of the church in Eagle Street, London: tippets, 23; spencers, 2; shawl, 1; frock, 1; cloak, 1; pelisse, 1; bonnets, 2.

The committee will feel highly gratified, if their numerous female friends, will from their left off garments, or short remnants, which may be cheaply purchased, make up similar articles of clothing for the girls' schools. They may be sent (if possible, free of carriage,) to the care of the Rev. John Dyer, at the Mission-House, Fen Court, or to either of the gratuitous secretaries, the Rev. Joseph Ivimey, 51, Devonshire Street, Queen Square; or the Rev. George Fritchard, 4, York Place, Pentonville; or to William Napier, Esq. Treasurer, 1, Mecklenburgh Street, Mecklenburgh Square; by whom and at the banking house of Messrs. Ladbroke, Gillman, and Co. Lombard Street, donations and subscriptions will also be received.

From the Rev. Wm. Thomas to the Secretaries.

Limerick, November 18th, 1830.

MY DEAR SIRS,

Since my last monthly communication, I have been some very long journeys, and have published the glad tidings of salvation, in places where our denomination had been scarcely heard of, and where a Baptist minister was never known to preach before. I allude to the wild and western parts of Kerry, next to the Atlantic shore. I travelled more than 100 miles south-west from Limerick, over tremendous precipices and mountains, where the people are buried in spiritual ignorance, and more dark and barren than the mountains with which the country abounds. I found that numbers of protestants were in the habit of going to mass, and I am sorry to say, from the want of scriptural instruction, and in some instances, from awful examples in those who call themselves spiritual instructors.

Our society has, I hope, in some other parts

not only brought numbers from popery, but a great many, I believe, to trust in the Lord Jesus, and also preserved numbers from going to popery. I found one truly pious man in Dingle, in Kerry, where I preached twice on the 17th ult. and, but for him, I should have been probably left in the street all night; he intends soon to apply in order to be baptized; there is another excellent character, who lives within two miles of Dingle, Lord V., he would have been hearing me, were it not for indisposition. I circulated a number of tracts. It is unnecessary to mention all the places in which I endeavoured to place the truth before the minds of my hearers in the plainest manner I possibly could. I also preached at Kilkee and at Rahinisky repeatedly since my last, 60 miles north-west from Limerick, in the county of Clare. The poor and long neglected protestants at Rahinisky are truly grateful to the Baptist Irish Society. I supplied them with Bibles, Testaments, and Tracts, in Irish and English; and preached

the life and light-giving gospel to them, with, so far as I could judge, great acceptance and apparent success. They have since sent to beg of me to come back, as soon as possible, to preach to them. There is a prosperous school under our society at Clarefield, for children, and a great many of the adults assemble at night for the purpose of reading and conversing of the Irish Scriptures. I desired John Nash to meet them, and have a night school. There is a stop put to popish proselytism in that part. I also directed Nash's son-in-law, a school-master and Sabbath reader, to have a night school about four miles from that place, near Kilrush. The first night he commenced, I understand he had thirty adults reading the Irish Scriptures with the greatest avidity. I was fifty English miles east from Limerick last week, and preached at Birr, Burrisskane, and Clough-Jordan, and expounded the Scriptures in several other places, and inspected the schools, which I am happy to say are doing well. George Connors, who was a most dark, determined, and bigotted papist when I first went to preach at Camas, but was at length prevailed on to hear me, has died since my last, rejoicing in the Saviour. Since his conversion he proved himself a pious and decided man; he continued faithful unto death, and has, I hope, received a crown of life. John Welsh has also died since my last. I had doubts concerning him since he left popery, but they were, I hope, groundless, as he died renouncing his former errors, professedly "looking unto Jesus."

W. THOMAS.

This letter is from Mr. Stephen Ryan, who gives some particulars of the death of George Connors, mentioned by Mr. Thomas. Mr. Ryan has since come to London, for the purpose of reading the Irish Scriptures, and preaching in the Irish language.*

Limerick, 12th November, 1830.

REV. SIR,

In my last, I said I expected the death of one of the readers in the county, as near at hand, (I meant George Connors). My anticipations have been realized; he has departed

* Mr. Ryan preaches in the Meeting-house in Nightingale-lane, Ratcliff Highway, and in the Christian Instruction Society's School-room, Gravel-lane, Southwark. Persons inclined to give support to this undertaking, are requested to send their Donations or Subscriptions to the Rev. Mr. Stodhart, Pell-street; the Rev. Wm. Shenstone, Bedford-square East; Mr. William Bowser, Parson-street, in the Borough of Southwark.

I trust, depending on Christ the Lord, entirely trusting and committing his spirit to him, as a true and all-sufficient Saviour, and to God, through him, as to a faithful Creator, renouncing every other name, and fully approving that inspired saying of one of old, "Cursed be the man who trusteth in man, &c."

I visited him the evening previous to his departure, he told me his life was nearly at an end. I endeavoured to speak comfortable words to him; and repeated and read to him many great and precious promises, in which he acquiesced and much rejoiced. I met his brother in about an hour after his death, and he told me that his brother had died with uplifted eyes and arms, calling on Jesus; and I remember the earnest and expressive look and tone with which he thanked God; and prayed for a blessing to remain on me, when I told him the Lord has deigned to become a father to the fatherless, &c.

Another, who only had heard occasionally, was afflicted with dropsy. I with many others, entertained no idea of his not calling for the Popish Priest. But how agreeably were we disappointed, to find that the Sword of the Spirit, the Word of God, had been to him that seed fallen in good ground; that though the Priest frequently sent him wine, &c. a very unusual thing, he died professing Jesus crucified to be the Lord and Giver of life, and calling on him as the High Priest, and committing himself unreservedly to him. He refused to have the Priest to anoint him. Thus, you see, Sir, that though the labours of the Baptist Irish Society have been attempted to be retarded here, they are not in vain; that they are the humble instruments, in the hand of God, of bringing many souls to glory, and of daily, as it were, plucking a brand from the burning.

I am enabled, by Jesus, who is the perfect strength of my weakness, to go on with my humble labours. I have had numberless questions put to me by the gainsayers, which, I hope, I answered according to the Oracles of God.

I have had various important discussions with Roman Catholics, and I sincerely hope and trust, I was enabled to shew the reason of the hope that is in me, with meekness, fear, and Christian forbearance.

I think it useless to detail these discussions, as they are of no real interest, any more than to shew the spirit of enquiry and opposition that still exist in the country. But let me remark, that if every well-wisher's mind were as well acquainted with what the society's circumstances and affairs in this country were ten years ago, when I first became a servant of theirs, and contrast that with what it now is, they would find their most sanguine expectations surpassed; and they would cry,

with one voice, "The Lord has done great things for us, (or, rather through us), and Holy is his name." And there needs be no more stimulous to future exertion, for every one would renew and redouble his labours. May Jesus continue to water with his spirit the seed of his word, though sowed in weakness and fear, and much trembling. Amen.

I am, Rev. Sir, yours, &c. &c.

STEPHEN RYAN.

To Rev. W. Thomas.

From a Scripture Reader.

Limerick, November the 17th, 1830.

REV. SIR,

Two days after you received my last letter, I proceeded to Briensbridge and Mountpelier Schools. The day was severely wet, which made me think that there would be but a small attendance. On arriving there I was much delighted to find in the male school 83 children, in the female 30 children; they gave me great satisfaction during inspection. When I returned, I went to Camass, where I read the Word of God to a considerable number of Roman Catholics: they heard with marked delight, while I endeavoured to explain the 24th and 25th verses of the 2d chapter of first Peter, "Who his own self bare our sins in his own body on the tree, &c." One circumstance has occurred last month, which shews that the labours of the Irish Baptist Society are not in vain in the Lord. When first the Rev. Wm. Thomas proclaimed the Gospel in this once dark and dreadful place, a poor man, named George Connors was led to hear him, under whose instrumentality he became a lover of the Word of God, and a constant hearer of it. For the last two years he was much afflicted, during which time he showed he was not ashamed of the Gospel of our Lord Jesus Christ, feeling it the power of God to his salvation. The Lord was pleased to call him on the 25th of October, when, on the following Sabbath, the Priest awfully declared on the altar that he was in the pit of hell! But, behold the wisdom of God in making the wrath of man to praise him; two Roman Catholics, who conversed with me for a long time on the subject, declared that they never would bow their knees again to a Priest. I also read the Word of God in Ballyshudy, to five persons; the old man belonging to the house seemed to be much affected, and, on parting with him, he said he would have a welcome for me whenever I came that way.

Going to a house where a female lay sick, I read the Word of God and prayed; about thirteen persons were present; I exhorted them to believe in Jesus, as the only way of removing the fear of death. I had a long conversation with a man whom I improved for

cursing; I referred him to several passages of the Scriptures, which he thankfully received.

I endeavoured to read the Word of Life to several families and individuals in Limerick, but, our blessed Lord declares, it is impossible but that offences will come: and that the time cometh when whosoever killeth you will think that he doeth God service. How needful for each one of us to adopt the language of the apostle, and say, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God, that I may be delivered from them that do not believe."

From John Nash.

Kilferra, 10th November, 1830.

REV. SIR,

I feel desirous to inform you, that I am making frequent journeys among the three parishes, Listeen, Dunaha, and Dunbog, publishing the glorious power of the gospel of salvation to all I meet with, and to the families in the houses. Some of them are desirous to hear, and pay great attention, giving many thanks to the Lord.

There are a number of adults, in the east part of the parish of Dunaha, that I visit very often, and who are improving well in the Irish Scriptures; they wish that I could abide with them always, and they come together to learn the Sacred Word from me, as often as I visit them. But I must declare the wonderful works of the Lord Jesus, to others also. As there are several protestant families in the two parishes, Dunaha and Dunbog, I made a journey, this month, to them, and read the Word of God in the Irish language, to their families: they are very illiterate, except a few. They are glad when I go to see them, in consequence of hearing the Word of God read in their own language. Some of them told me, they would wish to learn the Irish, and were anxious that I would visit them often. The 1st. of November I made a journey toward the parish of Kilmurphy. It is counted seven miles to the east of Kilrush. All the people I met in that place, are ignorant of the way of life. I was three days reading the Word of Life, going from house to house, pointing them to the blessed Jesus for their salvation. Where I lodged, there assembled several of the neighbours, and heard the Sacred Word from me; they were seemingly desirous to understand, giving many thanks to God. I had a number of tracts and some Testaments, which I distributed to such as I found desirous to read them. I remained three days in the parish of Kilmurphy; I read the blessed Word to several families there; and the man at whose house I lodged conducted me

out in the night, to read to some of his neighbours. I was very glad to see what a change the hearing of the blessed Word made in them.

I went into an old man's house, where a large family were: his son had a popish book, in the Irish language. I read the 18th and 19th chaps. of St. John, and part of the 6th chap. also. I beheld the old man with tears in his eyes, and his arms open, requesting that bread of life, who is inviting all that are hungry to come unto him. I taught his son to read the 3rd chap. of St. John, and I gave him a Testament. The following day I entered a house where a large family were: I read different chapters to them, and made several remarks. There was a boy there who was lame; I was instructing him in the 3rd chap. of St. John, until I made him capable of reading the chapter: I went from thence and entered another house, where I read the 7th of Luke, 8th to 41st verse. I stopped that night within a mile of Kilrush, and several of the neighbours came to me; I was a long time reading the precious Word to them.

The following day I went from thence, and read to five families, and made several remarks to them. It was the ninth day, I arrived home to my own house. I read the Holy Word, during my absence, to thirty-nine families.

From a Reader.

REV. SIR, *Kilfinnan, Oct. 14, 1830.*

On the 16th of September I was travelling near Limerick; and a number of people going to the races at Newcastle, near the aforementioned city, some of them demanded why I was not going to the races. I answered, if they knew the race I was running, and the prize to be gained, they might perhaps change their course, and endeavour to be partakers of the unbounded treasure.

About thirty persons were present; and as the people were coming on, many of them joined with us. We sat down on the road side; I took the Irish Testament, and read the sixteenth of Luke, remarking to them, how the rich man commended the unjust steward for making friends for himself of the mammon of unrighteousness, because it was wisely done, according to the flesh. It is the same with the children of light; God commends them for believing in the Lord Jesus Christ crucified; for his righteousness is freely imputed unto all, and is upon all those that have a living faith in him, which makes them acceptable with God, and gains for them an unlimited treasure, that is, the mansions of glory, for everlasting habitations. I then told them I was a member of the Baptist Society, and was supported by them, to disseminate scriptural instruction. The people, with one accord, prayed for the welfare of the society, and wished me good

luck in all my undertakings. In coming through Bruff, a man named Ned M. called me reproachful names, and cursed me desperately. In return, I took off my hat, and prayed for his present and eternal welfare.

At Mr. C.'s house, Kilfinnan, I read the Scriptures at intervals, and they seemed to be comforted by the doctrines of truth.

At James C.'s house, Thomas-town, I often read the Words of Eternal Life. Several persons attend there, and shewed many marks of spiritual feelings and brotherly love.

When first I was appointed in this district, as a Scripture reader, I was daily attacked by carnal-minded persons, who said they were commanded by popish bulls. Oh! what cruel enemies to contend with! But God omnipotent has quelled a great share of their fury; for through the instrumentality of reading the Divine Records to them, the light of truth appears to be influencing some of their hearts, and the sable shades of delusion seem to be vanishing. Nine persons have begged and received Testaments from me; and five more of the Sacred Volumes are required at present.

COLLECTIONS.

By the Rev. S. Davis.

At Hamsterly	5	0	0
Middleton	4	10	0
Barnard Castle	5	16	0
Bradford	34	11	0
Lockwood	6	12	9
Huddersfield	7	7	9
Leeds	34	0	0
Halifax	5	0	0
Rochdale	6	7	0
Bacup	10	7	0
Bolton	3	0	0
Warrington	7	12	0
Chester	7	15	6
Whitchurch	4	0	6
Shrewsbury	8	0	0
Wellington	5	0	0
Oswestry	7	0	0
Wrexham	3	5	6
From Broseley	2	0	0
Bridgnorth	1	0	0
Amount of three years subscrip- tions, to Midsummer last, from the Keppel-street Auxiliary, for the Baptist Irish Society . . .	21	11	10
A Member of the Committee of the Baptist Irish Society	5	0	0
<i>Received by Mr. Ivimey.</i>			
From Bexley-heath, by Miss Spindler, and Mrs. Redsell . . .	3	6	0
Miss A. H. Smith, Olney, by Mr. W. Wilson	5	0	0
<i>By Mr. Dyer.</i>			
Hailsham Auxiliary Society, by Rev. W. Davies	5	13	0

THE
BAPTIST MAGAZINE.

FEBRUARY, 1831.

A BRIEF MEMOIR OF THE LATE
MR. ASPIN, OF HUNSLET,
NEAR LEEDS.

THE subject of the present brief notice was eminently distinguished by those qualities which excite the admiration, and ensure the esteem, of all the truly good. Though not heralded by the trump of fame, nor emblazoned on the page of history, his name will long be cherished by his various connexions as a memento of whatever is engaging in manners, benevolent in disposition, commendable in conduct, or heavenly in devotion.

Of his early life it is not in the power of the writer to report more than that, about half a century ago, he was brought to an experimental acquaintance with divine truth under a discourse by the late Mr. Medley, of Liverpool, and that soon after, he was an active co-operator with other Christian friends of his own views, in founding the Baptist society in this town. From that period, to the close of his terrestrial career, he maintained a high place in the regard, not only of the members of his own domestic and religious circle, but of all who knew him. Perhaps, there are few persons, moving in a similar sphere, who have secured by their habitual demeanour a more endearing remembrance. The uniform and un-deviating consistency with which he exemplified his avowed principles, established a full conviction

of the sincerity with which they were professed, and the tenacity with which they were held; whatever opinion some, who, with all their vaunted reverence for philosophy, strangely overlook the relation of cause and effect, might entertain, or affect to entertain of their goodness, or even their truth. In his secular avocations, he was the man of principle and probity; every thing that wore the aspect of deceit or guile he despised and shunned. His dealings were invariably open, honourable, and just. In his family he was both revered and beloved, ever mingling affection with authority, and so conducting the engagements of domestic piety, which he conscientiously observed, as to render them at once delightful and impressive. As a professor of the Gospel, he was truly exemplary. Though attached from principle to the community of which he was a member, he owned, admired, and loved the impress of his divine Redeemer, wherever he beheld it; there was nothing narrow or sectarian in his spirit; every exemplification, as well as the name, of bigotry he abhorred, condemning it, not so much by loud vehement exclamations against its deformity and odiousness, as by the exhibition of an opposite temper in his own conduct. His regard for the house of God, his affections for the society to which he belonged, his concern for the prosperity of religion in general,

were all evinced in the punctuality of his attendance on the various services of the sanctuary, and the extent of his contribution to the ministry, and the different religious and charitable institutions soliciting his aid. At the social meetings of his brethren he was almost invariably found, and was not unfrequently the means of imparting to them,—by the simplicity, the affection, the warmth and energy of his supplications,—a peculiar interest. Many who joined with him on these pleasing occasions regret that they can hear his voice, and participate in his intercessions, no more. It deserves to be mentioned as a proof of the spirituality of his feelings, and the sociableness of his disposition, or his relish for the “communion of saints,” that though his attendance on the means of grace, private as well as public, was so punctual and constant, his place of residence was at a considerable distance from the place of religious concourse; that for many years he was actively engaged with his excellent partner in rearing a numerous family; that his secular pursuits, necessary for their maintenance, unavoidably engrossed a large portion of his attention; and further, that when, owing to the infirmities of advancing life, he was unable to appear in the house of God with his accustomed regularity, he changed his abode—which he had occupied more than 70 years, and to which, from this circumstance as well as others, he was strongly attached,—for a residence much nearer the place of his beloved resort, in order, as he himself expressed it, “to be present at all its meetings.”

The association, also, at which he was wont to enjoy the fellowship of religious friends of sister churches, he attended for forty succes-

sive years, without any break or interruption: whether held in the vicinity, or at the extreme point, nearly 80 miles distant, he never allowed any circumstance which transpired (happily none too serious or important to be neglected or put aside did transpire) to prevent him from being at its anniversary. In accordance with his oft-expressed wish, he was permitted to enjoy the public exercises of religion to the last. His illness was of only a few days continuance, but, at the same time, of such a nature, as to incapacitate him from doing more than intimate the composure and happiness of his feelings by a broken recital of some favorite stanzas, and of two or three appropriate passages of Scripture.

The church, of which he was so ornamental and loved a member, and the prosperity of which, in the deaconal capacity, he sought through a long series of years with unwearied affection and steadiness, preserves his memory with warm regard; and earnestly entreats that very many of a kindred spirit, and a corresponding demeanour, may be raised up to occupy the places which the removal of himself, and several others of his own standing, has rendered vacant. He died, January 12th, 1830, aged 74 years. Only three days before his decease, his affectionate and esteemed partner, who had long been the subject of a very severe affliction, borne throughout with more than ordinary Christian fortitude and resignation, terminated her suffering career, and entered into rest. . . . “They were lovely and pleasant in their lives, and in their death they were not divided.”

J. A.

Leeds.

A MISSIONARY ADDRESS BY THE
LATE REV. A. FULLER.

The following Address was delivered at Devonshire Square Chapel on the 31st March, 1806, to Messrs. Robinson and Chater, prior to their departure for Hindoostan.

MY DEAR YOUNG FRIENDS,

It had been more agreeable to me, if this address had been delivered to you by some other person; yet, considering that I love you, I cheerfully impart unto you, not only the best advice that occurs to my mind, but, I may say, my own soul also. What I have to offer will be founded upon a passage contained in the sixth chapter Nehemiah, and at the third verse.

“ ——— *I am doing a great work; so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*”

The history, in which this passage may be found, shews in a strong point of light, that those who sincerely engage in a great work must expect to meet with great difficulty and strong opposition. When Judea was emancipated from Babylon the land of the Chaldeans, and had returned into their native country, they flattered themselves their troubles were now ended. God had broken down the walls of Babel, and they sang again the songs of Zion; even the morning stars seemed in concert shouting for joy. The church owned, God had done great things for them, and so now they thought they had nothing to do but to rear God's altar, rebuild his temple, and to carry on his worship; but no sooner did they begin the work, and contemplate the building the city, than they were beset with new enemies. Here was Sanballot and Tobiah,

and Gesham the Arabian, and many enemies besides: God's cause will never want enemies: he that sets himself resolutely, and engages in God's work, must expect, with new services, to meet with new enemies. The conduct of those wicked men shews, in a strong point of light, how the most iniquitous practices may be carried on under the fairest pretences. Nehemiah saw their intentions, for, says he, “they thought to do me mischief;” thus oftentimes, have the most daring schemes been intended to be put in execution; God's servants had need to be as wise as serpents, and as harmless as dove's. We see a pleasing union of these qualities in Nehemiah's conduct. He says, in return; “I am about a great work and cannot come down.” He is as firm as a rock, and not to be diverted from his object, with all their intrigues: and yet there is that wisdom in him, not to expose himself. But he sent them an answer, as supposing they had meant all they said, and no more;—he says, “I am about a great work;” he did not say they were God's enemies; and had bloody designs against him: but he answered them thus: “be it so exactly as you say, I cannot attend to it, I cannot come down, I am about a great work, I have no time to spare.” It may be asked, what was it so great, only building a wall? I answer, one would think that not so great in itself, as in its effect. This wall was designed to secure the city, and that city was where God's worship was to be re-established. It was relatively great, great in its effect; so that the circumstances in which Nehemiah was placed, apply to all the godly in every age. It was this ardent love of God that made them have

a mind to work : touched with the love of God and of their country, they held the sword in one hand and a trowel in the other, and thus they laboured from the rising of the morning till the stars appeared, without murmuring ; for their hearts were engaged in the work. They were employed to rear the wall that should secure the city of God, and which was to be the seat of his worship ; and they pursued it with delight. But passing Nehemiah, I am sure you will not think me misapplying my subject, in applying it to you ; it is fit language to be adopted by you on all future occasions. Whatever temptations from persons, or things, may tend to divert your attention from your work, this will furnish you with an immediate answer : “ I am about a great work and cannot come down.” You know it is a common excuse with worldly persons, “ religion is a very good thing, but I cannot spare time to attend to it now : I hope to get time one day or other, but for the present I must defer it ; I am too much engaged.” Reverse this mode of arguing ; if the world or any thing else call off your attention, say, I cannot spare time, “ I am about a great work and cannot come down.”

You will give me your affectionate attention, while I offer a few remarks on this great subject :

I. You, my brethren and sisters, you are now engaged in a great work. It may be thought, that to insist upon the magnitude of your work, may have a tendency to dismay your minds, but, if I may judge of your feelings by my own, I am in more danger of benumbing insensibility, than of despondency. I had rather have a due sense of the magnitude of my work, especially if I know and believe it is God’s work.

My brethren, think of the vast magnitude of your work, think particularly the work in which you engage is the saving of souls, and that is a great work truly.

You know the world would smile at such an idea, they would treat it with scorn and look upon it as puerile ; but the work of saving souls will be found of more consequence than the establishing of empire, which is but as child’s play compared to it. The salvation of a soul is of more account, and will one day appear so, than the temporal salvation of a kingdom. The deliverer of an empire threatened with invasion or ruin, interests himself nobly ; and the man that exerts his talents to accomplish it, gains deserved honor and applause : but the man, who, from love to Christ and the souls of his fellow-creatures, shall run between the dead and the living, to rescue them, runs and pants for a nobler and unfading crown ; he is employed in a work, big with far greater consequences ; and this will be made evident in the day of account. “ He that converts a sinner from the error of his ways, saves a soul from death.” James v. 20. Add to this,

II. You are not only to be employed in the work of saving souls (you know in what sense I mean) ; you are also to be employed in establishing the Gospel, in a country where it has been for ages unheard of and unknown. I think, myself, this is a matter of far greater importance than the salvation merely of a few individuals in India ; the establishment of a CHRISTIAN CHURCH in a town or a village, a city or a country, is of more account than the conversion of a few individuals, by our means, can be : for it is the appointed means of saving souls for ages to come.

It was a great work for Paul and Silas, to have been instrumental in the salvation of the jailor and his house; of Lydia and her family; but whether or not they were aware of the consequence, we cannot tell. Though this was the first time they set their foot on European ground, they lighted up the lamp of the Gospel, which has never been extinguished, and by which means thousands of millions in after ages have been brought to eternal glory, in consequence of their having lighted up this lamp of salvation.

Beloved friends, you are going on a similar errand; you, and your brethren with whom you will labour, are employed in thus lighting up this lamp in the dark regions of the earth; and who can calculate how long it shall continue to burn? you are about a great work. Let me, in the next place, add—

III. It is a work so great as necessarily to occupy all your attention. You have no time to spare; so that if other things intrude, which tend to call off your attention, you must say, "We are about a great work, and cannot be hindered." You may expect various things that will invite your attention, but you must not regard them; I do not say but you may have occasion to be employed in many things besides religion, but these must be all subservient thereto, that being the great work you must never lose sight of. In the first instance;—if politics should be the talk in the country; if the people should be at any time (and they may be there as well as here) interested and much employed in conversation on these topics, do you take care,—that is not your business; it is a matter that does not belong to you; make answer in this language, "We are about a great work, and cannot come

down; we did not come here to settle the affairs of the nation, we come only to proclaim the glad tidings of salvation through Jesus Christ, and that must be our work." If your hearts are divided, you will do no good, you will do harm; or supposing any other worldly matters, (for other things will come in,) if schemes and plans of any worldly advantage present themselves; this must be your answer; "We are about a great work, and cannot come down; for why should the work cease whilst we leave it, and come down to you." It is by an undivided attention to the work of the Lord, that the servants of God have been most successful. It was thus with Nehemiah, you will observe his whole heart was in his work, and his hands were employed night and day; his attention to his work was undivided; so must it be with you, or the Lord will not bless you. So it was with Paul, and so it has ever been with those ministers whom God has in the highest degree honored.

IV. It is a work in which you ought to lay your account with a considerable degree of opposition and difficulty. This is inseparable from any great work of God; and it cannot be expected, but it should be, so long as Satan reigns and has such influence. He will dispute every inch of ground; he will not suffer you to take possession of his territory (as he is apt to imagine it) quietly. You must not only expect opposition from the natives, especially the Brahmans, but if you should meet with opposition from professed Christians, you need not wonder. European settlers, who reside on the spot, whose hearts are not right with God, they are near akin to idolaters, and are tenacious of the brutal dunghill gods of the Hindoos, as if their own, and you

may expect them to stop you, if they can; for my part I have wondered at the providence of God, in that they have not been stopped often; it is not from want of inclination on their parts. European magistrates, indeed, have been disposed by God to favor them, and if you go on faithfully, He will make your way plain; but do not wonder if you meet with opposition.

It is surprising, in all the Missionary attempts of late, we rarely hear of any martyrdoms; and yet there were but a few apostles, who did not die martyrs, sealing their testimony with their blood. Perhaps it is on the principle of not putting new wine into old bottles: perhaps our heavenly Father considers us but as children at present, and weak; but if he should call you to lay down your life for the name of his Son Jesus, then it is he expects you to do it. It were no great wonder if a heathen mob, like that at Ephesus, which rushed on Paul, were to assemble about you; and if thousands were to storm and cry aloud and cast dust in the air, and you, hear "great is Jaggernaut!" and, perhaps, while thus making devastation all around, some one of the servants of Christ may fall a sacrifice to their furious and diabolic zeal:—if it be so, let me tell you, you cannot die in a better cause. It will not do for a Christian missionary to express fear and shun death; you must put your lives in your hands: he that has not thus counted the cost, had better stay at home. But let me add once more:—

V. If you may expect great difficulty and much opposition, it is a work in which you have great encouragement: let me direct your attention to this great consideration; yes, it is a work in which there is the greatest possible en-

couragement, particularly considering it is the Lord's work. If you were going about a work of your own; if you were sullen and discontent with your country, and determined to try your fortune in a better; you would be going about your own work, and I should not know what encouragement to give you. But you are not going about this work, to find a residence more suited to your inclination; you are happy in your country, nothing constrains you to leave it, but the love of Christ. I am confident it is a piece of self-denial for you to leave your native country, your kindred, and your friends,—it must be so; but it is not your own work, it is the Lord's, and in this there is the greatest encouragement; for, brethren, you are labourers together with God. The work in which you engage had its foundation laid at an immense expense—the blood of the Saviour; yes, brethren, the Saviour laid the foundation of that temple about which you are going to work, and he laid it in his own blood. He died to rear it; he thought it not too much to pour out his whole soul to rear a temple for God; to save immortal souls. You engage in the same work; it is for you to carry on that work which the Saviour began; what a stimulus is this!

Again:

It is a work which occupies the first place in God's designs, or I might say, a last place; it is an ultimate place. Did you never remark a passage, in which Paul, speaking of Christ, says, "all things were made by Him, and for Him," adding, "and by Him all things do consist." Coloss. i. 16. He is not only the Creator of the world, but all that is created, is created "by Him, and for Him:" all things are designed by himself for his glory.

Creation is the grand stage on which the work of human redemption is acting: Providence is the great agent to bring about this end. Creation and Providence are only different wheels in this machine, set up to bring about the work of salvation: that work, then, is the ultimate object in the designs of God. It is that work for which the world was created and is governed.

We see in divine providence much of these things. If we look into sacred history, we see that noted city, Babylon the Great; and wherefore was this raised to this height of greatness? To be God's rod to correct his people, the Jews; and when that end was answered, what became of it? Babylon, once the mistress of the world, is now destroyed; the stupendous walls and massy gates of Babylon, shall fall at the command of God to liberate his people.

Rome was a mighty empire, long flourishing and powerful; and why was Rome raised to such a pitch of greatness? It was the occasion of the introduction of the Gospel into Europe. Britain's having been conquered by the Romans, a little while before the coming of Christ, effectually paved the way for the spread of Christianity in this island. Forasmuch as the Gospel was known in the Roman empire, the seat of empire, then the mistress and lawgiver of the world; thousands of the Roman officers and soldiers would most probably partake of the spirit of the Gospel, and be the means to impart it.

Thus Rome was raised, and for this purpose, doubtless, were her conquests pushed on! How do we know, but that Britain's conquests in the East are designed of God for the same end: for

my own part, I have little doubt respecting it. As to the motives of those concerned in carrying it on, I know not what they may be: God has often overruled for good these things. And I have little doubt, but that the slave trade itself, with all its horrors, will be overruled by God for the salvation of souls: many thousands, I have reason to hope, have already embraced the Saviour, of whom they might never otherwise have heard. Well may we cry out with Paul: "O, the depths of the riches of his grace! how unsearchable are his judgments, and his ways past finding out!"

Now, as this is a great work,—as it possesses a sort of ultimate place in the great things of God's operations,—is it not a wonderful encouragement that you are engaged in a work, all creation must serve?—that you rear a temple to which all the nations of the earth must pay tribute! You are engaged in a work which the establishers of empire, the conquerors of the earth, must aid, whatever be their intention. O what encouragement is this, to be engaged in a work of such vast importance!

[To be continued.]

PRIDE OF INTELLECT.

To the Editor of the Baptist Magazine.

SIR,

There is not any thing more injurious to man, or more destructive to his spiritual welfare, than pride of intellect; and, if ever this passion was displayed by those who are professedly the followers of Christ, I think it is in the present day, especially among some of the juvenile teachers of religion. Novelty seems the order of the day, and there is a danger of our

churches being corrupted from the simplicity of the Gospel. It would be a mark of greater wisdom, as well as of humility, if some, who have just entered upon ministerial duties, were less dogmatical in their preaching, more patient and modest in their inquiries after truth, and more disposed to seek counsel from aged ministers of the Gospel; but, above all, from the fountain of heavenly light. Precipitancy, false preconceptions, and pride of understanding, have been the causes of many errors in religion, the ruin of a minister's usefulness, the interruption of the harmony of the church, and frequently, the prelude of a downfall. The following quotation from the pen of Dr. Watts, appears to be peculiarly suitable to the present day; and I hope that every one, desirous of being established in the truth as it is in Jesus, will read it with advantage.

“Some persons, as soon as they begin to find further light dawning upon their minds, and are let into the knowledge of some doctrine or sentiment which they knew not before, immediately set their zeal to work: their zeal is all on a flame to propagate and promote this new lesson of truth, before their own hearts are well established in it upon solid reasoning, and before they have considered whether it be a doctrine of great importance, and whether it merits such a degree of zeal. How common a case is it among Christians, and too often among ministers of the Gospel, to give a loose to their affections at the first glimpse of some pleasing opinion, or some fresh discovery of what they call truth. They help out the weakness of the proof by the strength of their passions, and by the pleasure they take in the opinion they have embraced. This confirms

their assent too soon, and they grow deaf to the arguments that are brought to oppose it. They construe every text in the Scripture to support this doctrine; they bring in the prophets and apostles to maintain it. They fancy they see it in a thousand verses of their Bibles, and they pronounce all men heretics that dare maintain the contrary opinion. Their conduct in this matter is so vehement, as though every gleam of light were sufficient to determine their faith, because it happens to fire their affections; they grow so warm about it, as though every opinion were fundamental; and so fiery is their zeal, as though every mistake deserved the severest censures.

“Nor is this the case of Christians only, with relation to the new opinions they receive; there are too many who take up most of their articles of faith at first, without due examination, and without sufficient argument. Their veneration for *great names*, or their affection to a *particular party*, has determined their opinions long ago; their passions and other prejudices have formed *their schemes of doctrines* with the neglect or abuse of their understandings, and yet they pronounce as positively upon truth and error as though they were infallible. Happy are those whose faith is built on better foundations!

“Some, when they have heard a sermon, or read a discourse full of sublime language and mysterious darkness, and especially if the style and manner has been very pathetic, and they have been raptured and transported, as though it contained the deepest sense, the noblest truths of religion, and the highest discoveries of grace and the Gospel; whereas, perhaps, there may be scarce any thing in

it which has a just agreement with reason or with Scripture; but, when well examined, it proves to be a mere jargon of words, a mixture of unintelligible and unmeaning sounds, with some affectionate airs among them, whereby their passions were fired, and that without knowledge and beyond all reason; and it is well if after flashes of affection and violent transports, they are not deluded into shameful iniquities. This has been the case of some high pretenders in older and later days. They have *spoken great swelling words of vanity, they are murmurers and complainers* against the common rank of Christians, but they *walk after their own ungodly lusts*; they turn the *grace of God into lasciviousness, and they allure others into lusts of the flesh, through much wantonness, and, while they promise liberty, they are the servants of corruption.*" 2 Pet. ii. 18, 19. Jude 4, 16, 18.

That all who read this extract may cultivate self-knowledge to the largest extent, and regulate all their inquiries after truth by a designed subserviency to the glory of God, and practical holiness, is the prayer of

Sir,
Your's truly,
PHILAGATHUS.

POLITENESS AND CHARITY
COMPARED.

WHAT is *politeness*? it is the spirit of kindness ever on the watch to please, and with a thorough knowledge *how* to please. To pay high compliments is not politeness, except to the *vain*, to whom they cannot be paid without either a sacrifice of moral principle, or a serious moral injury. To the modest and humble,

high-strained compliments will ever give pain, even when they are *just*; and when they bear the indubitable stamp of *sincerity*, they excite a blush which, perhaps, has in it more of pain than of pleasure: for the person complimented calls to mind his imperfection in that very excellence which has called forth the praise. If the praise is public, he is pained, too, by the apprehension that the listeners around him will make large deductions, to his disadvantage and confusion.

A man who is merely *ceremonious*,—who is officious in his attentions and obsequious in his manners, is far from being truly polite. An *ape* approaches as near to a *man*, as he to a *polite* man. Perhaps where the mind has not acquired a certain tact and polish in early life, from the intercourse of cultivated society, a real politeness is never attained. It is not, however, like the new birth, essential to the Christian character, and indispensable to an admittance into the kingdom of heaven. Lovely as a plant of earthly growth, if it flourish in the heavenly paradise, flowers far more beautiful and more fragrant will flourish there.

It is the office of politeness to *please*;—of charity, to do *good*, or to render *benefit*. The one can only *charm*; the other can *bless*. Charity is, therefore, the very essence of Christian virtue: and without it, whatever else may be denominated *religion*, is utterly vain. Politeness, though not specifically included in the enumeration of the apostle, is unquestionably among those things which shall "*fail*," and "*vanish away*." But "*charity never faileth*." Charity, taking its root on earth, shall "*abide*," and flourish, and bear fruit for ever in the celes-

tial paradise. "Brotherly love," which is one important branch of charity, will, no doubt, "continue" there, and will be in constant exercise to please; but not to please in such *little things* as furnish the charm of earthly politeness. The saints on earth, even in their highest attainments, are but as little children. Such is the plain intimation of the apostle in his beautiful comparison, 1 Corin. xiii. 11. Now, in this, their infant state, politeness presents the *toys* which amuse and delight them; but, in heaven, they will become *men*, and will "put away these childish things."

That politeness, in its genuine character, is not incompatible with even the loftiest principles of Christianity, may be inferred from the example of the apostle Paul, who, in his epistle to *Philemon*, and in his address to king *Agrippa*, has furnished specimens of distinguished beauty. Yet, allowing politeness to be a moral virtue, wherever it is the most prominent virtue, or the *only* virtue prominent, it marks a character of very inferior order. As the court dress of the *man*, it is highly decorous; but, as the *man himself*, it is a paltry thing: "for as the body without the spirit is dead," so, politeness without charity "is dead also."

The late John Howard, whose memory as a philanthropist, is embalmed in the heart of every true Christian, was, perhaps, a polite man: but how much would his character be lowered in our esteem, if he were known to us only as "the polite John Howard!" While he yet abode in his earthly tabernacle, instead of groaning under its burden, he seemed to have put it off. His heaven-born spirit listened to the groans of the creation around him, and longed to

administer relief. An angel of mercy, he flew from land to land, from clime to clime, exploring the darkest dungeons, alleviating the horrors of each prison-house, and pouring the balm of consolation into the hearts of its wretched inhabitants.

In short, while under all the most finished forms of politeness, the heart may, possibly, remain cold, proud, obdurate, and even full of deceit and wickedness; in the various exercises of a genuine charity, it is ever warm, ever humble, ever sincere, "ever made of tenderness," and ever intent upon doing good. Compared to such a man as *John Howard*, what was an earl of Chesterfield? at best, a gilded butterfly: but, in fact, not so harmless, not so inoffensive. The web of the spider is ingenious and beautiful, viewed by a philosophic eye, but its aim is destruction; and politeness without charity is not "the spirit of kindness, ever on the watch to please," but rather, the spirit of *intrigue*, ever on the watch to ensnare.

IGNOTUS.

INCREASE OF PROTESTANTS IN FRANCE.

[From a person of rank to the Reformation Society.]

"32, Sackville Street.

"DEAR SIR,

"THE subjoined extract of a letter just received from Paris, I am sure will be read by you with great pleasure.

"Our chapels are overflowing, 300 children are attached to them, we know not what to do to get accommodation for the numbers who wish to attend. If we had 10,000 pounds to provide chapels, we could have congregations of a size,

and schools of a number, to astonish Europe.

"A remarkable circumstance has just occurred; a large body of reformed priests have applied for means to separate themselves from the Church of Rome—they affirm that there are 2500 priests of their body affiliated with them throughout France; they have just drawn up a confession of faith almost analagous with English Episcopacy; application has been made to the English bishops—already many parishes have sent for priests of this body—one has been sent to Montaign. This day the celebrated Dupin has applied for one for Nevers (a place of 30,000 inhabitants), where the national guard has taken possession of the church, declaring that they will have no Jesuits for curés. The confession of the reformed body of priests is this: no pope, no infallible church, no Latin mass, two sacraments, no celibacy of priests, no injunction to regular confession, but the Word of God as the only rule of faith.

"This day a royal ordinance has appeared, suppressing the catholic missions, and taking its funds, and abolishing all holidays but those of Easter, Christmas, and Pentecost. You see that the highway is politically opening for the grand march of Gospel truth.

"Trusting that you will give the above the widest circulation,

" I beg to remain,

" Yours truly,

" R. E. RHIND.

" *Paris, 2th Jan. 1831.*"

LETTER FROM THE REV. MR.
DYER.

To the Editor of the Baptist Magazine.

SIR,

WHEN, in July 1828, it became necessary for me to publish cer-

tain statements, repelling various unfounded charges made against the committee of the Baptist Missionary Society, in relation to Serampore, I avowed it to be "my earnest endeavour, not merely to give facts as they occurred, but to adopt that mode of stating them which should have the least tendency to bias the reader's mind." Still, I knew it was possible that unintentional errors might have crept into my narrative, and such I held myself fully prepared to correct; but I did not anticipate being charged, either with unfairness or wilful misrepresentation. I am, however, undeceived. In a pamphlet which has just appeared from the pen of Dr. Marshman, the author has permitted himself often to insinuate, and repeatedly to assert, that my statements are *absolutely untrue*. To me, I confess, such charges are new. For the effect they may produce on the minds of those who know me, including not a few whose names are printed on the cover of Dr. Marshman's pamphlet, I have not a moment's solicitude; but, for the sake of others, who might very naturally suppose that such accusations would never be hazarded without *some* foundation, I beg permission to notice, as briefly as possible, the several paragraphs as they occur, and hope you will be able to insert my letter in your next number.

1. In p. 15 of the "Reply" Dr. M. professes to find, in my very introduction, "an assertion *directly contrary to fact*." I had remarked that "much disadvantage was experienced from the very limited acquaintance possessed by the newly chosen secretaries, or any of the committee, with the details of the society's history." To prove this assertion untrue, Dr. Marshman interrogates as fol-

lows: "Who then were these newly chosen secretaries, who possessed so limited an acquaintance with the details of the society's history? the senior one was no other than Dr. Ryland, the coadjutor of Mr. Fuller, the friend of Carey before he went to India, acquainted from its commencement with every circumstance relating to the mission, and who, in his life of Fuller, had laid it open from its earliest dawn. Was this unknown to Mr. Dyer? Had he neither seen nor heard of the life of his own predecessor in office, in the twelve years that had elapsed between its publication and his penning this assertion? How then shall we account for an assertion so contrary to fact, in a man who fills Mr. Dyer's office?"

To all these questions except the last, I have no difficulty in replying. I certainly knew that the newly chosen secretaries were Dr. Ryland and Mr. Hinton. I was well aware, also, of the intimacy subsisting between the former, and Fuller, and Carey, and of the part which my venerable colleague had taken in the formation of the society, three-and-twenty years before the period alluded to. No man, I believe, had half so much intercourse with Dr. Ryland, on missionary business, during the last ten years of his life, as I had. And yet I stated a fact, well known to myself, and to every friend now living, who took any share in the proceedings of the Society at the time of Mr. Fuller's death, in the sentence condemned by Dr. Marshman. I might indeed have used a stronger word than "inconvenience," with perfect propriety, in describing the result of the mode in which the business of the Society was then conducted; as your readers may judge, when they are informed that, as far as I could ever learn,

no other record of the proceedings of the Committee was in existence, when Dr. Ryland assumed the office of secretary, than what is found in the periodical accounts. One striking proof of "the inconvenience" I referred to, occurs to my recollection, which I mention the rather, because hundreds of those who witnessed it are yet alive. A few weeks after the decease of Mr. Fuller, an admirable sermon for the mission was delivered at Spa Fields Chapel, by Mr. Hinton, one of the secretaries of the Society, at the close of which he made an earnest appeal to the very numerous auditory, on the ground of deficiency of funds. Scarcely had he concluded, however, before another member of the committee, Mr. Saffery, stepped into the pulpit to correct the statement just given, and to apprise the congregation, that, however desirable their contributions were, the plea of deficiency could not be set up, since it had been discovered that there were some funds remaining. One speaker, if not two, from below, followed Mr. Saffery in further explanation or remark on the same subject.—Let common sense decide whether such a state of things was not "inconvenient." I recur to it, not with the most distant inclination to cast any reflection on the excellent man, who for so many years, managed the business of the Society. I believe there is not an individual on earth, beyond his own family, who venerated him more highly, or deplored his loss more sincerely, than I did. But I owe it to myself, and to the cause, which however imperfectly, I have endeavoured, for more than thirteen years, faithfully to serve, to shew that I have not been guilty of the baseness of deliberately recording an untruth.

2. Dr. Marshman dwells at considerable length, in pp. 18.19, on the "proposal" or "suggestion" originating with the sub-committee at Oxford. Here he first of all *misquotes* me, including, within inverted commas, words which I never used, and which express what I never thought, and then adds, "after this solemn and circumstantial declaration, who would hesitate to believe the secretary of a missionary society, solicitous to appear rather as the *historian* than the *advocate* of transactions which must have passed under his own eye? yet, whoever relies on this declaration will be infallibly deceived!" My authority for the literal accuracy of the account I have uniformly given (not for that which Dr. M. has ascribed to me) is the original minute-book kept by Dr. Ryland at the time, which is open to the inspection of any friend who will call at Fen Court for the purpose. In a certain pamphlet, published in 1828, entitled "Statement relative to Serampore, by J. Marshman, D.D." par 108, will be found the same account contained in a letter, bearing, amongst others, *the signature of John Ryland*.

3. In p. 32, the report of the Society for 1827 is referred to, as stating that the "Explanatory Declaration," annexed to their letter of Sept. 1817, was intended "to guard themselves against any inconvenience which might follow a claim of this nature on the part of the society;" and this statement is described as constituting a crime "previously unknown in the annals of Protestant missions." Some persons may wonder that Dr. M. should have entirely overlooked this heinous feature of the report in both his previous publications; and others may deem it unjust that he should charge

it on me, as if it were my individual offence. But I make no exceptions of this sort, and am perfectly willing to bear whatever odium the sentence may appear, in the judgment of impartial men, to involve. My vouchers for the assertion are found in the Serampore letter itself, now lying before me, with the autograph signatures of Carey, Marshman, and Ward. Thence, I learn, that the inconvenience apprehended, was, that they might be required either to receive coadjutors, with whom they could never unite, or, leaving them the premises, to go with their families to seek a place where they could, whereon to begin anew in life, when ready to drop into the grave. Under such an apprehension, they describe themselves "as sheep bound to the slaughter," from which fearful predicament they were rescued, by discerning "the course by which alone, the whole mission could be saved from impending ruin." This course was to execute the Explanatory Declaration referred to, in which they "make this solemn declaration,—that the said premises shall be for ever attached to the Baptist Mission at Serampore, and be for ever held in trust by William Carey, Joshua Marshman, and William Ward, and such persons and such only, as they shall hereafter appoint, or associate with themselves in the trust;" "conveying to them, as our successors, the same power we possess ourselves, the exclusive right of choosing their coadjutors and successors, with a view to the propagation of the Gospel in India, completely and entirely excluding the interference of any other person either in Europe or India."—"And they further declare, that it is their will, design, meaning, and intention, that no other person or persons,

either in England or in India, belonging to the said Baptist Missionary Society for propagating the Gospel among the Heathen, shall have the least right or title to the property, or the administration of the said premises, unless lawfully appointed thereto by them, as trustees for that purpose." Let the reader decide whether there was not ample ground for the expression so vehemently reprobated.

4. In p. 56 occurs another of these dextrous misrepresentations, in which this pamphlet is so fertile. In explaining why, (not "apologizing for,") the sub-committee thought proper, in January, 1819, to direct an inquiry to be made of Dr. Carey, respecting the alleged splendour of Dr. Marshman's establishment, I had observed that "statements on the subject had been sent to Dr. M. himself, but no answer had been received. The welfare of the Mission was thought imperiously to require that the committee should be furnished with a reply to these accusations. But how was this to be obtained? Whence but from his venerable friend, Dr. Carey?" On this, my accuser attempts to ground a charge of palpable absurdity, as well as of gross falsehood, as if we had expected *in January*, an answer to a letter forwarded to India only four months previous*, and this is exhibited to the eye in Italics and capitals, as something "if possible, still more melancholy than what had preceded it." My answer is easy. 1. I knew not what inquiries had been sent before my letter was written, nor have I now any means of ascertaining. 2. My letter to Dr. M.—I wish you had room to insert

it—was written on my personal responsibility, detailing what had recently occurred to Dr. R. and myself, "because (such are my precise words) I feel persuaded that you would wish to be made acquainted with any thing which may come to our ears, true or false, and which may be likely to be prejudicial to the cause of the Mission." But in the interval which elapsed between the date of this letter, and the meeting of the sub-committee at Reading, January 6, 1819, other similar statements respecting Serampore had reached us. The sub-committee, therefore, (Dr. Ryland, Messrs. Coles, Saffery, Winterbotham, Joseph Hall, and myself), considered my own personal application to Dr. M. insufficient to meet the exigency of the case. Whether they anticipated, as the event proved, that no reply would be given by Dr. M., I do not remember. Certain it is, they thought the case required more formal notice; and that no time might be lost in obtaining as full and satisfactory a refutation of the charge as possible, they directed me without delay, in the name of the sub-committee, to address Dr. Carey on the subject. Again, I ask your readers to determine whether this simple exposition of the fact does not justify every syllable of the statement on which Dr. M. has animadverted.

5. I have doubted whether I should take any notice of the last accusation of this sort contained in the pamphlet before me, because it refers to a matter in itself so trifling, that it may seem hardly to warrant my requesting the attention of your readers to it; but, lest silence should be misconstrued, I will not wholly pass it by. It occurs in p. 65, and relates to the balance-sheet of the year

* On referring to my copy, it appears the date was Sept. 1, 1818.

1826. Dr. Marshman cannot deny that this was read in his hearing at Queen Street Chapel, which might be supposed enough to prevent "perfect astonishment" when reminded of its contents; but then, he says, "it is not true that it was submitted to his inspection." I distinctly remember that, for the purpose of reference, it was laid, with other documents, upon the table at which Dr. Marshman sat; from whence, unless I am greatly deceived, I took it up to shew him the amount of the receipts for the year, at the close of the meeting. One friend, of whom I have since inquired, avows his belief that Dr. M. actually made remarks upon it in the course of that day's discussion. Whether he did really inspect it, I can neither affirm nor deny; but it was submitted for his inspection in the mode I have stated.

Your readers will observe that I have strictly confined myself, in this letter, to those particulars in which Dr. M. has thought proper to proclaim me, before the whole world, unworthy of belief. It would be easy to animadvert on many other parts of his pamphlet, as well as upon those *omissions*, which will doubtless surprise all who have made themselves acquainted with the controversy. Fully to expose the real character of this production would require much more leisure than I can hope to secure; but it is more than probable the task will be performed by others, at least equally competent. In the mean while, I hold myself ready to give whatever information I can to those friends of the Mission who may feel, after comparing Dr. M.'s

pamphlet with what has previously been published on the subject, anxious to examine further the statements to which he has prefixed his name. Nothing is more earnestly to be desired by the Committee than that all who take any interest in the question, which really lies in a narrow compass, would patiently separate the points in debate from the mass of extraneous discussion with which their assailants have blended it, and then give their verdict accordingly.

I trust, Mr. Editor, that both you and your readers will pardon the unavoidable egotism of this letter. Were it not for the sake of that cause, which has been aimed at in this attack upon me, it is highly probable that you would not have received it; but the peculiar obligations I owe to the Baptist Mission,—obligations which commenced before Dr. M. and his associates left England in its service,—constrain me to the invidious and unwelcome task. Feelings of hostility or resentment, I bless God, my bosom harbours not towards any individual under heaven. Much, I humbly trust, has been forgiven me; much, therefore, would I readily forgive; and while I confess the painful astonishment with which I perused the pamphlet before me, I avow my earnest desire that it may not be laid to the charge of the writer, in that day, when both the accuser and the accused must give account of themselves unto God.

I am,

Sir,

Yours respectfully,

JOHN DYER.

Fen Court, 18th Jan. 1831.

REVIEWS AND BRIEF NOTICES.

1. *Review of Two Pamphlets by the Rev. John Dyer, and the Rev. E. Carey, and W. Yates. In Twelve Letters to the Rev. John Foster.* By J. C. MARSHMAN, Svo. pp. 95.
2. *Reply to the Rev. John Dyer's Letter to John Broadley Wilson, Esq.* By J. MARSHMAN, D. D. *Together with Thoughts upon the Discussions which have arisen from the separation between the Baptist Missionary Society and the Serampore Missionaries.* By W. CAREY, D. D. *Also a Communication upon the same Subject.* By the Rev. WILLIAM ROBINSON, of Calcutta. *And an Appeal, by the Serampore Missionaries on behalf of the Labours in which they are engaged.*—Svo. pp. 96. Parbury, Allen, and Co. London.

THE first of these pamphlets may be considered chiefly as Mr. John Marshman's vindication of Dr. Marshman's character, against certain charges preferred by the authors of a pamphlet, entitled, "A Vindication, &c.," on which he severely animadverted. Making full allowances for the writer's partialities in such a case, it appears to us, that he has, to a good degree, succeeded in his attempted justification, and proved that his father's conduct towards the junior missionaries, had it been viewed by them without prejudice, would have prevented some of the reflections which they have made on his character. It was sound advice of Cotton-Mather, to young ministers:—"never put a bad construction where you can find a good one."

In some former reviews of pamphlets on this painful subject we have freely expressed our opinion on the conduct of the missionaries at Serampore, who, as soon as they heard of the death of Mr. Fuller, departed from their original plan of making common-cause with the society at home, and of carrying the proceeds of their labours into one common-stock, to be applied to missionary objects in India. We know that it was not even suspected by Mr. Fuller that any division of funds had been made

at Serampore, of what they had realized from their own labours; and what they had received from the society. The mutual confidence which, up to the period of Mr. F.'s death, in 1815, had subsisted between Carey, Marshman, and Ward, at Serampore; and himself, Sutcliffe, and Ryland, in England, made it unnecessary, in their view, that any regular debtor and creditor account between the missionaries and the committee should be given, or required.

It is admitted, that after Mr. Fuller's death, the committee (and it was *the same* substantially that existed before that event*) made several suggestions to the three senior brethren at Serampore, relating to some parcels of property there, held intrust by them for the society, and also as to the missionary stations which they had formed.

These suggestions and inquiries were, most unexpectedly, the cause of great offence to the missionaries, who considered them as proofs that the committee desired to exercise such a control over them and their labours, as would be destructive of their *independence*, and reduce them from the character of *brethren* to that of *slaves*!

"We must," say they, in a letter sent to the committee in 1817, "be free in our funds, our dwellings, and our choice of coadjutors:" that relative to our funds originated by us; to our dwellings and all the concerns of our family, you and we are for ever as distinct and as free from dependence upon each other as were Fuller and Ryland; in every thing that can advance the cause of God in India, we are with you as *brethren* and *fellow-helpers*, even to live and die with you, although not in any other character even for an hour. Nor can any thing affect our cordial co-operation, but your refusing our co-operation, unless we will become your dependants and vassals." p. 7.

* With the exception of the following, who had been added since Mr. Fuller's death, viz., Messrs. T. Edmonds, J. Hall, J. K. Hall, J. Hobson, J. Hughes, J. Kinghorn, and T. Potta. The committee now consisted of thirty-nine.

It will be observed, that the kind of *independence* claimed in this extract, if put into words, is, in fact, saying, that there was no species of property at Serampore belonging to the society, but that all was the property of the three senior missionaries, not only the *funds* but the *dwellings*, &c. But did they not owe to the society which had sent them to India, the opportunity of raising those funds? Had not a considerable sum towards those funds been sent from England? Had not "the dwellings," which also they called their "own," been purchased from the common-stock; and were they not actually invested "in trust for the use of the society?" Had the committee then acknowledged the missionaries to be *independent* in this sense of that term, they would have surrendered the rights of the society, which they had no *power*, even if they had had the *inclination*, to do; and they would at once have declared that the three senior brethren were no longer the missionaries of the society? Nothing can be more evident, than that the committee were extremely solicitous to remove the displeasure of their offended missionaries, as we find, about four months afterwards, at a general committee meeting held at Birmingham, August 20, 1818. At this meeting there were present twenty-three persons from different parts of England and Scotland, adopting measures to appease this anger; and notwithstanding the insinuation of Dr. M., that differences of opinion existed, we are assured in the "circular letter" which emanated from this meeting, signed by Dr. Ryland as secretary, "the greatest harmony of sentiment prevailed, and a line of conduct *unanimously* adopted, which, we trust, will prove perfectly agreeable to all parties." As Dr. Marshman, in his "Reply," p. 29, has given the third resolution in a very defective state, it will be proper to quote the whole; because it shews the spirit of conciliation towards the missionaries, which pervaded the meeting:—

"Whereas our brethren at Serampore have greatly misapprehended our design in our proposal of uniting with them a number of trustees in England, we assure them, that it never was our intention to expose them to any *interruption* in the management of the family

union, or to the intrusion of any inmates without their consent; and whilst we applaud their noble generosity in contributing so great a portion of their income to the support of the *Missions*, we cannot object to their exclusive management of the proceeds of their own labours in the cause of God."

Would any honest writer have made such a defective statement of this resolution as the following? Dr. M. says, p. 29:

"The third resolution *has these expressions*: 'We assure our brethren at Serampore, that whilst we applaud their noble generosity, in contributing so large a portion of their income to the support of the Mission, we cannot object to the exclusive management of their own labours in the cause of God!'"

In the "circular letter" already referred to, addressed to the members of the Society in England, it is said, in strict accordance with this resolution:—"It must give pleasure to you, and to all the friends of religion, that God has so far prospered the work of his servants, as to enable them to contribute so largely to the Missionary cause from their own funds. In the management of these, our brethren act, of course, distinctly from the Society, although effectually co-operating with us in every thing that can advance the cause of the Redeemer in India." Per. Acc. No. XXXIII. P. 340, 341.

The following account of this meeting by Dr. Marshman, p. 32, is a lamentable proof of a total want of straight-forwardness and ingenuousness:—

"By the public letter of the brethren, assembled from various parts of England and Scotland, those at Serampore were declared 'to act distinctly from the Society,' not as a boon granted them by the Society, but as a thing 'of course,' and were also acknowledged to co-operate effectually with them, in every thing that could advance the cause of the Redeemer in India. These declarations, as Dr. Carey afterwards testified, spoke to our very hearts. Thus, our *independence* was now fully recognised, and the possibility of any future attempt against it taken away, unless it were done in defiance of the general committee of the Mission assembled on this occasion."

"These declarations!" why use a plural term, Dr. M? when you have left out one of the declarations, and that too, by which the meaning of the resolu-

tion referred to, must be decided! Yes, Dr. M. has omitted the important sentence, "IN THE MANAGEMENT OF THESE," that is, "their own funds," of which the committee had said, "*In the management of THESE, our brethren act, of course, distinct from the Society.*"

Dr. Marshman, in speaking of the meeting in London, December 31, 1819, is quite wrong in designating it a local committee, especially as he knew better. It was a regular meeting of the central committee, composed of persons residing in London and the country, meeting monthly, or oftener, and referring all business deemed important to the quarterly meetings, which the country members are expected to attend. Accordingly, at this meeting, out of fourteen persons, four were from the country; one of them Dr. Marshman's "steady friend to Serampore," though he says it was composed of "Mr. Dyer and his friends."

Dr. M. says of the proceedings adopted by it,

"But London 'having gained the prize,' was now the seat of power; and a local committee possessing the management could attempt openly, what was before beyond their reach, if they could bring themselves to trample on the decisions, and nullify the public acts, of a general meeting." p. 36.

"We received a communication from this committee, dated December, 1819, three months after the management had been removed to London, which in effect nullified the decisions of the general meeting. We asked ourselves, 'Can a committee in London declare that to be false, which a general meeting, assembled from various parts of England and Scotland, a few months before, had declared to be true? Did that venerable body intend to deceive us, when they declared that 'we, of course, acted distinctly from the society in the management of our affairs? We could not believe them capable of such disingenuousness. We knew they had used those expressions in perfect good faith; and if even another general meeting, and much less a local committee, had a right to rescind the public declarations there made, there could be no trust reposed in public religious bodies.'" p. 37.

As the acts of this Committee are made "the head and front" of the charges exhibited against the Society,—the unpardonable sin which Dr. Marshman and his colleagues cannot forgive—its resolutions

demand a careful and impartial investigation.

It will be observed that there is an inaccuracy in what Dr. M. states as to the resolution at Birmingham. It did not say, the Serampore Missionaries "acted, of course, distinctly from the Society, in the management of their AFFAIRS," but that, "*in the management of their FUNDS they acted distinctly from the Society;*" the distinction is obvious; but so far from its being true that this meeting "trampled upon the decisions, and nullified the acts, and rescinded the declarations of the Birmingham meeting," it actually re-enacted and confirmed them. In the preamble to its resolutions, the avowed object expressed is, "the anxious desire felt to put an end to all the misapprehension which had existed between them and their much esteemed brethren at Serampore, for whom, on account of their services and labours in the cause of God, they had ever cherished the utmost veneration and the warmest affection." In the first resolution, after mentioning that various passages in the periodical accounts, &c., &c., they say "that the property at Serampore belongs clearly and unequivocally to the Society in England," and "that it has hitherto been held by the resident missionaries as trustees for the Society," it is then added, "the committee cannot, therefore, but feel that, were they to consent to the alienation of the property from the Society, they would violate the confidence reposed in them by the public, and be guilty of a dereliction of their duty." In the second resolution, they recommend that all the property at Serampore should be secured to the purposes for which it was originally designed by all the parts being consolidated into one; and that the present trustees, (the missionaries,) associate with themselves in the trust, other individuals to be approved of by the committee, some of whom shall be resident in this country."

The third resolution declares, "That this committee again solemnly disclaim all intention to interfere with the management of the property at Serampore, and although, in one particular of their conduct, namely the sending out of new missionaries, they have been thought by their Serampore brethren

to discover such a disposition, they can assure them, that in this they were actuated solely by a view to meet their own wishes.”

Dr. Marshman “omitting these,” comes to the fourth resolution, on which he says,

“The committee claim a right over us, as though supported by their funds; express their intention of sending to reside with us for six months, without our permission, any missionary they choose; to restrict us to their missionaries in India for our choice of associates, and on the choice even of one of these requests *VERO*.” p. 37.

Let the reader judge whether this statement of Dr. Marshman is perfectly accurate. The resolution is as follows:

“That while this committee consider that every Missionary Society must possess the right of adding to the number of missionaries at their respective stations, they wish, on all occasions, scrupulously to guard against associating with their brethren an objectionable person, and hope, in future, mutual confidence will be exercised on this point. They *propose*, therefore, that whenever it might be judged desirable to send an additional missionary to Serampore, he shall be considered as residing there at least six months on probation, at the close of which period, *if his permanent settlement there should not be agreeable*, either to the resident missionaries or to himself, *he shall be removed to such other station* as may be mutually agreed upon; and if the missionaries at Serampore wish to add any of their brethren in Bengal to their number, they will, with the same desire to promote *mutual confidence*, mention it to the Society for their ratification.”*

It is of this Resolution that Dr. Marshman says:

“Thus this *local* committee interfere with, and even forbid our choice of associates, so vitally important to the happiness, and even the existence of Serampore, unless sanctioned by them, although the *general meeting*, only a few months before, had publicly declared, that the Serampore brethren acted, of course, distinctly from the Society; thus trampling on the authority of that general meeting, and rescinding its decisions, disturbed anew the peace of the mission at home and abroad.”

We fearlessly ask, “What decisions of

* See “Letter to J. B. Wilson, Esq., by the Rev. John Dyer,” p. 55.

the Meeting at Birmingham did this resolution rescind?” We again remind our readers, that the resolution which Dr. Marshman says “spoke to their very hearts,” is again mutilated by him. It was of “the exclusive management of their *own funds and the proceeds of their own labours*, in the cause of God,” to which that related, and not of the entire and exclusive management of the Serampore station, as if they had become a separate society from that with which they were still connected as missionaries. The fact is, the central committee thought Serampore, one of the stations of the society, and, therefore, did not consider themselves as overstepping their authority, in making these *proposals* to the missionaries there, not designing to act upon them without first obtaining their approbation.

But, even, admitting that the committee, by proposing to settle all the property in one consolidated trust, and by proposing to send out an additional missionary to Serampore, or even by requesting that no one of their other missionaries in Bengal should be added to the mission family at Serampore, without its having been first “mentioned to the Society for its ratification:” went beyond what had been previously done; yet it is most evident they acted under the advice of a member of that very family, Mr. Ward, who was at that time in England, as will be seen by the following extracts from two of Mr. Ward’s letters, the first dated Cheltenham, July 30, 1819: “The property in India, which has been bought with the money intrusted to the Society, may be secured with the greatest ease, by making the present trustees add to their own names, those of the committee, or the treasurers and secretaries of the Society; and I am sure the brethren at Serampore will cheerfully assist them in any plan they may wish to adopt on this subject.” The second letter is dated Frome, December 27, in which he says, “Be assured it is my anxious wish to draw nearer the bonds of union between Serampore and the society, and nothing shall prevent my perseverance in this object. I wish Serampore to have as much independence as is necessary for its domestic comfort, and for the continuance of that disinterested ar-

dour, which dependence and uncertainty would intallibly destroy. *I think all the property should be the Society's*, that the exclusive management of it should be in the brethren united at Serampore, that they should choose their own companions in labour; that *the Society should have a VETO in this choice*, and that not less than three persons thus chosen should be united in the management of Serampore. I believe *this plan unites comfort, safety, and union.*"*

Was it surprising that with these letters from Mr. Ward,—the last written only four days before their meeting,—the committee should have adopted the resolutions which, though they gave such umbrage to the brethren of Mr. Ward, fully met his approbation. Being submitted to his consideration, by a sub-committee, January 7, 1820, it is thus entered on the minutes: "Mr. Ward distinctly declared his assent to each of them respectively."

We submit the full history of the proceedings of this obnoxious *local* committee (as Dr. Marshman repeatedly designates it) to the impartial scrutiny of the reader. Let him carefully mark in Dr. M.'s statement how artfully and repeatedly he omits *the qualifying sentence* contained in one of the Birmingham resolutions,—*"in the management of these"*—and then say wherein these resolutions are different, either in the spirit or the letter of them, to that which "spoke to their very hearts?" Was it, then, we ask, the committee who adopted these affectionate resolutions; or those who refused to agree to them; to whom the charge is applicable, "who disturbed anew the peace of the mission at home and abroad?" We assert too, that this committee as fully recognised the INDEPENDENCE of the Serampore brethren, as the Birmingham resolution had done, if by that term he meant *the right of the missionaries to "the exclusive management of the proceeds of their own labours in the cause of God;"* but, if by *independence* be meant that the missionaries at Serampore were a separate Society from that at home; having the right to the property "which had been

purchased with money entrusted to the Society," then it had not been recognised by the former more than by the latter of the meetings.

But Dr. Marshman asserts, p. 51, that the repeated conferences with Mr. John Marshman, as the representative of Serampore, "issued in two public declarations, from which it will be seen that the committee now acknowledged that independence, which the brethren met from various parts of England and Scotland had recognised in August 1828." The first extract is from an agreement, signed Oct. 2d, 1822:—

"As the Missionaries at Serampore, have been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel, by funds which they have themselves originated, a material change has resulted in their relation to the Society from which they sprung, in consequence of which, the brethren at that station act independently in the management of all their concerns, while they preserve in undiminished vigour, the principles of affectionate union and zealous co-operation with the parent Society. Such being the *natural result of events*, the committee express their earnest and humble hope, that a divine blessing may continue to rest upon the future labours of the Society at Serampore, as well as those carried on more immediately under the direction and superintendence of the Society; and that these efforts, conducted in one spirit, and tending to the same end, may happily contribute to the general diffusion of the religion of Jesus Christ throughout the continent of India."

The next extract is from the agreement between the committee and Serampore," signed Oct. 10.

"That the funds originated by the Serampore Missionaries in India, and those subscribed in Great Britain, America, and India, to institutions connected with them, whether translations, schools, stations, or the colleges be under their exclusive management and control, for the latter of which [the institutions connected with Serampore], they will account *immediately* to the public, as they have hitherto done through the channels of Annual Reports."

These "agreements," which it will be observed relate merely to the management of their funds, and, as they had now become a distinct *Society*, the "trans-

* Mr. Dyer's Letter to J. B. Wilson, p. 50, 51, 52.

lutions, schools, stations, and college, were under their exclusive management and control," it will be seen were in exact accordance with the sentiments which the committee had uniformly avowed, that "*in the management of the funds originated by themselves,*" the missionaries "acted distinctly from the Society." They leave the decision of the question as to the right to the *property* at Serampore untouched; and we invite the comparison between the principles of these very satisfactory "agreements," which, Dr. M. says, were "an acknowledgment of their independence," and that of the general committee meeting, held in London, Dec. 31, 1819, which he charges with having "rescinded the public declarations then made." p. 37. The fact is, the committee on all occasions, have acknowledged the right of the missionaries to *manage their own funds*, and they have been also consistent in never having relinquished the right of the Society to *the property at Serampore!*

The inference drawn by Dr. Marshman from these "agreements," affords another specimen of his disingenuous mode of reasoning: he says,—

"The fact recognised by this committee, and marked in italics, so fully demonstrates the *independence* of Serampore, before Fuller's death[!!] as to render other proofs needless. To account *immediately* to the public for funds, *through its own Reports*, is proper to an independent body alone: and Serampore did this respecting both the translations, and the benevolent institution (begun in 1810), without Mr. Fuller's consent being asked; a course, however, with which he and his brethren ever expressed themselves well-pleased. When the London committee declared we had hitherto done this, what could they think of those attempts on our independence with which they had distressed us within the last four years?" p. 52.

And what will the reader think, when he is told, that the way in which the Serampore missionaries accounted to the British public for monies received for the translations and benevolent institution, was by Reports sent to the Society, and printed in the *Periodical Accounts!* And was this "to account *immediately* to the public?" How then does this "demonstrate the in-

dependence of Serampore before Fuller's death?" The fact is, we are fully persuaded, if Mr. Fuller had lived till now, we had never heard of "*Serampore Funds,*" of the "*Serampore Mission,*" nor of "*Serampore Independence!*"

In these proceedings, the committee acted as the representatives of the Society, and therefore they refused to admit that the missionaries could make private property of that, which by their own act, they had consecrated to missionary purposes. They of course, considered themselves guarantees for the safety of that property for the society by which they had been appointed, and therefore could not possibly concede that such *public* property had become *private*, nor could they cease to watch over it to prevent, if possible, its ever becoming so!

Mr. J. C. Marshman, indeed, "concedes that the relation in which my friends [the three senior missionaries] may have stood to the society, in the first five or six years of the mission, differed from the nature of their connexion with it after Mr. Fuller's death." p. 16. He might well write thus; for, *before* the death of Mr. F. they were so closely identified with the society, that they had no interest distinct from it: but *after Mr. F.'s death*, they declare themselves to be a distinct *independent* society; professing themselves willing to *co-operate* with the parent society, but only in the same way as they would with any other missionary society in India; and even this on the express condition that their exclusive right should be acknowledged to manage all the property at Serampore, and to apply without control all the funds raised in England! What other meaning can be put upon the following language in the, "Review," p. 17.

"The advocates of the Society call upon us to reduce things to their first institution, and to observe how and wherein they have degenerated. Let the Society then set the example. *Let them dissolve the metropolitan committee*, and restore the management of the mission to the plain, unambitious, simplicity of the country; *let them send out all the funds raised in England, to be expended by my colleagues as THEY deem most judicious.* But, above all, let them give us the *great soul*

the ardent zeal, the unbounded confidence, of Fuller, and it will then, and not till then, be fair to demand of my colleagues to return to first principles!"

Having been most intimately acquainted with "the ardent zeal" of Mr. Fuller, in regard to the mission, for several years before his lamented death, we are quite certain his "great soul" would never have permitted the "sending out *all* the funds raised in England to be expended" for the support of undefined objects, and by agents who refused to give any account of their stewardship. The "unbounded confidence" which he had in Carey, Marshman, and Ward, would have been destroyed, if he could have witnessed the "change in the circumstances," which, Mr. J. C. Marshman admits, "Time, the great innovator, had gradually and necessarily introduced in their plans, and relationship to the society." p. 16.

Surely, even, Mr. J. C. Marshman does not believe that Mr. Fuller would have sent to Serampore *all the funds raised in England, to be expended by a separate society of missionaries, who had demanded the right of acting without connexion with the committee, and without accountability to them?*

The "Reply" of Dr. Marshman, is indeed little more than a reiteration of those complaints after the "central committee had been formed in London," which his son has so unjustly and unsparingly made in his "Review;" and even with much greater warmth and severity. The long-tried and exemplary character of Mr. Dyer ought to have prevented those unjust insinuations and offensive charges against his moral character, in which Dr. Marshman so much indulges.

But one of the most extraordinary parts of this pamphlet is Dr. Marshman's attempt to prove that Mr. Fuller had not declared, at the renewal of the East India Company's charter in 1813, that the *Society* possessed property to a large amount at Serampore.

The committee had said, in reply to the missionaries, June 1818, "You are aware that the universal impression is, that the premises at Serampore, with all the property they contain, belong to the Society, and that you hold them as a part of the

Society, and as trustees for the whole. This idea has been so expressly and repeatedly recognised all along in our periodical accounts, that any attempt to invalidate it would create universal alarm and suspicion. The late Messrs. Fuller, Sutcliff, and others, made this statement to government at the time of the renewal of the East India Company's charter," &c.

To this Dr. Marshman replies, p. 26,

"It was passing strange if they did; for within a year of that period, Sutcliff declared, and Fuller repeated, the sentiment to us with approbation, that he should expect us to issue a declaration of independence, and should not be sorry if we did; which would, of course, deprive the Society of all rights of this nature, as fully as the American declaration of independence deprived the British nation of all right over America. But we happen to have lying by us, in a letter of twelve pages, the history of every interview between Messrs. Fuller and Sutcliff, and the British ministers at that eventful period, in Fuller's own words; and no such statement of absolute proprietorship to every thing our dwellings might contain in future years is to be found in the whole document. The argument they put into Fuller's mouth, that 'British property was entitled to British protection, is quite an unhappy one; first, because *we* were *British* subjects as really as the writers of this letter; and secondly, because *British* protection could not extend to Serampore, which is under the dominion of the king of Denmark. But, add they, this enabled Mr. Wilberforce to make an appeal to the House of Commons on your behalf; i. e. that the premises at Serampore, with all the property they contain, belong to the Society;—and this had the effect of an electric shock among the members. We think it must have astonished them, had Mr. Wilberforce represented the Serampore brethren as having no more right to their own labor than those African slaves whose state he had so often brought before the house. But the fact is, that he *did not* make such a statement," &c.

Such a statement as what? The committee did not assert, that Mr. Fuller had told Mr. Wilberforce, or that that excellent senator had told the House of Commons, that *the society* in England "*had an absolute proprietorship in every thing our dwellings [at Serampore] might contain in future years;*" but, that the Society possessed property there, at that time, to the amount of 20,000*l.* The writer of this

article, who, with others still alive, accompanied Mr. Fuller when he waited on members of parliament, declares that such was Mr. Fuller's statement; and such was the statement made by Mr. Wilberforce, when he exclaimed, "When I consider the sacrifices of these three devoted men, I feel constrained to bow before such exalted virtue."

But is it not "passing strange" that Dr. Marshman should have forgotten that he himself had, a few months before this time, informed Dr. Ryland the property at Serampore was worth 20,000*l.*! (the authority, doubtless, on which Mr. Fuller relied,) and that, respecting this whole property, Dr. M. had added "not a farthing of which belongs to us, but all to you!"

It was *unfortunate* for Dr. M. that Mr. Fuller had not mentioned in his "letter of twelve pages" what he had told the legislature in the petition, written by himself, from "the committee and other members of the Baptist Missionary Society;" which extract, will, it is hoped, set the matter for ever at rest as to the views of Mr. Fuller and his brethren respecting the nature of the property at Serampore;—viz., "That the *property of the Society in India*, partly arising from the liberality of the Christian public, and partly from the literary labours and unexampled generosity of the missionaries, and consisting of public and private buildings, a type-foundery, a paper-manufactory, a printing establishment, and monies in the company's funds amounting to many thousand pounds." — *Ivimey's Hist. Eng. Bap. vol. IV. p. 147.*

The "Thoughts upon the Discussions," &c., by Dr. Carey, do not profess to communicate any thing new upon the subject. He says, "I have therefore no new disclosures to make, and no new facts to adduce," p. 76. It is evident, however, that he fully approves of the conduct of his aged colleague, and of all that is written in these two pamphlets. He thus strongly expresses his opinion:—

"With respect to Dr. Marshman's veracity, the fact of my never having deserted him, under all the charges brought against him, is the strongest proof I can give that I believe those charges unfounded. I am no more partial to double dealing than they are

who so loudly criminate him; nor am I fond of being imposed on myself: and I do hereby declare, that I have not forsaken him, and that I have no intention of deserting him. I further state my full conviction, that all which has been stated by him in this unhappy controversy, and especially in his reply, and that of his son Mr. John Marshman's review, is the strictest truth, and ought to put an end to this most disagreeable contention."

We entertain no doubt but that this aged servant of Christ thought every thing in the "pamphlets," which we have thus briefly noticed, as being "strictly true." But we have the fullest conviction, that Dr. Marshman's "Reply," contains many evasive and disingenuous representations; to select one instance: in 1812, Dr. M. had informed Dr. Ryland that the property at Serampore was worth £20,000, and "all this," he added, "not a farthing of this belongs to us, but all to you." Respecting this statement, he now says,—

"I ought also to say, that this devotedness to Fuller, Sutcliff, and Ryland, so affected my own mind, that for the first six or seven years of our union, I had not those clear and decided ideas of our right to our own incomes, which Dr. Carey had from the beginning. There was some indistinct idea floating in my own mind, that we ought to consider ourselves their property! until I began to reflect closely upon the subject about the year 1807. Hence for the sake of perfect exactness, I ought both in the letter of 1817, and in the "Statement" published in May, 1828, to have appended a note, qualifying with respect to *myself individually** the absolute assertion, that we never had any such ideas. But then I ought also to have added, that these floating indistinct ideas were merely that inert kind of notion, which we sometimes have of a subject, on which we have never had any inducements to think that they had no effect on the plan of prac-

* The following extract from a letter of Mr. Ward to Mr. Ivimey, dated Oct. 13, 1815, (and printed in the History of the English Baptist, Vol. iv. p. 159), was shewn to Dr. Marshman, in the handwriting of Mr. Ward in 1827. "The premises belonging to this station (Serampore) or rather to the Society, have cost more than 50,000 rupees, and the stock of the printing-office cannot be worth less than 20,000, bringing in a mission revenue of 48,000 rupees a year." Dr. Marshman was not the only one of the three, who thought as he at first did!

tial independence on which we ever acted; and that they vanished from my own mind as soon as they became a subject of close consideration!" p. 74.

Most cordially do we unite with Dr. Carey, in desiring that this "unhappy controversy," this "most disagreeable contention," was brought to a close; and that all the parties to whom it relates, and all the controversialists who have engaged in it, would agree to bury in one common grave all their "strife and debate;" all "envies and evil-speakings." "Shall the sword devour for ever?" We are happy to see that the "*Defence*" made by the Serampore brethren has "terminated once for all." p. 89.

The "Appeal," from the Serampore missionaries is very urgent to the British public. It appears, however, from what is said in it, in regard to "the translation and printing of the sacred Scriptures," that—

"They do not at present require much assistance: for, in fact, the liberal contributions of the public have accumulated upon us, chiefly because our necessities in other respects have required that the press should be greatly occupied in work that would produce pecuniary aid for the mission." p. 80.

From this statement it would appear that the printing press is "greatly occupied in other work producing pecuniary aid," rather than that of printing the Scriptures; the principal, if not the sole object, for which that press was purchased! It is chiefly in aid of the thirteen missionary stations, including Serampore, that they need help to the amount of about £2243, annually.

We should have felt happy in enforcing this "Appeal," but from the fact that the property at Serampore, which has been solemnly devoted "to the cause of God," (whether to that cause, through the Society or not,) is at present, as we believe, in a state of absolute *insecurity* (with the exception of the college) so that it may become, in the event of the death of Drs. Carey and Marshman, the property of an individual member of the union! We heard Dr. Marshman pledge himself repeatedly, while he was in England, that the property which they held in trust, the three first purchases of houses and lands, should

be secured, on his return to India, for the Society: it does not appear, that this has yet been done. Still, if there are persons in England, and Scotland, who see no objection to this state of things as regards the property so minutely described by Mr. Fuller to the legislature, and who consider it right to entrust their contributions to the Serampore brethren *to be expended by them as they deem most judicious*, they are, no doubt, at liberty to do so. We give our brethren who have come forward in the support of the Serampore union, credit for their Christian zeal, but cannot adopt exactly their sentiments, respecting the conduct of the missionaries, though "*we*" too are of those "who were old in the cause, and well acquainted with circumstances;" unconscious too of "having given place, no not for an hour, to the unfounded or distorted representations of others." We cannot say, with Mr. Anderson, "and so far from being beguiled into any suspicion, all that has occurred has, in fact, only tended to increase their esteem and affection for their brethren in India."

It is impossible for us to feel "an increased degree or even similar esteem and affection," for Drs. Carey and Marshman, as when they acted as the missionaries of, and in connexion with, the Society. — The first ways of David were his *best*.

The letter from the Rev. W. Robinson, of Calcutta, who has been for upwards of twenty-four years a missionary of the society, addressed to the Rev. Christopher Anderson, gives no opinion on the subjects, which have led to the separation between the missionaries and the Society. He says, that "Dr. Marshman is a good old man, and a spiritually minded Christian," and recommends that subscriptions should be solicited in England towards the support of the missionary operations connected with Serampore. Mr. Anderson says, in an introductory paragraph, "It will be seen it is written in the spirit and with the feelings and prospects of a Christian martyr." We have no apprehension that the committee of the Society by which Mr. Robinson has been, and is, supported, will inflict any punishment upon him,

notwithstanding his injudicious conduct in having written it.

In concluding our remarks, we think it right to give it as our deliberate and conscientious opinion, that the "Review" of Mr. J. C. Marshman, and the "Reply" of the Rev. Dr. Marshman, are a complete failure, whether considered as an apology for the conduct of the Serampore missionaries in having formed themselves into a distinct missionary body; or in their having denied the society by which they were sent to India, the right of control over the missionary property at Serampore. That all may be able to decide whether or not our judgment is according to truth, let the following statement of facts be calmly and impartially considered:—

1. In 1800, the missionaries at Serampore adopted a set of rules for the government of the family, one of which was "that no one of us do engage in any private trade, but that all be done for the benefit of the mission."

2. In 1805, they entered into a "Form of Agreement," by which they, in the most solemn manner, devoted all the property which they might acquire by their united labours to Missionary objects.

3. Until the period of Mr. Fuller's death in 1815, Dr. Marshman and Mr. Ward had repeatedly declared that all the property whether "in lands or moveables" at Serampore, belonged to the Society; and so Mr. Fuller and the committee always considered it; the property at that time amounting to from £10,000 to £20,000, and the annual missionary revenue to SIX THOUSAND POUNDS!

4. After the death of Mr. Fuller was known at Serampore, the missionaries there formed themselves into a distinct independent body from that by which they were sent to India, and which had supported them chiefly for several years;—by claiming the right exclusively to the property at Serampore, and the entire control over it;—notwithstanding it had been all purchased from the united stock of missionary funds.

5. That the whole of the property at Serampore, devoted to missionary objects, has not been legally secured as *public* property, and is liable to become the

property of an individual who has never been recognised by the committee as a member of the Serampore Union; and who does not even sustain the ministerial or missionary character.

6. In 1818, the committee fully recognised the right of the missionaries; viz., Carey, Marshman, and Ward, to the "exclusive management of the proceeds of their own labours in the cause of God;" but while they have never claimed any control over the buildings, &c., they have never relinquished the right which the Society has to them.

7. In 1827, Dr. Marshman refused the offer of the committee to take upon the Society the charge of all the missionary out-stations connected with the Serampore Union, to be superintended by Dr. Carey and himself for the period of their lives, instead of their being left under the irresponsible council of the Serampore college. But Dr. M. wished the committee to remit annually a certain sum towards the expense of these two stations, leaving them at liberty to apply to the British public to supply the deficiency: this request the committee considered themselves unable to comply with; because it would have subjected the members of the society to applications from a separate society for the support of the *same* objects, towards which they had already contributed.

From this unvarnished statement of facts, we leave our readers to judge, whether the committee could, consistently with their duty, have sanctioned the kind of "independence" claimed by the missionaries, viz., an exclusive right to the property of the Society at Serampore, in addition to the disposal of the large annual sum derived from it, which they had conceded to them? Could they have acted otherwise than to withhold pecuniary grants, over which they could have no control, and respecting the appropriation of which they would have received no account?

We do not hesitate in asserting that the spirit which the committee have uniformly manifested towards the missionaries, and for which they have been so bitterly traduced, may be described in a very short sentence:—CONCILIATION, but not COMPROMISE!

Letters and Dialogues between Theron, Paulinus, and Aspasai, on the Nature of Love to God, Faith in Christ, and Assurance of Salvation. By JOSEPH BELLAMY, D.D.: with an *Introductory Essay*, by the Rev. ROBERT BURNS, D.D. F.A.S. Glasgow, 1830.

THE celebrity of the writer of these Letters and Dialogues, renders it unnecessary for us to dilate on the publication. The views of Dr. Bellamy on Faith, in contradiction to those of Marshall and Hervey, appear to us to be sound. Dr. Burns therefore has rendered a service to religion by issuing, under his auspices, this new edition.

Faithful Warnings, and Affectionate Advice, addressed to hearers of the Gospel A Pastoral Letter. London. Wightman.

THIS Letter is written by Mr. Brawn, who has for several years respectably and usefully discharged the pastoral office at Loughton. It is an earnest, serious, and appropriate address; and we hope it will be read, especially by those for whose benefit it has principally been prepared, with the attention it merits

INTELLIGENCE, &c.

FOREIGN.

UPPER CANADA.

The following is an extract of a letter lately received in London from Mr. Edwards, who, for many years, has settled at Clarence in Upper Canada, on the banks of the river Ottawa, and through whose persevering exertions a small Baptist Church has been formed, the members of which are zealously engaged in making known the "way of salvation" to their neighbours, who, for the most part, know not God, nor believe in our Lord Jesus Christ. During the last year Mr. Edwards undertook, at his own expense, a visit to this country, with a view of exciting the sympathies of British Christians in behalf of the people among whom providence had called him to sojourn, and to lay the foundation, if possible, of supplying them with the means of spiritual instruction; and, it is to be hoped, an impression has been made that will lead to very important results. Mr. Edwards met with much encouragement from ministers and friends, both in England and Scotland, who shewed every disposition to forward his views.

It is very pleasing to know, as the immediate effect of Mr. Edwards' visit to this country, an able labourer is already in the field, from whose exertions much good may be confidently anticipated. We now allude to Mr. Gilmore, (late of Aberdeen,) who has arrived at Montreal, and is now zealously engaged in preaching the Gospel, and we have good reason to know he is not labouring in vain.

In all probability, an appeal will shortly be made to the Christian public, in behalf of the benighted inhabitants of this part of the world, as it is in contemplation to form a Missionary Society, with an especial view to their benefit.

Mr. Edwards' letter is dated from Montreal, November 9, 1830.

"MY DEAR SIR,

"It is probable you have heard from some friends in Great Britain, that I reached my home on the 10th of June, in peace and safety, and found my family in merciful circumstances, after an absence of seven months and fifteen days, having gone at least by water and land 8500 miles. I have great reason for thanksgiving and praise to the author of our mercies, for his preserving care and goodness to me and mine. We continue to go on at Clarence much in the same way I told you of last winter.

"Our Sabbath School goes on well, and our little church continues to meet on the Sabbath day, and on Wednesday evenings.

"We have had two additions this summer, and we are endeavouring, to the best of our ability, to enlarge around us the boundary of Zion, by making known the Gospel of Christ. But O, could the friends of the Gospel in Great Britain, see the many thousands in this country who are perishing for lack of knowledge, I think they would hasten to devise means to send among them that Gospel, the entrance of which imparts life and light to the soul. In these quarters, infidelity, errors of various kinds, and awful carelessness, are greatly on the increase. Upwards of 20,000 have this season landed on our shores from Great Britain and Ireland. You see our population is rapidly increasing, and no adequate means employed for their spiritual instruction.

"These alone could employ forty missionaries, considering their scattered situation in this country.

"Mr. Gilmore arrived in this city about two months ago; he is in good health and spirits, with Mrs. Gilmore and son. His labours are very acceptable, and highly prized.

This constitutes a new era in this city, there not having been before a church on Gospel principles. I have no doubt but Mr. Gilmore's labours will, by the divine blessing, be eminent in building up and comforting the people of God, and be honoured in turning many from the error of their ways to the wisdom of the just. He is a zealous and faithful labourer, willing to spend and be spent in the good cause. They are about establishing in this city an academy for pious young men; they are however deficient in funds, and look to Great Britain for a helping hand. They judge, and I think rightly, that young men reared in this country, who in other respects are fit for the work, will be far the most eligible missionaries for it. I hope, my dear brother, we shall have your prayers, your influence, and aid; and that of the friends of the Gospel with you, to assist in carrying the message of reconciliation, through these extensive provinces, so that by the united energy of British and Canada Christians, our barren wastes may be made to hear "the joyful sound," and our lofty forests resound with the songs of Zion. Wishing you an increase of grace, mercy, and peace,

I am, dear Sir,

Yours sincerely in the bonds of the Gospel,

JOHN EDWARDS.

DOMESTIC.

SERAMPORE MISSION.

"2, Jeffrey Square, St. Mary Axe, London, Dec. 25, 1830.

"The very extensive and valuable labours in which the Serampore Missionaries have been so arduously engaged for nearly forty years, have induced several gentlemen in the metropolis, to form themselves into a Society, called, THE LONDON ASSOCIATION IN AID OF THE SERAMPORE MISSION. The object of this associated body, is, to obtain subscriptions, donations, and collections for the translations, the schools, and the general purposes of the mission, which have been so long conducted by the venerable Dr. Carey, and his brethren at Serampore.

"Deeply impressed with a sense of the vast importance of this mission to the spiritual interests of India, and of the necessity of its continued operations for the furtherance of the Redeemer's kingdom in that extensive empire of idolatrous delusions, the members of this Association embrace the opportunity, of appealing to the friends of religion on behalf of its funds, through the medium of this circular.

"The length of time in which the Serampore brethren have been engaged in their labours of love,—the assiduity with which they have pursued their plans for diffusing the knowledge of the Gospel through the eastern world,—the extensive good they have already done,—and the permanent foundation, which, under the blessing of God, they have laid for the successful operations of future Missionaries, strongly concur to recommend their case to the benevolent consideration of Christians of all denominations.

"Should any friend to the spiritual welfare of India be disposed to assist the Serampore Missionaries under their present pecuniary embarrassment, communications may be sent to G. F. Angas, Esq., Treasurer, 2, Jeffrey Square, St. Mary Axe, where the business of this Association is conducted.

"Subscriptions and Donations will also be received by the following gentlemen; James Pritt, Esq., 15, Wood Street, Cheapside; Messrs. Fletcher, Alexander, and Co., Bankers, Coleman Street; Messrs. Parbury, Allen, and Co., Leadenhall Street; Messrs. J. and H. Gamble, Fish Street Hill; William Napier, Esq. Mecklenburgh Street, Foundling Hospital; and by the Rev. George Gibbs, Secretary, Brunswick House, Peckham."

Recent Deaths.

Early on Sabbath morning the 2nd January, died the Rev. B. L. Edwards, of Northampton, aged 66 years, 46 of which he had been the faithful pastor of the Independent congregation meeting in King's Head Lane, in that town. He was laid aside from his public ministrations only two Sabbaths; and the last sermon he preached was from the words, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

On Friday, January 14, the Rev. William Fletcher, of Swanwick, in Derbyshire, departed this life, in the 86th year of his age. His labours in the Lord's vineyard have been continued through the unusual period of 60 years. Nearly 15 of which were spent in forming and cherishing the church at Loscoe. The last 35 years he was pastor of the Christian Society at Swanwick, which had been gathered by his occasional labours. Many souls were given to his ministry.

Died on the 29th December, 1830, in the 73d year of her age, *Mrs. Hoddy*, wife of the Rev. William Hoddy. She was interred the following Wednesday, January 5.

A few hours after her funeral, the bereaved husband was summoned to his rest, and was interred on the following Tuesday in the meeting-house. On the Sabbath, a funeral sermon was preached by his nephew, the Rev. T. Hoddy of Clare, from Acts xi. 24, to a numerous congregation. W. Hoddy was 80 years of age; and for 34 years the beloved pastor of the Baptist Church of Bildeston, Suffolk; and no man ever lived more respected by Christians of different denominations.

The Rev. Charles Caddy, many years a Baptist preacher in the counties of Suffolk and Norfolk, (particularly at Salhouse in the latter,) terminated his earthly career in the 69th year of his age, on Lord's-Day morning December 26th, 1830. The three last years of his pilgrimage were remarkable for extreme bodily sufferings. He endured this great fight of affliction in the exercise of patience and resignation; deriving all his comfort and support from the glorious Gospel of the blessed God. His remains were deposited at Rehoboth Chapel burying ground, Union Place, Norwich, on Saturday, January 1st, 1831: when a sermon was preached by his

pastor, the Rev. R. G. Le Maine, from 2 Cor. v. 1. The death having taken place on the *last Lord's Day* in the old year, and the interment on the *first day* in the *new*, it created a tone of feeling which rendered the solemn services peculiarly appropriate.

EDUCATION OF THE SONS OF BAPTIST
MINISTERS.

The lads sent to school by the Society, are receiving their education under the following gentlemen:—Mr. Biggs, of Devises; Mr. Barker, of Islington; Rev. J. Clark, of Folkestone; Mr. Dawson, of Hunter Street, Brunswick Square.

The following donations and subscriptions are received:

Donations:

Miss Wisdom (1823)	-	-	1	0	0
J. Foster, Esq. Biggleswade	-	-	25	0	0
Rev. Dr. Rippon	-	-	10	0	0
Mr. Bailey, Berkeley Square	-	-	10	0	0
Rev. J. Ivimey, London	-	-	5	0	0
W. Copley, Oxford	-	-	5	0	0
J. Chin, London	-	-	5	0	0
C. T. Keen, Pershore	-	-	1	0	0
J. Penny, Esq. London	-	-	5	0	0
Mrs. Penny	-	-	4	0	0

Subscriptions:

Mr. Ebenezer Davis, Woolwich	-	1	0	0	
Merrett, London	-	1	0	0	
Rev. J. Clark, Folkestone	-	1	1	0	
Mrs. Chambers, London	-	1	1	0	
Mr. Howland, Canterbury	-	1	0	0	
J. Parnell, Esq. Canterbury	-	1	0	0	
Rev. J. Mann, London	-	-	10	6	
J. Upton	-	-	10	6	
J. Smith, Astwood	-	-	1	1	0
J. Dyer, London	-	-	1	1	0
W. B. Guerne, Esq.	-	-	2	2	0

Subscriptions and donations received by John Penny, Esq., Treasurer, Great Scotland Yard; Rev. W. Southwood, Kensington, Secretary; Rev. J. Dyer, Fen Court; and by any of the members of the Committee.

ORDINATIONS, &c.

HERTFORD.

The Baptist Church at Hertford, which was for a considerable time destitute of a Pastor, and in an unsettled state, is now, by the blessing of God, restored to peace,

tion, and comfort, by the settlement among them of Mr. James Bisset, who was the first Pastor of the Baptist Church at Stoke Newington,—by whom the infant baptist cause there was raised,—and Shacklewell Chapel, erected for their accommodation, the charge of which he resigned, by mutual agreement, to the late Mr. C. T. Mileham.

Mr. Bisset was invited in January last year to supply the church at Hertford, and, by their unanimous request, continued his labours there till nearly the close of the year, when the church gave him their unanimous and urgent invitation to take the Pastoral Charge of them; to which request, after mature consideration, he has considered it his duty to accede, and commenced his pastoral labours on the first Lord's day in the present year.

OXFORD BUILDING-CASE SOCIETY.

To the Editor of the Baptist Magazine.

Oxford, Jan. 20/h, 1831.

SIR,

You will oblige the Committee of the Oxford Building-case Society, by inserting the subjoined list of applications received by them. Several of the number have been assisted, and the remainder, *nearly all of which plead urgency*, will be attended to according to the judgment and ability of the Committee; preference being given (all other things equal) to their proximity to Oxford.

Yours sincerely,

W. COPLEY.

LIST.—Andover, Anmore, Ashford, Atch-Lench, Bath, Berwick St. John, Bilston, Blunavon, Bloxham, Caerleon, Campden, Cooleford, Corsham, Cuddington, Earl's Barton, Fisherton, Heaton, Henley, Honiton, Kidderminster, King-Stanley, Lake Lane (Portsea), Lane-end, Little Kington, Little Tew, Long Crendon, Minchinhampton, Missenden, Newnham, Newton St. Petroch, Paulton, Poole, Shilton, Stoney Stratford, Stroud, Swanbourn, Thame, Torrington, West Drayton, West Haddon, Whitechurch, Winchester, Winslow, Winterslow, Witney, Worcester, Gascombe.

A DAY FOR HUMILIATION AND PRAYER.

On Wednesday, January 19th, several of the ministers and members of the churches held special prayer meetings in London, on behalf of our beloved, but greatly distressed country. The places appointed for these services, were Barbican and Salters' Hall Chapels, where addresses were delivered appropriate to the occasion:—at the former by

the Rev. Messrs. Beunett, D.D. and Dean; and at the latter by the Rev. Messrs. Binney and Townley.

We earnestly hope a similar spirit of pious philanthropy will be manifested through all our churches. If ever "the land of our fathers" required the individual and united intercession of the righteous to be poured forth on its behalf, it requires them *now!* When the vessel that was sailing to Tarshish was overtaken by stormy seas, "so that the ship was like to be broken," and "the mariners were afraid," they arose, "and cried every man unto his God." And shall the worshippers of the one living and true Jehovah be found sleeping in insensibility, in the midst of surrounding dangers? As citizens, we unite to present our petitions to our revered sovereign, and the legislative assemblies of the land; and shall we fail to unite as Christians, to present our petitions to Him, "whose throne is above the heavens, and whose reigneth and ruleth over all,"—that at the present crisis,—a season of great national calamity, agitation, and peril,—he would be graciously pleased to interpose on our behalf, to alleviate the sorrows of the oppressed, to allay the elements of discord, to "counsel our counsellors, and teach our senators wisdom?"

ABOLITION OF SLAVERY.

Recent Meetings for the Abolition of Slavery, have been held at 1. Edinburgh.—2. Second Meeting at Edinburgh.—3. Perth.—4. Kelso.—5. Aberdeen.—6. Paisley.—7. Glasgow.—8. Scottish Synods and Presbyteries.—9. Bradford.—10. Melksbam.—11. Truro.—12. Kingston.—13. Falmouth.—14. Southampton.—15. Huddersfield.—16. Hanley and Shelton.—17. Kendal.—18. Hadleigh.—19. Penzance.—20. Wellingborough.—21. Portsea.—22. Stowmarket.—23. Reading.—24. Liskeard.—25. Plymouth.—26. Bath.—27. Bristol.—28. Second Meeting at Bristol.—29. Derby.—30. Chelmsford.—31. Birmingham.—32. Rutland.—33. Durham.—34. Halifax.—35. Chesterfield.—36. Salisbury.—37. Calne.—38. Watford.—39. Lincoln.—40. Brighton.—41. Bury St. Edmunds.

We intended to have given the very excellent speech, made by Mr. Jeffrey, at the Edinburgh Meeting, but our limits will not admit it.

NOTICE.

The Rev. S. Whitewood, late of Andover, has accepted the unanimous invitation of Pastor over the Particular Baptist Church, Halifax, Yorkshire.

NOTICE.

The Monthly Meeting of Baptist Ministers and Churches, which circumstances have caused to be suspended for a time, will now be resumed. On Tuesday evening, February 15th, the meeting will be held at the Rev. W. Shenston's, in Little Alie Street; the Rev. Dr. Newman to preach. Subject, "Christianity a Social Religion." Time of Service Half-past Six.

A new and corrected edition of Brown's *Self-Interpreting Bible*. Besides embracing all Brown's *Explanatory Notes and Reflections*, this edition contains a vast variety of additional Notes, chiefly illustrative of Eastern manners and customs, natural history, geography, &c.; and the marginal references have all been carefully revised and corrected. An original *Memoir of the Author* is also given by one of his descendants, the Rev. J. Brown Patterson, of Falkirk.

NEW PUBLICATIONS, &c.

Just Published,

The Eternal Sonship of the Saviour considered, in a Letter to the Rev. ADAM CLARKE, LL.D., &c. &c. occasioned by some Strictures in the Methodist Magazine for August, 1830, on his third Volume of Sermons, and on his Comment on Luke i. 35. Second Edition.

The Persecutions of the Nonconformists contrasted with the Liberties of the present Dissenters; with remarks. By JOHN HOLLOWAY.

Published on account of the Repeal of the Corporation and Test Acts.

The Pillar of Divine Truth immovably fixed on the Foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone: shewn by the Genuineness, Preservation, Authenticity, Inspiration, Facts, Doctrines, Miracles, Prophecies, and Precepts of the Word of God. The whole of the Arguments and Illustrations from the pages of the Comprehensive Bible.—By the EDITOR of that WORK.

A Letter to a Conscientious Advocate for Strict Communion. By WILLIAM GROSER.

Preparing for Publication.

(By Divine Permission),

A Series of Letters on the Serampore Controversy, to the Rev. Christopher Anderson, occasioned by a Paragraph dated, "Edinburgh, 6th November, 1830," appended to the "Reply," &c. &c. &c. of the Rev. J. Marshman, D.D. By JOSEPH IVIMEY.

It is the intention of Mr. Eustace Carey, speedily to reply to the several Pamphlets recently issued from Serampore upon the Subjects involved in our Missionary Controversy.

Knor's History of the Reformation of Religion in Scotland; with an Historical Introduction and Notes, by WILLIAM M'GAVIN, Esq. 1 vol. 8vo.

A Help to Professing Christians in judging their Spiritual State and Growth in Grace. By the Rev. JOHN BARR, Author of "The Scripture Student's Assistant," &c.

We learn that Mr. Booth, the Author of "The Analytical Dictionary," has a Work in the Press on "the Principles of English Composition."

DISTRIBUTION OF PROFITS.

These sums, arising from the profits of this work, were voted to the widows, whose initials follow, on the 7th of January,

M. H.	£3	recommended by Rev. D. Phillips.
E.	3	Do.
E. J.	4	Mr. T. Matthews.
J. F.	4	Rev. J. Prichard.
S. W.	4	B. Coombs.
M. W.	4	D. Wilson.

M. R.	£4	recommended by Mr. J. Edwards.
S. W.	4	Rev. G. Capes.
H. H.	3	W. Keay.
D. R.	4	J. C. Edmonds
E. S.	4	R. Townsend.
G.	4	J. Kiughorn.
S. C.	3	W. Walton.
M. T.	3	J. H. Thomas.
A.	4	Mr. Mann

AN EDITORIAL DEFENCE.

In the preface to our last volume, we thought proper to remind the Denomination of the fact, that the "benevolent distributions" promised on our covers, were "actually and regularly made." And we ventured to intimate—in a tone confessedly "half-pleasant," that this was not the case with every publication which sought to obtain patronage, by hearing on its covers similar promises.

This statement has occasioned no small umbrage to one of our contemporaries, who, by a voluntary self-appropriation of the passage, has become greatly incensed with us, for choosing to avail ourselves of so obvious a comparison in our favour; and hence, what is allowed to be a "half-pleasant," is also denominated "a half-taunting notice," and an "ungenerous sneer."

We do not intend to dispute with these writers the correctness of their application of our words,—the monitions of conscience are not to be despised in such cases,—but we may be allowed to express our surprise that any complaint against us, on that ground, should have issued from such a quarter. Every reader of the periodical referred to, must be aware how much it has indulged in this style of writing. We question whether a preface has appeared, since the work has been in the hands of its present Editors, where some sarcastic allusion to ours is not to be found. Restricting ourselves, however, to the last twelve months,—beyond whose limits our preface, of course, is not supposed to look,—we find in their January number of 1830, the following statement:

"They will only say, that while they enjoy, as at present, the patronage of the Denomination, or of an influential and increasing portion of it,—though *their* work arrogated not to be its '*authorized representative*,' they will not cease to use the confidence reposed in them," &c.

Two of the words, taken from our Preface, just published in the Supplementary Number, are distinctly marked, to assist the reader in determining their reference. So accustomed indeed have these Editors been to this kind of writing, that even in the very preface where they affect to con-

demn it, they gravely tell us, that "the great stimulus to their exertions would be lost, if their pages were not read as well as purchased."

Would there be any difficulty in construing these, and similar specimens of self-gratulation, into a "half-taunting notice," or an "ungenerous sneer," in reference to another publication, which was possibly present to their recollection. That they are unable to take any higher ground of comparison, is not our fault; but we ask, What is the difference between, the spirit and aim of these allusions, and the one they so heavily complain of, except, indeed, it be, that the points are turned in opposite directions, and that truth has given to ours a sharpness, which is particularly disagreeable to their editorial sensibilities?

"Thus life is spent, O fie upon't,
"In being touch'd and crying—don't."

Cowper.

The question lies in a very narrow compass. If these gentlemen really believe "that language of this kind" is incompatible with "the friendly intercourse latterly subsisting between the active conductors of the two publications," how came they to be so tardy in making the discovery; and, having made it,—so ready to violate the very feelings they profess to respect and cherish? And yet they have not only done this in the very preface where they profess to "*regret*" the practice—so great is the propensity of some minds to deplore the sins of others, while insensible to their own,—but they have carried out this style of writing—these editorial hits and innuendoes—to an extent which outrages the established principles of literary warfare. For they have misquoted our language, for the express purpose of holding us up to the contempt of their readers: and they have descended to direct personalities. If we substantiate these allegations, will not our accusers have shewn their forgetfulness of the well known adage, "men who live in houses of glass should not throw stones"?

The passage they have quoted, as it stands in our preface, reads thus:—

"However unworthy of perusal our pages might be deemed by the most prejudiced or ill-judging individual, the application of the profits to an object confessedly interesting and important, might well induce even him to support our publication. But we entertain no apprehension that the general style of our work, in comparison with others of a similar class, is such, in the estimation of any candid mind, as to require that we should appeal only to the benevolent sympathies of our readers."

This passage they have thought proper to present to *their* readers in the following form:—

"The Editors must confess that they have no sympathy with the appeal, that, 'however unworthy our pages may be deemed, the application of the profits to an object confessedly interesting and important, might well induce the support of this work.'"

On this passage,—placed between quotation marks, as though it were ours,—the following satirical observations are founded:—

"To urge the benevolent appropriation of its profits, as a redeeming consideration for whatever is 'unworthy' in its contents, is not at all creditable to the abilities of their writers, or the understanding of their readers."

These *unsympathizing* Editors, it will be seen, found it *convenient* to omit the qualifying clause, "by the most *prejudiced* and *ill-judging* individual;" and this omission enabled them to torture the passage into a concession never intended: and to elicit from it a sense, the very reverse of that, which, when fairly quoted, it conveys to the mind. For if an "ILL-JUDGING" individual deem a thing "UNWORTHY," the natural inference is, that *it is not so in itself*; and the writer who uses these qualifying terms, clearly intimates, that *he* at least, entertains an opposite conviction. And had these Editors proceeded with their quotation, they would then have exhibited the writer as making this declaration in so many distinct and direct words: but even without this, had they not *designedly omitted* the clause which qualifies the passage as it proceeds, their "taunts" and their "sneers" could not have been sustained. But "taunts" and "sneers" sustained by *such an artifice* are surely a *little more than ungenerous.*"

The logician may reason inconclusively if he please, even in favour of error; but the satirist who misquotes the language of another, for the express purpose of holding him up to the contempt of his readers, has passed the bounds of literary justice, and evinced an eagerness to inflict a wound, that is reckless of his own reputation. Against such a mode of attack, it is obvious, no writer is safe, sacred or profane. The Scriptures themselves might be represented as declaring that "there is no God," by omitting the qualifying clause which affirms, that he must be a *fool* who says so!

It can be no matter of surprise, then, whatever it may be of complaint, that writers who can stoop to such a mode of attack, should descend to personality. The motive, in both cases, lies upon the surface; but the connexion between the inference and the fact stated, we apprehend, will remain invisible to every understanding but their own. Will these gentlemen affirm, that there is no consumption of time, no bodily or mental labour, no anxiety, no responsibility involved in editorial duties, which are entitled to compensation? They *insinuate* this, at least, in reference to the individual at whom the passage is invidiously pointed. For there is no intelligible meaning in their words, but upon the *assumed principle* that the office of editorship is an *idle sinecure* whose immunities must be enjoyed with secrecy and in "*silence*," whereas, there is no more *injustice* in receiving a remuneration for services rendered, than there is *generosity* in declining to accept of any thing, where there is nothing to be had.

On the whole, "we cannot help indulging our regret," that the conductors of a religious publication should have descended to *such a mode* of advocating its claims; as unsound in *policy*, as it is indefensible in *principle*; for assuredly it is no meagre praise to any work which requires to be assailed by unlawful weapons, by means which TRUTH and JUSTICE,—we say nothing of friendship and Christian courtesy,—refuse to sanction.

IRISH CHRONICLE,

FEBRUARY, 1831.

WE were requested by a liberal friend last month to specify a list of articles as presents for the schools, best suited to encourage and prove useful to the children. It will be seen by Mr. Allen's letter, that he has, unsolicited, given that information. We have no doubt but many female friends of the society will act upon the suggestions of Mrs. Allen, and send a supply of such articles to either of the Secretaries, who will forward them for the use of such schools as the donors may direct.

The letters of Mr. Allen, and of the two young ministers, who are receiving instruction from him, contain some pleasing instances of the usefulness of those humble labourers in the Lord's vineyard, the readers of the Irish Scriptures.

*From the Rev. J. Allen, to the Secretaries.
Ballina, December 19th, 1830.*

MY DEAR BRETHREN,

I have, through you, to present my best thanks on behalf of schools in this district, to the female friends at Gloucester and the Isle of Wight, for a select and valuable assortment of small books and trinkets, sent to be distributed as premiums. The tender solicitude they have thus evinced, will, I trust, under the blessing of a gracious God, ere long, be crowned with the prayers of some and even many of those children, towards whom they have stretched the fostering hand. In these thanks, and in this assurance of the useful tendency of such presents, Mrs. Allen cordially unites. I might mention, as a *desideratum*, however, that, as the children and their parents are too poor to purchase such articles, some of the ladies, in their future presents, might contrive a few scraps of canvass, or worsted, needles, thimbles, &c., with which samplers could be worked in the schools. I would not, however, by such a hint, be understood as undervaluing the presents received, or as presuming to dictate as to voluntary acts of benevolence; but only as endeavouring to combine that *benevolence* with practical utility in a more eminent degree. I have made this appeal on behalf of the children at the sole instigation of Mrs. Allen, who, since her residence in Ballina, has visited most of the schools, and made herself personally acquainted with their wants. At the same time, I have found it an effort to write, from that homely proverb, "Beggars are not to be choosers," staring me so fully in the face.

The schools are at present attended as well as could be expected at this season of the year. Some of them have been opposed during the past quarter, but that opposition has principally died away. It is but right, in fact, that I should mention, that whilst many of the priests have been averse to our schools,

and the whole of the society's operations, others have been equally favourable. In my journal for June last, I think I mentioned the recommendation of priest O'Hara to establish a third school in his own parish: and to-day I have received a most curious document, in the shape of a recommendation, signed by two priests. This document goes to say, that "Pat Duggan, the bearer, is an excellent scholar, and well fitted for a situation under our honourable society: that he understands reading, prose and verse; writing, plain and ornamental; arithmetic, vulgar and decimal; Irish, antient and modern;" &c. Of course, from a recommendation so well attested, I could not doubt the man's qualifications: though I must confess I felt puzzled to know how so much knowledge could be picked up in the parish where he resides, which is situate at the base of the highest and wildest mountain in all Ireland. I am not sure, but I think both the priests have offered to subscribe; at least, a promise of 4*l.* subscription is obtained by him toward the school. I regard this as a favourable omen of coming good; and I trust, through a divine blessing, that each one of us shall live to rejoice in the immortal good conferred upon Erin's land by the instrumentality of the society.

I am, my dear brethren, yours, &c.

J. ALLEN.

*From a young Minister, who preaches in
Irish, to Mr. Allen.*

Ardnaree, December 13th, 1830.

REV. SIR,

I am happy to have to state, that since my last, I have availed myself of several opportunities of proclaiming the joyful sound of the gospel to several of my poor and illiterate countrymen. In the commencement of this month, I called four or five days successively at the village of Cloonislane, within a mile of this town, when I addressed the inhabitants

on the value of the Scriptures: they withdrew from their labour, and sat down and heard what I said to them with seriousness and attention. Some of those benighted creatures gave God thanks for the blessed truths contained in his Word, and requested that I would intercede with you, that you would establish a school in their village; but I fear the funds of the society are not adequate to any additional expenses. I am sure if the friends of Ireland, who have so bountifully contributed towards its spiritual wants, were acquainted with the condition of this and many other villages, they would not hesitate to double their subscriptions, so that the means adopted might be increased for calling sinners to the light of grace, by the circulation of the Scriptures and the education of the children of the poor; by which it hath pleased the Almighty to crown the labours of the society with abundant success in bringing many dear souls from that gross darkness in which Ireland is involved, to the light of salvation. On Lord's day, the 5th instant, I went, pursuant to your directions, to preach in the village of Karrewkeel. I arrived there about three o'clock in the afternoon, after travelling more than ten miles on foot, on a stormy day, and crossing several rivers. I found my labours amply rewarded at half-past six in the evening, when nearly forty persons assembled; to whom I preached from Heb. iii. 12: and never in my life felt more assisted, I hope, by the influence of the Holy Spirit, than while I was endeavouring, both in English and Irish, to impress upon my hearers, (some of whom were almost naked, ignorant, and deplorable looking creatures) the necessity of searching the Scriptures; and that they should seek justification through the righteousness of Jesus Christ.

If the society were acquainted with the change that has been effected in this village through their means, under God, it would afford them abundant reason for gratitude. It would also encourage them to persevere in their labour of love, until "the wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose." The teacher of our school told me, that about six years ago he should have considered himself doing God service in killing a heretic, meaning thereby a protestant. He is now, through the mercy of God, rescued from the yoke of popery, and is ably advocating the truth of Christ's Gospel. After preaching, several of those who attended, joined me in reading and conversation, while I endeavoured to point out to them the fallacy of those practices that are resorted to by the priests to deceive the ignorant, telling them that man was exposed to the dreadful curse

of the law, and that the imputed righteousness of Jesus Christ is the only means to escape from punishment. They paid the strictest attention.

About a week ago, a party of ribbonmen came to the house of a poor man (who came out from popery a few years ago, and who lives now within a short distance of one of the schools); I suppose these violent men intended taking away his life. When they entered his house they first asked him whether, if they would spare his life at that time, he would promise to go constantly to mass during his life. He asked them, whether was it fitter to obey them or God? they replied, "God to be sure." He told them, he was determined then to hearken unto God, and therefore did not fear those who can kill the body, but could not kill the soul: that he was sure if they took his life he should find it afterward. He continued speaking to them for some time in this manner, and shewed them that their conduct was contrary both to the laws of the land and also to the laws of God. They soon left him without doing him any injury. I mention this circumstance as an instance, to shew that Irishmen cannot be believers of the Gospel and be found in connection with rioters, and also, as may be expected, that wicked worldly men will raise opposition against the followers of Christ, and to shew the resolution with which they can withstand this opposition without having any confidence in the arm of flesh.

I remain, yours, &c.

MICHAEL MULLARRY.

From another young Minister, in the Irish language, to Mr. Allen:

Ardnaree, December 14th, 1830.

REV. SIR,

I have endeavoured during the last month, to be as useful as possible in the good cause of the society; whenever opportunity offered, I read the Scriptures in the English and Irish languages, calling the attention of my deluded countrymen to the glad tidings of redemption proclaimed through a crucified Saviour.

A poor old woman, to whom Mrs. Allen sent me with some nourishment, and also to read in Irish for her, has, I hope, received some consolation in her dying hour, from the reading of the Gospel in a language which alone she could understand. I found her in one of the back lanes of Ballina, in a miserable cabin, stretched on a straw-bed; but although her poverty was so great that she could not procure the least comfort, yet the priest, who anointed her some time before, charged her the customary fees: his cruel and uncharitable conduct contrasted with that of (to use her own words) "the good,

though strange, lady of another religion," could not fail to shew in a clear light the avarice of the priesthood. She appeared truly grateful. I called to see her afterward, at her own request, and she appeared pleased when I read in the Irish Testament. I told her not to depend upon any thing performed by man for the salvation of her soul, because Christ alone could forgive sins, and that his mercy extended to the chief of sinners;—that it was for such as her he died, and that he invited her even at that late hour to seek mercy from Him from whom alone it could be found.

On the first Sunday of the month, I preached to about twenty-six persons, assembled in Richard Moore's house: I hope, from the attention paid, that some good was done.

This having been the first time I had the happiness of being sent to the country to preach to my countrymen, I found myself filled with awe, as I was about to speak in the presence of Him who knows the secrets of all hearts, and into whose service I was then about publicly to enter. When I reflected on the responsibility attached to the most honourable of all callings, I prayed to Him, who out of weakness can bring forth strength, and who proclaims His Gospel by whom HE will.

I found myself relieved from all embarrassment, whilst I was preaching Christ and Him crucified, as the only propitiation for sin; and although I commenced with timidity, I was surprised to find myself filled with greater courage than I expected, for I practically experienced the promise of my Redeemer.

Yours truly,
THOMAS BERRY.

From Mr. Wilson to the Secretaries.
Sligo, Dec. 13th, 1830.

DEAR BRETHREN,

In forwarding the quarterly account of the schools, I have again to congratulate you on their general prosperity; for though most of them have for the last five or six weeks been thinly attended, on account of the potatoe digging, yet my inspection was a peculiarly gratifying one. This, however, was taken prior to the children being employed in the fields, during the first month of the quarter: I understand they are now returning to the schools. I said the inspection was a *gratifying* one; and certain I am, that if our Christian friends in England, could witness the bright and animated countenance and sparkling eye of many of the half-naked children, while they are repeating their chapters: from five to twelve committed to memory, during the quarter, or from twenty

to one hundred, which some of them can repeat; they would not only cheerfully contribute to the support of the schools, but they would pray incessantly to the Giver of every good and perfect gift, that HE would graciously impress the Sacred Truths they so correctly repeat, upon their young minds.

This is a sentiment which I hope will occupy the deep attention of all the friends of the society, because as far as *human* effort is concerned, either in teaching or learning, (I now refer particularly to the schools) considerable progress is manifest; nor are we, I hope, altogether without evidence of the divine blessing accompanying the Scriptures of truth with saving efficacy to some of these dear youths in our schools. Doubtless, fervent and constant prayer would produce more extensive effects, if directed *especially* to this object; and in this country, where really converted characters are so few, where the churches of Christ are so small, and in which, the number of *youthful* members especially are so few, this sentiment is of very peculiar importance.

You will perceive from the letters which I enclose, that some of the readers are proceeding in their useful labours unmolested, while others are annoyed by the unceasing hostility of those who oppose the light.

The bitterest spirit of opposition is at present evinced by some of the priests and their friends, against the operations of our and similar institutions. May the Lord defeat their counsels and frustrate their designs, and send out his light and his truth, for their conviction and conversion, as well as of many others.

Yours sincerely,
J. WILSON.

From a Schoolmaster in the County of Limerick.

The state of the Roman Catholics, with respect to spiritual information, is truly awful. There is within an acre of my school-house, what is called "Saint Martin's Well:" it is a circular hole surrounded by a few furze bushes, which are tinged with yellow, from the circumstance of being all the year round covered over with rags, placed there by the devotees, on account of the cures which they pretend to have received by performing penances at this well. On some of the severest days with which we have been visited this winter, I have observed some of these pitiable devotees, march in silent solemnity through a ditch which leads to the well, containing a sufficient quantity of water and mud to wade up to their knees; others were employed in ejaculations, holding long strings

of beads over the water. Some females had their infant children, whom they presented before the well, and forced them to drink a large quantity of the water. Nor is this veneration of holy wells confined to the softer sex. I have observed men also, in every stage of life, without shoes, stockings, or hats; some of them carrying beads, others a handful of small stones, one of which they dropped upon arriving opposite the entrance of the well, howing with the profoundest reverence. Thus they continued their penances, until each person's number of rounds was performed.

Even the protestants of this neighbourhood, previous to the time that Mr. Thomas began to visit them, presented an awful spectacle of the want of scriptural instruction.

From Mr. William Moore.

Dec. 9th, 1830.

I am now writing from Sligo, the neighbourhood of which, with few exceptions, is the most under the absolute dominion of the priests. At Col. P.'s, where formerly his lady used to bring me through the neighbourhood, and go with me to the poorest cabins, and the poor people willingly used to hear and gratefully return thanks, the priest of that parish has so terrified them that not one of them did or would hear at this time. The Colonel has a butler, a well-conducted man, and of excellent behaviour, but who by no means would come in at prayer or reading the Scriptures. The Colonel said he would discharge him for his obstinacy, but I told him I would speak to him privately. I did so, and the man said, there was an expectation that Protestantism, as he expressed it, would be overturned shortly, and that really he considered that religion the best of the two, using his own words. But he said, if he was to change, and the popish was to gain the ascendancy, he would then have to change back again; therefore he would hold as he was, until he would see on what side the scale would turn. However, as already remarked, the warfare, without doubt, is near at an end; and I hope the day is fast approaching, that many brands in Ireland will be plucked from the burning, as there is a spirit of inquiry hitherto unknown. May the Lord raise up faithful labourers, and strengthen his messengers in love and unity.

WM. MOORE.

From a Reader of the Scriptures.

REV. SIR,

Since my last communication, I have taken every opportunity in reading the Scriptures for my neighbours, and striving to impress

the Word of God on their minds. On July 25th, being sabbath, I met with a Roman Catholic of the name of *Travers*, coming home from what he called a holy well, where he said there was a number of people performing stations, it being St. James's day. I asked him, was it the priest that sent him there: he said, it was. Do you believe, I said, that by your going there you will get pardon for your sins? he said, that the priest said he would. I then began reading at the first epistle of John, and seventh verse, and shewed him that "the blood of Jesus Christ his Son cleanseth from all sin;" and this the apostle Paul says, "believe on the Lord Jesus Christ, and thou shalt be saved." After repeating many more portions of the Scriptures to him, I asked him did he meet with such promises as those at his holy well? He in a low and slow tone said, he did not; but, added he, I must acknowledge that we are kept in darkness, and in a sinful state, depending on the words of a sinful man, deluding us for money, and keeping us in the darkness of superstition, and heaping upon us wrath against the day of wrath; for now I see that all the wells in the world cannot wash out one sin, or atone for our guilt. I then read for him in Jeremiah, chapter the seventeenth from the 5th to the 8th verse, shewing him the danger of putting his trust in an arm of flesh.

The remainder of my time I spend as usually as I possibly can, going to and fro, reading and endeavouring to keep those who were in the habit of breaking the sabbath employed at their books.

COLLECTIONS. £. s. d.

Received by Mr. Napier,

From John Hair, Esq. executor of the late Mr. James Hair, Paisley	}	10	0	0
Mr. Studdart Banbury.....				
From "Morice-square, Devonport"		0	10	0
By the Rev. Mr. Horton, from "New-street Society, in aid of Missions, Plymouth, by W. Prance, Esq.	}	6	6	0
By Mr. Dyer, From Kington Missionary As- sociation by Rev. S. Black- more				
		5	0	0

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Bulls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

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

FOREIGN INTELLIGENCE.

CEYLON.

We feel very lively pleasure in having, this month, to communicate intelligence of the safe arrival of our dear friends, Mr. and Mrs. Daniel, and their family, at Colombo. It was to be expected that, after having been so long without a resident missionary, affairs at the station would be in a very declining state, but we trust our brother will be favoured with a divine blessing in all his attempts to revive, strengthen, and enlarge it. We subjoin the substance of the two letters received from him.

Indian Ocean, August 10th, 1830.

N. Lat. 7°. E. Long. 72°.

MY DEAR BROTHER,

As I am perfectly aware you will feel anxious to have an early communication from me when I have reached the place of my destination, I shall commence a letter to you previous to my arrival, which I can conclude when I actually land there. I am the more induced to do this, as I foresee a number of things will then necessarily call for our immediate attention and exertion; and if we have no letters prepared, a favourable opportunity of sending may elapse without our being able to embrace it.

I wrote you from Madeira.—I trust you received my letter. We left that isle on Wednesday, the 19th of May. We crossed the line the 8th of June—were off the Cape the 9th of July, and recrossed the line the 2d of August. Hitherto we have had a most

favourable passage. We have, at times, been tried by contrary winds, and light winds, and calms; but we have had no storms, nor scarcely any thing approaching to a storm. Although July is the most unfavourable month in the year for rounding the Cape,—a season in which the sea is generally exceeding rough, and violent winds are expected—yet it was as mild and pleasant, when we were passing it, as the month of May is in England; and the sea was calm, and the heavens serene as could be desired by any person in such a situation. Our heavenly Father has evidently appeared a God hearing and answering prayer. Many, very many, prayers have ascended to heaven on our behalf, from friends in England, and especially in Luton, that we might have a safe and a comfortable passage. The Lord has listened to these requests, and we hope it is a pledge that he will still reply to those which have been offered to him for success to attend our labours in the enlargement of the Redeemer's kingdom, and the conversion of souls.

With the exception of the first sabbath, we have had public service and preaching, either on the quarter-deck or in the cuddy, every Lord's day since we have been on board. I have distributed tracts, and exchanged them among the sailors; and I hope these efforts have not been unattended with success. Some seed has been sown, which, I trust, is now springing up, and other which will spring up hereafter, and bring forth fruit to eternal life. I have endeavoured, as far as my scanty assistance would enable me, to pay a steady and persevering attention to the Singalese language; I think I discover so much of its structure and grammar, that when I shall have resided some time amongst those by whom it is spoken, and shall thus have obtained a *copia verborum*, I shall be able to make known in it to my fellow-sinners, the unsearchable riches of Christ. I have endeavoured during the voyage, by collecting from various missionary publications hints as to the different modes in which they have preached the Gospel to the heathens who

have preceded me; and also from the Acts of the Apostles, and the meditations of my own mind, some information as to the manner in which I may best labour for the Lord. O may he go with me, and direct me, and bless me indeed! I think I can say, my sincere desire is not to be an useless idle drone, who shall do nothing but clog the operations of the society, but a humble, laborious, persevering servant of theirs, for Jesus' sake. O let me beg of you, and of those who compose its committee, to pray much for us, that the Lord may be with us, and give testimony to the Word of his grace.

I remain truly yours,

E. DANIEL.

Colombo, August 16th.

I embrace an early opportunity to acquaint you, that through divine goodness, we arrived safely in Colombo roads on Saturday last, the 14th of this month, exactly three calendar months and two weeks after parting with you at Gravesend. We were favoured with a quick and easy passage, experiencing no storms, nor tempests, and nothing, excepting the usual attendants on a sea voyage, to annoy us. Our mate, who has been for 15 years at sea, said that he never knew so favourable a voyage. We were received with very great kindness by Mr. and Mrs. Siers, by Mrs. Chater, and those friends who have named Christ here. Since Mr. Chater's death, they have been in a very deplorable condition, and have needed the succour they have long looked for. The church of our denomination here, not knowing any thing of my coming till about a fortnight previous to my arrival, began to think the Society had abandoned them, and that they must soon sink and disappear. You may therefore suppose they welcomed me with gladness, when they found that neither the sympathies nor aid of the Society had deserted them.

This morning we have been favoured with the calls and welcomes of Mr. Allan of the Wesleyan Missionary Society, of Mr. Palm, and of Messrs. Bailey and Lambrick of the Church Mission. They have all expressed a cordial feeling towards us, and their best wishes for our spiritual prosperity. Mr. Clough I have not seen. I have called at his house, but he is now at Colpetty. He has been a kind friend to our mission in the time of its exigencies.

I and my family landed yesterday morning; and I preached twice in the fort to a congregation of about 70 English people, most of whom were soldiers of the 61st. regiment. Several of them are pious people, have been

baptized, and joined the church here. I hope, in the course of a few days, to get our luggage from the vessel landed, to be fixed in our own house, and to go on with the study of the Singalese language. I was enabled to make some proficiency in it during the voyage, as well as to preach on the Lord's day, and distribute tracts among the sailors. I hope the Lord favoured our efforts there for some good.

I hope, in my next, to reply correctly to your inquiries as to the buildings the Society has in Ceylon, with the tenure on which they are held; and likewise to lay before you a succinct account of the state of the mission here. I expect I must be obliged to draw on the society for money which has been advanced by Mr. Clough on its behalf; and I do hope the committee will allow 50*l.* additional to the 500*l.* specified, to be expended annually on this mission. I specify this, because Mr. Siers has been obliged to give up some of the schools, on account of obtaining only a limited supply of pecuniary aid; and I am exceedingly anxious that the ground which has been lost should be recovered, and I trust, that for this additional sum, they may be put on an equal footing to what they were previous to Mr. Chater's death. I shall endeavour to use the resources of the Society in the most efficient and economical way in my power. And when I have been here a little time, I shall hope to obtain subscriptions for the schools, and to form an auxiliary society in this place. Happy should I be to do more work for Christ with less aid, but, at present, I hope that additional sum will not be denied.

And now, my dear brother, farewell. Let me hear from you soon. Send us the Baptist Miscellany, the Baptist and Evangelical Magazines, from the time we left England, i. e., from last May. Remember me to any friends who may take an interest in our welfare, especially to Mr. Gutteridge and Mr. Gurney. Pray much for us.

JAMAICA.

Some time has now elapsed since we published much intelligence from this encouraging field of the Society's operations. We shall therefore endeavour, this month, to give as general a view of the various stations from which information has lately been received, as our limits will allow.

At Kingston, notwithstanding the occurrence of some of those events which occasion-

ally transpire in every church, 'that those which are approved may be made manifest,' and which must be expected to arise, more or less frequently, in this imperfect state, the cruse of God has continued to go forward. Mr. Coultart mentions, under date of July 31, that the congregation at East Queen Street was as numerous as ever; and that fifty-six persons had recently been baptized, while many more were coming forward to offer themselves to the church. We regret to add, however, that the health of this our esteemed brother is much impaired. He has been labouring with great diligence and success, for more than thirteen years, in that exhausting clime, and, while reporting the favourable results of his exertions, felt himself constrained to renew his earnest request for 'aid, relief, and discharge' from his arduous duties. More recent advices have shewn that these feelings were too well founded. A letter from Mrs. Coultart, dated September 18, conveyed the intelligence that her valuable husband was entirely laid aside from his work; and though he afterwards grew so far better as to be able to remove to the more favourable atmosphere of Mount Charles, there is little probability of his restoration. Indeed, the last letter, written by Mrs. C., on 29 Oct., incloses a medical certificate to this effect, and recommending his return home, as soon as the proper season shall arrive.

Under these trying circumstances, our readers will rejoice to learn, by the following extract from Mr. Coultart's own pen, that he was sustained by the rich consolations of that Gospel, which it has been his privilege to make known to such numbers of his fellow-men. The letter from which we quote, bears date Oct. 5.

"I believe that Mrs. Coultart made you acquainted with my illness, last packet.—I did not then think that my life would have been spared to this date; but I am alive to tell how much more than ever, I am indebted to the exceeding riches of His grace, who died to save. I had never endured so much pain before, and I can say too, that I never experienced so much mercy. I cannot help bearing my testimony to the loving-kindness of the Lord. Just before one of the most alarming paroxysms of my complaint came on, which was aggravated by the most amazing mental gloom, I had one of the sweetest seasons of communion with God and Christ that I ever experienced. It seemed as if the blessed God, foreseeing that which was about to rest upon me for a time, sent an angel, nay, came himself, to minister comfort to a most weak, sinful, and trembling worm. In the horror of great darkness, which fell upon this poor spirit, I had the abiding sense of that

kind visit from God to support me. Shall I ever forget such love, such condescension? O that I might not, but, woe is me, 'I am a sinful man, O Lord.' This affliction has been very trying, as it has been quite new to me, and alarming in all its symptoms; but I rejoice in it, as a proof of his love, who corrects his children for their profit."

In the anticipation of Mr. Coultart's retirement from Kingston, the committee have been anxiously desirous to meet with some minister to succeed him, possessing, in addition to other requisites, competent experience in the sacred office. A highly valued brother has taken the subject into very deliberate consideration; but a sudden and very painful domestic affliction has thrown a temporary impediment in the way of his decision: still it is hoped that this very important station will be suitably provided for ere long, and that a minister, of the description we have specified, will proceed to Kingston, accompanied by a younger brother, from the church in Cannon Street, Birmingham, whose heart has for a considerable time been deeply engaged in the work.

Respecting the second church in Kingston, and the subordinate station at Yallahs connected with it, a highly interesting account was given in our number for Nov. last, p. 90. Since the letter which contained that account, no further intelligence has been received from our brother Tinson.

The events to which we have already alluded, in the church at East Queen Street, have suggested the idea of a third station at Kingston; and as the population of that city is said to be upwards of forty thousand, there is evidently room for another congregation there. On this subject, and on several others nearly connected with the growth and prosperity of our Jamaica mission, the committee hope soon to receive full information for their guidance, from their highly esteemed friend and associate, the Rev. W. H. Angas, who, at their request, has kindly undertaken to visit our stations there, and sailed, with this object in view, early in November last.

The progress and great importance of the schools at *Spanish Town*, under the direction of Mr. Phillip, will have been seen, from the statement respecting them inserted in the *Heralds* for October and November. We are concerned to add that Mr. P. has also been considerably indisposed of late, in consequence of getting wet repeatedly in travelling to and from his country stations. Most of our readers are aware that the rains within the tropics are very much heavier than those which fall in these higher latitudes, and the consequent risk of health and life to travellers is very great. "But I ought to be thankful" writes

Mr. P. "that God has spared me so long to labour in his vineyard. Whatever be the will of my heavenly Father, I hope I shall be enabled to acquiesce in it: my concern should principally be to secure the plaudit, 'Well done, good and faithful servant.'"

Mr. Taylor, who supplies the stations at Old Harbour and Vere, has had to record one of those acts of persecution which have disgraced the British name in Jamaica. A member of his church, a slave, not long previous to the date of his letter (Oct. 7.), was convicted of the crime of "preaching, as they term it," sentenced to six months imprisonment, and to be flogged. The latter part of his sentence was executed, says Mr. T. "very severely, as his poor back evinces by scars which extend from his ears down to his loins, the consequence of which was, he was disabled for some weeks, and his life was in danger. He is now better, bears up with Christian fortitude, and is labouring under prison discipline." Every reader will feel indignant at the idea of such outrages being committed under the sanction of law, and ardently long for the period, we trust not far distant, when justice shall be rendered to those who have so long borne the iron yoke.

Vain, however, is the attempt, by chains and scourges, to impede the work of God. "I have just had," continues Mr. Taylor, in the letter already quoted, "a baptism in each of my churches. The first was at Hayes, (in Vere,) in the river, August 29, when ninety persons were baptized, and received into the church; and if the weather had been favourable, the number would have been greater. Several, who had travelled all night to reach the place, came to the river just after I had left it, and went away much disappointed. On the 19th September, I baptized ninety-eight persons, in the sea, at Old Harbour, when a great concourse of people assembled to witness the solemn scene. Afterwards we re-assembled in the chapel, or rather the hut, which measures about 36 feet by 18 feet; this, with two adjoining sheds, was thronged to excess, besides many seeking shelter from the rays of the sun, in every place within hearing. Brother Clarke gave us an excellent sermon in the open air, from 'Follow thou me;' the Lord's Supper was administered in the same, and all departed peaceably, and, I believe, not only gratified, but edified by the interesting and solemn service in which we had been engaged. I am still striving to erect a suitable chapel at each station, but procrastination seems to be the order of things here. I am happy to say my health is much better. I was rather fearful that I should not be wholly restored again, my illness, in March and April, so affected

my whole frame; however, my strength and voice are now nearly as before. My medical bill has been heavy this year, and, of course, my purse has suffered as well as my constitution."

The attention of Mr. Burchell, at Montego Bay, has been much occupied of late by the arrangements respecting chapels, &c., at the various subordinate stations in that part of the island. As our missionaries do not enjoy the advantage of their brethren at home, who are, for the most part, surrounded by friends, not in the ministry, able and willing to take such affairs off their hands, it is absolutely necessary that they should manage them in person; nor is this a matter, on the whole, to be regretted, since it marks the growing prosperity of the cause. Mr. Burchell mentions, with grateful pleasure, the continued attention paid to the means of grace. "When the chapel was first enlarged, I partitioned off two rooms in the lower part, one for a vestry, the other for a school room. Now, such is the attendance on the sabbath, notwithstanding the seven or eight hundred persons (gone from us) to Gurney's Mount, and though the pews alone in our galleries will conveniently seat six hundred, as to render it necessary to throw these rooms into the chapel, by taking down the partition: last ordinance day the whole of the lower part of the chapel, including the above-mentioned rooms, was crowded with communicants alone—a space seventy feet square."

"The congregation at Gurney's Mount is delightfully encouraging,—always crowded, and often many in the yard. It is a delightful spot—exceedingly healthy, and a good retreat for invalid brethren. Brother Flood returned home, renovated in health, after a few days residence there, and so did brother Nichols. When I have fitted up this* place properly, I shall direct my attention more to Shortwood, another mountain station, equally, if not more interesting." We cannot wonder that our brother should add, "I do trust you will not send us less than two brethren by Capt. Pengelley. We have been dragging out life long enough; it is time you gave us an opportunity to live."

Yet, while these men of God are thus exhausting themselves by incessant labours for the spiritual benefit of the negroes, some of those who reap advantage from their exertions in the improvement of their human property, are, even now, devising new methods of annoyance. An imposition, in the shape of a tax or rate upon Mr. Burchell's chapel, has been attempted by some of the local authorities. The amount demanded is considerable, and it is well understood, that if they succeed in obtaining it, a similar burden

will immediately be laid upon our places of worship throughout the island. Mr. Burchell has been instructed how to proceed in the case, and we confidently trust the base design will be frustrated; but it is surely high time these opposers should be made to comprehend, that the supreme authorities at home will no longer permit blind and unprincipled hostility to religious instruction to assume the cover of legal proceedings.

Soon after the decease of our excellent brother, Mr. Mann, who was honoured with such signal success in his ministry at Falmouth, the church proceeded to the choice of another pastor; and the mode in which this important business was transacted ought to be mentioned. Happy would it be if our churches at home, on such occasions, uniformly displayed so much of Christian love and unanimity as this society did, which has existed but a very few years, and is composed, for the most part, of slaves. "I called a church meeting," says Mr. Burchell, "when between four and five hundred members were present (special prayer meetings having been previously held). At this meeting, I endeavoured to impress on their minds the importance of being influenced by pure motives; and having addressed them in as conscientious a manner as I possibly could, I proposed Mr. Knibb, and requested a show of hands. I never saw such a scene. The whole church, to an individual, simultaneously *rose up and held up both hands, and then burst into tears!* My feelings were overcome, and I wept with them. This, I said, is truly the Lord's doing. Such a feeling I never witnessed before. Had you and the committee been present, I think you would have said, the path of Providence is clear and plain, and would have said to brother K., 'Go thou, and the Lord go with thee.'"

Interpreting this unanimous and affectionate invitation as a clear evidence of the divine will, Mr. Knibb removed to Falmouth, though he had much to attach him to the station at Savanna la Mar. The letters since received from him contain much to awaken gratitude and hope.

Under date of June 1, he remarks: "The cause of Jesus is triumphing gloriously at *Stewart's Town*, the station where beloved Mann finished his career. I was there two sabbaths ago, when I baptized twenty-seven, and expect as many more will be received into the church the next visit I make. The chapel was literally crammed to excess. I was engaged from six in the morning till past three in the afternoon, with scarcely any intermission." On the 30th of the same month he mentions that he had been under the necessity of enlarging the chapel at Falmouth; and, by way of enforcing his request for help,

gives the following brief sketch of his weekly routine of engagements:—"Sabbath,—three services, with the whole of the singing, tickets, &c. Tuesday,—to Oxford or Cambridge, eight miles distant. Wednesday,—to Rio Bueno, or Arcadia, fourteen miles. Thursday,—back to Falmouth, and preach in the evening. Saturday,—to Stewart's Town, eighteen miles, or some other distant place for the Sabbath. This, with hearing experiences, correcting disorders in the church, and baptisms, is too much for one. Connected with the stations are more than *five thousand* persons, and I feel the awful responsibility. I long to establish a Sabbath School, but I cannot; for now, from six in the morning till three in the afternoon, I have scarcely a moment's rest. Truly, I feel thankful to God for the strength I have, and I long to employ it more devotedly to his service. The expenses too, I am necessarily incurring, distress me; for with my large family, and almost continual travelling, I can scarcely live on the sum I draw for."

From Savanna la Mar, Sep. 3, he writes: "It would be a source of much pleasure to you, could you behold the gradual spread of the Gospel at Stewart's Town, and at its sister station Rio Bueno. Though they can be but seldom visited, the Lord crowns the exertions made with his abundant blessing. I visit Stewart's Town once every 4 weeks, Rio Bueno principally in the week. Each time I have been at Stewart's Town, I have had the pleasure of receiving some into the church by baptism. On two of these occasions, I have enjoyed the company and assistance of dear brother Nichols, who kindly preached for me, and whose faithful services will, I trust, be eminently blessed. During the last four months ninety-four have been added to these churches by baptism, and it was peculiarly gratifying to me, on one of the occasions, to administer the sacred ordinance to sixteen respectable persons of colour, most of whom were related to each other.

One of the persons baptized was a young man who lately lost his sight by lightning. Brother Nichols was peculiarly interested in his simple statement of the work of grace upon his heart. Though he lives several miles from the chapel, and is totally blind, he is always to be seen among the first who come, and, let the weather be ever so bad, I have never missed him. The pleasure I felt in receiving these friends of Jesus into his church below, has not been diminished by any of the members walking disorderly. They appear to have imbibed the spirit of Jesus, and most fervently do I pray that they may be kept through faith unto eternal life."

The same letter contains an appeal which will assuredly be felt by some who read it.

"Surely, my dear Sir, young men could be found who would come. I hope the spirit of brother Mann will fall on some in England, so that many will say, 'Here am I, send me.' We know missionaries die, and frequently, in this island, their work is soon accomplished. But in so delightful a cause, even death is gain, nor will the rest be less sweet, because sooner enjoyed. When I hear of persons being afraid to come hither, I often think of my dear brother's dying words, 'Had I a thousand lives, I would gladly spend them all, and sacrifice them all for the good of the perishing negroes in Jamaica.' True, brother Mann is gone, but the good he accomplished, lives. During the last year of his ministry, he was eminently blessed,—300 being added to his church. O that the Lord of the harvest would raise up and send us some, breathing his spirit, and animated with his zeal, to supply the vacant stations!"

Respecting his former station, (Savanna la Mar) which he was then visiting, he observes, "I was very fearful that I should find the people careless and scattered, as they have been so long without the means of grace. In this, however, I have been agreeably disappointed. An earnest concern is manifested by the members generally, for their souls, and, though they mourn the absence of their minister, they meet together for prayer, hoping that you will soon pity their destitute condition, and send them one who will break to them the bread of life.

"Last sabbath, the chapel was crowded; we had four services, and the spirit of love and humility appeared to reign in the hearts of the people. They are exceedingly kind, and I do keenly feel that we cannot afford them a more constant supply of the means of grace. Next Lord's day I preach at Ridge-land, and, on the sabbath following, at this place; when I hope to baptize a few who have given evidence that the Word has been applied to them with the demonstration of the spirit and power. On the Tuesday following I expect to return to Falmouth."

"To the church at Falmouth," he adds, "I have had the pleasure of receiving about one hundred by baptism, and several hundreds are now waiting to be admitted; many of whom, I hope, have fled for refuge to lay hold of the hope set before them in the Gospel. I must soon build a chapel. It is painful, indeed, to see so many come, who, after having walked many miles, cannot procure a place to stand, and this is frequently the case."

In the last of his letters, Mr. K. enumerates the pecuniary engagements into which he had been compelled to enter, on account of chapels, amounting to upwards of 2000*l.* currency. "Perhaps," says he "you will think me wrong in entering into such heavy en-

gagements; you would, however, I think, have done the same under similar circumstances."

Mr. Cantlow has shared zealously in the labours required at the various stations in this northern district, since his arrival; though he has occasionally been compelled to intermit his exertions on account of the sickness incident to new comers. He resides at Salters' Hill, in the neighbourhood of Crooked Spring. His letters assure us that the actual state of the attendance and general state of the churches there far exceeded all his anticipations; and, like Mr. Knibb, he is very importunate that further assistance may be forwarded without delay. We trust that, before now, our friend Mr. Gardner has joined them, and lightened, in some measure, the far too heavy burden shared between Messrs. Burchell, Knibb, and Cantlow.

Aided by a grant from the committee, Mr. Flood has been enabled to build a small residence for himself, in the neighbourhood of his station, Anotta Bay, which, it is hoped, will prove far more healthy than the house he previously occupied. Among other recent additions to the church under his care, he had the pleasure of baptizing on the 4th of July, Dr. P. and his lady, who have long been known as the friends of the Redeemer and his cause; and Mr. W. Whitehorn, who has lately quitted the profession of the law with the design of devoting himself to the Christian ministry. He has already engaged with acceptance at Mount Charles, and some other of our stations, and it is not improbable that he may, at no distant period, be added to the increasing list of ministers proclaiming the Gospel in Jamaica under the auspices of the society.

At Port Maria, Mr. Baylis has been called to mourn the loss of an amiable and beloved child, removed, after a short illness, in the month of May last. His own health has been frequently interrupted, but still the work of the Lord prospers in the different stations under his care. "At Port Maria," he states, under date May 26, "the congregation continues to increase, and some addition is made to the number of our inquirers nearly every sabbath that we have service. Every Saturday evening I devote to teaching those who are inclined to learn to read the Scriptures; and I have the pleasure to find that some are making good progress in learning. We have a Sunday School also, to which Mrs. Baylis attends. At Oracabessa, I baptized seventeen persons, April 16; that church is prospering, and the number of hearers increasing. On the 2d of this month I baptized fifteen persons, and commenced a church at Bray Head, a place in the mountains, about eleven miles from Port Maria. That day was to me, and I

believe to most of the people, very interesting; the weather was fine, and great numbers of people attended. I have now three churches under my care, viz., Port Maria, Oracabessa, and Bray Head, besides a fourth place, sixteen miles off, at which I preach nearly every week."

Four months afterwards, i. e., on the 29th September, Mr. Baylis had the pleasure of giving similar cheering accounts. "I am happy to say that the churches under my care continue to enjoy the blessings of peace and prosperity. Here, at Port Maria, I had the pleasure, last sabbath, of baptizing sixty-six persons in the sea: may the Lord enable them to walk worthy of the profession they have made! At Oracabessa, the congregation continues to increase, and considerable additions have been made to the number of inquirers there of late. The church at Bray Head, of the formation of which I gave you an account in my last, goes on well. There are now several candidates for baptism, and the people are building themselves a place to meet in, the one we now have being much too small. It is very pleasing to see what numbers flock to hear the Word of life, even on week-day evenings, though most of them have to labour in the field until dark: I often feel very thankful that the slave law did not come in force, for it would have proved a most powerful obstacle to the spread of the Gospel.

Mr. Nichols speaks in warm terms of the grateful affection with which he was received by the people at St. Ann's and Ocho Rios; but he, also, has been tried with much illness, as well as Mrs. N. For nearly half the time he has been there, he has been laid aside from public service; and this, added to the low state of affairs at his arrival, has hitherto prevented his witnessing the same encouraging circumstances, which have gladdened the hearts of most of his brethren. Judging it necessary to remodel the churches, according to his personal views of the character of the members, he commenced on the 1st of August,

with thirteen members at St. Ann's, and with thirty at Ocho Rios, on the following sabbath. Thirteen more have since been accepted for the former, and sixteen for the latter. The prayer meetings are well attended; many of the people manifest great anxiety to learn to read, and about sixty are under instruction. More recently, Mr. Nichols has been encouraged, with the sanction of his brethren, to commence a third station at *Brown's Town*, where the neighbouring population is immense; numbers of whom are waiting to join, as soon as the requisite previous steps have been taken.

We have thus endeavoured to present our readers with a condensed abstract of the intelligence scattered through a great number of Jamaica letters, and we feel assured that a review of the whole will constrain them, with joyful thankfulness, to exclaim, What hath God wrought! In compliance with the suggestion of a friend, it is our intention to draw up a tabular statement of the whole of our Missionary Stations, comprising, in one view, a few of the most important particulars connected with them. This, we hope, will be prepared for insertion in our next number, and the bare inspection of it will prove how graciously God has been pleased, of late, to answer the prayers of his people, by enlarging and establishing the work of their hands upon them. May every display of his mercy strengthen our faith in his promises, and increase our love to his name. Amen.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE	B. Ledeboer, Esq.	- - - -	Rotterdam	- -	Dec. 5, 1830.
EAST INDIES.....	Rev. James Thomas	- - - -	Sulced	- -	July 13, 1830.
	W. H. Pearce	- - - -	Calcutta	- -	Aug. 25, 1830.
	Andrew Leslie	- - - -	Monghyr	- -	July 12, 1830.
	James Williamson	- - - -	Sewry	- -	July 7, 1830.
	Ebenezer Daniel	- - - -	Indian Ocean		Aug. 10, 1830.
	Ditto	- - - -	Colombo	- -	Aug. 16, 1830.
WEST INDIES	James Phillippo	- - - -	Spanish Town		Oct. 26, 1830.
AMERICA.....	Mr. James Holman	- - - -	St. John's N.B.		June 23, 1830.
	Rev. Charles Tupper	- - - -	Ditto	- -	June 24, 1830.
	Mr. S. N. Binney	- - - -	Halifax	- -	June 17, 1830.
	Rev. Joseph Boura	- - - -	Belize	- -	Oct. 30, 1830.

Contributions received on account of the Baptist Missionary Society, from December 20, 1830, to January 20, 1831, not including individual Subscriptions.

	£.	s.	d.
Legacy of Miss Marian Parlanc, late of Edinburgh, by T. R. Robertson, Esq.	369	12	4
Nairnshire, Missionary Society, by the Rev. W. Barclay	5	0	0
Winchcomb, by the Rev. John Mills	8	2	6
Market Street, by the Rev. John Nicholas	4	6	6
Wales, S. W. Association, by Mr. I. M. Thomas :—			
Cwmpelin	5	0	0
Login	1	16	9
Hermon	2	4	8
		9	1
Northamptonshire Union, by Mr. J. C. Gotch :—			5
Thrapston	21	16	9
Woodford	2	19	5
		24	16
Glasgow Auxiliary Society, by Mr. James Deakin	3	12	9
Kington, Missionary Association, by the Rev. S. Blackmore	10	0	0
Oxfordshire, Auxiliary Society, by Mr. Huckvale :—			
Chipping Norton	5	19	9
Cirencester	11	8	4
Alcester	14	11	6
Burford	5	7	6
Blockley	8	5	0
Bourton	6	0	0
Banbury	1	1	0
Fairford	2	5	0
Naunton	14	12	10
Oxford	109	6	4
Coate and Bamptop, <i>Jamaica</i>	4	15	4
	£183	12	7
Previously acknowledged	109	6	4
Manchester, &c., by Joseph Leese, Esq. Treasurer :—	74	6	3
Manchester, Subscriptions	11	11	0
Collections	217	2	0
Staley Bridge, ditto	11	9	6
Oldham ditto	5	10	7
	£245	18	1
Balance due to the Treasurer last year, Expenses, &c.	59	15	11
		185	17
Hull and East Riding Auxiliary, by John Thornton, Esq. :—			20
Hull	98	14	7
Bridlington	34	9	0
Beverley	23	9	0
Bishop Burton	6	11	0
Driffield	3	5	6
Cottingham	4	5	6
		170	14

DONATION.

Alexander Gordon, Esq., by the Secretary - - - - - 50 0 0

TO CORRESPONDENTS.

A box has been received from our kind female friends at Hull, containing various fancy articles, &c., for the Jamaica schools. These have been forwarded by our friend Mr. Burton, with the exception of the Magazines in Nos., which, he states, our Missionaries there have no means of employing to advantage.

Magazines have also been received from Mr. John Wood, Dudley; Robert Wigney, Esq., Brighton; Anonymous Friend, &c.

BAPTIST MISSIONARY SOCIETY.

At a meeting of the Committee held at the Mission House, Fen Court, Fenchurch Street, on Thursday, Feb. 10th, 1831,

JOHN BROADLEY WILSON, Esq., Treasurer, in the Chair,

it was unanimously resolved,

I. That this Committee, sincerely deprecating the excitement or renewal of a spirit of controversy or strife between those who are professedly engaged in the same great work of propagating the Gospel among the Heathen, have witnessed with regret the publication of certain pamphlets from Serampore, containing statements and insinuations respecting the proceedings of this Committee, equally injurious and unjust.

II. That throughout the painful discussions between the Committee and the Missionaries at Serampore, which commenced in the year 1818, and were terminated by the mutual declaration of March, 1827, the Committee were influenced by the most earnest desire to preserve union and restore a good understanding, and adopted all the means to effect this desirable object which they deemed consistent with their obligations to the Society on whose behalf they acted.

III. That a reference to the published official correspondence of the Committee will prove that, from the first, they have uniformly disclaimed, in the most explicit language they could employ, all intention to interfere with the internal management of the affairs of the Serampore Missionaries, or with the funds originated by their labours; nor has their conduct ever been at variance with this disclaimer.

IV. That this Committee cannot but regret that no effectual measures have as yet been taken to secure to public purposes the Missionary property at Serampore, notwithstanding the representations they have felt it their duty to make on this subject, and the assurances given by Mr. John Marshman in 1822, and by Dr. Marshman in 1826; and this Committee deem it right to avow their deliberate conviction that, if the Serampore Missionaries had adhered to the principles on which they originally acted, and to the Form of Agreement adopted by them in 1805, and which was universally understood to be binding, till Dr. M. avowed the contrary in 1826, no misunderstanding would ever have arisen between them and the Society at home.

V. That, as attempts have been made to excite a prejudice against the Committee by reviving charges and mis-statements which were long since refuted, the Secretary be directed to reprint for circulation among the Subscribers that portion of the Annual Report of the Society for 1827 which narrates the proceedings of the Committee in relation to Serampore, adding thereto such extracts from the minutes of the Committee, and its correspondence, as may show what has since been done in reference to this subject—but that this Committee believe they shall act most in accordance with their present duty, and most agreeably to the feelings of their constituents, by abstaining from all further publication in their associate capacity.

JOHN BROADLEY WILSON,

Chairman.

Continuation of the Annual Report of the Baptist Missionary Society for 1827.

Before your Committee proceed to narrate, as usual, the foreign operations of the Society, they deem it proper to refer to certain occurrences at home, in which the friends of the Mission have felt a lively interest, and on which they may justly claim full and explicit information.

A notice has already been published, stating that thenceforward the Society at home and the missionaries at Serampore would constitute two distinct and independent bodies. In a measure so much at variance with the hopes and inclinations of the Committee, they did not hastily concur; nor have they failed to use all such means to avoid it as in their deliberate judgment appeared consistent with their duty to those for whom they acted. In the new and difficult circumstances in which they have been placed, they have earnestly desired to maintain a conscience void of offence both towards God and man; and in appealing, as they now do, to the body by whom they were appointed, they feel it incumbent upon them to state the circumstances which have led to the result alluded to.

It is well known that soon after Dr. Carey was joined, in the year 1799, by the brethren Marshman and Ward, a way was opened in Providence for such an employment of their respective talents as, without materially interfering with missionary labours, proved a source of considerable and increasing emolument. To obviate the danger of a secularizing spirit, they mutually stipulated that no individual among them should appropriate any part of the proceeds of his labours to his own private use, but that all should constitute a common fund, consecrated, after supplying their own necessary demands, to the service of God and the propagation of the gospel around them.

In the course of years the missionary premises at Serampore were purchased, and other property acquired at that station. What degree of information was possessed by the conductors of the mission at home, respecting the property thus accumulated, is uncertain; but there appears reason to believe that it was purchased with the joint funds of the missionaries at Serampore and the Society, and it was fully understood, upon the most convincing evidence, that it belonged clearly and unequivocally to the Society, and was held by the resident missionaries in trust for the Society, of which they formed a part.

On the lamented decease of Mr. Fuller (which occurred in May, 1815) the affairs of the mission devolved upon those who were but very partially acquainted with the details of its history, or the circumstances in which it stood. It became, therefore, obviously needful to make inquiries on these subjects. Though it was understood generally that the Society had considerable possessions in India, not an individual knew the tenure by which they were held, or the manner in which they were secured. Such information it was felt desirable to obtain; and a letter which arrived soon

afterwards from Serampore brought the subject distinctly and forcibly before the Committee.

This letter, dated March 1816, was addressed by the late Mr. Ward to Mr. Burls. Though bearing the signature of Mr. Ward only, it was written avowedly in the names of the three Serampore brethren. It stated that these brethren, "aware of the uncertainty of life, and at the same time of the great importance and necessity of providing for the future carrying on of the mission station at Serampore," and securing "the immense property" in land and moveables there, had agreed upon certain "principles of the last importance to the preservation of the cause." Among these principles the proprietorship of the Society was expressly recognized; but, as the plan had not been finally digested, it was to be again revised and sent to the Society "for their opinion, and, if approved, for their ratification."

This important document was considered at a meeting of the Committee held at Birmingham in Oct. 1816, and about two months afterwards by the Sub-committee, then assembled at Oxford. At the latter of these meetings, the Committee felt disposed to adopt the suggestion of a professional gentleman from Calcutta, at that time in London, who had recommended that the Society's property in India should be vested in trustees, some resident there, and others in England. The names of eight gentlemen were then mentioned, who might be requested to act as trustees, subject to the approval of the general Committee, who were to be summoned finally to adjust the points, whenever the revised plan should arrive from Serampore.

Till June, 1818, a period of a year and a half, no farther steps were taken by the Committee, because this expected document had not reached them from Serampore. But at that time a letter of great length was received from the missionaries there, the contents of which filled the Committee with surprise and concern.

It appeared that the proposal to invest the premises at Serampore in the hands of trustees appointed by the Society (a proposal which, though suggested, had never been actually adopted) was regarded as unjustifiable in itself, and as indicating a distrustful and unfriendly spirit. It was affirmed that the property in question, though devoted to the cause of God, had never been given to the Society; and, to guard themselves against any inconvenience which might follow a claim of this nature on the part of the Society, they executed a legal instrument formally excluding from any "title to the property or administration of the premises" all persons belonging to the Baptist Missionary Society, unless elected as trustees by the Serampore missionaries themselves.

To this unexpected communication a reply was sent, dated June 26, 1818. In it the brethren were implored to consider the nature and consequences of the step which they had taken. They were assured that, so far from regarding them with suspicion or distrust, the Committee felt such confidence in their wisdom and faithfulness as to be willing, as far as they were personally concerned, to resign every thing to

their sole management: but that, in the measures then adopted, they could not acquiesce without surrendering the interests confided to their care.

In a more numerous meeting of the Committee, held at Birmingham in the following August, the subject was again considered, and several resolutions were passed, recording the conviction of the Committee, that they were responsible to the public for the due application of the Serampore premises, and earnestly recommending the missionaries there so to secure them as to meet the approbation of the Christian public in Britain.

When our late friend Mr. Ward arrived in England, in May 1819, it soon appeared that he felt as much anxiety as ever respecting the settlement of the property at Serampore, and was wholly dissatisfied with the arrangements then existing. Anxious to bring the matter to a final termination, the Committee conversed repeatedly with Mr. Ward, and embodied their own views in a series of resolutions, dated Dec. 31, 1819. These re-asserted the sentiments previously adopted at Birmingham, in more full and explicit language; and, having been communicated to Mr. Ward, he, without pledging his brethren at Serampore to similar views, declared his own concurrence in them.

Soon after these resolutions reached Serampore, the brethren then at that station answered them by others, dated July 14, 1820, expressing their regret that it should have been supposed that they entertained any wish to alienate the property from the Society, and their willingness to make, if it were practicable, such alterations in the deeds as might render them unexceptionable. Had measures been taken to effect this object, the discussion would, of course, have been brought to an immediate and agreeable termination. Subsequent letters, however, did not fulfil such an expectation; but, on the contrary, indicated unabated dissatisfaction with the proceedings of the Committee. With a view to dissipate this impression, and set the whole question at rest, a full explanatory letter was drawn up in April 1821, in which the assurance was repeated, that the Committee had been actuated by no design towards their Serampore brethren but that of protecting their reputation, while, at the same time, they had been constrained to fulfil their own duty to the public. It was added that, having done all that appeared practicable, they must close the correspondence by again declaring that the mode in which the property was still settled was not satisfactory.

In August, 1822, Mr. John Marshman arrived, and soon after held repeated conferences with the Committee on this point. A memorandum was afterwards prepared, stipulating, on the part of the Serampore missionaries, that they should yet frame their plan "for securing the establishment there to the great objects for which it was instituted, so as to avail themselves of the aid, co-operation, and interference of the Society at home, if necessary"—an arrangement in which the Committee were induced to acquiesce, rather than prolong discussions which promised no beneficial result.

Since the date of that memorandum, no in-

formation has been received on the subject: nor has it been formally resumed, though the Committee have subsequently deemed it right to intimate that their opinion on the case has undergone no alteration.

While these discussions were in progress, another subject was brought forward, which eventually affected, in an equal degree, the connexion between the Society and the missionaries at Serampore. This was the establishment of the Serampore College, in 1818. Upon this undertaking the advice of the Committee was not solicited, nor was it ever considered as connected with the Society; but the expense thus incurred absorbed the funds which had been previously devoted by the Serampore brethren to missionary efforts, and it became necessary for them to solicit British aid even for the maintenance of the College itself. Application being made to the Committee for this object, although they could not consider the funds entrusted to them as generally available for such a purpose, yet, in order to meet the wishes of their brethren as far as they could with propriety, they engaged to relieve them from the expenses attending the preparation of pious natives for the Christian ministry.

Six months afterwards, Mr. John Marshman applied for pecuniary aid towards the missionary stations also, the support of which the Serampore brethren had formerly taken upon themselves, and which they now regarded as their own, exclusive of the Society, but which, for the reason already stated, they were no longer able to maintain. Upon this occasion it was resolved, "That, on being furnished with a statement of the stations and missionaries, for whom support was needed, the Committee would take such part of the same on themselves as their resources would allow." Without waiting, however, for a formal reply, a grant of 1000*l.* was voted, and two other donations, each of an equal amount, have since been made.

In addition to this, at the request of their Serampore brethren, Mr. Robinson, still supported by the Society, was permitted to occupy the station at the Lall Bazar chapel in Calcutta. Mr. Williamson, also, another European labourer, was, on a similar application, taken on its funds. By these two arrangements an expenditure of nearly 600*l.* per annum was transferred from the Serampore missionaries to the Society.

On the arrival of Dr. Marshman, the subject of pecuniary contribution was again urged on the Committee, with a view to render the arrangement as permanent as the nature of the Society would admit. It was felt objectionable, indeed, that the stations had been, and all their contemplated missionary efforts were to remain, identified with the College; but, waiving this, it was agreed, at the proposal of Dr. Marshman, that one-tenth of the general receipts of the Society should be remitted to Serampore—it being stipulated at the same time on the part of the Committee, that regular information should be given of the mode in which the money so voted was expended.

In less than three months, Dr. Marshman informed the Committee that the expenses of the

Serampore stations had materially increased, and requested that a special meeting might be convened, to consider of allowing to Serampore a sixth part of the Society's income; intimating also that even a larger sum might hereafter be solicited. A few days before the Committee met to consider this question, which was delayed, to suit Dr. Marshman's convenience, till the 15th of March last, a paper, entitled a Confidential Statement, was forwarded by him to every member of the Committee. It contained a new proposal. On the ground that 2400*l.* *per annum* were indispensably necessary for the missionary efforts either made or contemplated at Serampore, Dr. Marshman relinquished his intention of asking for any definite proportion of the Society's funds, and wished to learn what sum the Committee would engage to remit annually, that he might supply any deficiency by bringing before the public a distinct claim for the remainder.

On the day already mentioned, a very numerous attendance of the Committee took place, when Dr. Marshman laid this document before them. It was followed by the introduction of a letter, which had just arrived from Dr. Carey and Mr. J. Marshman, stating that, in consequence of the inadequacy of their resources, they had placed upon the funds of the Society four of the stations for which aid had been required, the cost of which would be nearly 600*l.* *per annum*.

As this measure precisely coincided with the arrangement proposed so long before by the Committee, and as it appeared likely to restore unity in our missionary operations, the Committee readily agreed to it, and proposed to Dr. Marshman to extend the same principle, so as to include the remaining stations on account of which expense was incurred by their Serampore brethren. To provide for their management, it was suggested that the whole of the Missionary brethren in Bengal might form a corresponding committee, under the presidency of Dr. Carey; and, as the latter part of this arrangement appeared objectionable to Dr. Marshman, it was subsequently proposed to leave the superintendance of the stations to Drs. Carey and Marshman during their lives, reserving to the Society only the nomination of their successors.

The consideration of this proposal, and of the general subject, occupied several days of most anxious deliberation, and repeated efforts were made to prevent the painful issue to which the discussions were apparently tending. But as every proposal made by the Committee was declined by Dr. Marshman, upon grounds which he declared to be imperative, they were constrained to yield to a separation, which their present communications with Dr. M. convinced them had actually been made, and which it was manifestly determined to maintain.

In admitting the conviction that it had become expedient for the Society and the Serampore brethren henceforth to act altogether separately, the Committee were fully aware of the unfavourable impression which might be produced, and deeply sympathized in the painful feelings which the event might occasion; but they also felt that they could not consistently

continue to vote the funds with which they were entrusted to a body asserting entire independence — who would still appeal to the public by a separate agency — whose demands were continually rising — and for the support of stations which were to be governed by the irresponsible council of a college.

While the Committee are conscious of having fulfilled the trust reposed in them with the utmost tenderness towards their brethren at Serampore, they entertain no doubt that their constituents will feel the force of the reasons under which they have acted. May it please God to overrule this event, however undesirable in itself, to the furtherance of the Gospel of his Son!

At a Quarterly Committee Meeting, 27 Jan., 1830,

W. B. GURNEY, Esq. in the chair,

Read a letter from S. Hope, Esq., Liverpool, dated 25th Jan., inclosing a copy of Dr. Carey's letter to this Committee, dated Serampore, 25 June (the original not having yet arrived), in which the Doctor complains that his 'private letters' have been 'garbled' in the 'Letter to J. B. Wilson, Esq.,' by the Secretary, and in the 'Vindication' of Messrs Yates and E. Carey; and requesting that all such letters to Dr. Ryland from Dec. 30, 1816, to April 25, 1820, may be sent to Mr. Anderson, on which it was

Resolved,

That Messrs Isaiah Birt, Groser, Griffin, Pritchard, Copley, and Hinton, be a sub-committee to ascertain whether the Committee is in possession of any private letters from Dr. Carey to Dr. Ryland, whether the extracts inserted in the publications of Mr. Dyer, and Messrs Yates and Carey, were garbled, and whether, if public letters only are in the possession of the Committee, these letters ought to be furnished to Mr. Anderson in compliance with the request of Dr. Carey, and to report their opinion on these points.

The Sub-Committee, so appointed, met in the evening of the same day, and, having examined into the matter referred to them, report as follows:—

'It was found that all the letters in possession of the Committee from Dr. Carey to Dr. Ryland, within the time specified, were five in number, dated respectively, April 22d, September —, 1817; April 11th and October 4th, 1818; and March 30th, 1819.

'The whole of these letters having been read, and the quotations made being accurately compared, resolved, That the letters in the possession of the Committee from Dr. Carey to Dr. Ryland, which are now under consideration, are not private letters, but that they refer almost entirely to the concerns of the mission, and have been from the time of their arrival among the documents of the Society.

'That the two quotations from these letters in the publications of the Secretary, and of Messrs Yates and E. Carey, are made with literal accuracy, and not in any such manner as to convey or insinuate any other meaning than that intended by the writer.

'That, under all circumstances, the Sub-Com-

mittee recommend that attested copies of the two letters, quoted as above, be forwarded to Dr. Carey himself.

This report was read and considered at the next meeting of the Committee, Feb. 18th, when, instead of adopting the last suggestion made by the Sub-Committee, it was resolved, That Mr. Anderson be informed, that as the letters in question are public documents, relating to the affairs of the Society, the originals cannot be given up, but that copies of them shall be sent him; and that he be requested to state in what manner such copies shall be taken and attested:

Which was done accordingly.

THE following letter from Serampore, dated March 20th, 1830, was forwarded by Samuel Hope, Esq., of Liverpool, under date of October 5th, and read at the Quarterly Committee Meeting, November 3d.

To the Committee of the Baptist Missionary Society.

DEAR SIRS,

The close of our connection with you, which was arranged by mutual consent on the 17th of March, 1827, has created a necessity for the adjustment of certain questions which naturally arose out of the circumstances of our former union, and respecting which we had determined to address you when Dr. Marshman's return should again complete our number. We feel the more anxious to bring these questions to a speedy and equitable termination, from the conviction that, while they continue unarranged, an undue share of attention is excited by them, to the neglect of the more weighty interests of the Missionary cause. We owe it, therefore, primarily to the undertaking in which we have so long been associated together, and, in a secondary degree, to the consistency of our characters, to devise some efficient means for securing a conclusive examination of the questions referred to.

To obtain an equitable decision upon these points, no plan appears to us more suitable than to request three of our friends to meet three of the friends of the Society, to be appointed by you, and to leave the decision of these questions to the united wisdom and judgment of these six gentlemen, as arbitrators between us. We would therefore beg to nominate Samuel Hope, Esq., of Liverpool, our Treasurer, and any two other individuals whom he may desire to associate with himself; and would intreat the favour of your associating with your Treasurer, John Broadley Wilson, Esq., any other two gentlemen whom you may deem proper, to meet together, and, after mature deliberation, to form a final judgment upon the topics which we are about to mention, with the understanding that the award of a majority of them shall be mutually considered conclusive.

The points to which we would solicit the attention of these arbitrators are three: The first refers to the premises at Serampore, consisting of the three parcels of ground purchased in 1800, 1801, and 1804, and which we have

now occupied for more than a quarter of a century. They were purchased with the proceeds of our own labour, and invested in the name of the Baptist Missionary Society, in the same deed by which we were appointed trustees. In that capacity we have hitherto devoted the rents of them to the support of the Missionary exertions at Serampore.

To avoid all future occasion of slander, we are desirous of resigning our Trusteeship, on condition of being admitted to occupy the premises as tenants, as long as we shall pay the rent which may be fixed by mutual consent. The peculiar circumstances connected with the purchase of them, combined with the heavy expenditure which we have incurred in repairing and enlarging them, entitle us, we presume, to expect that, on our voluntary resignation of the Trusteeship, the permanent occupation of them, as tenants, both for ourselves and those upon whom our business may devolve, should be secured under the same arrangement by which they are transferred to new trustees. It is therefore our wish that, at the meeting we propose, the principle of the new Deed of Trust, and the amount of the rent, should be discussed and settled.

The appropriation of this rent is the next question of inquiry. We are led to imagine, from the following considerations, that the rent should be allotted to the support of the stations connected with Serampore. First, the funds of the Society have not been charged either with the original purchase or subsequent repairs of them. Secondly, they were purchased with a view to the exigencies of the Serampore mission. Thirdly, the Missionary Stations dependent upon us for support amount to twelve. Upon these grounds, it appears to us reasonable, that the value of the rent should be appropriated to the maintenance of the stations connected with us, and we hope that the question will appear in the same light to you, more especially when it is borne in mind that we are at the present moment under obligations to the relatives of deceased Missionary brethren to the extent of £220 annually. But, should it be your desire that the proceeds of the premises should be transferred to your funds, we would rather consent to the measure than defeat the object of this communication, and have requested Mr. Hope, in that case, to provide in the new deed for the resignation of the rent to you in perpetuity.

The second subject to which we would entreat the attention of the arbitrators is, the auditing of our accounts of the sums entrusted to us as the agents of the society, to July 5th, 1817, when we transferred the balance of your account, 27,980 rupees, to Messrs Alexander and Co. Of the sums thus entrusted to us, the accounts for 1812 and onwards were adjusted by Mr. Marshman, with a Sub-Committee appointed to meet him in 1822, but all the adjusted documents which refer to the accounts for the twelve preceding years were consumed in the fire which laid the Printing Office in ashes. We have, therefore, no evidence to produce of their accuracy beyond the accounts themselves, which we do not feel ourselves at liberty to publish without your consent.

Since the publication of the *Oriental Magazine* in Calcutta, in 1824, we have been distinctly charged with having made false entries relative to these funds, and of having embezzled them; conscious as we are, that, in the administration of all the funds entrusted to us by the Committee of the Baptist Missionary Society, we acted with a rigid and scrupulous fidelity to their interests, we cannot but feel deeply affected by the wound thus inflicted upon our characters. We cannot therefore permit our connection with you to cease without soliciting such a testimony to the faithful discharge of our duty, while we acted as your agents, as shall acquit us of the charge of dishonesty. We would therefore request the favour of your placing in the hands of the gentlemen who may be appointed by you the accounts which we formerly transmitted to you, that they may be subjected to a rigid examination. If, from the want of documents in the records of the Society, the arbitrators should be unable to bestow a satisfactory attention on each individual item, we must still entreat that we may not be allowed to suffer from the incompleteness of your accounts, but that the arbitrators may be instructed to compare our entry of receipts with the various entries of remittances published in the periodical accounts, and to weigh the sums put down by us to the debit of each individual missionary, with the experience of the Committee as to the probable expenditure of a missionary family. In the absence of a more detailed examination, this would perhaps enable them to decide generally upon our fidelity to the trust reposed in us. From this scrutiny, we have reason to expect, either such a testimony to the honest administration of the funds committed to us as shall restore our characters in the opinion of honourable men, or such a distinct notice of those entries which may appear excessive as shall enable us, from the few documents left to us after the fire, to send you a satisfactory explanation of them.

The third question which appears to require adjustment relates to the stock existing at Serampore in 1817. We were fully aware that, in 1801, we had offered to unite the proceeds of our income with the general stock, but had no knowledge or remembrance of the letter written by Dr. Marshman in 1812, and now for the first time made public, in which he says, "all this is yours, not ours." Anxious as we are to acquit ourselves of every obligation under which we may be supposed to have been laid, even by this private and unauthorized letter of one of our members, we are willing, if you require it, to assume that the whole of the stock existing at Serampore, in September, 1817, and denominated Mission Property, was under obligation to the Society. We would therefore beg the attention of the arbitrators to the adjustment of this question, that it may no longer continue a subject of debate. The property respecting which they will have to decide consisted of the punches, the library, the museum, and the stock of the printing office, as the few outstanding balances then existing were encumbered with the debts which we had contracted. It will remain with

them to decide whether the punches, which are still in our possession, and the museum and library, which we have placed in the college, shall be given to the Committee or not. The stock of the printing office has been worn out in the last twelve years; the question therefore which requires to be decided, in reference to it, is, whether its pecuniary value shall be given to the Society. To assist their examination of this point, we would remark that this stock, though said in a private letter to belong to the Society, was the product of our own unaided labour; that we never received any equivalent for considering it the property of the Society; that since the separation of 1817 it has been employed in providing a part of the funds from which our missionary stations and college have been supported; and that up to March, 1827, all the reports of the missionary stations were sent to the Society, to assist them in raising funds for their own missions. Taking all these circumstances into consideration, we desire to leave it to the wisdom and equity of the arbitrators to decide, whether we shall refund its value to you in money. Should it be decided that we have fully redeemed ourselves from the claims of the Society on this ground, we shall be justified in soliciting a document, liberating us from all demand. Should it, on the contrary, be the sense of the arbitrators, that we are still bound to make good the value of the stock thus consumed, we must entreat them to define, in pounds sterling, the sum total of our pecuniary obligations, and to allot such a period for the gradual liquidation of this debt, from the proceeds of our future labour, as shall occasion the least possible inconvenience to the missionary stations, now dependent almost wholly upon our individual exertions.

We remain,

Dear Sirs,

Yours very faithfully,

WILLIAM CAREY.

J. MARSHMAN.

JOHN MARSHMAN.

Serampore,
March 20th, 1830.

In reference to the above letter, the following minute occurs,

Resolved unanimously,

That although this Committee have not considered themselves as engaged in any controversy or dispute with the Serampore brethren which would require to be settled by arbitration, and foresee considerable difficulties in the plan proposed in their letter of March 20 last, yet that they are so desirous of adopting any measure likely to promote the great and sacred object which both parties profess to have in view, that they are willing to confer with Mr. Hope, and any friend he may name, as to the basis on which any such mutual agreement can be framed.

As, however, Mr. Hope did not consider himself at liberty to propose or assent to any other mode of arrangement than that prescribed in the Serampore letter, the Committee, on the 16th of December, agreed upon the following articles, as expressing their views in relation to each of the points adverted to. These were

communicated to Mr. Hope, by letter, on the following day.

1. As to the premises at Serampore, specifically mentioned in the Serampore letter, the Committee can only repeat what they have uniformly stated, from the year 1819 to the present day, that their only object is to secure them in the best possible way to the purposes contemplated by the Society. The necessity of this was acknowledged by Mr. John Marshman in 1822, and again in 1826 by Dr. Marshman, who admitted that the present deeds were insufficient, and promised that a new arrangement should be made immediately on his arrival in India. The Committee very much regret that this pledge has not yet been redeemed, and are ready and desirous to concur in any suitable arrangement for this purpose, and to do all in their power to carry the same into effect.

2. The Committee willingly consent that the rents and profits which, under the arrangement proposed, may arise from the said premises, should be appropriated in aid of the Missionary stations connected with Serampore, as long as they shall be under the direction of Drs. Carey and Marshman: but they cannot bind the Society to agree to such appropriation, or to the permanent occupation of the premises themselves, by any other individuals, without an opportunity being afforded to the Committee

for the time being to exercise their judgment in the case.

3. The Committee are of opinion that the Serampore missionaries would most effectually remove the unfavourable impressions to which their letter refers by framing and publishing some definite arrangement, which should secure to missionary objects, not merely the parcels of land mentioned by them, but whatever property they have acquired in their missionary character—according to the tenor of the Form of Agreement of 1805.

4. The Committee never entertained the remotest idea of making any claim, on behalf of the Society, to the various articles of 'stock existing at Serampore in 1817;' so that there is no necessity of ascertaining the value of these articles, or of determining to whom they belong, except so far as the said stock may be comprehended within the spirit and meaning of the foregoing paragraph.

5. For the reason stated in our public letter of Oct. 1825, the Committee are unable to audit the accounts from 1805 to 1812, a period in which none of the present Committee had any active share in the management of the Society's affairs: but they are quite ready to avow their full persuasion that these operations were conducted, on the part of the Serampore brethren, with the utmost integrity and fairness.

TABLE OF STATIONS CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY.

N. B. The following statement is the most correct that can be given from the information now possessed by the Secretary. There are many blanks which future communications from abroad will probably enable him to fill up. The expenditure is calculated on the average of the two last years, but that for Jamaica will be considerably higher this year than before.

No.	STATION.	MISSIONARY.	Native Teachers, Catechists, &c.	[Schools.		Admitted last year.	En- quiers.	Mem- bers.	Annual Expense
				m.	f.				
EAST INDIES,									
1	CALCUTTA, <i>Circular Rd.</i>	William Yates W. H. Pearce James Penney	C. C. Aratoon Gorachund Soojuntallee	2	22	1	8		£. s.
2	Do. <i>Lal Bazar.</i>	W. Robinson	Chodron .				43		495 0
3	Doorgapore	George Pearce		1					346 0
4	Howrah	James Thomas							281 0
5	Bonstollah								292 0
6	Cutwa	W. Carey, Jun.			4		9		326 10
7	Sewry	J. Williamson	Bolaram . Sonaton . Muthoor . Narayan . Two . .	4	4		4		238 10
8	Monghyr	Andrew Leslie William Moore		Se	veral		6		306 10
9	Digah						29		377 0
10	Ajimere	Jabez Carey .		Se	veral		supported by go		767 10
11	Ceylon, Colombo .	Ebenezer Daniel		8	3		government.		
12	Do. Hangwell . .	Hendrick Siers							
13	Java	G. Bruckner *							250 0

* Mr. Bruckner is now at Serampore, superintending the printing of the Javanese New Testament, but is very anxious to return to Java.

No.	STATIONS.	MISSIONARY.	Native Teachers, Catechists, &c.	Schools.		Added last year.	Ex- penditures.	Mem- bers.	Annual Expense.
				m.	f. s.				
14	Sumatra, Padang	N. M. Ward							£.
	WEST INDIES (Jamaica)								
15	Kingston, E. Queen St.	James Coultart		1	1	126		3526	
16	Do. Hanover St.	Joshua Tinson				67		730	
17	Yallahs, * 19 miles								
18	Papine, 8 miles								
19	Port Royal	John Clarke			1	13		171	
20	Spanish Town	J. M. Philippo	John Andrews	1		1		1100	
21	Garden Hill								
22	Passage Fort								
23	Kingswood								
24	Old Harbour	H. C. Taylor						202	
25	Ebony Savannah								
26	Hayes, Vere								
27	Mount Charles							319	
28	Sion Hill								
29	Montego Bay	Thos. Burchell Francis Gardner				242	3348	1227	
30	Shepherd's Hall, 16 miles								
31	Putney . . . 18						1014		
32	Gurney's Mount, 16						916		
33	Dyce's Mount, 13							74	
34	Shortwood								
35	Crooked Spring	W. W. Cantlow				101	1224	644	
36	Savanna la Mar						394	64	
37	Ridgeland, 10 m.						184	90	
38	Falmouth	William Knibb				306	2847	670	
39	Rio Bueno, 16 m.					33	780	60	
40	Stewart's Town, 18 m.						716	58	
41	Oxford and Cambridge, 8								
42	Arcadia								
43	Lucea	Supplied for the present by Messrs. Burchell, Cantlow, and Knibb.							
44	Green Island								
45	Port Maria	Edward Baylis			1	135		390	
46	Ora Cabeça							39	
47	Bray Head, 11 m.								
48	16 m.								
49	Anotta Bay	James Flood			1	82		482	
50	Charles Town								
51	Buff Bay							62	
52	St. Ann's Bay	Samuel Nichols						26	
53	Ocho Rios							46	
54	Brown's Town								
55	Manchioneal	Joseph Burton							
56	Belize, Honduras	Joseph Bourn.	--Robertshaw						294

N. B. There are at least two hundred and fifty Leaders attached to the various churches, who may be regarded as usefully performing the work of catechists.

* The stations printed in italics are subordinate to those which precede them: the figures denote the distance.

THE
BAPTIST MAGAZINE.

MARCH, 1831.

MEMOIR OF MRS. SHOVELLER.

DIED at Henley-on-Thames, on the 10th of January, in the twenty-third year of her age, Dorothea, the beloved wife of Rev. J. Shoveller, jun., late of Penzance. Rarely has the attention of the reader been invited to such an affecting instance of the vanity of the goodness of human life, as that which is now presented. If youth, and general good health, and loveliness, and unaffected piety, and the affection and prayers of an extensive acquaintance, could have retained the subject of this brief memoir on earth, she had not died; but notwithstanding all these, and at a crisis anticipated by conjugal affection with lively interest, she was called to a world of spirits. Yet this touching event has been attended with rich consolation; for though her sojourn amongst us was short, her Christian character had become abundantly matured, and her death was most blessed.

When at the age of fifteen, the dying counsel of an excellent mother produced a slight and temporary impression on her mind, but it was not till she was between seventeen and eighteen years of age, that she became decidedly pious. Happening, by the merciful providence of God, to be conducted one Sabbath afternoon to the chapel of the late Rev. S. Kilpin, of Exeter, which she entered to prevent the injury of her apparel by an unexpected

VOL. VI. 3d. Series.

shower of rain, while on her way to church; she heard him preach a sermon relating to the future judgment. Her attention became riveted, the truth of God wrought with energy on her mind, and, through the blessed spirit, she began to detect the hidden worldliness and ungodliness of the heart, to repent of sin, and to receive the grace of God in his Son Jesus Christ. After her conversion, her love to the Saviour and her joy in him soon began to be very abundant, and she became evidently a new creature in Christ Jesus. Subsequently to the decease of her mother, she had been much drawn into gay society. Lovely in her personal appearance, of elegant manners, and possessed of a fine taste for music and singing, she had enjoyed the world's smile, and had felt its fascination; but, from the time of her spiritual change, she renounced all mere worldly society; and though to the last she was a "sweet harmonist," it became her settled and undeviating purpose to sing and play nothing but sacred music, and with a view to express or excite the emotions of piety.

Shortly after her conversion to God, she became an orphan. In her diary, part of which was written so recently as the beginning of the present year, she thus refers to that event: "Thou knowest, O Lord, when I renounced the world and declared myself on thy side, that I gave myself to thee, and thus far in

thy mercy thou hast brought me. Thou didst, when my father and mother left me, take me up, and I have been enabled to view all events in thine hand, and thine hand in all events from that period."

To eulogize the dead is not wise; but her bereaved husband may be allowed to bear his unaffected testimony to the grace of God, which brightly shone in her. Their course together was short, but he well remembers the frequent impressions of her unostentatious piety on his mind. Her cheerful confidence in Divine Providence, the tenderness of her affection, her delight in Sabbath-school instruction and in the services of benevolent institutions, her zeal for the extension of the Redeemer's kingdom, her abhorrence of all evil speaking, and her love of truth, rendered her an invaluable partner. Especially has he been often struck with the *happiness* of her religion, (for she would often break forth into a song of praise to the Redeemer,) and with her respect to whatever she deemed to be the will of God. And as, in obeying and suffering that will, she found the rising opposition of the inward mind, she would be filled with grief on that account; nor would she cease from the conflict till through the grace of her Saviour she had gained the victory. She walked humbly with her God, for, possessing a quick and delicate perception of the evils of the heart, she was ready to place herself among the chief of sinners. Much of her time was spent in secret prayer, and most frequently she would endeavour to find an opportunity for reading the Word of God in the middle of the day, as well as in the morning and evening. Greatly did she dislike that sickly profession of religion

which seeks only to be soothed; she desired to be searched, stirred up, and quickened in God's ways. Anxious as she was to cultivate her understanding, and to increase in all useful knowledge, she sought supremely after the knowledge of God. "O blessed Saviour," she writes in her little diary, "increase my love to thee, and grant me sweet visions of heaven."—"Thou art the fountain of peace, it is from thee I derive every blessing I enjoy."—"I would desire to improve each day, and daily to be looking forward to my rest above."—"Heavenly Father, grant me fortitude for that hour which is approaching; may I exhibit to those around that my mind is stayed on the rock of ages, and may I glorify thee; all events are in thy hand, and with thee would I leave them." In her last remarks, dated 2d January, she writes, "I would lament my slowness to learn the lessons which thy providence has been designed to teach 'that I am but a pilgrim and sojourner here,' and that this world is only a wilderness. I would thank thee, holy Father, for every thorn which has lain across the road, for thou knowest what human hearts would prove, how slow to learn the dictates of thy love. Grant me thy grace, favour, and direction through this life, however short or long it may be, and above, above all, preserve me from *myself, my own heart*, which is my greatest ENEMY."

Though her summons was short, she was ready to meet the heavenly bridegroom, for her lamp had been well trimmed. Truly the blessed Saviour helped her powerfully, for her calmness and patience were exemplary. On the day previous to her decease, she said to her husband, "I think you must prepare to give me up." Having been told of the opinion

of her medical attendant, in reply to her inquiry, she looked up to heaven and said, calmly, "Well, come, Lord;" and, turning to her husband, she added, "when the pangs of death assail me, weep not for me." "I did not think I should so soon meet again my father in Christ, Mr. Kilpin, and my sainted parents, and others whom you well remember. I shall soon know, and taste, and feel, the joys which cannot be expressed. Jesus has passed through the grave and has left a light behind." Then, to the astonishment of her husband, rallying all her energies, she sang for the last time on earth, with more than her accustomed sweetness and taste,

"There shall I see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasures in."

Then, changing the tune, she sang,

"On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

"We have taken," said she, "sweet counsel together, and we shall meet again." After this, she thanked her friends for their kind attentions, and enjoined on them the necessity of personal religion. "I have been struggling for power," she added, "to give up my beloved husband, and I have succeeded, I have done it." Her medical attendant coming in, she observed to him, "You see, sir, I have entered the valley, I thank you for your endeavours to smooth my passage; heaven is a prepared place for a prepared people. I hope we shall meet in heaven." She continued conversing with her husband for some time on different passages of Scripture, completing the verses as he began them.

"The Lord," said she, "who took me up will not set me down, nor let me fall, nor leave me behind, his honor is engaged to save the meanest of his sheep." The verse being repeated, "This is a faithful saying, that Christ Jesus came into the world to save sinners," she emphatically added the last clause, "*of whom I am chief.*" "The reply of our Lord," she observed, "to the thief on the cross is comfortable, *to-day shalt thou be with me in paradise.* The resurrection of Lazarus by Christ, especially cheers me, and that verse in particular,—*I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.*" Feeling her weakness, and requesting the prayers of those around that she might be kept from the enemy and have an easy passage, she observed, "the Lord knoweth my frame, and remembers that I am but dust." Shortly before her departure, her countenance beamed with the expression of animated and holy surprise, and she remained awife with her eyes fully expanded and ardently looking towards heaven, after which she took no more notice of the things of earth and time. And so this lovely and beloved handmaid of the Lord fell asleep in Jesus.

The angel of the Covenant
Was come, and, faithful to his promise, stood,
Prepared to walk with her through death's
dark vale.
And now her eyes grew bright and brighter
still,
Too bright for ours to look upon (suffused
With many tears), and closed without a cloud.
They set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven.

Sermons in improvement of this
decease were preached on the 9th,

lowing Sabbath, to crowded congregations at Henley, by Rev. W. Murch, of Stepney, from Heb. iv. 9. "There remaineth therefore a rest to the people of God;" and by Rev. R. Bolton, from Isaiah xl. 8. "The flower fadeth, but the Word of our God shall stand for ever."

J. S.

THE TWO COVENANTS.

IN examining the sermons of Jesus, or the writings of inspired apostles, it must have struck every reader how very frequently, in matters of high importance, a direct appeal is made to the Scriptures. Men of eminence for talent and learning, had even then endeavoured to illustrate divine truth by collecting the different statements of the sacred records, as to each of its doctrines, into one focus, thus forming what we should call a system of theology. Those, however, who were incapable of error, teach us at once to appeal to an infallible standard, and only to suppose that pure truth is to be derived from its own fountain, which has its origin at the foot of the throne of God.

On no subject will the discharge of this duty of direct appeal to the Scriptures, appear of more importance, than in reference to the Old and New Covenants so often referred to in the inspired volume, and which furnish declamation for the Christian pulpit, and matter of grave discussion for many a religious author.

If we turn to the system of divinity published for our instruction by men of eminence, we read much of what they consider a Covenant of works made with Adam in Paradise. In this con-

tract, we are informed, Jehovah engaged to bestow happiness on Adam if he obeyed his law, and to punish him with death if he failed in that obedience. We are farther told, that this Covenant was made with our first parent as the federal head of the human race, and that it is therefore binding upon us. We do not deny such transaction with Adam, but we have no evidence of its being a *Covenant*; it is never so called by the sacred writers: in several important respects it differs from a Covenant, and therefore it will not now pass under our review.

We are sometimes told, too, of a solemn engagement entered into before the commencement of time, between the three persons of the Holy Trinity, having for its object the salvation of the Church; and this has been described as the *New Covenant*. Had this been referred to in the inspired volume as a Covenant at all, surely it would have been called the *Old Covenant*, as being first made. It is lamentable to see how readily even good men will take up incorrect statements; for nowhere in the Book of God, is this engagement-called a Covenant.

The object of the present Essay is to shew, that by the Old and New Covenants so frequently spoken of by the inspired writers, we are to understand the ancient Jewish Economy, and the Christian Dispensation. A view of the subject not entirely new, and which will tend to invest divine truth with a beautiful simplicity, unknown to those who wander in the paths marked out for them by human leaders. Let us very briefly inquire with whom they were made; what were their characteristic features; and wherein do they differ from each other?

By a Covenant between God and his creatures, we understand "a constitution, settlement, or establishment of things, wherein, by means of a Mediator, he reconciles and takes them into a family relation to himself, as his own peculiar people; stipulates blessings and privileges to them, gives them his laws and ordinances, as the rule of their obedience, and the means of their correspondence with him; and the whole transaction is ratified with the blood of sacrifice."

A reference to the book of Genesis, will shew us, that formerly, Jehovah made various Covenants with individuals: as with Noah*, and with Abraham.† These transactions teach us that the terms of a Covenant between the Supreme Being and man must be fixed by infinite wisdom, and that it be accompanied by the shedding of blood as a sacrifice.‡ This custom is directly alluded to by the blessed God, when he commands, "Gather my saints together unto me: those that have made a Covenant with me by sacrifices;," and by the prophet Jeremiah, when he accuses Israel with having "transgressed my Covenant, which have not performed the words of the Covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof."||

In a careful examination of the two great Dispensations of God with his church, we shall perceive that these particulars are strictly applicable to them.

* Gen. ix.

† Gen. xv., xxii. Psalm cv. 8—12, and Gal. iii. 17.

‡ Gen. viii. 20, and Chap. xv.

§ Psalm l. 5.

|| Chap. xxxiv. 18.

The Old, or former Covenant, as it is called by the sacred penmen, was that into which Jehovah condescended to enter with Israel, after he had delivered them from Egypt, the facts connected with which are fully stated by Moses.* Here, we are informed, that by means of Moses as their mediator, the God of Heaven takes the Israelites into relationship with himself; that he gives them laws and ordinances to observe;—imparts to them peculiar blessings and privileges; and that the whole is ratified by the shedding of blood, and the presentation of a sacrifice.

Every reader must observe, that this Covenant was made with but one nation of men; its requirement was external obedience to given laws; its rewards were principally temporal; and its design was to preserve the Israelites from the idolatry of the people by whom they were surrounded, and to illustrate the superiority of Jehovah's government, thus constraining men to glory his name.

Nor is it less evident, that this Dispensation of God to man makes a grand display of the divine character;—of the nature of his government, as requiring from all his rational creatures perfect holiness;—of his justice, cutting off the transgressor for a single offence, and providing no way of escape for the sinner.

It cannot be pretended that this Dispensation, either in its moral or ceremonial part, was given, that by its means the Israelites might merit the divine favour, and obtain the happiness of heaven. From the period of the fall, intimations had been given of the appearance of the Messiah;†

* Exodus xix., xxiv.

† Gen. iii. 15.

Abraham understood the nature of his mediation*; and Moses was instructed, in the most distinct manner, to foretel his appearance.† As man was now naturally disposed to sin, he could not obey a law which required infinite perfection. Hence the divine design, in giving that law, was to shew the glory of his own character, to illustrate the prevalence and the evil of sin, and to lead them to see the necessity of a better mediator than Moses, who was himself a sinner; and a better Covenant, that would provide pardon for the transgressor. What the moral law shewed the necessity for, the ceremonial shadowed forth: it shewed, by its sacrifice, the way of atonement, by the substitution of another in the place of the sinner; that such atonement must be of divine appointment, and that the acceptance of it must be clearly manifested by Jehovah. In these various respects, the law, both ceremonial and moral, was a schoolmaster to lead the Israelites to Christ. Through this Mediator alone, could any of them be delivered from the wrath of God, and enjoy immortal bliss.

The great designs of infinite wisdom and mercy are only made known in a gradual manner. In the first ages, the knowledge of the true God was confined to a single family. The descendants of Seth, Noah, and Abraham, were thus favoured, while the great mass of mankind were deluged in ignorance. To the latter of these families, a large increase of their number was promised, who really had existence, and who possessed the knowledge of Jehovah: but the full extent of the divine benevolence was yet un-

known. In the height of their glory as a nation, while they indulged in feelings of pride as being the only favourites of heaven, the Supreme Being made known to the Israelites his design of extending the boundaries of his Church, by taking in the Gentile nations: this he has partially done, and we are looking forward to the certain full accomplishment of the decree.

Now every one must perceive that before this event could occur, some change must take place in the Covenant which Jehovah had made with Israel. For this contract was made only with them; they only possessed the oracles of truth, and knew where God had chosen to record his name. Obedience to his requirements was frequently enforced from the recollection of his having delivered them from Egypt; many of the ordinances of this economy could only be attended to in a certain locality, and in its very nature and constitution it seemed only adapted for a limited period. Hence, then, the prophet Jeremiah is instructed to declare the design of Jehovah to introduce a *New Covenant*, different from the former one, in its nature, its subjects, its blessings, and its duration. The prophecy is first found in his thirty-first chapter, and is frequently afterward referred to, not only by him, but by Ezekiel, Daniel, and the other prophets. As this passage from Jeremiah is cited by the apostle Paul in the eighth chapter of his Epistle to the Hebrews, and is there illustrated and shewn to refer to the Gospel Dispensation, a reference to this interesting passage will yield us several lessons of valuable instruction.

This Covenant is said to be made "with the house of Israel, and the house of Judah." But

* John viii. 56.

† Deut. xviii. 15.

we are not to understand by this language that, like the old economy, it was *confined* to the Israelites; though unquestionably it includes a remnant of them; among them its first blessings were scattered, when thousands of them at once believed in the Saviour*, and it looks favourably on their future restoration to the favour of God. But the family of heaven was ever designed to receive a vast accession to its number: Paul's argument, in the eleventh of the Romans, that the Gentiles are thus received into the number of the blessed; while, in his Epistle to the Galatians, the same writer teaches that all who possess the faith of Abraham are numbered with his spiritual children, and are alone interested in the blessings of the New Covenant, afford abundant evidence of this doctrine. The language of the apostle just referred to, is so very decisive on this point, that we shall merely transcribe it, and, without a single remark, pass on. "For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."†

In proceeding to consider the leading characteristic features of this Covenant, we cannot forbear a remark on the design of God, in the introduction of the New Dispensation. The former one was incomplete in its own nature, and was not duly observed by those with whom it was made: We cannot but perceive that the present economy is more spiritual

than the one which preceded it. That related to external obedience, this, to spiritual worship; that, presented the law written on tables of stone; this, shews it written by Jehovah on the heart, that thus we may be more fully disposed to serve him. Under the Old Covenant, Jehovah was the God of his people, to govern and to provide for them; in the New, he is their God, as receiving them into relationship with himself, and giving them spiritual favours, which shall exist throughout eternity; hence, it is called "the everlasting Covenant,"* Under that Covenant, the knowledge of his will was but partial, through the means of his prophets, who only occasionally appeared; what knowledge they possessed was blended with much error, and was almost entirely confined to the Israelites: but under the New Covenant we have a full revelation of his will, in a form accessible to all, and addressed to every individual, to whom the existence of the Covenant becomes known. Besides which, we have the teaching of the Holy Spirit, who preserves us from error, and, agreeably to the declaration of the prophet‡, and the promise of the Saviour§, guides us to Jesus "the Mediator of the New Covenant."§ That Covenant, when a man had transgressed its laws, knew no mercy, hence its designation as "the ministry of condemnation||;" but this, while it makes a far brighter display of *all* the perfections of Jehovah, seems to throw the lustre on his mercy, which the other reflected on his justice. Every thing in the former Cove-

* Acts ii. 4.

† Gal. iii. 26, 29.

* Heb. xiii. 20.

† Isaiah liv. 13.

§ Heb. xii. 24.

‡ John vi. 45.

§ 2 Cor. iii. 9.

nant tended to keep sin alive in the memory, and to bring it prominently forward to distress the conscience; its sacrifices had no efficacy to take away sin, and were only useful in illustrating the importance and the nature of a suitable atonement, and thus leading them to Christ; but every thing in the New Covenant is so constructed as to bury the past sin of the believer in oblivion, and to save him from the dominion and results of transgression in future, by constantly directing him to the sacrifice, which the High Priest of his profession offered on earth, which he now presents in heaven, and by means of which "he has for ever perfected them who are sanctified." Nor must it be forgotten, that while the former Covenant was only ratified by the blood of beasts, this latter was sealed "by the precious blood of Christ, as of a lamb without spot or blemish;" and that the infinite value of this offering arose from the union of his divine nature with the human. These are some of the differences between the two Covenants, and appear sufficient to prove that the New Covenant is not a new edition, with some slight alterations, of the Old, but essentially different from, though not opposed to it.

Nor must it merely be called the *New Covenant*, on account of its being made after the other, but also because it far transcends it in every excellence. Its blessings are eminently adapted to excite new and holy feelings, and it shall never decay or wax old. By faith in its great Author the ancient patriarchs went to heaven; as the effect of his mediation, thousands are now becoming acquainted with its blessings; and the enjoyments it gives are co-

eval with the existence of God himself. The relationship between Jehovah and the Jews might be dissolved, and, to a considerable extent, they have been cast off, but the union between him and his people under the New Covenant can never cease.

Other important and distinguishing excellences of "the latter Covenant," might be referred to. It might be observed, that the first Covenant was merely a shadow of the new, which includes every substantial good; that the mediator of the present Dispensation is infinitely superior to any one sustaining that office before him; that his infinitely-valuable sacrifice can need no repetition, and that the blessings it secures to us can know no end. Or, its happy effects in filling its subjects with joy, and in inspiring them with zeal in the service of the Saviour, might be descanted on, but we have already trespassed beyond our bounds.

This Essay shall close, with a brief remark or two on the bold and striking contrast drawn by the apostle Paul, in his fourth chapter to the Galatians, between these two Covenants. The adherents to the first Covenant are described as the children of Hagar, the concubine of Abraham. The ancient law of God, by its extensive and burdensome requirements, tends to oppress the conscience, and to plunge its adherents in a state of moral bondage. It condemns every thought, because it must needs partake of sin, and can afford no degree of the joy felt by those who have been freed from it, as a covenant, through faith in Christ Jesus. It creates the disposition of a slave towards his tyrant, demands perfect obedience without pointing to the source of aid to enable us to fulfil

its demands, and knows no mercy where those demands are not fully met. Those who choose to live under it, as did many of old, as the Jews still do, with too many who call themselves Christians, are in misery. Nothing but a spirit of fear and bondage attends them, and the prospect presented to them must be accompanied with dread. They resemble Jerusalem in a state of ruin; on which the curse of God rests for its rebellion. And, as Ishmael was opposed to Isaac, so do they persecute the believer in Christ, while they court, but cannot enjoy, his happiness. Such is the moral condition of those who adhere to the Old Covenant.

It is the happiness, however, of true Christians to resemble Isaac, the son of Promise, and to be the children of Sarah, the typical mother, as Abraham was the typical father, of those who believe. Regenerated by the Holy Spirit,—made partakers of the blessings of Christ,—enjoying holy familiarity with their heavenly father,—and freed from the spirit of bondage produced by adherence to the law, they are unspeakably happy. Persecuted by those who are born after the flesh they may be, but they shall be upheld by the grace of God; their number shall increase, and the blessings of a Covenant which displays the infinite love of Jehovah, and introduces us to a liberty of which poets never adequately sung, shall be for ever enjoyed. This is the dispensation under which Christians shall live till the end of time, for this Covenant being perfect in its nature and design, shall know no termination till the salvation of the whole church is completed, and the operations of grace be crowned with eternal glory.

Folkestone.

J. B.

A MISSIONARY ADDRESS BY THE
LATE REV. A. FULLER.

[Concluded from page 51.]

VI. Again:

IT is a work, let me tell you, my brethren and sisters, to which God hath set both heart and hand: his heart is engaged in it. The far greater part of the works of men are wrought in uncertainty; one man builds up that which another man pulls down; it is one of the vanities of time. A man does not know what he shall leave behind him. But the work in which you are engaged is not left to the caprice of the generation to come, your God has set his hand to it, his heart is engaged in it, and the zeal of Jehovah shall establish it: the zeal of Jehovah shall perform this. It must prevail and increase; to engage in it, is to engage in a work in which God is engaged,—the Saviour of sinners is engaged; and in which all the prophets and apostles were engaged. To be employed in such a work is worth living for, it is worth dying for; yea, it is worth dying a martyr for, if one could but lay a few stones in such a building as this.

VII. But I shall draw to a close with a remark or two. Let me remind you in, the first place,

That the greatest work requires an attention to little things; nay, it is made up of an accumulated mass of little things. It may be said of work, as of character, a man does not attain to the character of a great man, by performing a single valiant exploit; but by a long series of unremitting labour, by a union of rare qualities with unremitting circumspection, care, fidelity, and indefatigable perseverance; and where all these are united and combined to the end, that constitutes a great character. It does not consist in one great

exploit, but in a number of little things; it is by an attention to little things, one at a time. Look at Nehemiah in the context; you will see the good man inquiring how the godly men go on at Jerusalem: he is informed the wall is in ruin, and the gates of it are burnt with fire, and that the Jews which had escaped from the captivity are in great affliction and reproach; he retires into his chamber, and weeps in secret, praying before the God of heaven. He then appears again in the palace, presents his supplication to the king, and obtains a commission to rebuild the city of his fathers' sepulchres; he goes, and says nothing to any body; he does not blow a trumpet and say, I am come;—no, not he, he goes about his work in a still, quiet way. He enters the city, tells no man of it, and accompanied by no creature except the beast he rode on, and that in the night. He observes the state of things, keeping his design to himself, till a proper time offers to disclose it; and then imparting it to a few select friends only, till at length the fire kindles, and they go on to work, following the leadings of Providence, embracing every opportunity, watching what circumstances will best promote it, doing the work of the day in the day, and leaving the openings of Providence to point out the labour of to-morrow,—till at length the wall is built. It is in this way God will bring you on, so do not forget a great work requires a minute attention to little things: he that is only looking at the performance of one great exploit, and overlooks the minutæ of things, will do but little to this great work.

Take notice, once more, that as a great work is composed of small things, so that great work may be

retarded and ruined by inattention to small things. This is a thought I wish much to impress on your minds. Dead flies (says the wise man) cause the ointment of the apothecary to send forth an ill savour, so doth a little folly him that is in reputation for wisdom and honour. I think I have known several that were in reputation among the churches of God, whose reputation has been lost by little faults. If any of that spirit should get among you, which prevailed amongst Christ's disciples, I call this a little thought and indicative of a little mind; I mean, who should be greatest. If any of that leaven be suffered to get among you, remember it is but a little fault, but productive of great evils, which may mar and ruin the mission; or if little discords shall take place, that will have the same effect: there will be need for you to remember you are poor sinful worms, and carry that along with you, which needs perpetual watching. There will be failings, ah! and enough to try one another's patience too!—so that you need wisdom and grace to prevent interruption in your work from your own selves. If, when one is guilty of a little fault, he says any thing which amounts to a slight neglect, or a harsh word, or a foolish speech; if his one word makes you utter two; if, instead of stopping the progress at the first onset, you deal in jealousy and in whispering, and tell all you know of it, excepting him or her; this little folly may work a serious mischief, and undermine that great work in which you are engaged.

I must not, and will not, conclude, without saying a word or two to my dear sisters, that are engaged as fellow-labourers, in one respect. In the primitive

times, my dear young people, there were women frequently made mention of that were helpers in the work of the Lord; and I am sure we have to say our sisters in this undertaking have deserved no less at our hands: they have been eminently useful. We feel for you, and love you, for the love we think we discover in you to our Lord Jesus Christ: we do not expect it belongs to your sex to endure hardships, and to brave the tempestuous ocean; but we rejoice to find the tender hearts of females furnished with fortitude equal to the occasion. It is yours, my dear sisters, to cheer and strengthen the hearts of your partners; if you weaken their hands and discourage their hearts; if you cherish in them a jealousy of any one of their brethren, and thus weaken their attachment to each other, separating them in their labours, which I trust will never be the case, you will then be a hindrance to them: it is for you to strengthen their hands, and comfort their hearts.

You are to converse with the female natives, and embrace opportunities silently to introduce the Gospel of Jesus Christ among those of your own sex. It is for you to set examples of modesty, economy, and industry, and of every Christian grace, to those around you.

You are shortly going a-board ship; may God preserve you, and hear the many prayers offered up on your behalf.

I remember reading a very interesting account of sister Chamberlain, and as it is by no means foreign to the subject, I will mention it:—The supercargo of the ship in which she sailed from America to India, expresses (in a letter he wrote at her death) in the strongest language his regard

for her character. “I never saw (says he) a woman in which were united a more amiable sweetness of temper, calmness and fortitude in danger, in my life.” May you follow such an example; she is gone; her race was short; but she has left an example worthy of her memory! I remember thousands of tears were shed for her: let it be your care to emulate such an example. If God may preserve you to the end of your voyage, you will perhaps be members of a large family, known in the East as the “happy family.” You will study the things which make for peace; enter cheerfully into its rules, conform to its ordinances; study peace, and the happiness of every branch of the family.

It is of great importance in a family of two or three score, that every one should know and keep his place. It is possible that you with your husbands, may be placed so as to reside in a separate station, as it is their intention to plant new stations in different parts of the country; should God call you to this, you will have occasion to exercise prudence, patience, gentleness, and goodness, that shall have a tendency to win a candid attention.

And now, my dear sisters, and my dear brethren, what can I say more? my heart will go with you; all our hearts will go with you; our prayers will ascend to God for you; into his hands we must commit you—we do cheerfully commit you,*—we cannot commit you into better; we will adopt the language of that godly man, who says, “Think upon them, O Lord our God, for good.”

* Here this affectionate servant of Christ, and not a few besides, shed tears.

QUERY.

To the Editor of the Baptist Magazine.

SIR,

How far is it proper for a minister of the Gospel, who is not an ordained pastor, but whose services are very acceptable to our desti-

tute churches, to administer the ordinance of the Lord's Supper amongst them, when required to do so? Any of your correspondents who will throw scriptural light upon this question, will confer an obligation on

AN ENQUIRER.

Bath.

POETRY.

LINES

Written by MRS. DANIEL, of Luton, on leaving England for Ceylon, 1830.

Not feel! at rending all the ties
Which bind me to my native shore;
To part with friends more dear than life,
Nor hope in life to meet them more.

Not feel! to leave the sacred spot,
Where my loved infants' ashes lie;
Nor hope that it will be my lot,
With them to mingle when I die!

Not feel! to leave Britannia's isle,
Where Jesu's precious name is known,
To mingle with a savage race,
Who senseless bow to gods of stone!

Yes! I do feel and keenly feel,
These various ties asunder torn:
But think not, though the pang's severe,
I always grieve, I always mourn.

Oh no! by faith I sometimes view
The wondrous Saviour's mighty love,
Who came to this benighted world
To raise my soul to realms above.

And then, my bounding wishes fly
Across the ocean's briny wave;
O! 'tis a blessed thing to be
An instrument, *one* soul-to save!

'Twas this impell'd the warm desire
To cross o'er ocean's briny wave
In hope—transporting thought—to be
An instrument, *one* soul-to save!

THE FOLLY OF ATHEISM.

“The fool hath said in his heart,
there is no God.”—Psalm xiv. 1.

The lofty hills, whose summits rise
Beyond the clouds, and meet the skies,
Would quail beneath the look of Him
Who rideth on the Cherubim.

Yes, they would shrink to nought, as erst
From chaos they to being burst,
At the same word of mighty power
That call'd to life the simplest flower.

But yet there are who know Him not,
Who have their Maker's hand forgot;
And blind, beyond e'en senseless things,
Is man in his imaginings.

The stubborn fool, wrapp'd up in self,
And gloating o'er forbidden pelf,
Though nature trembleth at His nod,
Saith in his heart “there is no God.”

How deep the midnight of his mind,
Who thus to radiant truth is blind,
His only light in folly's glare,
Which sinks in darkness and despair.

Oh, how unlike is he to those
Who on a Saviour's love repose;
Light, peace, and joy, their path surround,
And God in all their thoughts is found.

G. L.

REVIEWS AND BRIEF NOTICES.

A Memoir of the Rev. EDWARD PAYSON, D. D. late Pastor of the Second Church in Portland, United States. Pp. 501. SEELEY.

THE most superficial observer of the works of God, must be impressed with the astonishing variety which pervades every department of his divine operations; admirably adapted to produce, on the devout mind, a powerful and ever present conviction of the inexhaustible treasures of his eternal wisdom, and the unfathomable mines of his infinite benevolence. Perhaps we could scarcely summon to our contemplation a more illustrative view of this endless diversity, than is presented to us in the innumerable modifications of which the human character is susceptible, especially if it were allowed to us to make our survey ascend from the lowest point of intellect which distinguishes rational from irrational beings, to the nearest possible approach to that measure of mental power, and moral excellence, beyond which no man, in the present state, is permitted to pass. We have a persuasion, which, to our own mind, is increasingly satisfactory, that, were such a development of the inflexions of the human intellect exhibited, with every accompanying and collateral circumstance, the result would impart a demonstration of ineffable goodness in the divine economy, from which even scepticism itself would be unable to escape. In a range of inspection so liberally extended, the partialities of patriotism must not be suffered to prejudice inquiry, and the influence of sectarianism must be even more carefully excluded; lest, in opposition to the plainest evidence, a particular climate should be deemed indispensable to exalted genius, and extraordinary piety be considered as unattainable, unless reference be had to a certain denomination. It is delightfully obvious, that geographical barriers, whether maritime or inland, and ecclesiastical distinctions, however definite or indefinite,

present no obstacle to the sovereign bestowments of him who is the Father of the spirits of all flesh,—who, when it pleaseth him, “saith to the north, Give up, and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth;” who, at intervals selected by himself, has so highly gifted individuals, in each division of the globe, as to excite the emulation, if not the envy, of those who inhabit its other portions; and who, also, that no one of the numerous classifications of religious profession should either glory in his presence, or despise the rest, has occasionally distinguished sometimes this, and then that, by conferring on some Elisha, a double portion of his spirit, by which his pre-eminence, though, perhaps, not admitted by himself, has become so conspicuous as to be universally acknowledged.

It will not be expected of us that we should confirm these remarks by extracting, from the records of ancient or modern times, the names of those who have been the luminaries of the age in which they have lived, the ornaments of the country where they have resided, and the honour of the communion to which they have belonged. A number of these, sufficient to perform this service, cannot fail, at all times to be familiar to the recollection of the reader; among whom, some, the beams of whose glory, emanating from the New World, have shed no inconsiderable lustre upon the Old, will be sure to arise. To our own recollective enumeration of these worthies, we have already added the name of Dr. Payson, and, should our readers become acquainted with his Memoir, as we earnestly hope they will, we think it not improbable, that, on this occasion, they may follow our example.

“Edward Payson, was born at Rindge, New Hampshire, July 25th, 1783. His father was the Rev. Seth Payson, D.D. Pastor of the church in Rindge; a man of piety and public spirit, distinguished as a clergyman and favourably known as an

author. His mother, Grata Payson, was a distant relative of her husband; their lineage, after being traced back a few generations, meeting in the same stock. To the Christian fidelity of these parents there is the fullest testimony in the subsequent and repeated acknowledgments of their son, who habitually attributed his religious hopes, as well as his usefulness in life, under God, to their instructions, examples, and prayers; especially to those of his mother."

Having received preparatory education, when seventeen years of age, he entered Harvard College, where, at the commencement in 1803, he graduated, and soon after was engaged to take charge of the academy then recently established in Portland, in which office he continued for three years. Whatever religious impressions he might have experienced in earlier life, the influence of his piety does not appear to have become permanent, until he had reached his twenty-first year. In 1805, while on a visit to his father, he made a public profession of religion, and became a member of the church in Rindge. Soon afterwards he wrote to his pious mother, as follows:—

"Since my return from Rindge, bating a few disagreeable days after parting with my friends, I have hardly known one unhappy moment. The doubts which formerly obscured my mind are dissipated, and I have enjoyed, and do still enjoy, mental peace, and at times happiness inexpressible. When I am thus happy, it renders me so benevolent, that I want to make every one partake of it, and can hardly forbear preaching to every man I see. At the same time, the thought of what I deserve, compared with what I enjoy, humbles me to the dust, and the lower I get, the more happy I feel; and then I am so full of gratitude and love, I can hardly support it. My only source of unhappiness, at such times, is, the moral certainty, that I shall again offend that God, who is so infinitely, so condescendingly kind. This, indeed, seems impossible at the time; it then seems that worldly objects cannot possibly again acquire an undue influence over my mind.—To think that I shall again become cold and inanimate, that I shall again offend and grieve the Holy Spirit, and, perhaps, be left openly to dishonour the holy name by which I am called,—my dear mother how distressing!"

And not long after he writes thus:—

"I did not intend to say another word about my feelings; but I must, or else cease writing. I am so happy, that I cannot pos-

sibly think nor write of any thing else. Such a glorious, beautiful, consistent scheme for the redemption of such miserable wretches, such infinite love and goodness, joined with such wisdom. I would, if possible, raise my voice, so that the whole universe to the remotest bounds might hear me, if a language could be found worthy of such a subject. How transporting, and yet how humiliating, are the displays of divine goodness, which at some favored moments we feel! What happiness in humbling ourselves in the dust, and confessing our sins and unworthiness."

Having, in 1806, after much deliberation and prayer, chosen "the ministry of reconciliation" as the business of his future life, he gave himself up to the work of preparation with an exclusiveness and ardour perhaps never exceeded. Very shortly after he commenced his ministerial services, Divine Providence directed him to Portland, which was the destined sphere of his future labours. His zeal and diligence, and especially his self-denial, so far exceeded his physical energies, that in a few months after his ordination, his health was greatly impaired, and his life endangered. His affliction at this time occasioned a suspension of his public exercises for more than two months; sometime after which, he addressed his parents thus:

"I am gradually growing better, and am, in a manner, perfectly well. I preach in all weathers, and at all hours, without much inconvenience, and still gain strength notwithstanding; and the people say that I now speak as loud and strong as ever. I preached last Sabbath on man's depravity, and attempted to shew that, by nature, man was, in stupidity and insensibility, a block; in sensuality and sottishness, a beast; and in pride, malice, cruelty, and treachery, a devil. This set the whole town in an uproar, and never was such a racket made about any poor sermon; it is perfectly inconceivable to any who have not seen it. But I cannot help hoping, that, amidst all this smoke, there may be some latent sparks which will burst out into a blaze."

During the whole period of his ministry, Mr. Payson appears to have been the subject of very peculiar vicissitudes as to the exercises of his mind, very often exalted almost to heaven, and sometimes sunk down in the deepest depression. In one of these distressing visitations he thus writes to his mother:—

"God is shewing me what is in my heart, in a ten-fold clearer light than ever before; and though I know he does it to humble and prove me, that he may do me good in the latter end, yet, while he permits, my mind will be like the troubled sea, which cannot rest, whose waters cast up mire and dirt; and I can no more still it than I can still the elements. I know how I ought to feel, and I know how wrong it is to feel as I do; but that does not help me to feel otherwise. I know that I am every thing that is bad summed up together, and that I deserve ten thousand times the hottest place in hell; but, till God shall be pleased to melt my heart by the returning beams of his love, this sight of sin only hardens my heart, and sinks it down in sullen indolence and despair. I well remember those delightful seasons you mention; but I remember them as Satan does the happiness of heaven, which he has lost. I cannot help being sorry that I ever recovered, or that I ever was born. I cannot help wishing for annihilation, though I see as clear as the light of day, how devilish, and cowardly, and base, and ungrateful, such a temper is. I loath and detest myself for having such a temper, and know that my inability to restrain it, instead of being any excuse, only renders me more utterly inexcusable. I know, too, that all this is necessary for my good. I know that Christ is near me, though I cannot perceive him; and that, in his own time, which will be the best time, he will pluck me out of this terrible pit, and set my feet on a rock. But this knowledge does not prevent my being tossed hither and thither, before the blast of temptation, like a leaf before a whirlwind. Meanwhile I have nowhere to look for comfort, either in heaven or earth. My prayer seems to be shut out, though in reality I know it is not. My people are raving about my hard doctrine; my friends seem to stand aloof; my health begins to decline, religion decaying, and all hell broke loose within me. While this is the case, what can reasoning or arguments avail? Who but he, who caused light to shine out of darkness, can bring light and order out of the darkness and chaos of my soul."

It was the good pleasure of God to accompany the ministerial exertions of Mr. Payson with considerable success; and though he was very far from being insensible of so great a favour, yet he appears to have been always much more intent on pursuing than on looking behind. In 1821, he received from Bowdoin College, the degree of Doctor in Divinity; but in writing to his mother, he requests that she will not

address her letters to him by that title, "for," says he, "I shall never use it." His afflictions were sometimes attended with extreme pain: our readers will probably be both amused and edified by a part of one of his letters, written when he was recovering from an attack of this kind.

"Since I wrote last, I have been called to sing of mercy and judgment. My old friend, the sick head-ache, has favoured me with an unusual share of his company, and has seemed particularly fond of visiting me on the Sabbath. Then came cholera-morbus, and in a few hours reduced me so low, that I could have died as easily as not. Rheumatism next arrived, eager to pay his respects, and embraced my right shoulder with such ardour of affection, that he had well nigh torn it from its socket. I had not thought much of this gentleman's powers before, but he has convinced me of them so thoroughly, that I shall think and speak of them with respect as long as I live. Not content with giving me his company all day for a fortnight together, he has insisted on sitting up with me every night, and, what is worse, made me sit up too. During this time, my poor shoulder, neck, and back, seemed to be a place in which the various pains and aches had assembled to keep holiday; and the delectable sensations of stinging, pricking, cutting, lacerating, wrenching, burning, gnawing, &c., succeeded each other or all mingled together in a confusion that was far from being pleasing. The cross old gentleman, though his zeal is somewhat abated by the fomentations, blisters, &c., with which we welcomed him, still stands at my back, threatening that he will not allow me to finish my letter. But enough of him and his companions. Let me leave them for a more pleasing theme.

"God has mercifully stayed his rough-wind in the day of his east-wind. No horrid hell-born temptations, no rheumatism of the mind, has been allowed to visit me in my sufferings; but such consolations, such heavenly visits, as turned agony into pleasure, and constrained me to sing aloud, whenever I could catch my breath long enough to utter a stanza. Indeed, I have been ready to doubt whether pain be really an evil; for though more pain was crowded into last week, than any other week of my life, yet it was one of the happiest weeks I ever spent."

In 1826, Dr. Payson received invitations to remove from Portland either to Boston or New York. His sentiments on this subject should be inscribed on the heart of every Minister of Jesus Christ. To his mother he says,—

"I felt no small inclination to go. I should like exceedingly to be near you and my other relations. I should also like a milder climate than this, and I have little doubt that it would be beneficial to my health. But a removal would be death to my reputation in this part of the country,—I mean my Christian reputation; and what is far worse, it would bring great reproach upon religion. At present, my worst enemies, and the worst enemies of religion, seem disposed to allow that I am sincere, upright, and uninfluenced by those motives which govern worldly-minded men. But had I gone to Boston, and much more, should I now go to New York, they would at once triumphantly exclaim, 'Ah! they are all alike, all governed by worldly motives; they preach against the love of money, and the love of applause, but they will gratify either of those passions when a fair opportunity offers!' Now I had much rather die than give them occasion thus to speak reproachfully. It would be overthrowing all which I have been labouring to build up. Indeed, I can see no reason why God should suffer these repeated invitations to be sent to me, unless it be to give me an opportunity to shew the world that all ministers are not actuated by mercenary or ambitious views. I have already some reason to believe that my refusal to accept these two calls has done more to convince the enemies of religion than there is a reality in it, than a thousand sermons would have done. However this may be, I have done what I thought to be my duty. If I ever felt desirous to know the will of God, and willingly to obey it, it has been in reference to these two cases. Could I have had reason to believe that it was his will, I would very gladly have gone either to Boston or New York. But at present, I believe that it was his will that I should remain where I am. Not that I am of any use here, but though I can do no good, I would, if possible, avoid doing harm."

We have drawn so greatly upon the patience of our readers, and the extent of our pages, that we must hastily conclude our notice of this exceedingly valuable work. Dr. Payson's constitution was so shattered by various shocks of disease, that it fell rapidly into decay; but when he could no longer appear in public, his eminently pious conversation instructed, cheered, and animated his family and friends, who had the privilege of being with him in the chamber of sickness and death.

"To Mrs. Payson, who, while ministering to him, had observed, 'your head feels hot, and

seems to be distended;' he replied, 'it seems as if the soul had disdained such a narrow prison, and was determined to break through with an angel's energy, and I trust with no small portion of an angel's feeling, until it mounts on high.' Again: 'it seems as if my soul had found a pair of new wings, and was so eager to try them, that, in her fluttering, she would rend the fine net-work of the body to pieces.' At another time he said to her, 'After I am gone, you will find many little streams of beneficence pouring in upon you, and you will perhaps say, 'I wish my dear husband were here to know this.' My dear, you may think that I do know it by anticipation, and praise God for it now.—Hitherto I have viewed God as a fixed star, bright, indeed, but often intercepted by clouds; but now he is coming nearer and nearer, and spreads into a sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain. I see clearly that all these same glorious and dazzling perfections, which now only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an impenitent sinner.' He said he felt no solicitude respecting his family; he could trust them all in the hands of Christ. To feel any undue solicitude on their account, or to be unwilling to leave them with God, would be like a child who was reluctant to go to school, lest his father should burn up his toys and play-things while he was absent."

After great and continued suffering, accompanied however with unusual enjoyment, "he gradually sunk away, till about the going down of the sun, on October the 22nd, 1827, when his happy spirit was set at liberty."

"Dr. Payson directed a label to be attached to his breast, with the words, *Remember the words which I spake unto you, while I was yet present with you*; that they might be read by all who came to look at his corpse, and by which, he being dead, still spake. The same words were engraven on the plate of the coffin, and read by thousands on the day of interment."

We are most sincerely desirous of the widely-extended circulation of this volume, on account of its intrinsic value; and further, because, from a very delicate intimation, in a prefixed advertisement, we conclude that the bereaved widow and orphan children of Dr. Payson, will be benefited by its sale.

The Time of Trouble! A Sermon preached before the House of Commons, A.D. 1655. By the Rev. EDWARD REYNOLDS, D.D. afterwards Bishop of Norwich.

WE believe nothing with more firmness than that the great business of the Christian pulpit is the exposition, and enforcement of the Christian Scriptures. All the learning and eloquence of the preacher should be employed in such service, that his hearers may understand and obey the words of God, which live and abide for ever. No doctrine in the inspired volume should be neglected, and every precept there enjoined ought to receive that regard which He requires from whom it came. It is of no consequence what is the general taste; nor ought any regard to apprehended consequences to intimidate the minister of the Word: he should be faithful, dependent on the aid of heaven, and prayerful for that blessing. Let the ministrations of some of the most popular men of our times be examined by what we have advanced, and will they not be found wanting? In some instances, instead of such preaching as we venture to recommend, there will be found antinomian bombast; in other cases, cold morality; not a few will be observed to indulge in dogmatic, uncharitable, cloudy, useless, and even absurd and pernicious dissertations on unfulfilled prophecy; and flimsy, general and pointless, though sometimes splendid declamation, will distinguish a too numerous class. The consequences are extensively evil; for, instead of deep and self-denying piety abounding, we find only religion enough to induce a feeble hope that its possessors are Christians, and sufficient self-indulgence and conformity to the world, to sustain a fear that they have never been converted. We have seen nothing, during a long period, more remote from the defects unto which allusion has been made, than this sermon of good Bishop Reynolds. The text is Hosea xiv. 1, 2: and let the following extracts speak. When teaching how to pray against sin, the author observes, that

“If there be one leak in a ship, one gap in a wall, one gate in a city unprovided for,

it is enough to sink a ship, to drown a country, to betray a city. One little boy, thrust in at a window, can unlock the door for all the rest of the thieves. It was but one Jonah that raised a tempest, but one Achan that troubled a camp, and one sin, generally unrepented of, were enough to undo a kingdom. Do not say it is a little one, and my soul shall live. Even the philosopher tells us, that sometimes the very smallest error proves most dangerous. How little soever it be in its own nature, it becomes heinous by the allowance. It is as much treason for a private man to coin silver as gold pieces, because the royal authority is as much violated by the one as the other. This, then, we must first and principally remember, to set ourselves against all sin. In confession, none to be dissembled; in supplication, none to be excepted; in conversion, none to be reserved: never give over so long as any is left. O Lord, yet it works, yet it lives, yet it tempts, yet it pains me. Sin hath not done accusing me, let not thy mercy have done forgiving sin. Sin hath not done rebelling in me, let not thy grace have done subduing sin. When men kill snakes or vipers, so long as they see them pant, or offer to thrust out a sting, they strike them still. Sin, like the thief on the cross, when it is fast nailed and kept from its old tyranny, yet will, as much as it can, revile, and spit out venom upon Christ. O therefore, give it not over, break the legs of it, crucify it clean through, till it be quite dead. None can pray or turn unto God in truth, or hope to be delivered from judgment in mercy, so long as he holds fast any known sin. Can any man look to receive benefit by the blood of Christ, who hugs the villain that shed it? is it not treason, knowingly to harbour and entertain a traitor? Whosoever loves, and holds fast sin, lies unto God in every prayer that he makes.”

Addressing the nobles of the land on what was necessary to its happiness, the holy and intrepid preacher wishes—

“That in every place we might see piety the elm to every other vine, the supporter to every other profession. Learning adorned with piety, and law administered with piety, and counsels managed with piety, and trade regulated with piety, and the plough followed with piety. That when ministers fight against sin with the sword of God’s Word, you who are the nobles and gentry of the land, would second them and frown upon it too; a frown of yours may sometimes do as much service to Christ as a sermon of ours. And he cannot but take it very unkindly from you, if you will not bestow your countenance on Him

who bestowed his blood on you. That you would let the strictness of your lives, and the piety of your examples put wickedness out of countenance, and make it appear (as indeed it is) a base and a sordid thing.

“If we would thus seriously set ourselves against the sins of the land, no power, no malice, no policies, should stand between us and God’s mercies; religion would flourish, and peace would settle, and trade would revive, and the hearts of men would be reunited, and the church be as a city compacted; and this nation would continue to be, as it hath been, like the garden of Eden, a mirror of prosperity and happiness to other people; and God would present us, in the second part of our petition, with the blessing of goodness: as soon as ever iniquity were removed, he would do us good, which is the second thing here directed to pray for, ‘Receive us graciously.’”

And, when examining if what was needed had been done, the preacher expostulates:—

“We would fain have things well in our country, but have we hitherto looked after our consciences? The distractions without us, have they driven us to consider the distempers within, or to desire the things above? The unsettledness of peace in the kingdom, hath it awakened us to secure our peace with God? We would fain have better times, but have we yet laboured for better hearts? We would fain have a right understanding prevail in public matters, but have we yet seriously set about it, to have a more clear and sweet communion between us and our God? We long to see more good laws, but are we yet come to the care of good lives? Every one cries out, ‘Who will shew us any good?’ but how few think on the light of God’s countenance.”

And he assures all his hearers that—

“Piety is the foundation of prosperity: if you would have your children like plants and like polished stones, your garners full, your cattle plenteous, no complaining in your streets; if you would have the king happy, and the church happy, and the state happy, and peace and prosperity flourish again; let our chief prayer be, ‘Lord make us a happy people, by being our God. Give us thyself, thy grace, thy favour; give us renewed hearts and reformed lives; let not our sins confute, and outcry, and belie our prayers, and pray them back again without an answer. And when we seek thee and thy Christ above all, we know that with him thou wilt freely give us all other things. The spiritual good

things which we beg, will either remove, or shelter and defend us, from the outward evil things which we suffer.’”

An English Harmony of the Four Evangelists, disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; with explanatory Notes and Indexes, and a new map of Palestine, divided into Tetrarchies, and shewing the Travels of our Lord Jesus Christ. 8vo. pp. 472. London: Bagster, 1827.

WE certainly owe an apology to the respected editor of this handsome and important volume, for not long ago announcing to the world its publication and its character. But instead of entering into explanatory details, of what may possibly appear like neglect, we lose not a moment longer in assuring our friends, that if they do not immediately add this interesting, valuable, and cheap book, to their libraries, they will do injustice to its editor, and rob themselves of a very large share of benefit.

It is to us truly delightful to contemplate the character of the present age. We admit that error and crime are committing dreadful ravages in the earth, and that even the church of God is far different to what we could ardently wish it to be. But, on the other hand, we are persuaded that the demon of error is making his final struggle with the truth, and are assured that Satan will soon fail in his efforts to destroy the interests of holiness in the world. All the evils which oppose themselves to the government of Jesus shall soon be destroyed with the breath of his mouth, and that holy volume, which men have rejected, and which Satan would teach them to despise, shall prove the powerful instrument, in the hand of Omnipotence, to subdue the descendants of Adam to his government.

Hence then arises our pleasure. There is a growing desire on the part of the different sections of the Christian church to retire from the creeds and the systems of fallible mortals, however comparatively wise and good, to allow the Most High to speak for himself, and to place the most implicit reliance on his testimony. We

are less anxious than formerly to comprehend the whole of what we are called to believe, assured, from the few discoveries we have made, that truth is really as harmonious as it is important.

But while we are more disposed to take God at his word than we once were, we are increasingly desirous of understanding the divine will, so far as it has been revealed; because we are persuaded that as no Scripture was given in vain, so all must have a bearing on our holiness, our usefulness, and our happiness. Hence the value of books like the present, which present to us the various statements of truth in a plain and striking manner, making one writer confirm and illustrate the statements of another, and shewing that, when thus brought together, what once appeared inconsistencies in their accounts, really harmonize.

It is hardly necessary to inform our readers, that in the volume before us, the writings of each of the four evangelists are presented side by side, in their chronological order; so that we have at one view the whole statement of each of these writers on every transaction which passed under their notice. After a short, but judicious preface, in which he illustrates the value of such works, the editor divides the text into seven parts, in which he usually follows the plan of Newcome, adopting, however, some improvements, with which later writers and his own studies have furnished him. The following are the titles which these divisions bear:—

Part I.—The evangelical history before Jesus' public ministry; containing the space of thirty years and six months.

Part II.—The transactions of about six months, from Jesus' baptism till the beginning of the ensuing passover.

Part III.—The transactions of twelve months, from the beginning of the first passover.

Part IV.—The transactions of twelve months, from the beginning of the second passover.

Part V.—The transactions of twelve months, from the beginning of the third passover.

Part VI.—The transactions of three

days, from the day on which the fourth passover was killed to the end of the days before the resurrection.

Part VII.—The transactions of forty days, from the day of the resurrection to the ascension.

These divisions are sub-divided into one hundred and fifty-seven sections, the text of which is followed by more than thirty pages of explanatory and critical notes from the most eminent commentators, and others who have reflected light on the sacred volume. It would afford us great pleasure if our scanty limits would allow us to exemplify the happy plan on which this "harmony" is constructed, and the admirable effects which such a work is adapted to produce. We really hope, however, that such extracts are unnecessary; and under this impression, enjoining with all the authority we are allowed to possess, that every one of our readers forthwith order this work of their respective booksellers, we very respectfully retire, making our best bow to its editor and publisher for the service they have rendered to the community.

The Regard which is due from Christian Societies to their deceased Pastors. A Sermon preached at Boston, August 8th, 1830, on occasion of the death of the Rev. William Taylor, Thirty-three years Pastor of the General Baptist Church in that town.

A SENSIBLE, pious discourse, that very suitably improves the event by which a worthy minister of the Gospel was removed from the scene to the reward of his labours.

The Necessity of Religion as the basis of Education, considered with reference to some prevailing Errors. By the Rev. WILLIAM GURDEN MOORE, A.B.

THE title gives the main principle of this well written pamphlet, and it is one of which we entirely approve.

OBITUARY.

MRS. ELIZABETH GAUNTLETT.

Christian biography is one of the most useful and instructive parts of history, since it exhibits to our view the powerful influence of holy principles over the mind and conduct of others. Nor is there any light in which piety appears more lovely and attractive than when exemplified by Christian temper, and in practical obedience to the will of Jehovah. As the subject of the following memorial was made a partaker of spiritual blessings in her youth, a brief outline of the Lord's gracious dealings with her may be acceptable and profitable to many, especially to youthful members of Christian churches.

Mrs. Elizabeth Gauntlett was the daughter of Mr. Brent, of Bratton, Wilts. and was born April 9, 1802. Her parents being the subjects of piety, it was her privilege to enjoy the benefits of religious instruction, the influence of which was discovered at a very early period. Her amiable and pleasing manners during her childhood, excited the affection of the members of her own family and the esteem of others. On May 27, 1815, she was deprived of her pious and excellent mother, a providence, which appears to have deeply affected her mind. Not long after this she became a teacher in the Sunday school, a circumstance which led to the most pleasing and important results as it regarded her own immortal soul, and to which she adverts in her diary, with humble gratitude to the Father of all mercies. P. Whitaker, Esq., in a letter to a near relative, bears the following testimony to her genuine and unfeigned piety.

"From a little child she was regarded by my family, as a very pleasing and interesting person; but my acquaintance with her commenced more particularly when she became a teacher in the Sunday school. I frequently spoke to her on religious subjects, to which she seemed to listen with pleasure. In the spring of 1820, in my usual reading to the

Sunday school on Sabbath evenings, I began a volume of sermons to young people, by Mr. Morgan, of Birmingham, and, amongst others, the two following powerfully affected her mind: Ps. cxix. 63, and 1 Kings xviii. 21. Sometime after the last sermon was read, which, according to her diary, was on the 29th of May, she was at my house; I observed she was rather depressed, and I took the opportunity of speaking to her alone, a circumstance which I shall never forget. She said she was glad I had spoken to her, as she much wished to open her mind to me. On hearing the sermon from 1 Kings xviii. 21, she was convinced of unbelief, and neglecting the Saviour, and the sense of her guilt, in these respects, was very great; for though her conduct, in the sight of her fellow-creatures, had been irreproachable, she viewed herself as a vile sinner in the sight of God. After conversing with her for some time, she appeared to have very proper apprehensions of the willingness and ability of the Lord Jesus Christ to save *her* and *all* that come to him by faith. From this period she went on consistently, and with great progress in religious knowledge and experience. On Sept. 3, 1820, she appeared before the church at Bratton, to relate the gracious dealings of the Lord towards her, and on Oct. 1st, she was baptized. From the period of her joining the church, she filled up her place in all respects regularly; and my converse with her at all times was very pleasing. She was not a talkative professor; but with meekness and simplicity trod the path of humble obedience. In 1821 she was attacked with a serious illness, which for a long time threatened her life, and for several weeks she had given up all ideas of recovery. During this affliction it was a great pleasure to witness her steadfast hope, calm resignation, and adoring gratitude, to a gracious God, for calling her in her youth to the participation of the blessings of his love. When she began to recover, she seemed afraid of returning to the world; still she would say, "that as God had enabled her to be willing to die, she was desirous of having his will made hers, if she were to live." In visiting her very often in her long illness, she alluded to many parts of Scripture as her solace and support; the 16th and 17th chapters of John, were favourite portions. I wish my recollection served to recite more particulars. I took down at the time various memoranda;

but I cannot lay my hand upon them now. I can say my acquaintance and friendship with her wore, from first to last, of that kind, which on reflection afford me solid pleasure: I, with you, deeply feel her loss."

In adverting to the long affliction alluded to, she has the following remarks in her diary:—

"Oct. 1, 1822. It is two years this day since I made an open profession of my love to the Saviour. O how good has the Lord been unto me in preserving my life amidst all the dangers and afflictions to which I have been exposed, and I hope I can say with David, 'It has been good for me in that I have been afflicted.' The Lord has been with me in the hour of sharpest suffering, and has delivered me from the hand of death. I have great reason to be ashamed, when I consider how little I have loved and served the Lord since I have professed to know him, especially when I consider what great things he has done for me."

In 1825 she was called by marriage to fill a different sphere of action, one in which the lovely influence of piety is especially required. It was her privilege to possess a husband of congenial sentiments and principles with her own, which tended in no inconsiderable degree to augment her happiness. She was conscientious in the discharge of all her relative duties, and a meek and quiet spirit rendered her universally beloved. Although the subject of great personal and relative afflictions, yet she was enabled uniformly to evidence a devout submission to the Divine Will, and an implicit trust in the Saviour of sinners. Through all the varied scenes through which she was called to pass as a wife and mother, her nearest earthly friend never heard a word of discontent escape her lips. In the month of August 1829, she was seized with her last illness. For several weeks she enjoyed a serene and composed state of mind and spiritual delight in the exercise of prayer. At last her memory began to fail, which prevented her converse from "enjoying the privilege of converse with her," nevertheless she was favoured with lucid intervals, in some of which she appeared much distressed, and would cry out, "My soul is cast down within me." She felt much comfort from

the pious conversation and prayer of Christian friends, and was enabled to say, "whilst I am in the valley I will trust and not be afraid." Hopes were frequently entertained of her recovery, and as often disappointed, and it was not until the Friday preceding her dissolution that her case was considered as hopeless. Being asked if she thought she should recover, she replied, I think I shall; but I am in the Lord's hands, and "let him do as seemeth good unto him;" I am quite resigned to his will. When disappointed in seeing a highly esteemed friend, she said to a relation, "well, I have my God to go to." The day preceding her death, her afflicted husband was greatly consoled by her pious and instructive conversations. She desired him to read many passages of Scripture, particularly the thirty-fourth Psalm and also Hymn 321, of Rippon's Selection:

"I ask'd the Lord that I might grow
In faith and love and every grace;
Might more of his salvation know
And seek more earnestly his face."

Giving up all hopes of recovery, she wished her husband to pray with her that she might hold out unto the end, which he had no sooner done, than she exclaimed, with much emphasis—

"His love in time past, forbids me to think
He'll leave me at last in trouble to sink."

and after a short pause,

"Though painful at present 'twill cease before long
And then, Oh how pleasant the conqueror's song!"

About ten o'clock, Lord's day morning, Sept. 6, the cold hand of death had seized her mortal frame, and her respiration became painful and difficult. She was asked if she felt the presence of her divine Lord in passing through the valley of the shadow of death? She replied, "Yes;" and feel quite happy? "Yes." Soon after, her pain began to abate, and about seven o'clock on the evening of the same day, she sweetly fell asleep in Jesus, and entered upon that Sabbath of which she delighted to sing with the people of God on earth. Respecting Mrs. G. it may be said—

“Religion had her heart, her care, her voice,
“Twas her last refuge, as her earliest
choice.”

Her mortal remains were deposited in the silent grave on Sept. 10, on which occasion, the Rev. W. Jay delivered a very impressive address, and on the Lord's day following, a funeral sermon was preached at the Baptist Chapel, York Street, Bath, (where she was a member,) by the Rev. T. Clarke, of Poulter, to a deeply affected auditory; it was a solemn and an interesting occasion.

As it appears from these memoirs, that the most pleasing and happy results have followed the kind and benevolent efforts of the worthy deacon of the church at Bratton, by reading and speaking to young people, on subjects of the highest importance, it is sincerely hoped, that all deacons or members of Christian churches will be concerned to follow his steps. For it has been often lamented by persons possessed of sterling piety, that when they were first awakened and bowed down under the weight of their own transgressions, and had hoped some experienced Christian would speak to them respecting their spiritual welfare, they have been painfully disappointed, and permitted for months to go on their way mourning and sorrowful. Perhaps in many of our congregations, there may be one or more, who, like the subject of these memoirs, may be waiting for a deacon, or some Christian friend, to ask them some questions respecting their spiritual and immortal interests. Especially let pious females, who have leisure, employ their time in endeavouring to find out the lambs of Christ's fold, and thus be coadjutors with their respective pastors in promoting the interest of Zion.

P. Somerset.

T. C.

REV. STEPHEN DEACON.

Died the 29th of December last aged 39, the Rev. Stephen Deacon, pastor of the Baptist Church at Earl's Barton, Northamptonshire, and, on the Monday following, his funeral took place at Walgrave, his native village. He was followed to the grave by weeping relatives,

and a long train of sorrowing friends from Barton, both of the church and congregation. In the evening, a large and attentive auditory assembled in the Baptist meeting-house. The Rev. W. Gray, of Northampton, preached from Job ix. 12,—“Behold he taketh away, who can hinder him? who will say unto him, What doest thou?” Our friend, Mr. Deacon, was called to the work of the ministry by the church at Walgrave, then under the pastoral care of the Rev. Mr. Payne; he began his ministrations with the people at Barton, in the year 1816, and subsequently was ordained over them. His labours were very acceptable, and much blessed to the increase of the congregation. In 1826 the place of worship was considerably enlarged. The work of the Lord was his delight, and in the duties of it, his exertions were unwearied and abundant. On the Sabbath he usually preached three times, twice at home, and in the evening in a neighbouring village; in addition to which he found it necessary to superintend the Sabbath-school, and also to conduct the morning prayer-meeting. His lot was cast among a poor but affectionate and pious people, whose frequent regret was, that their pecuniary ability only enabled them to raise little more than £30. per annum for their beloved minister. Under these circumstances, Mr. Deacon, unwilling to leave a people who loved him, yet finding it impossible to meet the wants of a growing family, undertook the care of a day-school, which, with the kind assistance granted him from the Baptist Fund in London, lifted him above want, and enabled him to provide things honest in the sight of all men. But the confinement and application of the school through the week, together with his very arduous Sabbath occupations, began to shake a constitution, originally strong; and particularly by exposure to the cold air, after preaching on Sabbath evenings in a small crowded room. Engaged in these services from Sabbath to Sabbath, he felt progressive pleasure in preaching the good tidings of the kingdom; thus he continued abounding in the work of the Lord till within six weeks of his decease. Repeated colds taken by leaving a warm

room after preaching, and walking two or three miles home on the Lord's day evening in all weathers, brought on considerable indisposition. But, this by a divine blessing, appeared to yield to medicine, and favourable symptoms presented themselves: but alas! while hope looked forward to his recovery with gratitude and delight, unexpectedly the rupture of a blood-vessel occurred. From this time death made rapid approach, and neither the tears of relatives, nor the lamentations of friends, nor the prayers of the righteous, availed to turn away the stroke; for on the 29th Dec. the last enemy bore away in triumph his appointed victim.

From the nature of the disease, the intellectual faculties of our friend suffered much; there were however some few lucid intervals, and in these transient moments

his mind was composed, and expressed its dependance upon Christ. His last words thrice repeated, were—"a firm hope, a firm hope, a firm hope!" and he then closed his eyes in death. In the removal of this faithful minister of Jesus Christ, *five children* are left orphans, the eldest of which is not eleven years of age. They are cast for subsistence entirely upon the care of aged relatives, whose circumstances in life are so limited as will render it very difficult for them to meet the expenses attendant upon the necessary provision for *five grand children*. Some time ago the mother died, and now the father is called home. Their children survive as their representatives, too young, indeed, to feel the loss they have sustained, but not less, on that account, the objects of kind consideration and sympathy.

MISCELLANEOUS.

REMINISCENCES RELATING TO HIS ROYAL HIGHNESS THE DUKE OF KENT, WHO DIED IN JANUARY, 1820. IN A LETTER TO A FRIEND.

MY DEAR SIR,

AGREEABLY to your request, I send you a few lines which will, I have no doubt, call up to your recollection the ever-to-be lamented patron of the East London Auxiliary to the British and Foreign Bible Society.

In this character he conducted himself with so much condescension, kindness, and affability, that those who knew him will never be able to forget him. In his face, we saw the face of our late venerable and beloved king, George the Third, whom he most strikingly resembled. We delighted to call him our Mæcenas. In 1814, on the centennial anniversary of the accession of his family, he was loudly greeted by this name.*

You will remember that he volunteered himself as our patron; and at that time, it was certainly on his part a bold profes-

sion of his regard to religion, which very few among our nobles dared to imitate. Nor can I forbear adding here that the pains he took, the exertions he made, with many sacrifices of personal convenience, to meet us on our anniversary days, evinced the warm attachment of his heart to our great object.

And when he appeared, how cordially and unanimously we welcomed him with shouting. If the day were gloomy, it derived lustre and joy from his coming.

When he entered into the business of the day, it was obvious to every observer that he came for business, and not for display. You have often admired the patience with which he listened to every one that addressed him. If any one of the speakers alluded to the king, his father, there was instantly a burst of enthusiasm, in which he partook largely, and which he never failed to acknowledge in the kindest manner. He kept the object steadily in view, economising time, and often hastening away from us to fulfil another charitable appointment at a distance.

I am sure you must recollect a touching scene, on one occasion, when, as he was

* "Mæcenas, atavis edite regibus."—*Hor.*

about to depart, a poor woman approached in distress with a petition in her hand, addressed to the prince regent, his brother. All eyes in a moment were fixed on the duke, and charmed to see how tenderly he spoke to the petitioner, while he was anxious not to raise expectations which he knew it was not in his power to gratify.

There was an air of seriousness in his deportment which was highly becoming in our Bible meetings, and in him always appeared doubly graceful, because it did not seem to be put on for the occasion. If I were not greatly mistaken, it was the genuine expression of his habitual feelings: it was an essential part of his character; and therefore he never had the trouble of putting it on.

His eloquence was plain, manly, and soldier-like. Far from the affectation of oratory, he produced, however, a very powerful and beneficial impression. And when he spoke to the female part of the assembly, there was no offensive, disgusting levity, but a delicacy of politeness, and a dignity worthy of one of the king's sons.

How far his late royal highness was experimentally acquainted with the power of evangelical truth,—how far he had entered into the recesses of the sanctuary of piety, it is impossible for me to say. This, however, I can affirm, that when in my correspondence with him as a secretary of the East London Auxiliary, I have occasionally, with my colleagues, expressed my regard to his everlasting welfare, in the form of a devout wish: this freedom gave no offence. Of this we had a proof in the answer he sent to the last communication I had occasion to send him, which was read to the committee, in obedience to his royal highness' injunction.

The last time I saw him, Nov. 1, 1819, he presided at the meeting of the Shakespeare Walk School Society, which on that day dined at the City of London Tavern. It was remarked on the occasion, that no member of the royal family had ever before, in that public manner, countenanced an institution founded and supported by protestant dissenters. I sat near enough to hear him say to one of the members for Middlesex, that he had recently begun to wear spectacles; that he was accustomed

to rise at four o'clock in the morning, (a habit which he had formed in early life); and that he wanted the aid of glasses to read before the sun was up, as well as in the evening. He appeared to be in fine health and spirits—spoke freely of the duchess, from whom he said we might expect that, in kind regard to charitable institutions, she would tread in the footsteps of his venerable mother;—took his leave at an early hour to accomplish that evening a part of his journey into Devonshire. Alas! we little thought then, that we should see his face no more!

Let me not forget to add one thing, which I have often noticed in the illustrious departed prince, that his maxim seemed to be "onwards." How favourable soever the report was, on any occasion, he was anticipating a still more favourable report at the next annual meeting. He stimulated us to perseverance by his powerful exhortations, and promised to meet us again.

Whose heart was not touched with the tenderest sympathy towards the amiable duchess of Kent, and her afflicted brother prince Leopold, who had scarcely escaped from the house of mourning, when he was driven back to it again by repeated and alarming visitations of Divine Providence.

Such a man must have been greatly endeared to all the branches of the house of Brunswick, and respected by all. Such a benefactor to the country deserves to be held, and will be held in everlasting remembrance. Solemn indeed was the impression made by his death: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind."^{*}

How deep the interest the nation feels in the amiable widow, and in the daughter of the deceased prince, I need not say:—but I must hasten to subscribe myself,

Yours very affectionately,

Bow.

W. N.

POPULATION OF POLAND.

AT the beginning of 1829, the kingdom of Poland, *i. e.* the Russian province so

* Rev. vi. 13.

called, contained 4,088,299 souls, exclusive of the army. The increase since the year 1825, had therefore been 383,983. The Jewish portion of the inhabitants had been almost universally located in distinct quarters, they amounted to 384,263 individuals. The extent of property insured at the Warsaw Assurance-office was 420,900,000 guilders, £33,250,000 in value. Warsaw possesses a population of 136,554 souls, independently of a garrison of about 15,000 men, and of this population 30,146 are of the Israelitish faith.

Courier, Dec. 18, 1830.

BISHOP HORSLEY'S COMPLIMENT TO
THE DISSENTERS.

"ON that half of the day, on which there is no admission to the parish church, good inclinations carry the more pious part of your parishioners to the conventicle; and the devil invites those of another cast to the alehouse."—*Charge to the Clergy of Rochester, in 1800, p. 27.*

INTELLIGENCE, &c.

FOREIGN.

BAPTIST EDUCATION SOCIETY IN NOVA SCOTIA.

THE rapid increase of the population of the British colonies in North America, their value to this country, and their rising importance, both in the scale of nations, and as a theatre of benevolent and religious activity, render them an object of lively interest.

Nova Scotia is especially so, as standing nearest to the mother country, and thus presenting the ground on which many benevolent efforts of general benefit to all the adjacent colonies, may best be concentrated.

The population of this province is estimated to be nearly 200,000. United with that of New Brunswick and Prince Edward's Island, two governments immediately adjacent, the amount would probably exceed 300,000. That of the Canadas, is estimated to be upwards of 500,000.

Those religious sentiments, currently denominated evangelical, have obtained pretty extensively among the lower, and, consequently, the more illiterate classes. Among these, signal good has been effected by the instrumentality of preachers, destitute, for the most part, of all literary advantages, beyond an ability to read and write very imperfectly. It is presumed, all intelligent Christians will perceive, that in order to secure and advance the interests of true religion among those who have already received it,

and especially to promote its diffusion among the community generally, it is absolutely requisite to combine a degree of intellectual culture with fervent piety in the persons of religious teachers.

To effect such union, and for the general purpose of rendering the means of education accessible to all, in a form accommodated to the feelings of evangelical people, an institution seemed to be wanted in the colonies, where not only instruction might be obtained at a *moderate expense*, and a *perfect liberality* be exercised in the distribution of its advantages, but to which should be *secured*, so far as is attainable by human wisdom, a government mainly composed of pious men.

To supply this deficiency, a seminary was commenced at Horton, in Nova Scotia, in 1829, and is still quite in its infancy, which, if it shall increase in proportion to the wants of the community, will, it may reasonably be expected, speedily exercise a most wholesome and extensive influence, both as a literary and as a theological institution.

This design was projected at a meeting of the Nova Scotia Baptist Association, in 1828, and continues under the guardianship of an education society then formed. The principal teacher, at present, is the Rev. John Pryor, a graduate of King's College, Windsor.

An object has thus been commenced, which, however urgently demanded by the state of society and religion, is of a magnitude which exceeds, altogether, the slender means of the Baptists of Nova Scotia, on whose support

the seminary, as yet, wholly depends. Among them, property consists chiefly of lands, whose value amounts to little more than the immediate sustenance of those who cultivate them; and many of these are burdened with heavy mortgages. In addition to this, the animating example, and correct feeling, shewn by the ministers, in favour of this institution, do not always equally characterise the people. They stand often on too depressed a level to see the width and importance of the prospect caught at a higher elevation: nevertheless, they have contributed a good deal in proportion to their ability. A site for the seminary has been purchased; and a neat building, containing rooms for public instruction, is, by this time, supposed to be finished and occupied.

The house of representatives of Nova Scotia, have twice voted a sum of money to assist this laudable undertaking; but the legislative council negatived the vote. This expression of the favourable feeling of the representative body, may be taken as accrediting the respectability which the seminary possesses in public estimation, while the loss of the vote may be considered as enhancing its claim to benevolent regard. Still its beginning must necessarily be small; it is as yet but a moderate academy: and pious young men, whose object is the ministry, find it hard to get away from other engagements, and maintain themselves at Horton.

The pressing wants of the institution at present are—suitable buildings for the accommodation of pupils, for those who come from a distance, ought to be boarded under the eye of the instructors; a moderate library; an apparatus for illustrating the more useful branches of science; to which may be added, a fund for the maintenance, or to aid at least in the maintenance, of teachers, so that the contributions of the churches might be employed in assisting pious youth, who intend to devote themselves to the ministry, in the expenses of their education.

This latter seems a most important object. Once effect a system among the churches, by which they shall be brought to cherish and cultivate their pious youth, possessing ministerial gifts, as a rich boon and holy trust confided to them from heaven; and we see not only how the destitute churches may be adequately supplied with pastors; but the means, also, by which, with God's blessing, missionary ground may be occupied at home; and armies of his servants, may go out to possess the remoter, and still more destitute regions, of British America, extending almost interminably into the interior of the great western continent.

This example the Christians of the United

States are setting through the immense territory claimed by that government. Shall those of the colonies be slow to follow in so good a work? Shall the British islands be backward to encourage the endeavour? Will British Christians, and British friends to light and knowledge, hesitate to lend their aid?

The above object is respectfully recommended to public attention by

The Rev. F. A. Cox, LL.D., Hackney
H. F. Burder, D.D., Hackney
John Dyer, Fen Court, Fenchurch Street, London
E. Henderson, D.P., Islington
Joseph Ivimey, Devonshire Street, Queen's Square, London
Isaac Mann, A.M., Maze Pond, London
John Morrison, Hans Place, Sloane Street, London
William Newman, D.D., Bow
Thomas Price, Spital Square, London
J. Pye Smith, D.D., Homerton
Edward Steane, Camberwell;

and contributions, either in money, books, or philosophical apparatus, will be gratefully received by the Rev. Edm. A. Crawley, M.A. from Halifax, N.S., who has been deputed by the friends in that colony to visit England for the purpose.

Donations, for the specific object of giving instruction to young ministers, will be highly esteemed, and strictly applied to that purpose alone.

Mr. Crawley's address is, 45, Warwick Street, Regent Street, London, whither communications may be forwarded, or to the care of the Rev. John Dyer, 6, Fen Court, Fenchurch Street.

DOMESTIC.

Recent Deaths.

After a long and painful illness, died, at Pershore, on Saturday, the 15th of January last, the Rev. W. Perkins, (late of Newark, Notts.) in the 36th year of his age. His remains were conveyed to the meeting house, for interment, on the morning of the following Friday, attended by several neighbouring ministers and friends. The Rev. Mr. Sheppard, of Upton, engaged in prayer on the occasion. The spectators were addressed from the pulpit by the pastor of the church, and a suitable oration was delivered at the grave by the Rev. D. Davie, of Evesham. The funeral sermon was preached on the

afternoon of Lord's day the 30th, to a numerous and attentive congregation, from Proverbs xiv. 30, "The righteous hath hope in his death."

STEPNEY ACADEMY.

ON Tuesday evening, January 25th, the friends and supporters of the Stepney Academical Institution held their annual meeting at the King's Head in the Poultry, when the Treasurer, W. B. Gurney, Esq., took the chair.

After prayer by the Rev. T. Thomas, the chairman introduced the business of the evening. The Report was then read by the Rev. E. Steane, the Secretary, of which we give the following abstract.

Twenty young men are at this time prosecuting their studies, either at Stepney, or under the preparatory instruction of the Rev. W. Hawkins, of Derby. Three have left during the year, one having been invited to the pastoral office, another being engaged in home missionary labours, and a third about to proceed as a missionary to Jamaica.

The students have been examined in the several branches of learning in which they are educated, and very satisfactory reports received from the gentlemen, who were invited by the committee to the office of examiners.

The erection of the College Chapel has been completed, and divine worship is now regularly conducted in it by the tutors and students. The congregation is stated to be steady and increasing; and several additions have been made to the church.

All the improvements in the buildings at Stepney are now finished. 3400*l.* have been contributed during the progress of the work, but the committee are yet under obligations to the amount of 600*l.*, towards which, only 120*l.* are subscribed. It will therefore be necessary for them to renew their application for pecuniary aid. "An inspection of the alterations which have been effected, the committee," say they, "are persuaded, would gratify those friends especially, who knew the premises in their former state, and give pleasure to all who would desire to see the College in a condition to secure the important ends of its establishment. Such inspection," they continue, "is respectfully invited, in the confidence that it will plead more strongly than any words can, for the pecuniary assistance yet needed, in order to relieve the Institution from its embarrassment. After what has been done, a comparatively easy effort would accomplish all that remains; and the hope is confidently expressed, that this appeal to the present meeting will achieve

it." Several gentlemen present gave their names for donations, conditionally, on the whole of the building debt being liquidated before the 31st of March. The committee trust that the friends of the Institution will prevent the benefit of these offers being lost.

"The current expenses of the Institution demand the attention of its supporters. There is a deficiency upon this head, to the amount of 432*l.*; and this sum would have been considerably larger, but for an extra donation of 100*l.* from the managers of the Baptist Fund; who were induced, upon the representations of the committee, to exhibit this additional grant for the past year, in consequence of the great exertions requisite to meet the demands of the building account; and the Institution is much indebted to them for the benefaction; but the fact requires to be distinctly announced, that, unless the annual contributions are increased, the number of students must be diminished. The regular and necessary expenditure exceeds the income by 150*l.* per annum. The committee have used some endeavours, both in town and country, to augment the permanent resources; but they regret to add, with only partial success. Early in the year, a circular letter was written to all the pastors of the Baptist churches, in and about London, requesting them to advocate the claims of the College, in their respective pulpits. To this letter, however, not a single reply, such as might have been anticipated, has yet been received. Only one congregational collection, in addition to that after the annual sermon, has been made in London, either during the past or the preceding year, while the year before that, there was not one. Nor is this circumstance to be accounted for upon the supposition, that most of the members of our several churches contribute by personal subscription; for, upon an analysis of the list of annual subscribers, it will be found that the whole sum derived in this manner, from London and its vicinity, does not amount to 180*l.* per annum; and in this sum are included the subscriptions of many individuals who belong not to our own, but to other denominations. It must be obvious, from such representations, that the churches in the metropolis, do not give that support to the Institution, which their number and known circumstances might entitle it to expect. Situated, as it is, immediately among them, and conducted by a committee of their own pastors and members, nothing can be more natural, than that it should be sheltered under their wing, and grow to maturity under their fostering care. These circumstances, it is hoped, will be felt to constitute the materials for a renewed and earnest appeal to them—an

appeal which the committee will not throw so much suspicion on their benevolence, as to suppose they will suffer to be made in vain.

“This pleading, it seems but equitable to extend beyond the metropolis to the country. Many churches, in different parts of the kingdom, are enjoying the pastoral labours of those who received their ministerial education at Stepney; and several have, at this time, some of their own members there as students. When this report shall come into their hands, they must allow it to be respectfully inquired, whether a strong claim upon them is not thus originated? Those who derive the benefits of the Institution, it may appear but just to expect, should contribute to its support. Subscriptions, amounting to rather more than 100*l.*, are annually received from the country, but this is all; and the principal part of that is contributed in places, to which, neither of the circumstances just mentioned, applies. It is evident, therefore, that from the quarters now adverted to, enlarged assistance may with propriety be urgently solicited. If this solicitation shall be met by the friends of an educated ministry, both in town and country, in a manner coinciding with the importance of the object for which it is made, the Institution will be promptly extricated from its present embarrassment, and its permanent resources be augmented to the full amount of its annual demands.”

The general meetings are in future to be held in the summer, and the next, in the College Chapel at Stepney, of which due notice will be given.

BAPTIST MISSION, SERAMPORE.

A meeting of the friends of the Serampore missionaries, residing in Lancashire and Yorkshire, was held at Hebden Bridge, Yorkshire, on Friday, the 14th of January last, Samuel Hope, Esq. in the chair, when it was unanimously resolved, in answer to the appeal in behalf of the Serampore mission that had been publicly made, to assure the brethren in the east of the most zealous co-operation in every practicable way—that their hearts might be encouraged, and their labours sustained and extended.

A list of some of the subscriptions, &c., in aid of Serampore, since the publication of the appeal.

Chatham Juvenile Society for F.E.			
per Capt. Pudner, Treasurer	£15	0	0
Donation, Captain Pudner	20	0	0
Collections, Donations, and Subscriptions, per Rev. C. Anderson, Edinburgh	250	0	0

Newcastle on Tyne <i>Id.</i> per week			
Society, by Miss Angers	10	0	0
Glasgow Baptist Society, by James Deaken, Esq.	171	0	11
Glasgow Ladies' Society, by Mrs. Buchan, F. E.	55	0	0
Stirling ditto ditto, by Mrs. Marshall, F. E.	10	0	0
Leeds, subscriptions, &c., by the Rev. J. Acworth	42	10	0
Mrs. James Heyworth, Liverpool, Donation	5	0	0
Subscriptions, by Mrs. W. Hope, Liverpool, School collection	15	5	6
Subscriptions by the Rev. T. Coles, Bourton on the Water	12	0	0
Samuel Hope, Esq. Liverpool	200	0	0
Wm. Hope, Esq. ditto	100	0	0
Subscriptions, &c. by the Rev. G. Gibbs, London	119	4	0
Ditto, per Rev. G. Barclay Irvine	49	11	0
T. Keay, Esq. Water Fulford, near York	200	0	0
Subscriptions, Donations, &c. per Rev. B. Godwin, Bradford, and Mr. Ilingworth	73	19	6
Ditto, per Rev. J. Jackson and Mr. Fawcett, Hebden Bridge	57	10	6

N.B. Subscriptions, &c. in aid of the Serampore mission, will be thankfully received by S. Hope, Esq. Liverpool, and in London, by G. F. Angas, Esq. and Rev. Geo. Gibbs, 2, Jeffrey's Square, St. Mary Axe.

BRITISH SUPPORT OF IDOLATRY IN INDIA.

It is expected that Mr. Wilks will, before long, bring forward a motion, of which he has given notice, respecting the support given to idolatry in India, by persons connected with the British government in that country. And the following petition has been sent to us, as embracing the evils to be removed, and proper to be presented to the senate of this country.

FORM OF A PETITION.

To the Honorable the Commons of Great Britain and Ireland, in Parliament assembled, the humble Petition of

Sheweth,

That your Petitioners cannot view, without horror, the connexion which subsists between British authority and the demoralizing idolatry of India. Your Petitioners learn that in various instances British authorities take the management of idol temples, collect their revenue, defray their expenditure, make their roads, cloath their idols, appoint certain officers, and from taxes levied on pilgrims, pay a certain portion to those pilgrim-

hunters who travel over the length and breadth of Hindostan, to urge the deceived Hindoos to undertake pilgrimage; that the British name thus being connected with the idolatry of India, has, in various instances given to that idolatry increased celebrity and strong support; that the payment of part of the pilgrim tax to pilgrim hunters, operates as a bounty upon pilgrimage, and tends to swell the enormous list of the miserable multitudes that pilgrimage to idol temples, hurry through fatigue, exhaustion, and exposure, to untimely death. That such a system must be viewed with utter abhorrence by God, whose hatred of idolatry is so strongly expressed in his inspired Word; and that perseverance in it must be calculated to bring down his wrath upon a land professedly christian itself, yet fosters the abominations of idolatry among its distant subjects.

Your Petitioners therefore pray that the speediest and most decisive measures may be adopted to terminate the connexion of Britain with Hindoo idolatry, so that Hindoo idols and temples may be left to the management of their own votaries, and no longer be aided, sanctioned, and honoured, by British management and influence.

Your Petitioners also understand, that by laws now permitted to exist in India, converts to Christianity lose the right of inheriting hereditary property.

Your Petitioners therefore earnestly beseech your Honourable House to adopt such measures as shall occasion a speedy alteration of such oppressive and persecuting laws, and as shall secure to their Hindoo Christian Brethren, the full enjoyment of their religious and civil rights.

To the Peers, the address should be "To the Right Honourable the Peers of Great Britain and Ireland," &c.

Petitions may be written on strong paper, and if not exceeding six ounces in weight, may be sent by post, *free of expense*, to any Member of Parliament, if inclosed in a cover, open at each end, like a newspaper, with the word "Petition" written on the cover.

It is desirable that petitions should be sent to both houses of parliament with as little delay as possible.

CHIEF PART OF THE REPORT OF THE COMMITTEE OF DEPUTIES OF THE PROTESTANT DISSIDENTS TO THE GENERAL MEETING, DECEMBER 10, 1830.

The proceedings of your committee during the past year, although relating to subjects of great importance, will not, it is apprehended, be deemed to possess in themselves very deep interest, compared, as they can hardly fail to be, with the successful efforts

of your committee, in the cause of religious liberty in the two preceding years.

In the early part of the present year, the attention of your committee was called to another of those ohnoxious acts of the Assembly of Jamaica, by which restraints were laid upon the religious instruction of slaves, and their exercise of divine worship, amounting nearly to a total prohibition. Your committee, upon that occasion, thought it expedient to print, for the purpose of circulation, extracts from the proceedings of this deputation in the years 1802, 1804, 1807, 1808, and 1826, when similar attempts were made to infringe the rights of conscience; and, as this subject is intimately connected with the great question of the abolition of slavery, which now occupies so large a share of public attention, your committee have annexed those extracts to the present report.

The act against which the attention of your committee was last directed, was passed by the assembly of Jamaica, in December, 1829, and was even more oppressive than that sent over and disallowed in 1826. It denounced as unlawful, all meetings for religious worship, between six o'clock in the evening, and six in the morning, and prohibited the slaves from teaching one another, and dissenting teachers from receiving any pecuniary aid from slaves.

Your committee had frequent communications with the Wesleyan and Baptist Missionary Societies on this subject, and then appointed a deputation to wait on Sir George Murray, (the late secretary of state for colonial affairs,) for the purpose of remonstrating against the allowance of the act passed last December. And your committee have the satisfaction of stating, that the result proved (as in all former instances) fully equal to their wishes; the act in question, having been disallowed by His Majesty in council, immediately on its being officially received.

The total abolition of slavery throughout the British dominions, is another subject which has come under the notice of your committee. It will, no doubt, be in the recollection of the deputation, that, at the general meeting of deputies, in May last, several resolutions were passed, expressive of their anxiety for the abolition of the inhuman system of slavery, and strongly recommending to the various congregations of Protestant Dissenters in the united kingdom to petition parliament, for the speedy accomplishment of that object; publicity was given to those resolutions through the medium of several religious periodical publications. This deputation, at the same time, resolved to present petitions from themselves, as a body.

Those petitions were, accordingly, immediately afterwards, presented, in which it was prayed, as one of the most effectual measures for abolishing slavery, that "all the children who should be born after an early day, to be appointed by parliament, should be declared free, and be effectually protected from any claims that might be made to them as slaves."

Your committee have also had the pleasure of communicating with the committee of the Anti-Slavery Society, who, it is well known, have been for a long time past, and still are, making great exertions for the accomplishment of the great object of the "total abolition of slavery." Your committee rejoice to observe the universal feeling that now pervades the united kingdom, and has caused an unprecedented number of petitions to be presented to the legislature for the same object: and when, in addition to these favourable circumstances, it is borne in mind that several of the noble and right honourable individuals now at the head of public affairs, have upheld this cause of righteousness and mercy, with their most valuable support, the friends of religion and humanity, may reasonably entertain a hope that their wishes will, at no very distant period, be realized.

In the last year's report it was mentioned, that the sub-committees appointed to act with respect to a general plan of registration of births, marriages, and deaths, had been in communication with the commissioners appointed to enquire into the laws of real property. At a general meeting, held on the 29th of May, 1829, it was resolved to postpone any application to parliament relative to registration, until those commissioners had made their report, and your committee are still of opinion that it is better to wait the result of the commissioners' proceedings, rather than attempt any separate measure on the subject.

With respect to the marriage law, so far as it affects Protestant dissenters, your committee have invited the assistance and co-operation of the committee of the Protestant society, in order to devise the most expedient measures to be adopted.

In May last, the attention of your committee was called to a bill, then pending in parliament, for regulating the Free Grammar School at Birmingham. A clause had been introduced into that bill, tending to exclude Dissenters from any share in the controul or management of the school, or its funds; a circumstance which could not fail to excite the attention of the Dissenters of Birmingham, who are a very numerous and influential body in that town. They, accordingly, without delay appointed a committee to oppose the objectionable clause; consider-

ing, no doubt, as well as your committee, the attempt as a fresh exhibition of the same spirit of bigotry, which had occasioned, for so long a period, the continuance of the Corporation and Test Acts upon our statute book. Your committee, therefore, communicated with the Birmingham committee on the subject; and, shortly afterwards, the bill dropped, on the third reading in the House of Lords, were it originated.

As to the ordinary business of the past year, your committee have the pleasure to state, that but few instances have occurred, requiring their interference. The following is a brief statement of the cases brought before them:—

1.—A poor minister, in Wales, was deprived of an endowment, consisting of the rents of several houses, which had been bequeathed by a will made in the year 1735, for the benefit of the minister, for the time being, of a particular congregation. The endowment was regularly accounted for, and paid to the ministers in succession, for a great number of years; but at length the trustees withheld payment from the present minister, alleging that they had a discretionary power to appropriate the endowment to some other minister in the neighbourhood; the opinion of counsel was taken, and being in favour of the claimant, every means was used to induce the trustees to comply with the donor's intention, but without effect. A petition to the Lord Chancellor, was therefore presented; which, for some time, was obstinately resisted by the trustees; but at length they yielded to the justice of the case, delivered possession to the minister, accounted for the rents they had received, and executed a conveyance of the estate to new trustees for the benefit of the claimant and his successors, so as to preclude the possibility of any doubt or dispute on the subject hereafter.

2.—Another minister, in Wales, was ejected from his meeting-house and dwelling-house, by an action at the suit of the heir at law of the surviving trustee. The case was not brought before your committee, till within a few days of the trial; when, seeing it was one of great hardship, and strongly recommended to the attention of your committee, by many respectable ministers in Wales, they resolved to undertake the conduct of it to a certain extent. They, accordingly, under the advice of counsel, defended and adopted proceedings in the court of King's Bench, and in the common law and equity courts of Wales, in the hope of getting the minister re-instated in his office, and restored to his rights; but, in the progress of the suit, they found it encompassed with so many difficulties, and that so much doubt arose in the minds of counsel, as to

its final success, that they have found it expedient to withdraw from further interference.

3.—The third and last case is, that of a recent disturbance of worship at the chapel in Great Suffolk Street, Southwark. Your committee were applied to to prosecute the offender, but, upon his coming forward and signing a written apology expressing contrition for his offence, and promising never to repeat it, they deemed it expedient to forbear a prosecution. The same course has been adopted in former instances of this kind, and your committee hope that their act of justice on this occasion will not prove less beneficial by being tempered with mercy.

ROBERT WINTER, *Secretary*,
16, Bedford Row.

ASSOCIATIONS.

ESSEX.

Association of the Baptist churches in the county of Essex, held at Braintree, May 17th and 18th, 1830. It appears from the circular letter that this association includes twelve churches, containing 1013 members, increased last year forty-two. Sermons were preached by Messrs. Reynolds, Wilkinson, Wesley, Hargreaves, and Pritchard, (of London). The devotional services were conducted by brethren, Pilkington, King, Francies, Pritchard, and Curster (Indep.) The next general meeting of the association to be held at Burnham, on the third Tuesday and Wednesday in May, 1831, Messrs. Francies and Wilkinson to preach; subjects, eternal and personal election, and the tendency of the Gospel to promote human happiness: in case of failure, Mr. Goodrich. Mr. Wilkinson be requested to draw up the next circular letter; the subject, 'the government of the tongue.'

The subject of the present circular letter, drawn up by Mr. Francies, is "on the importance of decision with regard to our views of divine truth." It proposes to explain and illustrate the subject, and present some direction concerning it. Decision in this connexion is said to be a just and scriptural conclusion, or a fixed and settled persuasion concerning what we are to believe and practise. The importance of such decision is there considered in relation to the truth itself,—the character of disciples,—the station in which Providence has placed them,—continuance in the belief of the Gospel,—spiritual comfort, and the glory of the Redeemer. Directions are then given to obtain clear views of truth,—to read and hear with earnest prayer, and to hear and read, determined to embrace

the truth. The letter concludes with the following directions as to the maintenance of this decision,—with firmness and zeal,—modesty and humility,—candour and affection,—uprightness and integrity.

To this circular is appended an interesting letter concerning the rise, progress, and present state of the cause at Tillingham, supplied by Mr. Garrington of Burnham.

BERKS AND WEST LONDON

Association assembled at Kensington, September 14th and 15th, 1830. This association comprehends nine churches, containing 924 members; the clear increase of the last year was seventy-seven. At this association sermons were preached in the chapel by Messrs. Fuller and Hinton, and in the evening by several brethren in the open air. The devotional services were conducted by brethren Wilmshurst, Coles, Welsh, (Fletcher, Tindal, Davis, Messengers), Hawson, Hinton, Southwood, Thomas, and West.

The next association of these churches is to be held at Staines, on Tuesday and Wednesday the 13th and 14th of September, 1831. Brother Fuller to preach; and also to prepare the circular letter: subject of the letter, "the uses and abuses of the Word of God."

The circular letter read and approved at this association drawn up by brother Hawson, proposes the following question: "Do professing Christians use due diligence in individual efforts for the conversion of sinners." In the commencement of this letter, the writer impressively calls the attention of his brethren to the indispensable necessity of the work of the Holy Spirit to regeneration and conversion, and earnestly recommends that this doctrine should occupy a prominent station in all their addresses, whether from the pulpit or the press. After some further preliminary remarks, he forcibly urges the duty of individual efforts on parents, masters and mistresses, and servants. He recommends domestic visits, and affectionate invitations to attend on the ministry of the Word, the instruction of the young in Sabbath-schools, and the duty of fervent prayer. The churches are then urged to a serious attention to these efforts by such considerations as the following: the obligations they are under,—the awful prospects of the unconverted,—the decisions of heaven to the eternal states of men, the bright examples given in the Scriptures for our imitation, especially the example of our gracious Redeemer, and our responsibility to Almighty God for all the talents committed to our charge.

LIST OF BAPTIST CHURCHES.

To the Editor of the Baptist Magazine.

SIR,

I perceive you intend to publish a list of Baptist Churches. The one I have seen is not correct as to Berkshire. There is a church at Grove, under the ministry of Mr. Pope; and a church at Knowl-hill, where Mr. D. Ford is the minister, and a church at Kingston Lisle, over whom Mr. Robert Townsend is the pastor. There are several chapels in the country belonging to the Baptists, in which no distinct churches meet, as the members are generally connected with the nearest churches. But still they are Baptist congregations, and as it is thought desirable to know what the real state of the denomination is, would it not be advisable to obtain a list as extensive and correct as possible? Excuse, Sir, these suggestions from, yours, &c.

WM. GLANVILLE.

* * We thank our Correspondent for his suggestion, and shall be obliged to him and to any of our country friends, who will assist us to realize the object. We are already laid under obligations to many of our country as well as London Brethren, for their valuable services in this respect.—Ed.

NOTICES.

The Rev. S. J. Davis from the Academy at Bristol, has accepted the invitation of the church and congregation at Bank Buildings Chapel, Weymouth, late under the pastoral care of the Rev. James Hoby.

LITTLE WILD STREET CHAPEL.

Little Wild Street Chapel, will be reopened for divine worship on sabbath-day, March 13th, by the Rev. F. Trestrait, who has engaged to supply the pulpit for six weeks. (See advertisement on our covers). Service will commence in the morning at $\frac{1}{4}$ before 11, and in the afternoon at $\frac{1}{4}$ before 3. No collection. Subscriptions in aid of the cause will be received by the following gentlemen, who form part of the committee for managing the concerns of the chapel, until the church is settled with a pastor.

Rev. J. Dyer, Fen Court; Mr. Chandler, St. Paul's Church Yard; Mr. J. Heath, Blackman Street, Borough; Mr. Haddon, Castle Street, Finsbury; Mr. Hill, Great Coram Street; Mr. S. Marshall, 181, High Holborn; Mr. Millard, 49, Bishopsgate Street; Mr. Paxton, 9, Gray's Inn Terrace; Mr. Penney, Scotland Yard; Mr. Sanders, High Street Bloomsbury; Mr. W. L. Smith, James Street, Covent Garden; Mr. Stock, Regent Street; Mr. Wilmshurst, Bidborough Street.

For the Press.

A Text-Book of Popery: comprising a brief history of the Council of Trent, a translation of its doctrinal decrees, and copious extracts from the catechism published by its authority; with Notes and Illustrations: the whole intended to furnish a correct and complete view of the Theological system of Popery. By J. M. Cramp.

DEATH OF THE REV. R. HALL, M. A., BRISTOL.

At the moment of going to press, the melancholy tidings have reached us, that Mr. Hall, of Bristol, is no more! Between 4 and 5 o'clock on Monday afternoon, February 21, he expired!

The following are all the brief particulars we can at present communicate of this affecting bereavement.

On Thursday, February the 10th, he was expected to have preached, preparatory to the Lord's supper, but was prevented by one of those seizures, to which he has for years been subject, but which during the last few months became ominously frequent. From the time of the seizure to his death, the disease assumed different degrees of strength, and the hopes and fears of his friends alternated respecting his recovery, till Monday, the 21st, when the disorder, which had somewhat abated, renewed its attack upon his constitution with redoubled violence. One of his medical attendants being sent for, asked him if he were in much pain? to which he replied, "Yes, Sir, in agony, Sir; O my poor body." He then lifted up his eyes and said, in the most energetic manner, "This is death, it is arrived at last," and in a minute or two more added, "Come, Lord Jesus, come quickly." Shortly after which he reclined his head on the shoulder of one of his medical attendants, and expired.

Thus has terminated in the 67th year of his age, the brilliant mortal career of this extraordinary man, distinguished alike, for his piety, his humility, and his genius! We will not say that these excellencies may not be found singly and separately, in an equal degree, in individual minds; but we can scarcely expect to see them again combined in that harmonious proportion, which gave such peculiar grace and lustre to the character of Hall.

IRISH CHRONICLE,

MARCH, 1831.

IN consequence of the funds of the Society being entirely exhausted, the following has been inserted as an advertisement in several of the daily and weekly newspapers.

An Appeal to the Friends of Ireland, from the Committee of the Baptist Irish Society.

The Baptist Society for promoting the Gospel in Ireland, was formed in London, in 1814. It originated in feelings of sympathy for the neglected condition of the children of the peasantry, in regard to education, especially on account of their being destitute of scriptural instruction. Its operations have been confined to the provinces of Connaught and Munster, and nearly 100,000 children and adults have been taught to read the Holy Scriptures, either in Irish or English. It supports, at present, 91 week-day schools, containing about 7000 children, principally of Roman Catholic parents; 25 evening schools for adults; 50 Irish Scripture readers, two of whom preach the Gospel with acceptance in the Irish language, and are under a course of instruction by the Rev. J. Allen, of Ballina, one of the Society's agents, who has also acquired the Irish language, and commenced preaching in it. One of the readers, Mr. Stephen Ryan, has been lately requested to visit England, and is now preaching in Irish to his countrymen, in the eastern parts of the metropolis. Besides these, the Society employs five itinerant ministers, who superintend the schools and the Irish readers, and preach the Gospel in many towns and villages in their respective districts. The income of the Society, in its first year, did not amount to £1000, but the last year its expenditure exceeded £3000. This has been raised entirely by voluntary subscriptions and donations, and has been wholly expended, without any deductions for the salaries of secretaries, clerks, &c., for the immediate objects of the Institution. The funds of the Society are now entirely exhausted, and the treasurer is under acceptances, which, without an extraordinary effort, he will not be able to meet.

The Committee therefore consider it imperative, in addressing the friends of scriptural instruction in Ireland, to state, that while opportunities for enlarging the sphere of their usefulness are presented to their notice, they cannot embrace them, because of the state of their funds; and for the same reason, contrary to every benevolent feeling, it is feared their present efforts must be contracted. It is, however, confidently hoped, that this appeal to the generosity of the British public, more especially to those who may be considered as feeling the deepest interest in the welfare of Ireland, will cause them to come forward at this juncture, when such exertions are pre-eminently required, and assist the treasurer to meet the responsibilities of his office.

JOSEPH IVIMEY, } Gratuitous
GEORGE PRITCHARD, } Secretaries.

N. B. Subscriptions and donations will be thankfully received by Messrs. Ladbroke and Co., Bank-buildings; Wm. Napier, Esq., Treasurer, 1, Mecklenburgh-street, Mecklenburgh-square; the Secretaries, Rev. J. Ivimey, 51, Devonshire-street, Queen-square; and the Rev. G. Pritchard, 4, York-place, Pentonville.

From the Rev. J. Allen.

Ballina, Jan. 24, 1831.

MY DEAR BRETHREN,

With this I forward the journals of the inspectors and Scripture readers for the past month. From these, it will be seen that the good cause is advancing, I may say steadily advancing, notwithstanding the determined opposition of the priests, and the alarming appearance the country at this moment presents. I could enumerate ten or twelve of our schools, which are at this moment dreadfully opposed; and I could enumerate instances of the most intolerable barbarity exercised by the Ribbonmen of the day, towards those who have favoured, or are supposed to favour, the glorious cause of disseminating

the great truths of God. Still, amidst all this opposition, every day adds to the estimate I form of the aggregate amount of actual good, effected by the labours of your agents, under the blessing of God, in this dark and uncultivated corner of our land; and every day, I may say, adds to my earnestness in the service of my Lord.

I need not say that, when in London, I was enthusiastic upon the subject of Irish preaching, nor need I say, that since that period, I have applied myself as far as my other numerous engagements would admit, to the acquisition of the Irish tongue: twelvemonths have now elapsed; difficulties I have found in the language; but those difficulties I have in a great measure overcome. Last Sabbath I commenced preaching in Irish; great ex-

citement was produced by the strange anomaly of an Englishman preaching in Irish, and our little place was filled with those eager for the Word of Life in their own tongue. I thank God, I was enabled to speak with fluency and faithfulness, for the space of three quarters of an hour, to a congregation evidently impressed with the truths delivered. I trust, brethren, that the exercises of yesterday may so far resemble those on the day of Pentecost in their effects, that the people may not only cry, "We do hear in our own tongue the wonderful works of God," but also add, "Men and brethren, what must we do to be saved?"

It is my intention, God willing, to preach in Irish once on every Sabbath in Ballina; from this exercise, I have the most sanguine expectations of beneficial results. As I shall, during the next month, be employed in the general inspection of our schools, I intend, wherever I go in the whole range of my district, to proclaim the Gospel in the Irish tongue. Should I indeed be encouraged by you, I shall feel happy in crossing the boundaries of my district, and in bearing to our more benighted parts, the *soisgent*, the "story of peace," the "glad tidings of salvation," through a crucified Christ, in the language the people love and revere. In fact, in any way you can command my service; for the advancement of the Society's objects, and for the glory of the church's great head, I shall be most willingly employed.

I should perhaps mention, in connexion with this, that Messrs. Berry and Mullarky are also engaged now in preaching both in English and in Irish on every second Sabbath, with a considerable degree of acceptability, and I hope, even in the best sense, with success. I trust that they ere long will go into the field as workmen needing not to be asbamed. I received a letter from the Rev. J. West, to say it was the wish of the gentlemen in London, that the studies of these young men should be so conducted "as to give them a knowledge of composition, and also to direct them to the best commentators and divines." I must confess I considered a smattering of Latin and Greek desirable, and a *thorough drilling in Irish Grammar and Composition as essential*; and, consequently, have arranged with the Society in Dublin to this effect. But, in looking upon my shelves, I found both a scarcity of commentators and of the best divines, and it struck me too, that this would be too much to ask the gentlemen in Dublin to furnish. If some of the kind friends of the Society, in England, disposed to forward this object, should have in their possession two copies of any one of these invaluable works, "the best

commentators and divines," I trust, they will lend a helping hand, by placing it at the disposal of those who have the control and direction of the education of these young men. Unless this be done, I may indeed tell them that such works have an existence, without their eyes being blessed with the sight. Of course, I leave you, gentlemen, to name the books you conceive as among the most desirable. I am, my dear brethren,
Yours, &c.

J. ALLEN.

P. S. I mentioned in one of my former letters some interesting circumstances concerning Perkins and Mr. Nulty, of Ballybeg, they are both decidedly good men: could I employ them as Sabbath readers? Perkins, on account of having left his former errors, has no means of support, no person would employ him.

From Mr. Thomas Berry.

Ardnaree, Jan. 24th, 1831.

REV. SIR,

I praise God that the labours of the Baptist Irish Society have been successful during the last year, and that the present has commenced favourable to their wishes. It affords great cause of thankfulness to God to see the Bible making its way to every village, and to every cabin, in our dark and benighted isle, and that now, after many severe and powerful persecutions, the Society is more esteemed and more prosperous (in this part of Ireland) than within my recollection.

The Bible in the English and Irish languages is rapidly marching through the land, whispering peace to many hearts through a crucified Saviour; and whilst the English has aroused the nominal Protestant from the lethargy which he has fallen into, the Irish Bible has made such a powerful call to the Roman Catholic, that he is no longer the abject slave of a crafty and domineering priest.

This town is under the eye of the most dangerous and determined foe the Society ever encountered; yet, notwithstanding, all his (R. C. Bishop's) opposition, the cause of God, even in the enemy's camp, is prospering, and popery, with all its glosses and delusions, is unable to stem the progress of the Scriptures. I have not before witnessed such a spirit of inquiry, nor have I ever seen so great or so regular an attendance of Roman Catholics at preaching.

Since my last letter I have read for and conversed with many Roman Catholics of this town and neighbourhood; always I have been heard with deep attention, and also invited to some of their houses. Surely there is no labour so pleasing and delightful as that of reading the Word of Life for a

perishing sinner, nor is there any method more calculated to promote religion than that, whereby the poor man in his cabin, and in his own language, is made acquainted with the Gospel.

The Irish tracts which you have given me to distribute, were accepted with thankfulness and read with attention; Perkins (the young man mentioned in a former letter) distributed some for me: this person, who, as a weaver, assisted to support his parents, has now nothing to do in consequence of reading the Bible, and opposing the doctrines of Popery, which he held, until the formation of one of the Societies' schools in his neighbourhood, where he has been taught from the Word of God to reject all that is not according to the Law and the Testimony. This man has been appointed a Sabbath-reader at the last committee meeting.

I preached in Mr. Nulty's, of Ballybeg, ten miles from Ballina; the house was crowded and the greatest attention paid. Before preaching I read a few chapters, and two men requested Testaments. Could the distributors of the Bible witness the fruits of their labour in this backward and unenlightened corner, they would acknowledge that the Lord has prospered them, and they would continue their indulgence to people who would never have seen a Bible if they had not been supplied by those who love and fear the Lord. A man from the island of Mull, who never before heard the Bible read, remained a few days in my house; I read repeatedly for him in the Irish, referred him to the Scriptures, shewed him that Christ alone could forgive sins and alone could save. The 14th chapter of 1 Corinthians surprised him, for he, until then, considered the priest was right to preach in Latin. I hope the Word, that makes wise unto salvation, has, in that chapter, become a means of rescuing this poor man from the strong delusion which those, removed from the societies' labours, are subject to.

I read and prayed in James Rundy's, six miles from Ballina; about fifteen attended, who were deeply impressed. I read many Psalms for Rundy, who then lay on the bed of death (he has since died), and I hope that mercy had been extended to him through a crucified Saviour. He was a most hardened sinner, but, for the last three months, lamented his sins and implored pardon, and, from the manner in which I saw him, I sincerely hope, that even in the eleventh hour, the arm of the Lord had plucked him as a brand from the burning. Some young persons were moved very much, to whom he said, "Look at me and be warned, I defied

eternity and death, and now I am compelled to meet my Judge:" he then burst into tears. I read such Scriptures as exhibited salvation through Christ. On the next day, I visited him, and gave him a large Testament, which his son promised to read: I could not describe the joy he felt; he clasped it to his breast, and lifted up his eyes and called in the most energetic and solemn manner for a blessing upon the Society.

Rev. Sir, your Irish preaching has excited deep interest in the town, and added much respectability to the cause you promote. The Baptist Irish Society are proving to Ireland that they have Irishmen's eternal welfare at heart, and, in the annals of Ireland's regeneration, it will be recorded, that the Baptist Society first beheld an Englishman in its connexion preaching and declaring the wonderful works of God to bigotted but grateful Irishmen, in their own language; and from the conversations I have had with those who attended, I trust, that an impression has been made, which, in the hands of a gracious God, will be your crown of rejoicing in the Lord. We read that on the day of Pentecost, the multitude marvelled, and that the Gospel, preached in their own language, had the most happy effects: we may expect a similar blessing from Him who is the same yesterday, to-day, and for ever. One man, named Burns, I called upon and informed him you were to preach in Irish; so great had been his anxiety, that although he was very unwell, he muffled himself and went to preaching. On my return I called upon him, and he declared that, should his sickness not increase, he would attend your next Irish sermon. Others were equally edified, and, from the increased number of Roman Catholics who came from the country to hear, I hope that your plan of preaching Irish in the villages, and once a week in Ballina, will prove a blessing to many, who, except through their own languages, must remain ignorant of mercy. The greatest wish is manifested by the country people to hear you; the novelty of hearing an English gentleman preach in Irish will attract numbers, and as the Word of the Lord will not return void, a happy result may be expected, although the difficulties you must have encountered in attaining a knowledge of our language were numerous, you will now be rewarded abundantly, and you will have the happiness of proclaiming salvation to both Protestant and Roman Catholic. That your exertions may be crowned with success, and that you may be long spared to prosecute your labours, reaping where you will sow, &c. is the ardent prayer of yours, &c.

From Mr. M. Mullarky.
Ardnaree, January 24th, 1831.

REV. SIR,

Since my last, I have endeavoured to the utmost of my power, to promote the grand object of the Society. Since the Christmas holidays, I have employed the greater part of my time in proclaiming, in the Irish language, that Word which is able to make wise the simple, to my ignorant and deluded countrymen. From the fact of your having acquired the Irish language being generally known, together with the interest your preaching in that language yesterday has excited; many persons who before thought it difficult, on hearing that an Englishman has overcome its difficulties, are determined not to cease until they are able to read in their ancient and beloved language, the wonderful works of God. It is more easy to conceive than describe the feelings of those who heard you yesterday as they found your language and subject intelligible; the satisfaction which your sermon afforded, both to Roman Catholics and Protestants, cannot but be truly gratifying to the hearts of those who are concerned for the prosperity of Zion, to behold this fresh evidence of the usefulness of the Society's operations. Also your determination to continue preaching in Irish, I trust, will be productive of a salutary effect, as many Roman Catholics, who would not on any occasion come to hear preaching in English, will be desirous to hear the Irish. If only one dear soul were, by that means, plucked as a brand from the burning, how amply would you be repaid for your laborious exertions in acquiring the Irish. How delightful it would be to the supporters of the Society, at the great day of accounts, to hear that soul among the redeemed, acknowledge that he was led to trust for salvation in the blood of Jesus Christ, through the blessing of God on the efforts of the Baptist Society.

From these and the aspect borne by things in general, we are led to hope that he who has promised to accompany his Word is about to accomplish that whereunto he hath sent it. From the increasing desire generally manifested throughout this district for the Word of God in the Irish language, we are led to hope, ere long, that the Lord will bless the labours of the different Societies engaged in disseminating the Gospel throughout this country, and that its supporters will behold themselves as the instruments of banishing vice and superstition from the people.

On the 19th ult. went, according to your request, to Hilglass. Being the Sabbath, several Roman Catholics travelled along with me on their way to mass. I was not personally acquainted with them. I introduced a religious conversation first in the most

simple manner, when I found it acceptable, pointed out to them the fallacy of those practices which are resorted to by their priests to deceive their ignorant followers. I shewed that they were exposed to the dreadful curse which destroys the soul, and how they should seek justification by the unmerited grace of God, by coming before him as criminals imploring pardon through Jesus Christ. They listened with marked approbation, while I thus declared to them the Gospel of salvation, and said, that their priests would not, were they travelling with them for a year, take so much pains; while another said that he did not know it himself, as he studied nothing but exacting money from his followers.

On the 22nd went to the parish of Kilmactigne where I thought I found a vast change for the better. There the agents of our Society are standing fast, and the great head of the church seems to smile upon their exertions; as the Gospel is rapidly gaining ground, and the desire for education which prevails in this parish, exceeds any thing that I have yet witnessed. The school at Dumartin has increased in its number since you were there last; there are now 260 children in attendance. The evening that I went to this part of the country, I sent for a few persons who were in the habit of hearing the Scriptures read. To my great satisfaction, although the weather was stormy, about twelve persons came who continued the greater part of the night reading and conversing about the Scriptures.

COLLECTIONS.

Received by the Treasurer.

	£.	s.	d.
Paid into the Staffordshire Bank at Newcastle, for the "Bap- tist Irish Society," S. I. B. }	20	0	0
Mr. Wright, Collector	35	0	0
Mr. Paxon, A. S.	1	1	0
For Lyme School, per Mrs. Flight	6	0	0
From a Friend at Yarmouth.....	3	10	0
Mr. Meredith, Cummin-street, Pentonville	0	5	0

Received by Mr. Ivimey.

Brought on Collecti- on, by the Rev. } Mr. Russell..... }	6	4	11½
Miss Saunders, Irish } Do. do. }	1	4	6
			7 9 5½
A Friend, by Mrs. Ivimey	0	10	0
From Rev. Mr. Carpenter's, } Place, Somer's Town..... }	0	6	0
For the "Baptist Irish Society," } from C. C. I. per Mr. Hatchard }	10	0	0

Erratum in our last Chronicle: for Mr. Studdart, Banbury, "10s." read "10s. 6d."

MISSIONARY HERALD.

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

FOREIGN INTELLIGENCE.

CALCUTTA.

Many of our readers are aware that Mr. W. H. Pearce has long combined active missionary exertions with his labours in the Society's printing office at Calcutta. The following extracts from his pen will communicate some information as to the result and enlargement of these labours, and exemplify the spirit in which they are carried on.

January 7, 1830.

Yesterday I had in my congregation, eight inquirers from a village called Kharee, 50 miles from Calcutta, where three families have thrown off caste the last month, so that the professed Christians now form a body of upwards of 50 individuals. I rejoice to say that among them are several whom I hope soon to propose for baptism. We baptized one last month, and expect two others, both natives of Hindostan, to join our native church next month. Yesterday, also, two were added to our English church, and others, we trust, are under divine impressions. Thus is God gradually calling in his elect, and raising up for himself, we trust, a monument of grace in India.

August 25.

God has been graciously opening to us a new and very encouraging sphere of labour in the village of Kharee, 50 miles south of Calcutta; from which village, on good evidence of conversion, two were baptized last month, and four more are to be baptized to-morrow. Many more are growing in knowledge, and we verily believe, in grace: and the knowledge of "Christ crucified" is rapidly spreading all around the village and neighbourhood. Another young man from Calcutta, about whom I hope to send you an interesting account, is also to be baptized to-morrow: and a Portuguese lady, acquainted only with the native language, is also received

into the native church; but, through lameness, her baptism must be deferred. Thus is the blessed Saviour, we trust, gathering together from the north and the south, a few of his ransomed ones,—a pledge that very soon many from all quarters shall be gathered into his fold.

You are probably aware that for the last twelve months, with the approbation of my dear brethren, I have stately ministered to the native church: I engaged to do it provisionally.—They have now requested me to become their *settled pastor*.—The English church have given me their sanction, and kindly appointed an evening for special prayer for God's blessing on my future exertions; and an early day is to be appointed for my ordination. May God, by the rich outpouring of his Holy Spirit, prepare such an unworthy worm for an office of such responsibility. We are anxious to welcome the brother who may be appointed to relieve me in some efficient manner from the office. I am thankful to say, that, since the completion of the works for government, its duties do not press so heavily on my time or attention as before. Had they done so, I should have hesitated as to the propriety of any public ordination to the work of the ministry. But still my views are directed to more direct missionary work, and though I feel it my duty and privilege to conduct the office while my services are necessary, I shall rejoice to be relieved efficiently by another, so that I may give myself "to prayer, and the ministry of the Word."

AGRA.

An Idol demolished.

(From the Calcutta Missionary Herald.)

The following account of the demolition of the stone image of a heathen goddess, was communicated in a letter to the Editor, by a friend resident in Agra:—

A circumstance took place here some time ago, which caused a great sensation

amongst the natives in Agra. During the hot season the small-pox was very prevalent here, and carried off numbers of the natives. A native named Moolchund, a potter by trade, had an only son, on whom he doted; the poor child (about four years old) caught the disorder; the father, anxious for the life of his only child, hastened to the shrine of the goddess Bhuvance, or Sheeta, who is supposed to preside over this disease, and vowed to present her with a rich offering in cattle if she would spare his darling son. As the child grew worse, the father grew more importunate with the false goddess for his life, until about the twentieth day of his illness, when the infant died. Distracted at his loss, with bitter lamentations he began to upbraid himself for his folly, in placing his confidence in a mass of stone; for he was sure she could be no goddess, or his promise of so rich an offering, or cries and tears, would have moved her to have pity on him. Filled with this idea, and wrought up to a pitch of distraction by his loss, he sallied forth from his house, armed with a pickaxe, and bent his course toward the shrine, determined to be revenged on the false or unpropitious deity. Providentially the priests were not present to interrupt him, or the wretched state of mind he was in might have led to bloodshed. The few devotees present fled at his approach, and left him to deal with Bhuvance as he listed. He was not idle, for in a few minutes the goddess lay in pieces at his feet. Those who fled gave the alarm, and in a few minutes a great number assembled, and in the height of their zeal were for tearing him in pieces. Some chuprasees appeased the multitude, and promised to take charge of him, and convey him to the magistrate to answer for his impious conduct: this appeared to give satisfaction to the majority, and was about to be put into execution, when some Brahmins, (who, no doubt, were fully aware of the consequences, should they thus make the affair public,) persuaded the people that Moolchund was out of his mind, and by this means he escaped out of their hands. A Mr. Cussins, of the Church Missionary Society, (who has kindly furnished me with a copy of his letter to Rev. Mr. Corrie on the subject, and from which I have drawn the substance of what I have stated,) shortly after visited him, and found him desirous of learning the way of life more fully: the consequence was, he removed to the Missionary premises, and though he has not made an open profession of Christ, yet he says, that though he was blind, he now sees. His family have used every endeavour to draw him back, but as yet have not prevailed.

SULKEA.

Extracts of letters from the Rev. Jas. Thomas to the Secretary.

From our Report you will perceive that at Calcutta, and, indeed, at all the stations occupied by the Society in India, a portion of success has been vouchsafed, and a greater number of converts from among the brethren, or others, has been added to our churches, than in any former year for a considerable period. In a letter I received four days ago, you say, "We shall be glad to receive further intelligence respecting the villages mentioned in your letter." From those villages *nine* converts have been received, and there are others who afford pleasing hopes. We might, I am persuaded, have received double that number or still more, but we have felt anxious to obtain full satisfaction as to the fitness of candidates, and to avoid, if possible, the bitterness arising from desertion. Hitherto our new converts have stood their ground well, while two, if I mistake not, have died in the faith, leaving a sweet savour behind them. It is through the Christian department and pious zeal of one or more of these converts, that other persons have more recently come to Calcutta as inquirers, and repeated their visit again and again, though they come a distance of probably not much less than fifty miles. Brother W. H. Pearce, who has had chiefly to do with them, seems much pleased with them. Paunchoo has been once to their village; and gives a very encouraging account of the treatment he received, and the readiness with which persons heard the Gospel, and received tracts. It is contemplated to purchase or hire more land there, part of which will be used as burying-ground, and on the other part a school-room, or other necessary premises might be erected. We hope to be able to send a native preacher there after a short time. These things encourage our hearts to go forward in our work; we hope to see the kingdom of God come; these indeed are but small beginnings, and, when compared with what is taking place in the West Indies, sink almost into oblivion; yet shall we despise the day of small things? Far from it, we will give thanks to God, take courage, go forward, and pray for a more abundant supply of the Holy Spirit's influence to give effect to the word.

Amidst our pleasures, we have had to mourn, and still mourn, for we feel our loss. You will probably have received intelligence from some other of my brethren, ere this reaches you, of the death of our very dear

sister Penney, and will consequently know to what I refer. Yes, she has entered into glory, and her works do follow her; she has been translated, but before her translation she obtained this testimony, that she pleased God! She ceased to breathe about four minutes after six o'clock, on the morning of the 24th of December; I was present at the time, as were our now bereaved brother, W. H. Pearce, G. Pearce, Mrs. W. H. and G. Pearce, and Chaffin. She, however, had not been sensible for two days, that is from the Tuesday morning. On the Monday, when we all thought her on the point of departing, she was very happy, and joined with great energy in singing parts of several hymns, and in prayer, adding her hearty amen. But at that time, nothing but Christ or divine things seemed to possess the least attraction; she appeared entirely abstracted from every thing and every body, though she knew, and could call persons by their names. Death had no terrors, she knew that her Redeemer lived, and could and did entrust her all to him: dear woman! she was lovely in life, and still more lovely in death. We loved her, but really we could not wish to detain her longer from that world, that society, and those enjoyments for which she had been, of late especially, fast ripening. Her glorified spirit is now bowing before the throne, admiring and adoring the grace and the love that brought her there. But, as I conclude my brethren have ere this written you fully on this mournful subject, I forbear to enlarge. Brother Penney, I am thankful to say, seems quite recovered from his severe illness, and bears his trial with much fortitude and resignation. Being taken with the jungle fever at the same time with Mrs. Penney, and being for a long time very ill, our fears were greatly raised respecting him; but he was raised up in time to attend Mrs. Penney in her last moments, and to follow her to the grave.

Our English congregation has improved, though the re-opening of the Church has tended to lessen the number of hearers. I hope our native friends of Portuguese extraction are improving in divine things; they attend pretty well, and seem interested. I intend shortly to baptize a woman of Portuguese extraction, and, perhaps, a Mussulman, who has been sometime employed in my Hindoostanee school; at present I am not acquainted with any other who affords much evidence of being the subject of a work of grace, at least so as to justify my immediately receiving them. I rather think I must turn my Hindoostanee school into an English and Bengalee school; but few Mussulmen seem disposed to come, while Hindoos are all

anxiety to learn English, and with the utmost readiness take the New Testament or other portions of the Word of God, as a class book. I have near a dozen in daily attendance, and think it probable that by employing a suitable person to teach English and Bengalee I shall soon have the school-room filled. I am looking after a piece of ground on which to erect a Bungalow for preaching: the spot I have fixed on seems likely to secure both Mussulmans and Hindoos as hearers. I have recently corrected the last proof of a Tract in Hindoostanee, which I had previously prepared; it consists of a number of the principal prophecies of the Old Testament, relating to Christ, with the account of their fulfilment, in the language of the New Testament, with a preface, and closing address to the reader. I have just completed another Tract, which I have called "Reasons for not being a Mussulman," it is now with brother Yates, for his examination; if approved by him, it will be immediately put to press, at the expense of the Calcutta Christian Tract and Book Society,—4000 copies. I hope it will be of use. It bears immediately on the controversy between us and the Mussulmans, and is an attempt to disprove the claims of Mahomet to the prophetic character, and to prove that the Koran is not the Word of God; but at the same time presenting to view some of our reasons for believing the Scriptures, together with the provision made in them for the salvation of sinful man. I have endeavoured to avoid all angry words, but to use hard and convincing arguments; how far I have succeeded I must leave for time to prove. May the blessing of God rest on this feeble attempt to promote his glory.

April 26th, 1830.

Last week the very welcome packet of magazines, &c. came to hand. Many, many thanks to you and the Committee for them, and still more numerous, and more devoted thanks to the Father of all mercies and the God of all grace for the gratifying intelligence they contain. The three little volumes from the publications of the Tract Society, in which I find your handwriting, are very acceptable, and from what I have already felt while reading "Dying Thoughts," I hope to derive much soul benefit from their perusal. We need something to stir us up, quicken and animate us, especially in a country like this; so, at least, I do, and the more we feel religion to be our own individual concern, and the more we are stirred up to pursue it with ardour as the great business of life the better are we pre-

pared to teach it to others, and to meet with courage the varied difficulties and discouragements connected with our work. And the more we feel of the influence; and enjoy of the power and sweetness of religion, the more shall we diffuse its savour around us. Our dear friends in England, who contribute of their property for our support, and long to hear of our success, have consequently great need to pray earnestly that religion may prosper in our own souls, live in our hearts, and breathe in our actions, as well as in our words.

We are greatly rejoiced to hear of the manner in which the Lord has inclined the hearts of people in England to come forward to your help, and that such a disposition seems to expand and strengthen. *Three* more heralds dispatched to the West! and *two* or *three* candidates for the East! I hardly know in what language to express the thankfulness and delight I feel, and am ready to repeat the angels' song, with which the heavens resounded when the Saviour made his appearance in this sinful world,

“Glory to God in the highest,

On earth peace, goodwill towards man.”

We shall hail the arrival of *one* or *two*, but we have need of *many* more; you should have at least *two* or *three* more Missionaries in Calcutta and its vicinity, and then as to other places the wants are exceedingly great. I earnestly wish you may be enabled to send out a much greater number than heretofore, and that they may not be so widely scattered over the face of the country as in years gone by: if you cannot keep two Missionaries at one station, let the stations be so near as to admit of intercourse and co-operation, and, in case of illness or death, of one looking after the concerns of two stations, without the necessity of suspending operations for one, two, or three years, till a new brother arrives. How much ground, labour, money, yes, and probably success, has been lost by a want of agents, or by their being so wide apart as to be unable to aid or succeed each other in times of sickness, or when death has removed any of their number. Since the death of Burton, nothing has been done at Digah, at least, almost nothing, and had brother Leslie been removed, then Hindostan would have presented almost a blank, so far as our Society is concerned. I do hope that a better time is about to dawn. But what am I saying? you know all this and have long and deeply felt it; my feelings have carried me away, forgive me. Through abundant mercy we are enjoying a good state of health, and though as yet nothing of a decided character has occurred to cheer us, still many things combine to encourage. Many hear and read

with apparent attention, and some seem to feel; many express their convictions that Christianity will shortly prevail. In my intercourse with the natives I meet with a great deal of respect, and find people generally eager for books. My boys' school gets on very well, often forty or upwards present, and numbers are waiting for admission. As this is the second Deakin's school, raised and hitherto supported with money sent out by that good man while living, I shall be happy to learn whether he has made any provision for the maintenance of the two schools bearing his name. The native boys' schools also on the whole please me; our books are eagerly read. In my Bengalee and English school, out of upwards of fifty names, I believe there are nearly forty names of *Brahmins*; indeed I have hardly any but youths of this class. Oh! that they may become *priests* of the Lord Jesus Christ. In another letter I hope to give you more particulars. Two men have just called for books and instruction, and wish me to visit their village, and set up a school for them. They say their village contains probably 500 houses, and is a day's journey hence; I cannot say at present what will be the result of their visit; may it prove the means of leading many to the Saviour. Brother W. H. Pearce has been unwell, but I hear he is better. Brother Penney has also been frequently visited with a return of fever, and is far from being the healthy man he was before his late illness, and the death of his dear partner; that loss he bears with much fortitude. The rest of the brethren are I believe well.

July 13th, 1830.

“In respect to Missionary work we have cause for thankfulness, as also for humility. The visitors from villages east or south-east from Calcutta, continue to afford brother W. Pearce great encouragement, and a work of grace is evidently going on among them. Two from among them were baptized in Calcutta, on Tuesday last, and two or three more are expected very soon to follow their example. Beside them others have been recently received, and I think that brother Pearce has two or three, if not more, who stand as candidates for baptism. The case of one of them is exceedingly interesting, and shews the leadings of providence in a most gratifying manner, but as the particulars are more fully known to brother Pearce than to me, he will no doubt supply you with them. The baptism on the 6th instant, was a very gratifying spectacle. It was administered in a tank belonging to one of the deacons of the Circular Road Church, and beheld by a

great number of natives, both Mussulmans and Hindoos, as well as by a goodly number of the Christian friends in Calcutta, who met on the occasion. The whole of the spectators were probably upwards of 200. Brother G. Pearce gave out a hymn in Bengalee, read and prayed and delivered an address in the same language. Brother Carapeit then addressed the candidates, and put a number of questions to them designed to elicit their knowledge of the way of salvation, and their reasons for becoming Christians, all of which were promptly answered by them. They then accompanied brother Carapeit to the water side, when a short hymn was commenced singing, during which, in the intervals between the lines, the candidates were led down into the water and baptized; after which the remainder of the hymn was sung, and I believe a short prayer offered, but I cannot say by whom, as I was at this time employed in giving away tracts to the spectators, many of whom left immediately after the baptism. On the whole, the numbers who were present on the occasion conducted themselves with propriety. After the baptism, the Lord's Supper was administered by brother Yates, but as I was not present I cannot give any account of that festival of love. Oh! that the Lord would speedily hear and answer our ardent prayers that many may be converted, so that we might be privileged to witness scenes similar to those which cheer the hearts of our brethren in the West. At present our circumstances and theirs are very different, but I don't despair of witnessing an approximation. Caste, which has been such a barrier in the way of Christianity in this country, will probably shortly operate to bring multitudes almost simultaneously under Christian instruction; that is, if means can be devised for supplying them with teachers. Through the influence of caste the natives are closely linked together, and the conversion of one or two in a village will be likely not only to break the caste, but to bring numbers out of it; yet they are so accustomed to caste that they cannot live without one; hence something like a Christian caste will be formed, into which the relatives and friends of the native Christians will, after a while, wish to enter. Thus many nominal Christians will be rising up throughout the country, to whom access will be easy, but for whom it will perhaps be difficult to provide sufficient means of instruction. This subject has occupied my mind a good deal lately, and I now mention it, that you and our dear friends in England may think of it, and see if they are prepared to find the requisite means for the Christian instruction of the numbers who are probably now pre-

paring to throw off caste, and assume the Christian name. Let it not be supposed that this is mere theory. Something of the kind is now taking place in one or two of the villages whence our inquirers come. Many more have thrown away their caste than have been received by us: and the brother and a son of one of the native converts, who a few weeks ago refused to allow him to enter his house, have come to see him, given up caste, and resolved to go with him. "My father is become a Christian," said the son, "and I will become one too." These will probably be soon followed by others, and those by more; but how are we to meet the demand for instruction, or prevent the injury to be apprehended from a nominal Christianity? More men must be found! With regard to my own sphere of labour, I cannot give such cheering accounts as I wish and pray for, yet I trust the Lord has not left me without witness that my labours are blessed. I have been enabled to collect a little band and unite them together in church fellowship, and we are happy; and on Sabbath-day last I had the pleasure of baptizing and receiving into the church, a young man (a country man) who attributed his conversion to the blessing of God on my labours since I came here. The change in his general deportment is very manifest and satisfactory, and his prayers shew that he studies the Word of God with great attention. I have hopes of another or two, and have two inquirers, one of Portuguese and the other of Gentoo extraction. As to heathen and Mussulmans, I am sorry to say, I have no one of whom I can say, "I think he has passed from death to life." A Brahmin attended me for about a fortnight, and came to reside near my dwelling for the professed purpose of instruction. I had considerable hopes respecting him, but for the last two weeks I have not seen him; I shall perhaps hear of him in a day or two. A Mussulman also called several times, and promised to return in a few days after visiting his home, which is about sixteen miles distant, but has not come according to his word; I cannot give either of them up at present, but hope to see them again. My boys' school goes on well, generally between forty and fifty present, and several of them have obtained a considerable knowledge of the Gospel, and of one or two I sometimes almost hope that the mind is in a measure enlightened. I feel anxious about this school, it has been hitherto supported by funds sent out by the late Mr. Deakin, but those funds are almost exhausted, and I hardly know what we must do when that money is gone. I however hope that by some means I shall be able to keep it open.

**TABLE OF STATIONS CONNECTED WITH THE BAPTIST
MISSIONARY SOCIETY.**

THE following statement is the most correct that can be given from the information now possessed by the Secretary. There are many blanks which future communications from abroad will probably enable him to fill up: but the bare inspection of the list will shew what great reason we have for thankfulness on account of the blessing which has been laid upon our imperfect labours. It is a striking fact that, since the year 1827, the number of stations connected with the Society has been more than doubled! Whether "great things" have been "attempted" or "expected" is a point about which we are not solicitous to contend: one thing is certain, "God hath *done* great things for us, whereof we are glad."

In the following table, the column appropriated to schools is sub-divided into three, for male, female, and Sabbath-schools. In the next column is inserted the number of individuals added to the respective churches during the last year, for which the accounts have been furnished. Those for Jamaica are extracted from the Minutes of the Association held in April last, but several of the churches are not included in that account, and not a few of the stations have been subsequently formed. Those which are printed in italics are subordinate to those immediately preceding; the figures denoting the distance. The expenditure is calculated on the average of the two last years, but that for Jamaica will, in all probability, be considerably higher this year than before. From each hemisphere, the calls for more labourers are loud and incessant. More has been, and will shortly be done, to meet these demands than was ever accomplished before in an equal period of time since the Society was formed; and accounts received this morning (Feb. 18) from Jamaica, appear to indicate that, in a very remarkable manner, desirable helpers will be raised up on the spot. These circumstances should be regarded as kind answers to prayer; but it must not be forgotten that they will unavoidably cause an increase of expenditure, which it will require all the zeal and energy of our friends to meet. May he who has conferred upon us *this grace, to preach*, through the agency of others, *the unsearchable riches of Christ among the Gentiles*, inspire us with every disposition appropriate to the discharge of so holy and delightful a vocation, and enable us to pursue it with a single eye to his glory! Amen.

N. B. The Rev. John Shoveller, late of Penzance, and the Rev. John Griffith, from the Church in Cannon Street, Birmingham, are expected to sail for Jamaica very shortly.

No	STATION.	MISSIONARY.	Native Teachers, Catechists, &c.	Sch.ools.			Adm'd last year	En- quiers.	Mem bers.	Annual Expense.	
				m	f.	s.				£.	s.
	EAST INDIES,										
1	<i>Calcutta, Circular Rd</i>	William Yates W. H. Pearce James Penney	C. C. Aratoon Gorachund Soojantullee Chodron	2	22	1	8				
2	<i>Do. Lal Bazar</i>	W. Robinson					43			495	0
3	<i>Doorgapore</i>	George Pearce		1						281	0
4	<i>Howrah</i>	James Thomas								292	0
5	<i>Bonstollah</i>										
6	<i>Cutwa</i>	W. Carey, jun.			4		9			326	10
7	<i>Sewry</i>	J. Williamson	Bolaram Sonaton Muthoor Narayan	4	4		4			238	10
8	<i>Monghyr</i>	Andrew Leslie William Moore	Two	Seve	ral		6				
9	<i>Digah</i>						20			306	10
10	<i>Ajmere</i>	Jabez Carey		Seve	ral			sup	port	ed	by
11	<i>Ceylon, Colombo</i>	Ebenezer Daniel		8	3					377	0
12	<i>Do. Hangwell</i>	Hendrick Siers								767	10
13	<i>Java</i>	G. Bruckner*									
14	<i>Sumatra, Padang</i>	N. M. Ward									

* Mr. Bruckner is now at Seranpore, superintending the printing of the Javanese New Testament.

No	STATIONS.	MISSIONARY.	Native Teachers, Catechists, &c.	Schools.			Added last year	E- quivalents	Mem bers.	Annual Expense.
				m	f.	s.				
WEST INDIES (Jamaica)										
15	Kingston, E. Queen-st.	James Coultart		1	1	1	126		3526	£. s.
16	Do. Hanover-street	Joshua Tinson				1	67		730	
17	<i>Yallahs, (2) 10 miles</i>									
18	<i>Papine, 8 miles</i>									
19	Port Royal	John Clarke				1	13		171	
20	Spanish Town	J. M. Philippo	John Andrews	1		1			1100	
21	<i>Garden Hill</i>									
22	<i>Passage Fort</i>									
23	<i>Kingswood</i>									
24	Old Harbour	H. C. Taylor							202	
25	<i>Ebony Savannah</i>									
26	<i>Hayes, Vere</i>									
27	Mount Charles								319	
28	<i>Sion Hill</i>									
29	Montego Bay	Thos. Burchell Francis Gardner				242	3348	1227		
30	<i>Shepherd's Hall, 16 miles</i>								1014	
31	<i>Putney, 18</i>								916	
32	<i>Gurney's Mount, 16</i>									74
33	<i>Dyce's Mount, 13</i>									
34	<i>Shortwood</i>									
35	Crooked Spring	W. W. Cantlow				101	1224	644	4145	0
36	Savanna la Mar						394	64		
37	<i>Ridgeland, 10 m.</i>						184	90		
38	Falmouth	William Knibb				306	2847	670		
39	<i>Rio Bueno, 16 m.</i>					33	780	60		
40	<i>Stewart's Town, 18 m.</i>						716	58		
41	<i>Oxford & Cambridge, 8</i>									
42	<i>Arcadia</i>									
43	<i>Lucea</i>	Supplied for the present by Messrs. Burchell, Cantlow and Knibb.								
44	<i>Green Island</i>									
45	Port Maria	Edward Baylis				1	135		390	
46	<i>Ora Cabeça</i>								39	
47	<i>Bray Head, 11 m.</i>									
48	<i>16 m.</i>									
49	Anotta Bay	James Flood				1	82		482	
50	Charles Town									
51	<i>Buff Bay</i>								62	
52	St. Ann's Bay	Samuel Nichols							26	
53	<i>Ocho Rias</i>								46	
54	<i>Brown's Town</i>									
55	Manchioncal	Joseph Burton								
56	Belize, Honduras	Joseph Bourn	—Robertshaw							£94 0

(2) The stations printed in italics are subordinate to those which precede them: the figures denote the distance.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE.....	Baron Altenstein	- - - -	Berlin	- -	Jan. 29, 1831.
EAST INDIES.....	Mr. J. C. Marshman	- - - -	Serampore	- -	Sept. 4, 1830.
	Rev. Jas. Thomas	- - - -	Sulkea	- -	Jan. 20, 1830.
	Do.	- - - -	Do.	- -	Aug. 26, 1830.
	Do.	- - - -	Do.	- -	Sept. 15, 1830.
WEST INDIES.....	James Coultart	- - - -	Kingston	- -	Dec. 9, 1830.
	Do.	- - - -	Do.	- -	Jan. 8, 1831.
	John Clarke	- - - -	Do.	- -	Dec. 9, 1830.
	Joshua Tinson	- - - -	Do.	- -	Dec. 14, 1830.
	Mrs. S. M. Burton	- - - -	Do.	- -	Jan. 10, 1831
	Rev. Jas. Philippo	- - - -	Spanish Town	- -	Dec. 3, 1830.
	Do.	- - - -	Do.	- -	Dec. 14, 1830.

WEST INDIES.....	Rev. William Knibb	- - - Falmouth	- Dec. 7, 1830.
	Do.	- - - Do.	- Jan. 1, 1831.
	Mr. W. Whitehouse	- - - Montego Bay	Dec. 10, 1830,
	Rev. W. W. Cantlow	- - - Do.	- Dec. 10, 1830.
	Thos. Burchell	- - - Do.	- Dec. 10, 1830.
	Do.	- - - Do.	- Dec. 21, 1830.
	Do.	- - - Do.	- Jan. 7, 1831.
	Mr. T. F. Abbott	- - - Trelawny	- Jan. 6, 1831.
	Rev. Samuel Nichols	- - - St. Ann's	- Dec. 10, 1830.
	Jas. Coultart, and others	- Do.	- Dec. 16, 1830.
	Jas. Flood	- - - Anotta Bay	- Dec. 10, 1830.
NORTH AMERICA....	Rev. Irah Chase	- - - Newton, near Boston	Sep. 21, 1830.
	J. W. Nutting, Esq.	- - - Halifax, N. S.	Dec. 9, 1830.

Contributions received on account of the Baptist Missionary Society, from January 20 to February 17, 1831, not including individual Subscriptions.

	£.	s.	d.		£.	s.	d.
Legacy of Mr. John Deakin, late of Birmingham, by Mr. Frags Deakin, and Mr. J.W. Showell, Exors. £800				Kent Auxiliary, by Rev. Jas. Payne	20	0	0
Legacy duty	80			Edinburgh Auxiliary Society, by Mr. H. D. Dickie	20	0	0
	720	0	0	Worcestershire, &c., by Rev. Eustace Carey:			
Wiltts and East Somerset, by Benj. Austie, Esq.				Worcester	40	2	0
Bratton	18	5	0	Upton on Severn	4	17	9
Laverton	7	7	0	Evesham	24	5	6
Warminster	2	7	6	Tenbury	2	4	3
	27	19	6	Leominster	3	8	3
Loughton Missionary Association, by Rev. J. Brawn	5	19	5	Kenchester	4	0	0
Stepney Friends by Mr. G. F. Anderson	1	10	1	Bridgenorth	31	7	0
Irvine Female Bible Society, by Rev. George Barclay	5	0	0				
Newcastle Tyne, Church in Weaver's Tower, by Mr. Cowell	2	8	6	Oxfordshire Auxiliary; Bourton	110	4	9
High Wycombe, Collected by Miss Dalley	3	10	0	Juvenile Society	2	0	0
Reading Auxiliary Society, on account, by Mr. Williams, Treasurer	70	0	0				
				DONATIONS.			
				Emanuel Barrett, Esq. Ledbury	20	0	0
				Young Friend	20	0	0
				W. A. Hankey, Esq. for Rio Bueno,	5	0	0
				Mrs. Ware, Clapham Common	5	0	0
				Miss Ware, Ditto	5	0	0

TO CORRESPONDENTS.

Thanks are returned to Mr. Thomas Symonds, Liquor Pond Street, for Baptist Magazines for the years 1828-9 and 30.

The Editor will be happy to assist his young friend who writes from Canterbury, should it be in his power, but fears this is not very probable.

Some copies of "The Friends; a true tale of Joy and Woe", are yet on hand at the Mission-house. It is not probable that a second edition will be published, and therefore they who intend to procure this little work, should do so without delay. It contains many interesting particulars relating to Christian society in India, and is embellished with a view of Monghyr from the river Ganges. Price 2s. 6d.

Our missionary brother, Mr. Cantlow, who resides at Salter's Hill (or Crooked Spring) desires us to notice in our pages the following contributions received by him, which we do with much pleasure, and thankfulness to the parties named.

John Deleon, Esq. for Salter's Hill chapel	5	6	8
Aaron Deleon, junr. Esq. for Ditto	5	6	8
John Deleon, Esq. Annual Subscription...	1	12	6
Mrs. Deleon, Ditto	1	12	6

The following notices also are extracted from recent Jamaica letters:

"I have the great pleasure to acknowledge the receipts of presents of fancy articles, &c. from the Ladies at Reading, Lynn, Naunton, Burford, and from other unknown individuals; to whom I beg to express my most sincere thanks through the Missionary Herald. I have just received a letter from Mr. Kingdon, from Montego Bay, informing me of a box he brought to my address, but I have not yet received it."—*Mr. Philippo, Dec. 14th.*

"We have just received a box containing rewards for the children in our Sunday School, sent by Mrs. Gray and other kind ladies at Northampton, to whom we beg to return our grateful acknowledgments through the medium of the Missionary Herald."—*Mr. Flood, Dec. 10th.*

BAPTIST MAGAZINE.

APRIL, 1831.

MEMOIR OF MR. THOMAS HOLTHAM, LATE OF NORTHAMPTON, WHO DIED THE 17TH OF AUGUST, 1830, IN THE 86TH YEAR OF HIS AGE.

MR. Thomas Holtham was born at Campden, in Gloucestershire, in the year 1744. His parents belonged to the Established Church, and in her services his father officiated as clerk; as might be expected, their children were strictly trained in obedience to her rites and ceremonies. They were placed in humble circumstances, and while a youth, their son Thomas was employed to keep sheep; when fourteen or fifteen years old, his mind was the subject of frequent conviction, and was greatly agitated with fear respecting death. He was much addicted to swear, and to use the language of profaneness. The recollection of his sins much distressed him on retiring to bed, and he was exceedingly terrified with the idea that he might not wake again; hence he betook himself to resolutions and vows, promised he would be better, and leave off bad words; this alarm was of short continuance, and these resolutions were broken as often as they were made. The returning morning, and especially the return to his evil companions, found him no better for his lamentations, no better for his promises, he returned to the same impiety and wickedness: in this

VOL. VI. 3d. Series.

course of sinning and repenting and repenting and sinning, he continued for two or three years. About this time one or two events took place which greatly terrified him. Once a loaded waggon fell upon him, and though much alarmed, he escaped without any material injury. At another time a person near to him when in the field was struck dead by lightning; on this occasion his concern about his own state in the sight of God was distressing, but these convictions passed away with the circumstances which produced them, and his mind speedily relapsed into its former indifference and folly.

At the age of seventeen he was apprenticed at Hinckley, in Leicestershire, to the trade of a woolcomber and worsted-maker. Upon leaving his former companions he felt uneasy, conscience still smote him, and once he sat down and wept because he was so wicked, and again resolved to be better, and as now he had no associates to entice him, he tried to leave off swearing and thought he partly succeeded. His master was a praying man, and he felt greatly surprised how he could pray without a book, this put him upon new endeavours to reform his conduct and forsake his vices, or as he himself expressed it to the writer, "striving and tugging to be better." Often he referred to the sinful companions he had left behind, and was ex-

ceedingly unhappy, especially at night. At this period a fire broke out near where he lived, and raged with great fury; his alarm became very pungent, and he once more resolved, and strove, and thought to make himself better. While in this state of inward fear and conflict, from the workings of conscience, and the labours and resolves of a self-righteous spirit, a *text* came to his mind—"born in sin and shapen in iniquity;" then he said to himself, I have been a sinner, and done sin enough to *condemn the whole world*. His former life appeared in its true colours, and his past sins he could not get over; now he dare not go to bed without prayer, and by this means he got up in the morning rather easier; still, a self-righteous feeling operated, and he was seeking to be justified by the works of the law, but the more he strove, the further he found himself from substantial hope and solid happiness, nor did he obtain peace till as a miserable sinner he came to Christ. In the contemplation of the work and righteousness of the Saviour, he found what was adapted to his state, and upon that righteousness placed an undivided dependance.

He now rather felt ashamed that it should be known what he believed, and thought as he was safe and happy he could keep it to himself. But it could not be concealed from others, his master and mistress both perceived the change, and no doubt said, "the Lord hath done great things for him, whereof we are glad." He continued with them several years, and probably in 1763, or 4, removed to Northampton, and was in the employ of Mr. Smith, a member of the Church at Castle Hill, then under the pastoral care of the Rev. Mr. Axtell, where formerly the cele-

brated Doddridge was pastor. At this place our friend attended for twelvemonths, but afterwards placed himself under the ministry in College Street; and a sermon preached by Mr. Robt. Hall, of Arnsby, convinced him of the truth and propriety of believers' baptism. In the month of February, 1770, he was baptized by Mr. Ryland, sen. and joined the church under his pastoral care, and about that time, if not previously, he was appointed by the church to read the hymns, which office he discharged with regularity and great acceptance, through the successive years of his pilgrimage, till within a few months of his decease; the loss of his sight incapacitated him for his beloved work, but as long as he was able to attend the house of God, he always sat in his *own* place, and would occasionally repeat from his memory hymns or psalms with which he was conversant, and none did he repeat with greater delight than

- " God in his earthly temple lays
- " Foundation for his heavenly praise;
- " He likes the tents of Jacob well,
- " But still in Zion loves to dwell."

He was particularly and eminently qualified for this department of duty. There was a *strength*, and a *distinctness*, and a *fulness* in his voice, which rendered his reading audible to all, while the sentiments of devotion which he himself cherished, gave the tone of piety to the language, and the uniform consistency of his conduct out of the desk, imparted to his labours in it, the force of instructive influence.

Acting upon the advice urged upon him by his *first pastor*, "Thomas, do you begin at the time, and wait for nobody," he was always in his place, ready at

the appointed *minute*, to invite you to enter the gates of Zion with thanksgiving, and to tread her courts with praise. He waited for no one, happy for the congregation if his example had been more influential. Few have exceeded, not many equalled, him in reading the songs of Zion. The writer of this memoir has felt it a privilege and pleasure to be the minister in the pulpit, while his friend Holtham has so efficiently filled the desk below. A better cannot be found to take his place; with one like him we shall be more than satisfied. Supposing he entered upon his office in the year 1770, from that period to his removal, 3120 sabbaths passed away, and averaging the hymns, seven each sabbath, he has read from the desk 22,000, nor have they been read in vain.

But it is rather as a Christian, and a member of the church, that we shall mention his name as an illustration of that grace which bringeth salvation. His piety was less showy than real. Nor with him was religion the subject of loud talk and noisy declamation, but it was seen in his temper, and set forth in his walk and life. If his disposition inclined to reserve, his conduct was as becometh the gospel of Christ. It was not usual with him to say much of *self*, the leading article of his creed was "by the grace of God I am what I am." For sixty years he stood in membership with the church in College Street, and though there were imperfections, most known and most lamented by himself, yet he was consistent and uniform, and prayerful. In his person the pattern of neatness, in his conduct the pattern of purity, though dead he yet speaketh, the memory of the just is blessed. Perhaps as

the man of peace, he might in some cases allow the love of it to trench upon firmness and decision, and for the sake of preserving it, might now and then be disposed to give up higher claims. There are cases where peace must be sacrificed, and this blessing will always be purchased too dear, if bought at the expense of principle, still it is an error on the side of candour, and "blessed are the peacemakers; for they shall be called the children of God."

The writer was not acquainted with him, till the infirmities of old age began to exhibit themselves with advancing rapidity. And when human nature has trod the path of life through a pilgrimage of eighty years, it may be supposed that the vigour of the constitution is gone, and the capacity for active services is over; but the moral qualities of our friend were of sterling worth, and if in the latter days of his lengthened journey, the vivacity of youth, and the energy of manhood were no more, there was steadiness of pursuit, and fixedness of principle, there was regularity and uniformity of character, there was settledness of faith, and the habit of devotion, which gave unequivocal evidence that he was planted in the house of the Lord, &c.

As his life had been holy, his end was peace. For more than twelve months preceding his death, intimations were given, that "the days were approaching when he must die." His hands were weak and trembling, his step feeble and slow. Those that look out of the window were darkened, and the strong men bowed themselves; gradually he sunk into the grave, and rather descended into it by a sloping path, than hurried from a dangerous precipice; except indeed, the accident which laid him

on the bed of death, may be considered as hastening his end, but even this was in the hand of God, for—

“ Not a single shaft can hit
“ Till the God of love sees fit.”

By a fall down the cellar steps about a month before he died, he deeply lacerated one of his legs, and probably his constitution sustained a violent shock, and the more injurious because not perceptible, and not accessible by medical assistance; still it was the appointed time, and he waited till his change came. On one of the visits of his pastor to his sick chamber, he talked of the fall, and quoted the words of Job, “ What, shall we receive good at the hand of the Lord, and shall we not receive evil?” On the last visit, a few days previous to his departure, our conversation was interesting, and extended on the last discourses of the Saviour. In his contemplations on the fourteenth, fifteenth, sixteenth and seventeenth chapters of John, he found great delight, as well as from many hymns, which were familiar to his mind. Before I left the room, I read two or three of the chapters at his particular request. He seemed much delighted with the statement of the love of Christ, his intercessory prayer, and the glory he was gone to secure.

On Tuesday the 17th of August, he finished his course, and entered into the joy of his Lord. In the morning of that day he appeared better, nor till within an hour of his dissolution were the symptoms of death upon him. Without a struggle, if not without a groan, he fell asleep in Jesus:—

“ One gentle sigh his fetters broke,
“ We scarce could say ‘ he’s gone,’
“ Before his willing spirit took
“ Its station near the throne.”

His connexion with the church in College Street, extending over a space of sixty years, introduced to his notice, scenes varied and chequered. Five times the pulpit was occupied by successive pastors: the Rev. Mr. Ryland, sen.; the late Rev. Dr. Ryland; the Rev. Mr. Keeley; the Rev. T. Blundell, and its present occupant. And what pew has not exchanged its resident, and some again, and again, and again? And what part of the meeting except the desk, the allotted place of our friend, has not in these sixty years, yielded to the lapse of time, and to the conquests of the grave? Generation after generation has descended into the tomb; the tablets placed on the walls, or beneath our feet, or in the adjoining ground, record the names of deceased pastors, and deacons, and members; of departed fathers and mothers, of husbands and wives, of sons and daughters, who, in their turn have passed into the sepulchre, and rest in hope of a resurrection to eternal life. And now the desk— which for threescore years amidst vicissitudes all around it, *itself* felt no change; the arrows of death, fatally and frequently directed to other parts, passed without injury over it, and from year to year its faithful friend was found in it fulfilling the work of God;— but now the long frequented desk, has lost its usual occupant: our friend has exchanged *it* for the coffin, his house for the grave, and the church in the wilderness, for the general assembly and church of the first-born whose names are written in heaven. His spirit, in membership with a pure and perfect church, is absent from the body, and present with the Lord.

It is somewhat remarkable, that Mr. Thomas Chapman, another aged member of the church died

within less than twenty-four hours of Mr. Holtham, and died in peace and hope. In life they had been more than usually intimate, in death they were not divided. For the last six or seven years, or even longer, there was scarcely a single day passed, in which these aged pilgrims did not meet and converse together. Happy for their disembodied spirits to rejoice their friendship and intercourse so early; never more to be separated.

W. G.

Northampton,
January 1831.

THE ADVANTAGES AND DISADVANTAGES OF READING SERMONS FROM THE PULPIT.

SCARCELY any thing can more strikingly exhibit the perverseness of human nature, than the reluctance which is often manifested to admit that considerations of, at least, some importance, may be suggested for a practice which we are neither inclined to imitate, nor able entirely to approve. Thus, in connexion with the subject of this paper, it is no uncommon thing to visit, in terms of unsparing vituperation, the practice of composing and reading entire discourses from the pulpit; and the censure of it, in some instances, has been so expressed as even to betray a doubt whether it were consistent with the existence of genuine piety. The force of such intemperate reflections, however, is considerably diminished, by recollecting that some of those, by whom they are most liberally supplied, are no more able to pursue a line of continuous thought, or produce a page of regular composition, than they are competent to number the atoms of the earth, or measure the

extent of the universe. Though it were amply conceded, that the plan of public ministration which is least of all indebted to any manuscript, is decidedly to be preferred, yet, surely it would not inevitably follow, that the contrary method is so utterly destitute of every redeeming quality, as to render the unprejudiced examination of its claims either an unworthy or an unprofitable undertaking. Especially when it is considered how many servants of God, of different communions, whose eminent piety and splendid talents are referred to only with the highest veneration, have most successfully adopted this course: for it is unquestionable, that their labours in the Christian ministry were accompanied with those evidences of the divine approbation which are universally regarded as most desirable and satisfactory; while the posthumous discourses of many of these worthies which, during life, they had read from their pulpits, now rank among the principal ornaments and most valuable furniture of every theological library, whether private or public. It is hoped, therefore, that these preliminary observations, may, at least, induce so much forbearance as may be necessary, not only to suggest the impropriety of a too sweeping condemnation of the practice in question, but as may secure for its advantages, whether real or supposed, a candid and patient consideration.

To whatever subject of faith or morals the attention of a Christian auditory may be directed, it is obviously of the highest importance, that the statements by which it is explained and enforced, should be perspicuous and correct. Any considerable defect in these cardinal attributes of public instruc-

tion must necessarily involve the subject in obscurity, confuse the understanding of the hearer, and expose to danger the comfort, if not the reputation, of the speaker. If the principal part of our controversies have not originated in those defects, yet doubtless, by their influence, they have all been greatly perplexed and miserably perpetuated. At the same time it must be acknowledged, that the plan of reading the entire discourse from the pulpit, is far enough from being a specific for this serious evil; for it is even more than possible, that a written sermon may abound in instances of inaccuracy and obscurity. Where, however, there is an opportunity of looking at the complete series of thought, carefully drawn forth into suitable expressions, of transposing and expunging, of pruning and adding, as occasion may appear to require, there certainly is less liability of falling into such mistakes, as, too frequently, present just cause for regret, than where such means are not possessed or not employed. Nor should it be overlooked, that the instructor who is incapable of communicating to what he writes a perspicuous and correct expression, can scarcely be expected to excel in this quality when he ventures upon the discharge of his public duties unaccompanied by such assistance. This method, of precomposition, seems very favorable also to the attainment of elegance, which must be admitted to possess considerable attractions. Whatever has a tendency to facilitate and increase attention to divine truth is desirable, and should by every lawful endeavour be promoted. The excellency of Christian principles consists in their intrinsic and relative value, and these are justly entitled to

the utmost respect, independently of any accidental recommendation they may obtain from the ornamented diction in which they may occasionally appear. But, as they are incomparably more worthy of such distinction than any others, so are they more eminently susceptible of it, and, though they have nothing to solicit from the inventive genius of mortals, and have too frequently been insulted by unsanctified imagination, yet they condescend to such delicate and graceful attentions as affectionate and devoted admirers may be enabled to supply. In discourses not previously elaborated and inscribed, passages of exquisite beauty may incidentally arise, and the very fact of their being unpremeditated, supposing it to be known, will greatly heighten their pleasing and powerful effect; but, with a discriminating judgment, and a refined taste, to introduce and sustain chaste and consistent imagery and rhetorical embellishment, in a manner which may seem most impressively adapted to secure the great objects of the Christian ministry, and that too, not merely in a single sermon, but in a continued succession of public exercises, demands such an attention to the selection of words, the adjustment of phrases, and the construction of sentences, as perhaps, has never been employed, except in connexion with writing and publicly reading every word.

So again as to amplitude, whether of statement, of argument, of illustration, or appeal; it is in the highest degree probable, that what is read will be much less characterized by irregularity, defect, and redundancy, than what is not: unless recourse be had to such prodigious efforts of memory as very few are competent to sustain; and

fewer still, who possess soundness of judgment, would ever attempt. It is, however, exceedingly undesirable so to fail, in proportion, under any section of a discourse, as either to omit that which may be considered essential to its completeness, or to weaken its impression, by injudicious enlargement. The well-known precept, "nothing too much," is, indeed, excellent; but what is thus with such admirable brevity enjoined, is certainly not easy of attainment. On a subject of ineffable importance, to be tantalized with mere suggestions, which, in order that they might be efficiently instructive, require copiousness of detail, is a severe disappointment: it is lifting the cup of cold water to the lips of the thirsty soul, without sustaining it long enough for its refreshing virtue to be enjoyed: but, on the other hand, an oppressive diffusiveness may be equally, if not even more obstructive of advantage; overwhelming the mind with a torrent which threatens to destroy almost entirely distinct impression. These extremes of inadequacy and satiety, especially the former, however unacceptable, can only be effectually avoided by pursuing that course, whose advantages it is the design of this part of our remarks to enumerate.

And, perhaps, this preference might be yet further argued from that composure of mind with which it may be supposed to be uniformly attended. If, on the part of the speaker, there be an impressive conviction of personal responsibility to a future and awful tribunal, for the faithful discharge of the important office with which he is invested, accompanied with a vehement solicitude for the everlasting welfare of those he is to address, it will not surely

be regarded as surprising, should his feelings occasion so much agitation as may effect some disturbance in the arrangement of his ideas, and terminate, not only in painful consciousness, but even in humiliating disclosure of embarrassment. Those very ministers, who, on account of their being most distinguished for ardent piety, for deep concern to conform all their instructions to the oracles of God, and for commendable anxiety to present them in a manner adapted to produce abiding impression, are most entitled to our respect, are perhaps, of all others, the most likely to suffer discomposure by such perturbation, and may, therefore, be powerfully induced to avail themselves of an expedient, which, to say the least, promises exemption from circumstances no one can be imagined to desire. Not is this uneasy apprehension limited to the season of public exercise; for, even when that has been happily divested of every trying incident, subsequent retirement, to a tender and sensitive mind, is not unfrequently embittered by mortifying reflection. Important omissions, palpable mistakes, and inconsiderate expressions, which, had the discourse been read, it is almost certain could not have occurred to retrospection, depress the spirits, and occasion inexpressible regret. Such remarks, on the advantages of reading discourses from the pulpit, it is readily admitted might be easily enlarged and multiplied; but the claims of other subjects on the pages in which they are allowed insertion, will not authorise their further extension, especially as the consideration of the disadvantages, makes it expedient to solicit continued indulgence.

Whatever may have been urged

in favour of reading sermons from the pulpit, it does not appear, at any period, to have obtained the patronage of universal practice. It certainly has been and still is adopted, and it may be presumed, therefore, advocated, by persons who, whether considered in relation to their number, their piety, or their ability, must be acknowledged to be highly respectable; yet the obvious fact, that it has been as uniformly declined by so large a proportion of Christian ministers, seems forcibly to suggest the conclusion that, to their minds at least, there must be paramount considerations which have induced their rejection of this method of communicating religious instruction.

On this subject, as on every other, becoming veneration for divine truth will not fail to institute the inquiry, "What saith the Scripture?" Did Jesus Christ and his apostles by their example give any countenance to the practice in question? Such authority, it must be admitted, would be deserving of the highest regard, and scarcely any thing further could be required to constitute a law from which it would be temerity to depart. In the entire absence of support, however, from these sacred models, to enforce this practice, by reference to inferior names, will not be attempted. The sacred history of the New Testament, not only supplies some of the inimitably beautiful discourses of the Redeemer, but also several invaluable specimens of the apostolic ministry; in each of which, so far as the speakers are concerned, the most noticeable thing is, that they all spake as the Spirit gave them utterance. Perhaps, too, it would be exceedingly difficult to prove that, since the time of the apostles, there

have arisen circumstances to justify the practice of reading sermons from the pulpit which, at that period, did not exist. These illustrious teachers were not only called to deliver their message in the presence of uninformed barbarians, but also before "governors and kings," the great, the learned, and the prejudiced; and though it may be urged that they were miraculously endowed, yet not so as to make it either unnecessary or unsuitable for them to solicit the supplications of the pious, that God would open to them a "door of utterance," and "that they might speak boldly as they ought to speak:" and what "good work" can that be to which "the man of God" is called; for which, by the Scripture, the prayers of believers, and the supply of the spirit of Christ Jesus, he may not be "thoroughly furnished?" Among the important qualifications of a Christian pastor, it is required that he should be "apt to teach," a gift, whose possession and diligent cultivation, will entirely supersede the necessity of introducing written discourses into the pulpit.

As conscientious submission to the divine will ought never to be suspended on the term of human approbation, it is only to prove that the reading of sermons from the pulpit is clearly comprehended within the sacred requirements of that unerring directory, and its want of acceptance with any number of our fellow-men, however considerable, though it might be an occasion for sincere regret, could form no ground at all for hesitation. But such conclusive testimony in favour of the practice, not having been yet produced, the prevailing disposition, especially among the most eminently pious persons, to tolerate,

rather than to applaud it, is certainly entitled to much consideration; and, perhaps, also to some concession. That such very generally is the amount of sentiment and feeling, it is presumed will not be disputed by any one, whose opportunities for arriving at a correct judgment on this subject, have been sufficiently extensive. It may indeed be admitted, that this unfavourable impression is sometimes expressed by persons who, were they more prudent, would be more silent, and in a manner too, adapted rather to excite displeasure, than to conciliate respectful attention; yet the knowledge of its actual existence, its wide diffusion, and its probable injurious influence, present a very powerful claim to serious, dispassionate, and impartial reflection. And, when it is recollected that discourses delivered according to the present supposition, too often resemble the dissertations of a learned professor, the elaborate effort of the essayist, or the refinements of the speculative philosopher, rather than the ministrations of one who has "determined not to know any thing among men, save Jesus Christ, and him crucified;" when it is also considered that ordinarily the reader in the pulpit is too attentive to his manuscript to be otherwise than motionless, monotonous and, consequently, unimpressive; and that, should he occasionally become vehement, or pathetic, he is remarkably open to the suspicion of an attempt at stage effect, it surely cannot be regarded as surprising that such a method of imparting religious instruction should be exposed to objections which none will find easy, and few will be concerned to answer. Even those distinguished ministers who, in pursuing this course,

have been so successful and attractive as, in measure, to check the influence of this, almost universal dissatisfaction, would, by discontinuing it, there is reason to believe, become more abundantly acceptable, and, what is of far higher importance, possess the desirable prospect of being more extensively useful.

It will not be denied, and it need not be concealed, that from a very early period of the Christian church to the present hour, persons have been entrusted with a dispensation of the Gospel, for the benefit of others, whose services, in the kingdom of the Saviour, have been distinguished by their fervour and their frequency, and, in many instances, they have been no less remarkable for their effectiveness; yet, these devoted and privileged servants of their Lord, though unusually endowed with aptitude to teach, are not always eminently qualified with ability to write. The excellency of their ministry does not appear to consist so much in the clear arrangement of their ideas, the continuity of their thoughts, nor a scrupulous attention to the niceties of expression, as in the spirituality of their conceptions, the ardour of their feelings, and the rich vein of evangelical sentiment which ordinarily pervades their edifying statements. To say of these brethren, who, in the highest sense are talented, that it would be impracticable for them to precompose and write out the truly valuable discourses which they deliver, will not, it is hoped, be interpreted to their disparagement; such an insinuation being distinctly disavowed. Indeed, were their unconstrained addresses to be stiffened into a written preparation, it would instantly be discovered how little their impor-

tant labours could be indebted to such a change. And then, even as to those who, from education and early habit, have attained to considerable facility in composition, how often does it occur that, besides their directly ministerial exercises, their numerous and benevolent collateral employments are such, that were it demanded of them to write out their sermons for the pulpit, not to mention the heavy burden which such a requisition would impose, the inevitable consequence must be, their partial or entire withdrawal from some of the most important transactions in which they are always expected to take a prominent part. And, after all, there is sufficient reason to conclude, even as it respects the persons in question, that their compliance with such an arrangement, while it would occasion a serious deduction from their usefulness, would add nothing whatever to their acceptance as Christian instructors.

But the principal disadvantage, connected with reading sermons from the pulpit, remains to be noticed, which is, that it seems to diminish the necessity of divine influence. It being understood that the whole machinery of the discourse is so arranged and adjusted, that nothing is wanting but such a regard to distinct enunciation as may be essential to its being heard by all present, any solicitation, either by the preacher or others, that, in the exercise of his official duties he may be spiritually illuminated, enlarged, and strengthened, if not even open to the suspicion of hypocrisy, must, at least, be considered as altogether unnecessary. If, during the progress of these remarks, it should not previously have appeared, with sufficient

clearness, that the necessity of suitable preparation for the pulpit is fully conceded, it is now most explicitly avowed; yet, so as to leave abundant occasion earnestly to implore divine assistance; and ample opportunity for the gracious bestowment of this inestimable gift. There have been seasons when this celestial aid has been so munificently imparted, as not only to produce an impressive consciousness of its sacred presence, but as to constitute no inconsiderable evidence of being called to the Christian ministry, and a powerful inducement, amidst numerous discouragements, to continue in its exercise. In addressing the Divine Being, at "the throne of grace," excepting where human authority has prescribed the formula of devotion; the necessity of humble reliance on the Holy Spirit to regulate the thoughts, raise the affections, and assist the utterance, is universally acknowledged; when, therefore, we descend to address our fellow-men, what satisfactory reason can be assigned for so far withdrawing this confidence in supernatural agency, as to resign ourselves up entirely to a preconceived and written form? Were our ministers, at the stated periods of prayer, to read from the pulpit their devotional exercises, it would certainly be deemed, if not a dereliction of principle, yet such a departure from propriety, as could scarcely, if at all, be tolerated. Whether the system, however, which enjoins that both prayers and sermons shall be precomposed and read, may not, after all, be more consistent than that which, though professing to hold divine influence in the highest veneration, yet, in so very important an instance, seems practically to decline such assistance, is deserving

of serious consideration. It has sometimes been stated, that distrust of sufficiency to perform such public services, especially so as to escape animadversion, has principally contributed to induce compliance with this method, and were it not recorded, as if to meet this very case, "our sufficiency is of God," such reasoning might be entitled to more deliberate attention; but, with the recollection of this, and many other gracious assurances, perhaps, equally appropriate, it may rather be incumbent to inquire, whether that which has assumed the imposing air of diffidence, when thoroughly examined, would not be found to originate in unwillingness to abide by the consequences of humble and entire dependence on the influence of the Holy Spirit.

ON THE IMPORT OF THE HEBREW NAME ABRAHAM.

FROM whatever cause Abraham and Sarah* received their original names in Ur of the Chaldees, the fragment *ab* in *Abram*, and the fragment *sar* in *Sarai*, served as the basis of new names appropriately given by "Him for whom nothing is too hard." Gen. xviii. 14. Nay, so signal is the prediction couched in the name *Abraham* that no created being, as such, is competent thus to open the volume of future events, and to inspect its hidden contents. But by him who weighs the mountains in scales and the hills in a balance, an eternity to come is beheld with as much facility as the events of yesterday. Yea, "Wisdom and

might are his; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." Dan. ii. 20, 22.

As to the signification of the name Abraham, we are encouraged with the hope of successful research, by the fact, that the name itself is explained in the reason assigned for its adoption. "Thy name," says Jehovah, "shall no longer be *Abram*, but thou shalt be called *Abraham*, because I have, (in intention,) made thee a *father of many nations.*" Gen. xvii. 5. The name *Abraham*, therefore, has a meaning equivalent to a *father of many nations*: and as it may be seen at a glance that the syllable *ab* means *father* or *ancestor*, it is obvious that the dissyllable *raham* must convey the idea of multitudes countless as the stars of the sky, or as the sands on the sea shore. On investigation too, we soon find in a diversity of places, a phrase in which *rab* means *prodigious*; and *hamon*, multitude. Thus, in 2 Chron. xiii. 8, we have reference to an army of eight hundred thousand chosen men; and that army is there called not only *hamon*, or *multitude*, but *rab hamon*, a *prodigious multitude*.

On the same principle then that our English phrase *fourteen nights* becomes *fortnight*, or as *seven nights* becomes *senight*, the Hebrew phrase *rab hamon* becomes *raham*; and this double fragment added to *ab* completes the name *Abraham*, which, when so compounded, signifies the *ancestor of a prodigious multitude*.

Under such circumstances God promised, and Abraham believed; yea, Sarah herself "judged him faithful who had promised. There-

* The consideration of Sarah's name is reserved for a future paper.

fore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." Heb. xi. 11, 12.

Among the multitude of Abraham's posterity, however, there arose one of whom it was said to Joseph his reputed father, "Thou shalt call his name *Saviour*, because he will *save* his people from their sins." Matt. i. 21. And when the Divine Redeemer had accomplished his great work, the Jewish descendants of Abraham no longer continued as one associated family, but a test of character served as a line of demarcation; so that all Jews who proved unworthy of their illustrious ancestor were treated as aliens, whilst the stranger and the foreigner were reckoned members of Abraham's family if they manifested a kindred spirit with Abraham himself, and had such attachment to Abraham's offspring and Lord, as was unknown to slaves, but felt by sons.

Taking the adopted children, therefore, into the account, Abraham became the reputed ancestor of many who had been aliens from the commonwealth of Israel. "Know ye, therefore," says Paul, to the Galatians, "that they who are of faith are the children of Abraham." Gal. iii. 7. Nay, even in the promise made to Abraham when his *name* was changed, the phrase *many nations* is understood by Paul with a latitude comprising the Gentile believers. "Therefore," says Paul, "it is of faith that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham who is the father of us

all, as it is written, I have, (in intention,) constituted thee a father of *many nations*." Rom. iv. 16, 17.

Thus the patriarch became the father of as many nations as adhere to the Messiah his descendant, in whom all blessings centre, and concerning whom it is said, "All kings shall fall down before him: *all nations* shall serve him." Psalm lxxii. 11. Abraham, therefore, is not only the father of the Arab tribes descended from Ishmael, and of the Edomites descended from Esau, and of the ten tribes taken captive by the Assyrians, and also of the original Jewish nation, and of believing Jews in the apostles' days; but he is also the father of an immense multitude of Jews yet to be recovered from unbelief; and he is, moreover, the father of myriads of Gentiles even of "a great multitude that no man can number, consisting of persons of all nations, kindreds, people, and tongues, who wash their robes and make them white in the blood of the Lamb."

Stratford, Essex.

J. F.

UNION OF BAPTISTS AND INDEPENDENTS.

To the Editor of the Baptist Magazine.

SIR,

IN reading the title of this paper many will be ready to exclaim, a thing most devoutly to be wished, but if the inquiry were to be made, By what means is this desirable object most likely to be brought about? we should find a diversity of opinion.

Some of our brethren would say the practice of mixed communion, is, of all others, the most likely to promote such a union;

and I leave them to their own conclusions, though entirely of a different opinion, judging both from principles and facts. I shall not stay now to reason the point, but simply state the deep conviction of my own mind, leaving the matter to the serious consideration of all concerned, when I say, that the basis of such a union must lie much deeper, and must be connected with such a calm, candid, and prayerful examination of the Baptismal question itself, as we have never yet witnessed.

Let a number of ministers from among each denomination meet, let them meet in the spirit of the meek and lowly Jesus, let them examine the question in all its bearings with a view to some practical result, let nothing be done from strife and vain glory, let all be affectionate and confidential—let a spirit of prayer for divine direction pervade every discussion, and I believe the result would be most blessed.

Those who may be inclined to say that this plan is wild and chimerical, and hopeless, may rest assured that they do not thoroughly *know* many excellent men of

God who do not practice adult baptism. Oh, how much better would the course recommended be (whatever were the issue) than the present state of things. I am thoroughly persuaded that some of our highly esteemed independent brethren perceive plainly that what is somewhat ominously called *mixed* communion, is, indeed a very mixed thing, and would, if I am not totally mistaken, consent to an arrangement something like the plan proposed.

My greatest fear, Mr. Editor, is, that you will not insert this letter, because it may happen to be a few years in advance of public opinion, but I entreat you to give it a place in your work, it may excite discussion—it may promote supplication, and in some humble measure tend ultimately to that point to which our prayers are often directed, the unity of the Christian church.

I remain, Sir,
Your's, &c.

A LOVER OF GOOD MEN:

P. S. I entreat you not to cast this aside as the offspring of ignorance and enthusiasm.

POETRY.

THE DEATH OF A BELIEVER.

Death, the cruel tyrant rages,
Spreading desolation round.
Who can flee, when Death engages?
Who can heal the deadly wound?
Dying sinner,
Life in Christ alone is found.

Let the unbelievers tremble,
They despise the Son of God.
Why should saints, this truth dissemble?
They have peace through Jesu's blood.
Love constraining,
They the path of life have trod.

Christ the pains of Death endured,
Thus destroy'd its deadly sting :
Life eternal Christ procured,
Here our joys eternal spring.
Hallelujah,
Let the ransom'd sinner sing.

Blessed are the saints in dying,
Sleeping on the Saviour's breast :
On the grace of Christ relying,
They from sins, and sorrows rest :
Mount to glory,
Blessing, and for ever blest !
J. P.

QUERIES

Addressed to the Rev. JOHN SHOVELLER, jun., on his leaving England for Jamaica, March 19th, 1831 ; and his supposed Reply, as to his Motives for devoting himself to the Work of a Missionary.

Why leave your friends? why leave your native land?

Why your life hazard o'er the treach'rous sea?

" I hear my gracious Lord's divine command :

" *' The love of Christ' it is, ' constraineth me.'*

" I glory in his cross*, and feel its power!

" I feel the influence of his grace so free;

" I wish for HIM to spend life's every hour:—

" *' The love of Christ,' indeed, ' constraineth me.'*

" The negroes cry, ' For us no mortal cares!'

" My bowels yearn;—I to their help will flee;

" I cannot stay, while the poor slave despairs:—

" *' The love of Christ' it is, ' constraineth me.'*

" Bought with his sacrifice, I'm not my own!

" My conduct and my sentiments agree.

" He purchased me with blood—I hear his groan!—

" *' The love of Christ,' indeed, ' constraineth me.'*

" O how I long the love of Christ to tell,
" To men enslaved! their misery I see;
" I wish to pluck those brands from death and hell:—
" *' The love of Christ' it is, ' constraineth me.'*

" Before the throne of grace I humbly fall;
" To Christ my God I bow the suppliant knee;

" On HIM for all-sufficient grace I call:
" *' The love of Christ,' my Lord, ' constraineth me.'*

" Farewell! my much-loved friends; Britons, farewell!

" No longer I may your companion be;
" To wretched men the Saviour's love I'll tell:—

" *' The love of Christ' it is, ' constraineth me.'*

" But I shall meet with you, no more to part,

" In Jesu's presence! Blest eternity!

" There, with saved millions, sing with joyful heart!

" *' The love of Christ' it was, ' constraineth me.'*

" There, too, with *her**, whose loss I much deplore,

" United, shout in heavenly ecstasy!

" Nor sin, nor death, e'er interrupt us more!

" HIS love, how sovereign, boundless, rich, and free!

" O, the blest hope, with *her* to meet again!

" To join with *her* in endless harmony!

" With saints and angels evermore to reign!

" Glory to HIM, *' who gave himself for me.'*"

IOTA.

London, March 15th, 1831.

* Referring to a Sermon from Gal. vi. 14, preached by Mr. S. at Eagle Street Meeting, Lord's Day Evening, March 6, 1813.

* Mrs. S. died at Henley-on-Thames, Jan. 10, 1831, see Memoir in our last Number.

REVIEWS AND BRIEF NOTICES.

A Letter on Infant Baptism. By the Rev. W. B. KNIGHT, A.M., perpetual Curate of Margam, and examining Chaplain to the Lord Bishop of Llandaff. Cardiff, 8vo. pp. 28.

The Nature, Mode, and Subjects of Baptism examined. By JACOB STANLEY, Dudley, pp. 15.

Believers' Baptism by Immersion vindicated, being a Reply to the Rev. J. Stanley's Nature, Mode, &c. By a BAPTIST. Bristol, pp. 24.

AMIDST the various revolutions of sentiment which mark the age in which we live, it is easy to perceive the commencement of a decided change in favour of believers' baptism. The number of churches throughout the country, distinguished by a recognition of this principle, has greatly multiplied. In several instances, of recent occurrence, sanction has been given to the practice within the very walls of the establishment; nearly every baptistery in the metropolis has lately been repeatedly opened, not as the font of pædobaptism for involuntary candidates, but for those who, upon rational conviction, have professed their faith in Christ, and manifested their obedience to his precepts.

The agitation of controverted questions, with whatever momentary evils attended, generally causes them, like the troubled waters of Siloam, to subside at length into a healthful tranquillity: and to the increased attention given by ministers and writers on both sides to the subjects before us, we attribute the increased diffusion of our principles. All discussion of the question, it matters not by whom, by Baptist or Pædobaptist, by friend or adversary, issues in the almost invariable result of making converts to our sentiments. So true is this remark, that an eminent Pædobaptist minister was once heard to confess, that to preserve silence, was in his opinion the best way of maintaining infant baptism; while a Baptist minister, lately deceased, after baptizing several persons, who were converted to believers'

baptism by a sermon against it, pleasantly observed to his Independent colleague: "If you will continue from the pulpit to plead your cause once a month, I shall deem it quite unnecessary to advocate mine, since the only end which would lead me into the discussion of the question which divides us, I find almost invariably answered by your submitting it to public inquiry." The justness of this remark is fully confirmed by instances that are perpetually falling under our own observation. Wherever the general mind, naturally slumbering on the lap of early prejudice, can be aroused into free inquiry on the subject, the cause of believers' baptism makes certain progress, without any other aid than the simple force of truth. And, perhaps, it would be well if those of our Pædobaptist brethren who, in defence of their views, gravely assure their congregations that "the Baptists are well known to be a set of ignorant men," would likewise explain to them the facts to which we have alluded, viz., that the sentiments of these illiterate persons expand their influence just in proportion to the diffusion of knowledge, and keep in exact step with the circulation of the Word of God. They cannot explain this phenomenon of the present day, by alleging any want of advocates on their side of the subject. The number of writers embarked in their service has been very great, and no less varied than the cargo of Solomon's navy, which "brought gold and silver, ivory, apes, and peacocks." But while the Word of God is in circulation, the number or quality of writers will as little interfere with the result of the discussion as the side which they may espouse. Let Baptism be submitted to public consideration, and whether it be by one or by many, by the learned or the ignorant, of contention or of goodwill, "we therein rejoice, yea, and will rejoice."

In conducting the adverse side of the controversy, it is a matter of doubt with us, whether learning or ignorance has the advantage, for it is surprising how the two extremes come together; or, in other words, how nearly wisdom approximates to folly, directly it stands out as the champion of Infant Baptism. Every impartial reader of Grenville Ewing's system of *poptism*, or of Dr. Dwight's Observations upon the case of Philip and the eunuch, will fully join with us in this remark, to which Mr. Stanley, the author of the second article at the head of this paper, and, in other matters, a sensible man, affords no little confirmation, when he maintains as probable that John, standing "at the edge of the river, and placing the candidates in a row upon the banks, with a *switch* dipped in water," performed the ceremony. Of what advantage to Mr. Stanley was either knowledge or common sense when he wrote this passage? After such a discovery, who would be surprised to find some zealous advocate for Old-Testament analogy, attempting to prove, that this potent baptismal *switch*, is the New-Testament substitute for the rod of Aaron. Indeed, if the subjects of Baptism are to be determined from the Old Testament, why not the mode, and this being granted, who can deny the scriptural authority of Mr. Stanley's *switch*? for it is certain that the rod of Aaron was employed at the baptism of the Israelites "unto Moses in the cloud and in the sea!" Perhaps Mr. Stanley will thank us for suggesting the advantage which may be taken of his own patent discovery.

Having seen, from the above specimens, what the cause of Pædobaptism is likely to gain from the exertions of men of acknowledged worth, who, on other subjects, are entitled to be considered sensible and judicious, we shall now introduce to our readers the first article under consideration, viz. the "Letter on Infant Baptism," &c. from which they will see what are the advantages to be derived from the contributions of ignorance. We know nothing personally of the author, and therefore judge of him solely by his work, which he commences by telling his

parishioners how much more right he has to their attention than "unauthorised ministers," by which we suppose he means dissenters. From this extravagant demand of deference from his readers, made at the very outset, as well as the whole strain of the work, we have been naturally led to rank him with that class of instructors, who imagine that they have obtained from the state all the credentials requisite for ambassadors of Christ, and, under the combined auspices of a University diploma and episcopal patronage, consider their learning and authority as elevated far above the reach of vulgar dispute. When the author stands forth thus gilded and lackered, who can have the presumption to think "all is not gold that glitters?" Of the ultimate object of the author in this production we know nothing; but whether it were written to gratify the bishop or himself, or to discharge his duty to the Established Church, for which the state, doubtless, gives him hire, although it appears unable to give him qualification, he is entitled to full credit for being in earnest in his immediate design of reclaiming his wandering parishioners. There is an air of great sincerity in some of his expressions, to which the forsaken church at Margam has lent a tone of most melting pathos, and the screams of "the bird of night," from the deserted aisles and ruined arches of Llandaff, render, we doubt not, a no less sympathetic and appropriate echo. But sincerity and feeling form no excuse for ignorance, which, while bound on every subject to be modest, ought not to presume, on a matter of such infinite moment as religion, to open its mouth. Yet utterly ignorant of what he attacks and what he defends—ignorant of the articles of his own church—ignorant in one page of what he has said in another, and we add, with feelings of sincere pity for the people thus led astray, and the man who misleads them—ignorant of the first principles of the oracles of truth,—our author runs through eighteen pages of unfounded, incoherent, and contradictory assertion, with as much hardy confidence, and *authorised* composure, as if uttering a series of mathematical axioms, or intuitive pro-

positions. We submit a brief extract as a specimen of the writer's theology. Speaking of the benefits of Baptism, he proceeds to observe,—

“ On a topic so interesting, I might have well enlarged. I might have told you that only by Baptism are we admitted into Christ's flock on earth; that in Baptism the good shepherd ‘gathers the lambs with his arm, and carries them in his bosom;’ that by Baptism are we adopted into his covenant, incorporated into his church; made, in short, ‘members of Christ, children of God, and inheritors of the kingdom of heaven;’ that in Baptism all our sins are pardoned, and the Holy Spirit bestowed; that in Baptism we have a death unto sin and a new birth unto righteousness; that being by nature born in sin, and the children of wrath, we are hereby made the children of grace.”
p. 26.

From this extract our readers will have no difficulty in perceiving the author's great ignorance of Scripture, and the articles of his own church, both of which represent faith in the atoning blood of Christ, as the only means of obtaining pardon and salvation; nor will they hesitate for one moment to prefer the theology of our humblest Sabbath schools, to the divinity of the “perpetual curate of Margam.” Perhaps, too, it will not give them a very exalted opinion of “that pure and apostolical church,” which, on a topic of such importance as the way of salvation, declares one thing by its ministers and another in its creed.

The following quotation will shew the author's entire ignorance of the arguments that support the system which he professes to confute.

“ It is commonly believed, that the erroneous opinions of the Baptists owe their origin in a great degree to the unsound interpretation of three texts of Scripture, viz., Matt. xxviii. 19, Mark xvi. 16, and John iii. 5.” p. 5—6.

Here, utterly ignorant of the arguments which we draw from the impossibility of a proxy-religion,—from the mummerly of saying to an unconscious babe, “I baptize thee in the name,” &c.—and from every passage of Scripture which mentions baptism; he ascribes our system to our mode of interpreting only three passages of inspiration, of which the first two, although

included, yet do not occupy the most prominent part in our reasoning; while the last would never be employed by us, excepting against those who, like the author, refuse to recognise the first principles of Christianity: and, even then, in a manner totally different from that in which we are represented as using it in his subsequent observations. Who would refrain from controversy if permitted to make his own selection of his adversary's arguments—if allowed to speak for himself and his opponent too? Who would not be polemical, if he could stoop to avail himself of that precious privilege of ignorance, which has authorised the perpetual curate of Margam to get over in silence nine tenths of the arguments opposed to his views.

We now subjoin a passage, in which the plaintive statement (for his very dates are pathetic) which he makes respecting the origin of our sentiments, will convince our readers, that his historical knowledge is in no better condition than his acquaintance with theology and sacred polemics.

“ For a space of time exceeding 1500 years, the doctrine [of Pædobaptism] was never questioned by any part of the Christian world. In the beginning of the sixteenth century did this unkind and erroneous conduct towards infants first disturb the peace of the church: it commenced in Germany.”

After reading this affecting passage, what mother is there who will not hug her child the closer at the sight of a Baptist? and yet, who that knows any thing of ecclesiastical history, will hesitate to pronounce it untrue, whether ignorantly or wilfully written? The Waldenses, who worshipped in the valleys of Piedmont, that Goshen land of light, when all other lands were wrapped in darkness—that cradle of the Reformation, while Europe was withering under the tyranny of Rome—that consecrated spot of martyrdom where the papal harlot made “herself drunk with the blood of saints;” — the inhabitants of that land of Christian heroism, seem never to have crossed the path of our author's ecclesiastical researches, being, perhaps, situated without the authorised bounds of his historical knowledge. Yet, we have

authentic records of them, dated as far back as the eleventh century, and of such a nature, as to prove that they existed much earlier; and from these we learn that they confined baptism to *adults*, and practised *immersion*. But of the very existence of this body of Christians Mr. Knight seems to be in a state of utter ignorance, although their sufferings, for conscience sake, subsequently to the period to which we have referred, obtained the kind interference of *our own* government under Oliver Cromwell; although our *great poet* Milton, himself a Baptist, conducted the correspondence on that occasion, and although ecclesiastical history clearly proves that, along with their connexions, they were the *only people* who, (as Sir Isaac Newton says of Baptists in general) *never symbolized* with the church of Rome. Perhaps these, rather important omissions, will induce our readers to receive with caution the rest of our author's statements.

After so many specimens of authorised ignorance, our readers will not be surprised if we should produce a few instances of authorised contradiction. Let them turn to p. 20, and they will find him stating, in the passage last quoted, that "for a space of time exceeding 1500 years, the doctrine (Infant Baptism) was *not* questioned." Then let them turn to the *very next* page, and they will find him confessing that it *was* questioned by no less an authority than Tertullian, as early as the *second* century. To which, we may add, that Tertullian is the first writer who mentions Infant Baptism, and that he does so for the purpose of condemning it. As another instance of contradiction, we may refer to p. 5, in which he terms the establishment "a *pure and apostolical* branch of Christ's church;" while in p. 25, he informs us, that "the Church of England is ready to *dip* the child," which he condemns as being *unapostolical*. Here, too, we may observe, that the *pure apostolical* church is more than "*ready to dip* the child." Let her speak for herself, what the "perpetual curate of Margam" has sworn to obey. "He (the priest) *shall dip it* (the child) *in the water* discreetly and warily." Such is her injunction, to which she allows of no exception, but in

case of illness. Either the Church of England, or our author, is unapostolical, which it is, we leave the reader to determine.

But it is not our office to answer all the absurdities of this work; therefore we hasten on to present our readers with a few specimens of authorised reasoning. We have seen him above arguing against our sentiments, from his own *self-contradicted* assertion, that our views were unknown for the space of 1500 years. But supposing this assertion to be as true as it is false, what an argument is this from a minister of the CHURCH OF ENGLAND! Surely the bells of Margam church must have jingled, and the very steeple (if it has one) must have trembled at the sound of it; for, if doctrines are to be tried by their age, and churches must fall before the argument that invalidates their antiquity, what will become of the Church of England, which till the sixteenth century, was a thing unknown? According to our author, therefore, it came too late for its orthodoxy. At that *selfsame heretical* period, to which the Author falsely affixes the origin of our sentiments, did his *own* Church, (even the curate of Margam must know this), come *first* into existence under the auspices of a lustful, blood-thirsty tyrant, who, to get rid of a wife, set up a Church in opposition to the Church of Rome; and having placed himself at the head of it, called it the Church of England. We read in *scripture of men and women* who were baptized, where there was *much* water. We read afterwards, in ecclesiastical history, of the Piedmontese Baptists, of the eleventh century, and the Church of Rome, which persecuted them; but where can we read a word about the "pure and apostolical Church of England," until we come to the infamous gallantries, and matrimonial quarrels of Henry the Eighth, its first founder and head?

Again, he informs us that initiation by Baptism, *instead* of circumcision, was recognized by the apostle Paul; who, he affirms, means Baptism when speaking of circumcision made *without hands*,—but surely, until he can inform us how he manages to *baptize without hands*, our readers will be disposed with us, to

question the soundness of this authorised reasoning. It might, perhaps, help him a little, though not effectually, to borrow Mr. Stanley's *switch*.

Pinched by our Lord's words, in Matt. xxviii. 19. Go ye, teach all nations, baptizing, &c., he alters the translation, and substitutes, Go ye and *make disciples*, &c. But how short sighted must be his logic not to perceive that we should welcome such an alteration, as pointing the passage still more directly, if possible, against him.

For although he affirms that the word disciple "has no meaning attached to it that may not be applied to a little child," we happen to recollect our Lord's *own definitions* of the term.—"Whoso doth *not bear his cross cannot be my disciple*," Luke xiv. 27. "Herein is my father glorified, that ye bear much *fruit*, so shall ye be my disciples." John xv. 8. "If ye *continue* in my *Word*, then are ye my disciples," John viii. 31. These being our Lord's explanations of the term 'disciple' we should think even the curate of Margam, will not dispute their authority. From these, then, it appears, that a disciple is one who takes up the 'cross' and follows Christ; who 'brings forth fruit' to the 'glory' of his 'Father;' and who 'continues in' the Saviour's 'Word.' The apostles were sent forth, thus, to 'make disciples' of men, and then to baptise them, just like the "unauthorised" ministers in the parish of Margam.

In speaking of the mode of Baptism, he ventures to express a doubt whether to baptize *ever* means "to dip" in the New Testament. Now, really, this is discreditable to an *authorised A.M.* It is not customary for a university degree to send a man into the Church, without any knowledge of Greek, whatever ignorance it may tolerate in divinity. When accustomed to attend the examinations for the "Great Go,"* at Oxford, we were frequently gratified with a very respectable display of Greek and Latin, although we saw very little or nothing of Hebrew and Theology. We did expect to find our author conversant with Greek, although we never dreamt

of his acquaintance with the Bible. We must suspect upon this point, that he is *willingly ignorant*, (although we readily give him credit for much that he cannot help,) and firmly do we feel persuaded that nothing but the most violent fit of argumentative desperation, could have led him to commit so rash an act of suicide upon his literary character. For he *must* have known that to baptize, not only means "to dip," but that it is the only Greek word which exactly corresponds with our English word "to dip," and that in maintaining otherwise he is condemned by *every* respectable Lexicon, by every version in which the term is translated, by the churches of Syria, Arabia, Ethiopia, Egypt, Germany, Holland, Sweden, Denmark, Greece,—which must have known its own language; and the Church of *England itself*, together with all learned authorities, *not even* excepting *Calvin*, whom the author has unwittingly pressed into his service, against the Baptists of Margam; but who, in speaking on the subject, says, "Here we perceive how Baptism was administered among the *ancients*; for they *immersed the whole body in water*." In support of what we have stated, we make the following quotations from a pamphlet by Mr. Greenfield, the learned editor of Bagster's Comprehensive Bible, and the present superintendent of the Bible Society's *translations*, and who, being on other grounds a Pædobaptist, will not be suspected of partiality.

"The term *immersion*, or what is equivalent to it, appears the only term which can be *properly* employed as a translation of the Greek word βαπτίζω (Baptizo)," p. 50. Again, "I believe *none* has ever had the *hardihood* to render βαπτίζω to *pour or sprinkle*." p. 42.

Though our observations are much longer than we could have wished, we cannot withhold from our readers one more specimen of our author's reasoning. Perhaps they will wonder with us, why he should quarrel with *believers'* baptism, after reading his following conclusive mode of proving that *infants are believers*:—

"Let us not, however, wholly forget, that there is a *sound and good* sense in which '*little ones*' may be said to '*believe*' in

* The technical term given in Oxford to the examination for the degree of Bachelor of Arts.

Christ; that 'little ones' are not capable of unbelief."

How triumphant! What convincing reasoning! If incapability of "unbelief" is belief, then our author's argument proves every object, rational or irrational, animate or inanimate, in heaven above, in the earth beneath, or in the waters under the earth, to be a believer. What an expansive view is here given of the magnitude of the Christian Church! The definition which makes "belief" to consist of an incapacity for "unbelief," comprehends within its ample terms, not only unconscious babes, of which doubtless, the curate of Margam has made many Christians,—but also every unconscious being, whether of the animal, the vegetable, or the mineral creation, whose title to the baptismal rite, is, of course, equally established. Surely, with such resources, at least in argument, the deserted curate need not be overmuch dejected, on seeing some of his parishioners wander from his fold:—for in the event of his failure to recover them, i. e. in case his reasoning should not carry conviction to their minds, it is most admirably contrived to administer consolation to his own. So much for the learning and the logic of this authorised teacher.

In reference to the third article, at the head of this paper, we have only room to state that we consider it a very full, fair, and satisfactory reply to Mr. Stanley's production, which contains many absurd conjectures, totally unworthy of him. Our author has openly met every thing in the shape of argument; and if occasionally, he becomes angry, instead of laughing at the silly propositions of his opponent, yet, on the whole, he has supplied the public with a very well written pamphlet.

The Divine Origin of Christianity. By the Author of "Persuasives to early Piety."

THERE are, we believe, thousands in our land who will never have to contend with the insolent and impure abettors of infidelity. They will read, and hear expounded by a holy minister, the sacred Book; and observing how glorious are the representations of God; how just and pure are the laws; how necessary and sanctifying are the doctrines there given;

in how many instances the New Testament records the fulfilment of predictions presented in the Hebrew Scriptures; and what are the character and the deportment of the complete infidel and of the honest believer, these children of God are fully persuaded in their minds that the Bible came from heaven; contented with their lot, peculiarly grateful for their spiritual blessings; devout and useful in their habits, they travel on quietly to a better country, and reach it at death. Many, however, will find it their duty to resist the attacks of audacious and polluting infidelity, and to these we recommend the volume before us. We have never yet seen any work on the same subject, that, within the same limits as to space and price, gave so clear, and full, and forcible, and, therefore, useful a view of the great subject to which it relates. If we had that influence over the whole reading youth of the country which would induce them to take our advice in relation to the books they should read often, study closely, and ever keep in mind, we should use a power so awfully responsible by giving our warmest recommendation of the work whose title is at the head of this paper. The benevolent, who are able to do so, could not act more in character than by giving this volume to those who would read, but cannot be expected to purchase it. It is very neatly printed, and, as it is sold at the Depository of the Religious Tract Society, may, no doubt, be cheaply purchased. The style, too, is very good; it is neat, clear, forcible, lively and pleasant.

The Christian Privilege; or a Help to his Communion with God in the path of Obedience.

THIS pastoral address, it is possible, was well received by the people for whose benefit it was delivered; but we should be very sorry to see in print all the discourses which ministers have been desired to exhibit in that permanent form.

The address before us is not distinguished by good arrangement; and there is no great appropriateness in its matter to the parts to which it is assigned: still, we mostly approve the sentiments it contains, and hope it will be useful.

OBITUARY.

MRS. T. HARRIS.

DIED about four o'clock on the morning of August the 14th, 1829, Mrs. T. Harris, late of Utica in America. She was the second daughter of Mr. and Mrs. Lake of Bulbourne, near Tring, Herts., and was born March 21st, 1801.

The first permanent religious impressions which she was the subject of, were produced at a very early period of her life, by a sermon which she heard from 2 Peter ii. 3. In the spring of 1817, and in the 13th year of her age, she was baptized and received into the church of Christ, at Road, in Northamptonshire, then under the pastoral care of the late Mr. Heighton. Being removed, by Providence, to Fenny Stratford, Bucks., she received her dismissal to the Baptist church in that place in 1825, of which she continued an *honourable* member until her death: sometime after her removal to Stratford, it was her happiness to become united to Mr. Thos. Harris, then of Water Eaton. On the 24th of July, 1828, she, with her beloved partner and family, sailed from London for New York. In the month of February last she caught cold, which was attended with a bad cough. This was increased by getting wet in her feet when returning from a conference meeting; from this time, with intervals promising restoration, she declined in health, and in a few months entered into eternal rest. Our departed friend "endured her illness with the most exemplary patience (to use the language of her hereaved husband) and was enabled to rejoice in the prospect of death and eternity; she was enabled to resign all into the hands of God, gave direction concerning her funeral with the greatest composure, and requested that, if her death were improved for the benefit of the living, it might be from these words in Job: 'I know that my Redeemer liveth,' &c. which, says her husband, "expressed the feelings of her soul." She

had no doubt of her interest in the Saviour, she longed to be with him, and exclaimed repeatedly, with peculiar emphasis—

"Thou know'st I love thee dearest Lord,
"But O I long to soar,
"Far from the sphere of mortal joys,
"And learn to love thee more."

When there appeared a probability of her recovery she seemed quite disappointed: she said one day to her husband, "I have experienced such happiness on this bed, that words can convey no idea of:" whenever her disorder took an unfavourable turn, her joys always increased. About thirty hours before her departure out of this world, there was an evident change in her countenance; it was apparent her end was fast approaching, but she was not dismayed: in reply to a question relative to the state of her mind in prospect of death, she said, "If the Bible be true, I am, I *must* be saved, I *cannot* be lost;" she then repeated those delightful words of Dr. Watts—

"How can I sink with such a prop
"As my eternal God"—

at another time, she exclaimed, "O death, where is thy sting? O grave, where is thy victory? thanks be to God who giveth me the victory," &c. "Come, Lord Jesus, why are thy chariot wheels so long in tarrying;" she said several times when very much exhausted, "Come, Lord Jesus," "come, my Jesus, take me to thyself." To her dearest earthly friend, she said, "Tell my brothers and sisters (in England) I love them, I should like to have seen them once more; however, I hope to see them all in heaven:" but here her feelings were too much for her, she was so overpowered that she could not finish the sentence. So died this amiable and interesting woman: leaving behind her in this vale of tears, a kind husband, and three small children to deplore their loss. On the evening of the first Sabbath in

October, Mr. Brooks of Fenny Stratford, preached a funeral sermon for her in his own chapel to a very crowded assembly, from Jeremiah xv. 9,—“She hath given up the ghost, her sun hath gone down while it was yet day.” Who does not exclaim, after reading such a dying experience, “Let me die the death of the righteous,” &c. Oh, that the young who

read this account may be inclined to “remember” their “Creator” in the days of their youth, that the God of our departed friend may be their God, and her portion their portion—

“Religion should our thoughts engage,
“Amidst our youthful bloom,
“’Twill fit us for declining age,
“And for the awful tomb.”

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

The venerated and excellent Mrs. Sarah Rippon, wife of the Rev. Dr. Rippon, departed this life Jan. 1, 1831, in the 93d year of her age; and was interred in the great path in Bunhill-fields, on the 14th.

The Rev. Mr. Birt, and Doctors Newman and Collyer preceded the coffin. The bereaved husband and his large family followed, then the deacons and a number of other respectable members of the church, at their own request succeeded.

At the side of the sepulchre Dr. Newman read part of the 15th chap. of the 1 Cor., and when Mr. Birt had offered up a short prayer, the company retired from the distinguished cemetery to the Meeting-house in Miles's-lane, where, after Dr. Watts's excellent hymn,—

“Why do we mourn departing friends,” had been sung, Dr. Collyer delivered a suitable address; and on the following Lord's day in the afternoon, at the same place, Mr. Birt preached a funeral discourse on 1 Cor. viii. 35, “Who shall separate us from the love of Christ.”

The services were remarkably suitable to the solemn occasion.

Died at Wellington, Somerset, on the 6th of February, 1831, in the 75th year of his age, the Rev. Richard Horsey, well known throughout a long and useful life, as the steady, active, and consistent friend of the cause of Christ in general, and deeply interested in all that related to our own denomination in particular. The many friends of this venerable servant of Christ will be gratified to hear that a short biographical sketch may be expected in some future number of the Magazine.

THE REFORM BILL.

To the Editor of the Baptist Magazine.

SIR,

As it is the divine direction to seek the welfare of the country where we dwell, I was much gratified in hearing one of our brethren in the metropolis, recently, in the public assembly, commend the all-ingrossing subject of Reform, which is now before the Parliament, to the particular regard of that gracious Providence by which the destinies of nations are guided; and at the prayer meeting in the same house of worship this evening, all that engaged (by the particular desire of the worthy minister) made it the prominent subject of petition; which appeared to be peculiarly suitable, while the measure was actually in debate in the House of Commons. I have also understood, that at a chapel of ease in the same neighbourhood upon the past day, the excellent minister exactly accorded with his Baptist brother: I have no doubt, the same thing was done in other places, and I trust God will prove himself to be, as in former instances, the inspirer, the hearer, and the answerer of the prayers of his people: but I have thought that, as in the event of the measure being either carried or rejected, the consequences may be expected to be most serious to the whole community, whether it may be amiss to solicit the attention of all our brethren to the importance of remembering it in their supplications, and wrestling like Jacob and Elijah with God for his special interference upon our behalf. It is a singular circumstance (as the minister first referred to observed) that this important measure for the renovation of the British constitution, has proceeded from a descendant of that man whose martyrdom in behalf of civil liberty under Charles II., was a first means of pro-

ducing the glorious revolution of 1688! God bless the King and the name of Russell.

A. CHRISTIAN BRITON.

March 21, 1831.

* * Since the above was sent us, the second reading of the Reform Bill has passed by a majority of ONE only! there being 302 for the measure, and 301 against it. It is a singular coincidence that the accession of the HOUSE OF BRAUNSWICK to the throne of these Realms was also determined by a SINGLE VOTE! A bill was brought into the House of Commons in 1702, entitled, "A Bill for the better securing the succession to the Crown in the Protestant line, and extinguishing the hopes of the pretended Prince of Wales, and all other pretenders, their open and secret abettors."

On the 18th of March, a motion in connexion with this bill, and on the issue of which its success was suspended, was decided by the vote of ONE individual *, and to this single vote, under Providence, the prosperity of the Protestant church in England for nearly 120 years may be traced.†

Who can regard the operation of a Divine hand in these affairs, and not exclaim, in reference to the past, "What hath God wrought!" and in reference to the present, "This is the finger of God!" May its results be seen in the future prosperity of ENGLAND, and its COLONIES, and the WORLD.

We fully accord with our correspondent in his pious recommendation.—*Eds.*

THE BAPTISM OF AN INDEPENDENT MINISTER.

On Lord's day, 7 Nov. 1830, the Rev. D. Clark, formerly pastor of an independent church at Dronfield in Derbyshire, was publicly baptized by immersion, together with five other persons, in the Baptist chapel, Townhead Street, Sheffield. Mr. Clark preached at the time a sermon on baptism, founded on 1 Peter iii. 15: "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." In which discourse Mr. Clarke stated, with considerable ability,

* The gentleman who gave the all-important vote on this occasion was Joseph Paice, Esq., M. P. for Lyme. A gold medal was given on this occasion by Queen Anne to Mr. Paice, which is now in the possession of a great-grandson, Frederick Gibson, Esq. of the Exchange.—*Ivimey's Sermon*, p. 98.

† See the Appendix to Mr. Ivimey's Sermon for George the III. p. 97.

the result of his own careful and long continued investigation of the subject of baptism, and which was the unhesitating assurance that willing submission to this ordinance is binding upon all the disciples of Christ, to whom alone by immersion, it can scripturally be administered; and the preacher avowed his desire to submit to the ordinance from a conviction of duty to his exalted Redeemer. At the close of the sermon, the sacred rite was administered to Mr. Clark and the other candidates, by Charles Larom, the pastor of the church assembling in the above named place of worship. In the afternoon the baptized were all of them received as members of the church, and, with the previous members, celebrated the dying love of Christ. Great solemnity prevailed throughout the services, and in the morning, some hundreds of tracts upon the subject of baptism were given to strangers who were present. Mr. Clark is now supplying the church at Dronfield, of which he was once the pastor. It is believed that he will be an ornament and a help to the denomination, with which he has thus conscientiously united himself, and for whose interests he feels considerable concern.

CHAPELS OPENED.

FAWLY, IN THE NEW FOREST, HAMPSHIRE.

On Tuesday the 25th December last, a neat place of worship (erected of mud with slated roof) was opened for the use of the Baptist denomination, in the parish of Fawly, in the New Forest, Hampshire. Rev. J. Millard, of Lymington, preached in the morning, from Matt. xvi. part of verse 18. Rev. D. E. Ford (Indep.) of Lymington in the afternoon, from John xiv. 22, and in the evening, Rev. B. H. Draper, of Southampton, preached from Isaiah xi. part of verse 9. Brethren Millard, Ford, Burt, Dore, and Bennett, engaged in the devotional exercises of the day.

The circumstances connected with the erections of the above meeting house, are somewhat interesting; about five years ago a friend belonging to the Baptist church at Lymington, residing in that neighbourhood, feeling an interest in the spiritual welfare of the benighted population around him, obtained permission to hold a meeting for prayer, &c., in a dwelling house centrally situated; attention was soon excited, many persons were collected together, impressions were produced: our friend was encouraged, and he at length began preaching among them, and several gave evidence of conversion to God. The number of hearers became so numerous, that the different apart-

ments of the dwelling house were inconveniently filled with them.

The people became justly anxious to obtain a more suitable place in which to hold the worship of God, but being all of the labouring class, and situated at a distance from Christian friends, their difficulties appeared insuperable.

The Baptist church at Lyvington interested themselves on their behalf, procured a piece of freehold land and encouraged the erection of a meeting house, which, with the vestry, &c., cost about £250, and will contain more than 300 people. Nearly forty persons from that neighbourhood have been baptized, who are at present members of the church at Lyvington. Sometime in the present year, it is hoped, they will be dismissed, and be formed into a church themselves. Their case highly deserves, as, indeed it greatly needs, the prompt and kind regards of the religious public, for the people are all poor.

ORDINATIONS, &c.

MOUNT ZION CHAPEL, HARPER'S HILL, BIRMINGHAM.

On Sunday, February 27, 1831, the formation and settlement of the particular Baptist church assembling at Harper's-hill chapel, Birmingham, was publicly recognised. The Rev. S. Saunders of Liverpool, preached an introductory sermon in the morning. The Rev. Dr. Cox, of Hackney, addressed the newly formed church, and their pastor in the evening. The afternoon service was appropriated for prayer, and such statements respecting the place of worship, and proceedings relative to the settlement, as peculiar circumstances seemed to require. Questions on these points were proposed by the Rev. Dr. Cox, and the answers were given by one of the deacons, and by the Rev. James Hoby, who has undertaken the pastoral care of the new church.

The church was formed on Lord's day, January 23d, when the Rev. T. Waters, of Worcester, presided. Four persons, previously baptized, then gave to each other the right hand of fellowship; since which time by testimonials and Dismission, the church is increased to 40 members. It is formed on the principles of open communion, and from the present state of the congregation, together with a large and admirably conducted Sunday-school, the aspect of things is auspicious and cheering.

The substantial and spacious chapel, together with the burial ground, and school

rooms, being property of great value, is duly put in trust, the deed being framed on the most unexceptionable principles. Before the deed was executed the property was however, mortgaged for half the amount paid for it. Singular vicissitudes have attended this chapel; it was built by a private individual, and originally opened for divine worship, in connexion with the established church of Scotland; it then passed into the hands of the Independents. After it was purchased and put in trust for the Baptists, a negotiation was for some time pending with members of the establishment. Extraordinary trials and difficulties compelled the trustees to entertain thoughts of extricating themselves from responsibility by the sale of the whole property; but a difference of, first £1000, and afterwards of £500, between the amount asked, and the sum offered, prevented the negotiation from being completed.

At length it was agreed that under the ministry of the present pastor, an entirely new church should be formed, and all the concerns of the chapel were put as completely as possible upon a new footing.

It is hoped that under the guidance of a gracious providence, such measures are now adopted as may turn out to the furtherance of the Gospel, while so valuable a property will, through the generosity of the Christian public, be permanently secured to the Baptist denomination.

WARMINSTER.

Rev. R. Glanville, late a student at Abergavenny Academy, was ordained Pastor of the Baptist Church, Warminster, November 1829. Rev. Messrs. Gough, of Westbury Leigh, Keen, of Pershore, Liney of Bickington, Evans of Milford, in Wales, Roberts of Shrewton, with several other respected ministers, took part in the service.

NORWICH.

On Monday, October 25, 1830, Henry Betts was recognised as pastor of the newly formed Baptist church in St. James's parish, Norwich. The morning service commenced by singing, reading, and prayer; after which brother King of Aylsham, delivered the introductory discourse on the nature of a Gospel church, from 1 Cor. i. 2, and proposed the usual questions; brother Hart, of Framlingham, offered the ordination prayer; and brother Ivory, of Cassey, gave the charge to the minister, from the words "Preach Christ." In the afternoon brother Hart preached to the people from the words "Encourage him;" and in the evening brother James of Norwich, from Ephesians v. 23.

CHELSEA.

The Rev. J. Belcher, late of Folkestone, who has for some time past been preaching at Paradise Chapel, Chelsea, has received an invitation to the pastoral office; which he has accepted, and commenced his ministry in that place on the first Lord's day in March.

NOTICES.

The committee of the building fund at College Street, Northampton, feel it necessary publicly to state, that in consequence of a heavy expense arising from the alteration and enlargement of the meeting house in College Street, they are at present unable to afford any assistance to the many important cases which have been brought under their notice.

The Bedfordshire Association of Baptist churches will hold their annual meeting at Hale Weston, on Wednesday, May 11, 1831. Brethren Middleditch and Early, to preach; in case of failure, Brother Adey.

The Auxiliary for Oxfordshire, and parts adjacent, will hold its anniversary at the dissenting chapel, New Road, Oxford, on the Tuesday in Easter week, April 5. The Rev. E. Steane, of Camberwell, has engaged to preach in the morning, and the Rev. J. Coles, of Bourton, in the evening. In the afternoon, the report of the Auxiliary will be read, and other business transacted. On the preceding evening, Monday 4, a preparatory service will be holden, when the Rev. W. Catton, of Chipping Norton, is expected to address.

The annual meeting of the Western Association will be held at Great Torrington on the Wednesday and Thursday in the Whit-week, 1831.

WIDOWS' FUND ANNIVERSARY.

The annual sermon for the relief of the necessitous widows and children of protestant dissenting ministers, will be preached on Wednesday, the 13th day of April next, at the Rev. John Clayton's chapel in the poultry, by the Rev. John Burnett, of Camberwell. Service to begin at twelve o'clock at noon precisely. The subscribers and friends to the society will afterwards dine together at the Albion Tavern in Aldersgate Street.

NEW PUBLICATIONS, &c.

Just Published,

Letters on the Serampore Controversy; addressed to the Rev. Christopher Anderson, occasioned by a postscript, dated Edinburgh, November 26, 1830, affixed to the "Reply" of the Rev. Dr. Marshman. By JOSEPH IVIMEY. *With an Appendix, containing various documents of original correspondence, &c.*

Sermons preached on occasion of the death of the late Rev. ROBERT HALL, of Bristol.

At Bristol by the Rev. J. HUGHES, of Buttersea; to which is added Rev. Mr. CRISP'S Address at the Funeral.

At Hackney, by the Rev. Dr. COX.

At Salters' Hall, by the Rev. J. E. GILES.

At Manchester, by the Rev. JOHN BIRT.

At Birmingham by the Rev. F. SWAN.

At Stoke Newington by the Rev. N. BOSWORTH.

At Leicester by the Rev. J. P. MURSELL.

The Prosperity of a Christian Church, a sermon on occasion of commencing the pastoral office at Paradise Chapel, Chelsea. By JOSEPH BELCHER.

The Destinies of the British Empire, and the Duties of British Christians at the present Crisis. In Four Lectures. By the Rev. WILLIAM THORP, of Bristol. 8vo.

By the Ecclesiastical Society.

Essays on Church Polity. 12mo.

History of Christianity to the Age of Constantine. 12mo.

An Historical Account of Parochial, Diocesan, Metropolitan, and Patriarchal Episcopacy.

Preparing for Publication.

On the first of April will be published Richard Baynes' General Catalogue of Books in all Languages and Classes of Literature, consisting of above nine thousand articles, many curious and rare, in one large vol. 8vo.

Mr. I. W. Morris is preparing a Brief Memoir of the late eminent and deeply lamented ROBERT HALL, which is expected to be ready by the end of May. The loan of any letters or papers written by the deceased, or extracts from his correspondence, is earnestly and respectfully solicited; and the greatest punctuality will be observed in returning any of the originals that may be addressed to the care of the Author, at Mr. Wightman's, 24, Paternoster Row. Mr. Morris is much concerned at the premature advertisement of his intended work last month, which was forwarded without his knowledge or consent.

Messrs. Holdsworth and Ball are preparing for publication, for the benefit of the widow and family, a complete and uniform edition of the Works of the late Rev. Robert Hall; to be accompanied with a Memoir of his Life, and a review of his Character and Writings, by an eminent literary friend of the deceased. For further particulars see the Advertisement on the Cover of the present Magazine.

Funeral of the Rev. R. HALL, M. A., of Bristol.

The remains of this talented and virtuous man were interred on Wednesday, March 2, in the small burying-place adjoining his chapel, in Broadmead; and never was a tribute of more genuine respect offered to the memory of any individual than that paid by the friends of Robert Hall on this melancholy occasion. The funeral was conducted on foot; about eleven o'clock the corpse was placed on a bier, at the residence of the deceased in Ashley Place, and borne on shoulders to the Baptist Seminary, in Stoke's Croft, where a large number of respectable persons, principally members of his congregation, but including also ministers and people of almost every religious persuasion in the city, joined the procession. After the nutes, we perceived the medical friends of the deceased, Dr. Prichard, Mr. Addington, and Mr. Chandler; who were followed by the officiating ministers, Rev. Messrs. Anderson, Hughes, and Crisp. The pall bearers were Rev. Messrs. Foster, Winter, Lucy, Roberts, Woolridge, and Roper. As mourners, Mr. — Hall, (son of the deceased,) Rev. Dr. Cox, of Hackney, and T. Ransford, Esq.: Deacons, Messrs. Philips, Ash, Holden, Livett, Shering, and Reed. Then followed the students of the academy, and the congregation and friends, four abreast. On arriving at the chapel, the corpse was placed in front of the pulpit from which the deceased had so recently imparted to his flock the great truths of Christianity, with an eloquence of language, depth of reasoning, and splendour of intellect, that left him almost without a rival; and which he yet more strikingly illustrated by his deep humility and apostolic simplicity of character. With talents and qualifications like these, it is not to be wondered at that he was universally revered and beloved: or that he should have been, as he was, invited by a Right Reverend Prelate of the Church to accept high preferment in the Establishment.

After singing and prayer, the Rev. Mr. Crisp ascended the pulpit, and delivered a most feeling address, on the conclusion of which, the body was removed into the adjoining burial-ground, followed by the chief mourners, and silently committed to the grave; the limited space preventing more than a few persons witnessing the interment. A hymn was afterwards sung, and the Rev. Mr. Thorp having prayed, the congregation dispersed. Throughout the service the utmost solemnity prevailed; and there were few present who refrained from tears. The chapel was deeply hung with black, and was crowded to excess.

The solemn event was improved on the following Sabbath, at Broadmead Chapel, in a funeral discourse by the Rev. J. Hughes of Battersea, from Job xix. 14, "*All the days of my appointed time will I wait till my change come.*" Many similar expressions of Christian regard have also been given, both in town and country, from the pulpits of the denomination of which the deceased was so bright and distinguished an ornament; and also by several of our pædobaptist brethren. Some of these sermons have since been published, in noticing which, our thoughts will be again called to the consideration of this mournful bereavement. For the present, we will only remark, that the eulogistic style of these discourses, as well as some of the passages of Sacred Writ on which they are founded, sufficiently indicate the sentiments and the sympathies of the christian world—the high estimate which has been formed of the departed, by those most competent to appreciate his moral and intellectual superiority. The text chosen by Mr. Jay, of Bath is, in this respect perhaps, the most striking, "*How, fir tree; for the cedar is fallen*" (Zech. xi. 2.) In addition to these tributes to the memory of Mr. Hall, a letter has appeared in the columns of the Bristol Journal, bearing the signature

T. G., from which we present our readers with the following extract.

"To consign in silence to the weekly record of death the sudden removal from our world of a man so pre-eminent in whatever has the strongest claim on intellectual, moral, or religious, admiration, would leave, we feel, a degree of reproach on that city which has been blessed and honoured by his presence during the last five years of his invaluable life. On such an occasion, were we to hold our peace, the very stones in our streets would cry out against us. By this melancholy event a star of the first magnitude and splendour has been eclipsed; and death has seldom claimed a richer spoil. To speak of this incomparable man in language proportioned to his merit, is far beyond the pretension of this hasty memorial: his just eulogy would require an eloquence like that which his generous spirit has so often displayed at the grave of departed excellence; like that with which he has represented the feelings of the nation on the death of the Princess Charlotte—the feelings of Leicester on the death of Mr. Robinson—or those of Bristol on that of Dr. Ryland; an eloquence like that which has so long, and here so lately, charmed into admiring attention the thousands who hung upon his lips. The tones of that hallowed oratory haunt us at this moment with a mental echo that will not soon die away: but alas! the living voice, or another like it, will be heard no more! In the subline and boundless themes of religious contemplation, this sacred orator, this Christian Demosthenes, triumphed, as in an element congenial with the amplitude and grandeur of his mind. His preaching, (it may be truly said, and now that he has ceased either to preach or to hear, said without impropriety) was as far superior, in magnificence of thought and expression, to ordinary preaching, as the 'Paradise Lost' is superior to other poetry. It was, if such an image may be allowed, like harmony poured forth by a harp of a thousand strings. But he has himself unconsciously pourtrayed it in his exquisite remarks on the preaching of Mr. Robinson:—'You have most of you witnessed his pulpit exertions on

that spot where he was accustomed to retain a listening throng, awed, penetrated, delighted, and instructed, by his manly, unaffected eloquence. Who ever heard him without feeling a persuasion that it was the man of God who addressed him, or without being struck by the perspicuity of his statements, the solidity of his thoughts, and the rich unction of his spirit? It was the harp of David, which, touched by his powerful hand, sent forth more than mortal sounds; and produced an impression far more deep and permanent than the thunder of Demosthenes, or the splendid conflagrations of Cicero!"

The energies of this great spirit were concentrated in devotion; consecrated, through a long course of years, to the religious benefit of man, and the glory of a redeeming God. The intellectual sublimity and beauty of his mind were in perfect harmony with the moral elevation and spiritual grace of his character. The singular humility of his heart, the remarkable modesty and affability of his deportment, presented an affecting contrast to the splendour of his genius; his conscientious and unearthly indifference to fame or emolument, was rendered the more striking by his ability to command them, had he wished, with his tongue and with his pen. Combining the intellect of a Pascal with the oratory of a Massillon, he retained through life a transparent simplicity and sincerity, as inimitable as the wonders of his reason and eloquence; while all his endowments were embalmed and crowned by a seraphic piety. But praise is useless here. 'his praise is in all the churches:' so long as genius, hallowed and sublimed by devotion, shall command veneration, the name of ROBERT HALL will be remembered among the brightest examples of sainted talent: and, above all, 'his record is on high:' he has passed from a state of protracted suffering into that glory to which he had long and fervently aspired, and which he had often pourtrayed with the vividness of one who had caught an anticipating glimpse of the beatific vision."

LIST of BAPTIST CHURCHES in ENGLAND, for 1831,

With the Date of their Formation, the Names of their present Ministers, and the Year of their Settlement.

REMARKS.—It will be perceived, that the following List includes the Churches in ENGLAND only; those in SCOTLAND, IRELAND, and WALES, we hope to be able to give in a future Number.

That the present List is free from every error of omission, or inaccuracy, we do not pretend: all we can say on this head is, that we have aimed to be as full and correct, as possible, and have veiled ourselves of the valuable services of many of our brethren, whose acquaintance with the Denomination is the most extensive, in order to realize this object; and we trust it will be found nearer to correctness than any account that has hitherto been given of our churches.

We also take this opportunity of tendering our grateful acknowledgments to those of our London and country friends to whom we have been indebted for assistance in the prosecution of our labours.

It will be remembered, the present is simply a List of BAPTIST CHURCHES, usually designated by the term evangelical, without any regard to the varieties and shades of theological sentiment by which they are otherwise distinguished. Those, however, who are susceptible of a denominational distinctness, as the General Baptists, are pointed out by the letter G being affixed to each church.

BEDFORDSHIRE.

Barton	1820	J. Warring..	1821
Bedford	1791	T. King ..	1816
Biggleswade	1771	T. Middleditch	1819
Blunham	1670	J. Beetham..	1822
Cardington, C. End		J. Holloway..	1822
Carlton		C. Yorley ..	1796
Cranfield	1660	T. Miller ..	183
Dunstable, 1 ch....			
Dunstable, 2 ch....	1803	D. Gould ..	1826
Keysoe	1652	H. Bottle ..	1823
Leighton Buzzard ..		E. Adey	1829
Luton	1689	H. Burgess ..	1830
Maulden		S. Hobson ..	1808
Potton		— Blackstock	1824
Ridgmount		R. Edmonson	1830
Sharnbrook		J. Hindes ..	1818
Shefford	1829	W. Brown ..	1830
Southill	1693	T. Tay	1819
Staughton (Little)..	1767	J. Knight...	1806
Stevenon	1655		
Toddington	1816	T. Ramsay..	1816
Westoning	1814	T. Chew	

BERKSHIRE.

Abingdon	1652	J. Kershaw..	1815
Beech Hill		J. Rodway ..	
Farrington	1620	G. Capes....	1827
Grove Pope			
Kingston Lisle		R. Townsend	
Knowl-Hill	1823	D. Ford....	1830
Newbury	1640	T. Welsb ...	1813
Reading, 1 ch	1640	J. H. Hinton	1821
Reading, 2 ch	1805	J. York	
Reading, 3 ch		— Hewlett ..	
Sunning Dale	1829	S. Thompson	1829
Wallingford	1794	J. Tyso	1819
Wantage	1648	W. Glanville	
Wokingham	1778	J. Coles	1819

BUCKINGHAMSHIRE.

Amersham, 1 ch ..	1713	J. Statham..	1828
Amersham, 2 ch ..	1823	J. Cooper ..	1823
Aston Clinton ..	1830	T. Amsden ..	1830
Aylesbury		J. Norris	
Chenies	1760	E. West	1821
Chesham, 1 ch	1714	W. Tomlin..	1811

Chesham, 2 ch	1820	W. Cooper..	1823
Chesham, G		{ Sexton....	
		{ Hobbs	
Colnbrook	1708	W. Hopcraft	1822
Crendon (Long) ..	1822	W. Coleman	1823
Cuddington	1829	P. Tyler	
Datchet	1786	W. Bayley..	1819
Ford, G		S. Diprose ..	1829
Gold Hill	1806	D. Ives	1827
Haddenham	1810	P. Tyler	1810
Hanslope	1818	J. Poynder ..	
Ickford	1825	C. Dodwell..	1825
Ivinghoe	1804	G. Clark	1804
Kingshill (Little)..	1814		
Missenden (Great)	1776	S. R. Allom ..	1823
Newport Pagnell ..	1662	W. J. Early..	1827
Northall	1812	W. Johnson ..	1812
Olney	1694	J. Simmons..	1818
Penn	1802	J. Burnham..	
Quainton	1816	D. Walker ..	1817
Risborough (Prince's)	1708	T. Terry	1820
Stratford (Fenny)..	1805	J. H. Brooks ..	1827
Stratford (Stony)..	1656	J. James	1830
Swanbourne	1809	J. Waight ..	1828
Waddesdon Hill ..	1787		
Wendover, G		W. Darville..	
Winslow	1660		
Wycombe (High)..			

CAMBRIDGESHIRE.

Barnwell			
Bottisham Lode	1810		
Cambridge	1726	T. C. Edmonds	1810
Camps (Castle)	1817	W. Jobson ..	1817
Chatteris	1819	T. Bonfield ..	1827
Chatteris, G	1654	J. Lyon	
Cottingham, 1 ch ..	1780	J. Meakin ...	1812
Cottingham, 2 ch ..		— Sutton ..	
Downham		J. Britton ..	
Ely			
Freckenham	1829		
Gamlingay	1710	E. Manning ..	1818
Haddenham	1812		
Harston	1785	B. Fuller	1824
Isleham	1693	J. Reynolds..	1818
Isleham, G		R. Compton ..	
Landbeach	1828	W. Harris ..	1828
March, G	1700	J. Jones	
Melbourn	1654	W. Pepper ..	1818

Oakington	1819	
Over	1735	G. Prudden . 1811
Shelford	1825	J. Heafford.. 1825
Soham	1750	B. Hodgkins. 1831
Streatham	1801	J. Howlett ... 1801
Sutton	1789	
Swavesey	1789	T. Tall 1795
Tydd, St. Giles', G	1778	
Wilburton	1809	J. Langford. . 1808
Willingham, 1 ch..	1662	J. Rootham . 1791
Willingham, 2 ch..		J. Stevens jun. 1829
Wisbeach, G.....	1665	J. Jarrom ...

CHESHIRE.

Audlem	1815	—	Thursfield 1825
Chester	1806		
Hill Cliff	1663	} J. Bradford	1820
Little Leigh	1820		
Macclesfield, G ..	1823	R. Kenny ..	
Torperley, G.....	1818	D. Gathorp..	
Warford		T. Holt.....	

CORNWALL.

Calstock	1818		
Chacewater	1769		
Falmouth	1803	W. Burchell 1825	
Grampond	1820	B. Beddow.. 1830	
Helston	1804	J. Lane..... 1814	
Marazion	1830	J. Parsons .. 1830	
Mary, St. (Scilly) ..		C. Rogers .. 1826	
Penpoll	1802		
Penzance	1802	R. May 1828	
Redruth & St. Day.	1802	G. Aveline .. 1830	
Saltash			
Skinner's Bottom ..	1815	J. Craize....	
Truro	1789	E. Clarke....	1820

CUMBERLAND.

Broughton	1662	S. Ruston ..	1819
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DERBYSHIRE.

Ashbourne, G.....	1826	W. Fogg....	
Ashford, G.....	1700		
Belper	1823	S. Johnson..	1823
Belper, G	1810	E. Stenson..	
Bradwell, G	1811		
Cauldwell, G.....	1875	W. Norton .	
Chesterfield	1817	W. Stokes .	
Crich	1830		
Derby,	1793	W. Hawkins	1827
Derby, G	1791	J. G. Pike ..	
Duffield, G	1810		
Ilkstone, G	1785	G. Pike.....	
Loscoe	1783	J. Swain....	1807
Melbourne, G	1760		
Smalley, G	1785		
Swanwick	1804	C. Stovel..	1826
Wirksworth, G	1818	J. Richardson	

DEVONSHIRE.

Ashburton	1798	W. Dore....	1822
Bampton	1690	T. Thomas ..	1830
Barnstaple	1817		

Bideford	1829	R. Pyne	
Bovey Tracey	1773	J. L. Sprague	1796
Bradninch	1816	C. Sharp	
Brayford	1817	G. Lyle	1825
Brixham	1800		
Chagford	1829		
Collington		R. Humphrey	1808
Crediton	1817	D. Davies....	1818
Crick, G			
Croyde	1824	J. H. May... .	1828
Dartmouth	1646	P. Hou-e....	1822
Devonport, 1 ch..		T. Wilcocks .	1813
Devonport, 2 ch ..		T. Horton ...	1822
Exeter, 1 ch	1654	S. K. Brewer	1829
Exeter, 2 ch	1818	J. Mason....	
Exeter, 3 ch			
Folly Cross	1827	— Thorne .	1827
Harberton Ford...		J. Gard	
Honiton		W. Lush	1822
Kentisbeer, St. Hill	181	C. Hawkins	
Kingsbridge		J. Nicholson	
Modbury			
Muckworthy		A. M. Facy .	1828
Newton Abbot ...		W. Cross ...	1827
Newton, St. Petroch	1827	F. Thomas..	1827
Plymouth, 1 ch....	1648	S. Nicholson.	1823
Plymouth, 2 ch....			
Plymouth, 3 ch....			
Prescot			
Shaldon		H. Craik....	
Sheepwash			
Sidmouth	1830	W. Glanville	
Stoke Gabriel		C. Tippet ..	
Tawstock		F. Pugsley ..	
Teignmouth	1821	— Muller... .	
Tiverton	1687	J. Singleton .	1814
Torrington (Great).	1819	T. Pulsford .	1820
Uffculm	1810	J. Wood....	1824
Uppottery	1652		
Yarcombe	1827	S. Vincent... .	1830

DORSETSHIRE.

Dorchester	1829	S. Sincox ...	1830
Loughwood		R. Gill	1800
Lyme Regis	1655	A. Wayland.	1822
Poole		S. Bulgin... .	1807
Weymouth	1813	S. J. Davis ..	1831
Wimborne		J. Dore....	1827

DURHAM.

Berwick upon Tweed		A. Kirkwood	
Hamsterly	1652	D. Douglas..	1822
Middleton in Teesdale	1826	C. H. Roe....	1828
Rowley (C) & Hindley	1725	W. Fisher ..	1820
South Shields, 1 ch.	1818	J. Dawson ..	1828
South Shields, 2 ch.	1823	G. Brown ..	1823
Stockton on Tees ..	1809	W. Leng....	1824
Sunderland			
Walsingham		R. Thompson	1830
Wearmouth (Monk's)			

ESSEX.

Ashdon		M. Walker	
Billericay	1815	T. B. Crowest	1815

Braintree	W. Humphries 1827
Burnham	J. Garrington
Chelmsford	H. Howell .. 1829
Coggeshall	F. Revett ..
Colchester, 1 ch.	G. Francies 1816
Colchester, 2 ch.	H. Dowling
Colne (Earl's)	T.D.Reynolds 1830
Dunmow	1823
Halstead	J. King
Harlow	1692 T. Finch .. 1819
Harwich	1830 R. Webster .. 1830
Heddingham (Sibble) ..	R. Longford .. 1822
Iford	1801 J. Smith .. 1808
Langham	1790 J. Goodrich. 1820
Langley	1828 S. Webb
Loughton	1816 S. Brawn .. 1817
Mersea (East)	1803 J. Rogers ..
Potter Street	1754
Rayleigh	1799 J. Pilkington 1799
Ridgwell	
Saffron Walden, 1ch. 1774	J. Wilkinson 1809
Saffron Walden, 2ch.	J. D. Ployer
Sampford (Old)	1805
Thaxted	T. Byatt ... 1814
Thorpe	1802 W. Boltou.. 1802
Tillingham	1830 G. Wessley 1830
Waltham Abbey, 1ch. 1729	J. Hargreaves 1829
Waltham Abbey, 2ch.	
Witham	J. Warren ..

GLOUCESTERSHIRE.

Avening	1819 S. Webley .. 1828
Blakeney	J. Jones
Bourton on the Water 1650	T. Coles
Campden (Chipping) 1724	W. Elliott .. 1829
Chalford	J. Deane .. 1798
Cheltenham	1753 J. Smith .. 1829
Cirencester	1651 D. White .. 1805
Coleford	J. Fry
Cuberley	1827 T. Davis ..
Downend	1814 J. Mitchell ..
Eastcombs	1800 E. Probert .. 1827
Fairford	1720 D. Williams
Gloucester	1813 E. E. Elliott 1829
Gorsley	— Jones
Hillsley	T. Shakspear 1827
King's Stanley	1630 J. Cousins .. 1818
Leclade	1817 R. Breeze .. 1827
Lydbrook	T. Wright ..
Minchinhampton	J. Dunn
Naunton	1665 J. Acock .. 1829
Shortwood	— Miles
Sodbury (Chipping) 1709	J.C. Norgrove 1827
Stow	
Stroud	1824 {H. Hawkins 1825
	{W. Yates 1828
Tetbury	J. O. Mitchell
Tewkesbury	1655 D. Trotman 1803
Thornbury	
Uley	1820
Winchcomb	1810 J. Mills 1826
Winstone	1822 T. Davis .. 1823
Woodchester	1825
Wotton-under-edge	J. L. Watts, 1830

HAMPSHIRE.

Andover, 1 ch.	1824
Andover, 2 ch.	
Anmore	1828 H. Crossman 1828
Ashley	1817 W. Rutter .. 1817
Batramsley	
Beaulieu	1817 J. B. Burt .. 1828
Broughton	1600 H. Russel .. 1806
Cove	
Downton, 1 ch.	1738 J. Clare 1804
Downton, 2 ch.	1680
Downton, G.	
Downton Common 1828	J. Bennett..
Fawley	
Guernsey	P. Nant
Hartley Row	1808 J. B. Thurling
Helier's (St.), Jersey	T. Jarvis ..
Jean (St.) Jersey ..	J. De Gruchy
Lockerly	1752 N.T. Burnett 1823
Long Parish	T. Futchter.. 1818
Longueville (Jersey)	J. Carré ..
Lyndhurst, G.	
Lymington	1690 J. Millard .. 1818
Frenchmoor	J. Banting
Newport, I. of Wight 1809	
Portsea, G.	1802 W. Brand ..
Romsey	W. Yarnold .. 1812
Sopley	1827 H. V. Gill .. 1828

Southsea.

Meeting-house Al-	
ley	1709 C. E. Birt .. 1827
White's Row	1782 T. Morris .. 1827
Ebenezer	1812 {J. Headden 1813
	{—Watts..
Salem	R. Young .. 1814
Forton	1811 T. Tilly 1812
Lake Lane	1811 J. Clay 1821
Marie-la-bonne.. 1828	C. Cakebread 1828
Dock Row	— Neave ..
Southampton	1700 B. H. Draper 1820
Wellow, I. of Wight	W. Read ..
Whitchurch	P. Davies .. 1818
Winchester	1822 B. Coxhead
Yarmouth, I. of W.	I. Watts 1826

HEREFORDSHIRE.

Foundhope	J. Harris .. 1827
Garway	1802
Kington	1805 S. Blackmore 1823
Ledbury	1828 G.H.R. Curzon 1828
Leominster	1652 T. Edmonds 1814
Madley	1817 I. Hicks
Peterchurch	1820 T. Jones 1826
Ross	1819 E. Clappole 1828
Ryeford	1662 W. Williams 1809
Tenbury	1819 — Lewis....
Withington	1817 J. Davies ..

HERTFORDSHIRE.

Albans, St.	1675 W. Upton .. 1821
Berkhampstead, G 1676	{E. Sexton
	{J. Hobbs

Bishop Stortford ..	J. Galpine..	1830
Boxmoor	1826 M. Jones ..	1828
Coleman's Green ..	1825 H. Biggs ..	1827
Hemel Hempstead ..	1679 T. Hopley ..	1823
Hertford	1773 J. Bisset...	1831
Hitchin	1660 {J. Geard ..	1775
	{J. Gray ..	1830
Market Street		1813
Mill End		
New Mill	D. Clarabut	1817
Rickmansworth....		
Sawbridgeworth ..	J. Stewart ..	
Tring	1807 R. Glover ..	1812
Watford	1707 J. Edwards	1826
Whitwell Street ...		

HUNTINGDONSHIRE.

Bluntisham	1787 J. Simmons .	1830
Gidding (Great) ..	1784 W. Tandy ..	1826
Gransden (Great) ..	1694 R. Skilliter	1798
Hailweston	1757 S. Fordham	1826
Ives, St.	1688	
Ives, St., G.	1809 H. McKenzie	1822
Kimbolton	1692 J. Hemming	1815
Needingworth	1767 S. Sharood ..	1819
Neots, St.	1800 G. Morrell ..	1811
Ramsey	1726 T. Jenkins ..	1822
Somersham	1818 W. Orris ..	1829
Spaldwick	J. Manning .	1793

KENT.

Ashford	1653 J. Payne ...	1827
Bessel's Green	1769 W. Broady ..	1826
Bethersden	1809 A. Shilling ..	1809
Borough Green	1809 W. Bolton ..	1830
Brabourne Lees....	1824 J. Skinner ..	1825
Brenchley and Lam-		
berhurst ...	1801 T. Gladwish	1815
Canterbury	1825	
Chatham, 1 ch.	1630 W. G. Lewis	1825
Chatham, 2 ch.	1824 W. Giles ..	1824
Cranbrook	1706 G. Stonehouse	1814
Crayford	1810 J. Blakeman	1829
Deal	1814	
Dover	1822 D. Crambrook	1827
Eynsford	1786 J. Rogers ..	1802
Eythorne	1604 W. P'aine ..	1829
Faversham	— Beal	
Folkestone	1750	
Gravesend	1826 W. Mills ..	1827
Greenwich	W. Belsher .	1827
Hadlow	1826	
Lessness Heath	1805	
Maidstone, 1 ch.	1797 W. Groser	1820
Maidstone, 2 ch.	1820 W. Leader ..	1827
Margate	D. Denham	1826
Sandhurst	J. Gates ..	1811
Seven Oaks	1754 T. Shirley ..	1810
Seven Oaks, G	1817 J. Pickance	
Sheerness (M. Town)	1817 G. Moulton.	1827
Smarden,	1667 J. Copping..	
Smarden, G.	1700 T. Rofe	
Stone		

St. Peters	1801 T. Cramp ..	1801
Tenterden	1769 J. Exall	1810
Woolwich, 1 ch.	1757 W. B. Bowes	1826
Woolwich, 2 ch.	1786 {A. Freeman	1789
	{J. Cox....	
Woolwich, 3 ch. ..		

LANCASHIRE.

Accrington	1713 J. Harbottle	1825
Bacup, 1 ch.	1720 J. Edwards .	1830
Bacup, 2 ch.	1821 F. W. Dyer .	1821
Blackburn.	1760 —Worrall ..	1824
Bolton	1793 W. Frazer ..	1829
Burnley.	1827 D. Griffiths .	1829
Burnley, G.	1780 H. Aston ...	
Cloughfold	1700 R. Heyworth	1815
Colne	1772	
Goodshaw Chapel..	1752 J. Pilling ..	1793
Haslingden, 1 ch. ...	1811 J. Starkie ..	1830
Haslingden, 2 ch. ...		1830
Hawksheadhill	1678 R. Ward ..	
Huncoat	1810 L. Jackson ..	1830
Inskip	1817 J. Blakey ..	
Liverpool, 1 ch.	1714 S. Saunders.	1826
Liverpool, 2 ch.	1800 J. Lister ..	1803
Liverpool, 3 ch.	1820 J. Underhill.	1820
Liverpool, 4 ch.	1825 M. Fisher ..	1825
Liverpool, Welsh ch.	1799 D. Jones ...	1818
Lumb in Rossendale	1828 R. Ashworth	1828
Manchester, 1 ch ..	1786 W. Gadsby ..	
Manchester, 2 ch. ...	1810 J. Birt	1820
Manchester, 3 ch. ...	W. Jackson.	
Manchester, 4 ch. ...	1830 J. Aldis	1830
Manchester, G	1821 S. Ayrton ..	
Ogden	1783 J. Allison ..	1830
Oldham	1816 T. F. Jordan	1826
Pendlehill (Sabden)	1798	
Preston	1785	
Preston, G.	1825	
Rochdale, 1 ch.	1773 W. Stephens	1819
Rochdale, 2 ch. ...	— Kershaw ..	
Staley Bridge	1814 C. Morrell ..	1829
Staley Bridge, G ..	1808 T. Smith ...	
Tottlehank	1662 T. Frearson.	1826
Wigan, 1 ch.	1796 G. Crook ...	1829
Wigan, 2 ch.	1826 B. Millard ..	1826

LEICESTERSHIRE.

Appleby.	1826 J. Barnett..	1827
Arnsby	1667	
Ashby, G	1807 J. Goadby ..	
Barton, G	1745 J. Derry ...	
Billesdon, G	1820 W. Creaton.	
Blaby	1807 B. Evans ...	1812
Bosworth, Husband's	1793 J. Harris....	1829
Bottesford	1791 T. Luford..	
Broughton, G	1806 T. Hoie	
CastleDonnington, G	1785 R. Stocks ..	
Foxton	1694 W. Liddell .	1830
Hallaton	1828	
Hinckley, G	1766 J. Taylor ..	
Hugglescote, G.	1798 T. Orton ...	
Kegworth, G.	1760 J. Wilders..	

Knipton	1700		
Leake and Wimes-			
would, G ..	1782	I. Henham .	
Leicester, 1 ch.		J. P. Mursell	1827
Leicester, 2 ch.		E. Varley ..	1809
Leicester, 3 ch.	1830	T. Hardy ..	
Leicester, G	1794	T. Stevenson	
Leicester, G	1824	T. Gamble ..	
Leicester, G	1823	J. Goadby ..	
Leicester, G	1654	S. Wigg	
Long Whatton	1799	J. Stapleton	
Loughborough, G ..	1750	T. Stevenson	
Loughborough....	1790	I. New	1820
Market Harborough			
G	1830		
Oadby			
Queenborough, G..			
Quorndon, G	1804	T. Scott	
Rothley, G	1820	S. Taylor ..	
Sheepshead		W. Bromwich	1823
Shilton, G	1820	R. Verow ..	
Sutton in Elms....	1700	C. Burdett ..	1811
Syston, G			
Thurlaston, G	1814	T. Yates....	
Ullesthorpe		W. Ayre ..	1824
Woodhouse Eaves, G	1808		

LINCOLNSHIRE.

Barrow and Killing-			
holme			
Boston, 1 ch.	1741	Dr. Perry ..	1829
Boston, 2 ch.	1818	— Bull	
Boston, G	1653	J. Underwood	
Bourn, G	1688	J. Binns ...	
Burgh & Mounthorpe		W. Newman	
Carlton le Moorland		J. Blackburn	1829
Coningsby, G	1657	Supplies ...	
Donington		E. Gibson ..	
Epworth, G	1695	D. Chesman .	
Fleckney, G	1819	J. Jones ..	
Fleet, G	1688	T. Rogers ..	
Gainsborough	1823	J. Thomas .	
Gedney Hill, G	1688	W. Smith ..	
Gosberton, G	1688	J. Thompson	
Grimsby	1825	S. Marston ..	1823
Halton, East, G	1825	W. Tutty ...	
Heckington	1821		
Horncastle		D. Jones ..	
Killingholm, G	1686	E. Hunter ..	
Kirton, G	1663	J. Felkin ..	
Lincoln		J. Craps ...	1827
Lincoln, G	1822	S. Wright ..	
Louth			
Louth, G	1802	F. Cameron .	
Magdalen, G	1823		
Maltby, G	1773	J. Keddall ..	
Miseton	1676		
Partney and Orby..			
Spalding		W. Margerum	1827
Spalding, G	1646	H. Everard .	
Stanford, G	1829	W. Reeve ..	
Stangford	1808	W. Reeve ..	
Sutterton, G	1808	J. Bissill ..	
Tyd, St. Gyles	1788		
Whittlesea, G	1823	J. Wood ..	

LONDON AND SOUTHWARK.

Alfred Place, Kent			
Road	1820	W. Young ..	1821
Alie Street (Great)		G. W. Wilks	1826
Alie Street (Little)	1753	W. Shenston	1798
Blandford Street...	1794	J. Dawson ..	1826
Carter Lane, Borough	1720	J. Rippon...	1773
Church St., Black-			
friars	1780	J. Upton ...	1786
City Road		— Jay	
Clement's Lane, Strand		W. House...	1821
Commercial Road, G	1657	J. Wallis ..	
Cumberland Street		J. Winning	
Shoreditch ..		J. Rothery	
Dean Street	1773	B. Lewis ...	1825
Devonshire Square..	1638	T. Price	1824
Eagle Street	1735	J. Ivimey... 1804	
Eden Street, Hamp-			
stead Road		J. Preston ..	1827
Eldon Street	1662	J. Rowlands	1826
Fetter Lane	1785	J. Elvey ...	1817
Founders' Hall		J. Hunter ..	1829
W. Jones ..			1829
Grafton Street, Soho		W. Williams	
Henrietta Street...	1817	T. Thomas ..	1828
Homerton Row	1820	T. Eason ..	
Jamaica Row, Ber-			
mondsey		W. Dovey ..	
John Street, Bed-			
ford Row		J. H. Evans	
Keppel Street	1714	G. Pritchard	1817
Maze Pond	1691	I. Mann	1826
Meard's Court, Soho	1823	J. Stevens ..	1823
Mill Yard	1662	J. H. Shenstone	1826
Mitchell Street		J. Hall	1829
Northampton Street	1829		
Prescott Street, Little	1633	T. Griffin ...	1813
Red Cross Street...	1666	— Franklin ..	
Romney St., West-			
minster	1815	C. Woollacot	1824
Regent's Park		— Fordham.	
Salters' Hall	1830	J. E. Giles ..	1830
Shouldham Street..	1809	J. George ..	
Snowsfields		G. Francis ..	
Spencer Place, Gos-			
well Street Road	1815	J. Peacock ..	1821
Soho, Oxford Street.	1818	G. Comb ...	1825
Suffolk Street, G ..	1674	J. Farrant ..	
Unicorn Yard	1720	G. Gibbs ...	1828
Walworth, East L. ...	1791	R. Davis ...	1820
Walworth, Lion Street	1805	J. Chin	1806
Wild Street (Little)	1692		

[We regret the necessity of dividing this List for want of space. The remainder will be given in our next number.]

IRISH CHRONICLE,

APRIL, 1831.

THE letters of Mr. Thomas this month gives some affecting particulars respecting one of the most honourable friends of the society, Edward Synge, Esq., of Dysart, County of Clare; whose life was barbarously attempted, but which has been almost miraculously preserved. His worthy servant has fallen a victim. The circumstances of his death will be perused with great interest, from his having been a scholar in one of the Society's schools. What a faithful copy of the picture, drawn by an inspired pencil, exhibiting the prominent features of a Christian servant! "Let as many servants as are under the yoke count their own masters worthy of all honour; that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren; but rather do them service because they are faithful and beloved partakers of the benefit." (1 Tim. vi. 1, 2.) What a perfect contrast does the dying faithfulness and benevolent feeling of this excellent lad present to the insidious and barbarous cruelty of his popish murderers! Such are the effects produced, both in life and death, by the blessing of God resting upon scriptural instruction. "This is a faithful saying, and worthy of all acceptation," that while "bodily exercise profiteth little," "GODLINESS is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. iv. 8, 9.) It will be observed, that Mr. Thomas (who is doubtless exposed to great danger) entreats an interest in the prayers of his friends: this request, we hope, will not be disregarded.

The Rev. S. Davis, of Clonmel, is now in London, by desire of the Committee, to collect for the Society. If any of our ministers in the country, can next month grant a collection, the Secretaries will be happy to be informed, that arrangements may be made for Mr. Davis to visit them before his return to Ireland.

From Mr. Wilson to the Secretaries.

Sligo, January 20, 1831.

DEAR BRETHREN,

I am so gratified at the circumstance, that I shall begin my letter by acknowledging the receipt of some small books, pincushions, scissors, &c., for the poor children in the schools, to be distributed as premiums to those who excel at the quarterly inspections, and who are the most punctual in their attendance. Any articles of the above description, and paper, given in this way, I find to be a great encouragement to the children, whose extreme poverty renders it impossible for them to purchase them. And it may be added, that these little inducements are often sufficiently powerful to encourage attendance at the schools, amidst the most violent opposition.

I feel pleasure in stating that since the snow, which was very heavy here for a time, has been dispersed, the schools have been well attended, and the children are diligently preparing for the inspection to begin early in the next month, and I am persuaded that diligence will be doubled on hearing of the arrival of the premiums.

The night schools are also, if possible, exceeding those of any former year, as to the interest evinced by the people respecting them; although in some cases attendance at them has been a service of danger.

Nor have the readers in general any cause of complaint; they are not only admitted into the houses of the peasantry but are civilly treated in almost every part of my district.

I am the more particular in making these distinct statements now, as painful apprehensions are entertained as to my being long able to do so.

Two circumstances are anticipated that tend to throw a gloom over the mind in reference to the situation of Ireland in general; they are indeed very different in their character, but will greatly affect ours, and all similar institutions.

I refer to the *disturbed state* of the minds of the people, and to the *distress* which must inevitably be felt by a very large portion of the poor of this land. The first, although awfully evident in other parts of the country, has not yet been discovered to any great extent in this district. But the latter has already commenced: the potatoes of many families, on which alone they depended, are

already exhausted, and no visible means of support present themselves until the next harvest; so that unless the hand of charity be extended in a very liberal degree, nothing but *starvation* can be expected. May he who has the hearts of all men in his hand, change the minds of the ill-disposed, and bring them to a proper state of feeling, and to a proper conduct;—and to whom belong the silver and the gold, dispose those who possess them, to communicate liberally to their famishing fellow creatures.

I have to observe, that since my last, I have been almost entirely employed on behalf of the Independent Church and congregation of this town. They, however, expect a minister this week, who has accepted an invitation to the pastoral charge; may their union be prosperous and permanent.

There is ample space for another place of worship in this town, and could our denomination erect one, it might not only be the means of extending it, but of furthering the cause of the Redeemer in the conversion of sinners, and of affording the means of religious instruction to many who are destitute of it.

Yours sincerely,

J. WILSON.

From John Nash, an Irish Reader.

Kilferra, January 11th, 1831.

REV. SIR,

I am making frequent journeys in different places in this uncultivated and benighted district, revealing that glorious truth, the Gospel of salvation—going from house to house, and from village to village with the glad tidings—endeavouring to follow the example and obey the command of our dear Master, the blessed Jesus. What am I but a worm, unable to do any thing of my own accord, and who will be mouldering in the dust in a few days. I thank the Lord that protects me from those ignorant fellows, who fear not the glorious power of the mighty Jehovah, nor tremble, like Felix, when they hear the Word that will judge them.

December 16th, I made a journey to the parish of Dunbog, and read the Word of God to five families that day, and in the night, where I lodged, reading and making remarks, as far forth as the Lord gave me power. The following day, after reading the Word of life to six families, I lodged in the night with a family who were protestants formerly. I was reading the blessed Word to them a long part of the night, and some more of the neighbours who were present, paying great attention during the time that I was reading the eighteenth and nineteenth chapters of St. John's Gospel;

the woman of the house, and an old man now and then lifting up their heads, giving thanks to God. In the morning, the man of the house asked me, in the presence of a large family, which was, the protestant religion, or the Roman catholic religion, the best. I told him there was only the one religion, that is, through Jesus Christ; that he bought us with his precious blood, and if we do not love him, and thank him, and trust in him, for our salvation, we are lost for ever and ever. I went from thence, accompanying several persons who were going the road. I commenced in reading the fourteenth chapter of St. Matthew, and made remarks, and they paying great attention, giving many thanks to the Lord Jesus. I was that day revealing the joyful news to ignorant people: where I lodged in the night, a great number collected and heard the Word of God. Afterwards, the man of the house exclaimed and said, "I was in dread of the priest to give this man lodging, but for I know him this long time to be an honest man, and J—— L—— was telling me, that he would have no compassion to stab him with a pitch fork, no more than for a rat, through the means of what the priest spoke of him in the chapel of Dunbog; and see now neighbours what fine reading he read, and where is the man that would not like to hear of the miracles of our Saviour, and of his discourses."

The following day I went into a house, and began to read the Holy Word, and after some time, the woman of the house began to exclaim repeatedly, "My sins are many!" and she shed tears. I went from thence and met in my way, a man, named J—— T——. "I hear," said he, "several persons speaking very bad of you, and some book you have, and especially the priest. I wish to hear what is in the book." He invited me into his room, and called his wife and son. I read to them the fourteenth chapter of St. John's Gospel, and fifteenth also. He sent out a messenger for two of his neighbours, they also came and paid great attention. I made several remarks to them from the tenth chapter of St. John's Gospel, and from other passages also. "O!" said the woman, "I cannot say what the priest is, and to be against a person for reading that blessed book," &c.!

It happened on another day, that a great crowd were going the road to a funeral. I walked along with them, asserting the wonderful works of the Lord Jesus: and after some time, one of the men knelt down on the side of the road, and lifted up his head and hands, giving many thanks to the Lord, exclaiming many praises to Jesus. The 5th January, I made a journey through the parish of Dunaha, and read to four families that day.

When I was reading to a large family, the woman of the house said, "That is a fine book": the man of the house said, "I would not believe the priest concerning that book being bad." I lodged that night with a protestant family. Several persons collected together and heard the Sacred Word from me: after a part of the night being elapsed, two boys came in that received Testaments some time before from me. I taught them in the eighth chapter of the Acts, and ninth also. I gave a young woman that was there an English Testament, and desired her to read the twelfth chapter Romans, and after, in the 2 Cor. iv. 6, her mother paying great attention, and also the rest of the family. We had some petitions offered to the Lord afterward. The following day I met an old man in a field: after reading, and setting forth to his hearing, the glorious power and love of the Redeemer, he exclaimed many praises to Jesus, with open arms and lifting up his head: and a man that I met in the side of the road also, when I read to him, and made remarks concerning the Saviour, he poured out many praises and thanks.

I cannot shew my diligence nor love as I ought, toward that glorious Lord, who, when on earth spared no pains: but in the cold mountains and in the midnight air, when he sayeth to me, "fear not the reproach of men: neither be you afraid of their revilings," and moreover he encourages me. Where is the fury of the oppressor? In his power and love may we confide to him,—may we, without any reserve, commit our spirit. His image may we bear, his laws may we observe, and his service may we pursue.

From the Rev. William Thomas, to the Secretaries.

Bally Car, February 19th, 1831.

MY DEAR SIRs,

With this I send as many of the readers' journals as came to hand before I left home. I am on the way to see our dear friend, Mr. Syngé, who was fired at by four assassins, the day before yesterday, at two o'clock in the day, as he was returning from seeing a poor man that had been dreadfully beaten the night before for sending his children to one of Mr. Syngé's schools, by a party of rebels. Mr. Syngé is badly wounded, but there are, I find, hopes of his recovery. Five balls have been extracted. The Bible that had been the means of saving his soul was the means also of saving his life under the Divine Protection: the balls that would have killed him were stopped by two bibles which he had with him; the one in his breast pocket prevented a ball from going through

his heart, it perforated the bible and lodged in the flesh near the heart; the other ball which would have taken a mortal effect, was stopped by the bible in his lower pocket. He is one of the best men in the world; at least, he has but few equals. He expends about 4000*l.* a year in clothing, feeding, and instructing the poor in a very remote and distant part of the county of Clare. He was in the habit of depriving himself of every earthly enjoyment, in order that he may give to the wretched and ignorant. But he is the victim of priestly rage, which was constantly poured out in torrents of invective against him. It struck me some time ago, when I heard the priest had said, on his coming among some of his deluded followers, "Is Syngé dead yet boys?"

Mr. Syngé's servant, who was with him, will not recover: he is probably dead before this. He is a pious lad, educated in one of the schools: he is rejoiced at the hope of his master's recovery, and is glad that it is himself that is to die and not his master, as his master, he said, would do so much good, and whose life would have been a great loss. He rejoices in the hope of the glory of God.

We were horrified when we heard of this dreadful and barbarous transaction, and I scrawl this in a state of mind which I cannot describe.

Another gentleman has just been shot, and another, about a month ago, in the same neighbourhood where Mr. Blood was barbarously murdered. There is a horrid system of extirpation in progress. I was out a great part of the past month, preaching and visiting the schools, &c., fourteen days together: the weather was extremely severe. I have not time to read this over, excuse it, I do not know how I have scrawled it. Ever yours in truth and affection,

WM. THOMAS.

P. S. Thank God, the schools are doing well, and I preached in a number of places to good congregations: pray for me.

From the same.

Limerick, February 21st, 1831.

MY DEAR SIRs,

I have just this moment returned from the scene of blood and slaughter. Thank the Lord, Mr. Syngé will recover. I put my finger through the hole which was made in his bible by a double ball from a musket, which would, had it not been for his Polyglot bible, under Providence, have passed through his heart and body. The Polyglot was in two parts: the second part saved him from another mortal shot. Five balls have been extracted, two from each side the spine, and

another very deep one from near the hip. He is going on as well as can possibly be expected. He is a most noble Christian champion. He thought he was mortally wounded, and met death, as he expected it, with unheard of heroism; he did not cease to proclaim to the people, for near three hours until the doctor arrived, the dying love of the Almighty Saviour; said that death had no terrors for him, that he was going to his blessed Redeemer, and rejoiced: he astonished many. The doctor first thought the wounds were mortal, and desired him to be serious and not talk. Mr. Synge replied, "I have nothing to be serious about, Jesus is my Saviour, I am going to him, and while I have breath, I wish to proclaim him to the people." When the doctor had decided the wounds were not mortal, Mr. Synge declared that if he lived, he would be "the uncompromising witness of the truth against the man of sin."

He expended about 4000*l.* a year on clothing, feeding, and instructing his numerous tenantry,—left himself destitute that he might comfort them,—nor did he care how he lived, so he lived to Christ. But he was the victim of priestly rage. Because he would have the children of his tenants instructed in the Scriptures, he was denounced frequently and continually as the infernal Synge, the devil, and a thousand other opprobrious names.

I can give no idea of his excellences, nor of his natural and spiritual courage. Highly respectable and highly connected; his father is still alive, but I suppose this event will overwhelm him. His excellent and truly pious servant died of his wounds on Saturday. He was educated in one of the schools, and died rejoicing in the Lord; praising the Lord that it was he that was to die, and not his master. Mr. Blood, that was so barbarously murdered about three weeks ago, lived not far from Mr. Synge. Two more gentlemen have been fired at. There is a system of extirpation going forward.

I sent off the journals on Saturday from the county of Clare. I preached five times since Friday evening: this is Monday, and I came a great distance to day, through Clare.

I will answer your last about the Irish children as soon as possible. Ever yours,

WM. THOMAS.

From an Irish Reader.

Coolany, February 12th, 1831.

REV. SIR,

I regret to say that one of the females of the *Bathbarren* school has departed this life a few days since, but she has left reason to

hope that the Lord in the riches of his mercy has been pleased to remove her into his everlasting home of happiness and bliss. She was about the age of seventeen, and merited the affection of her mistresses and her school associates, and particularly that of the patronesses of the school. She was very much given to reading the Scriptures, and had committed to memory fifty chapters, which I suppose, Sir, you have heard her repeat, or at least the most of them. A few days before her death she expressed a wish to have the parson to read for her, but he was not at home, and she perceiving that her parents seemed somewhat uneasy, exhorted them to be of good cheer,—that she felt no loss,—that there was an advocate with the Father, Jesus Christ the Righteous,—that he atoned for her guilt, and not for hers only but also for all that trust in him. Thus she departed, trusting to and depending on the righteousness of Christ.

P. SWEENEY.

COLLECTIONS. £. s. d.

Received by Mr. Napier.

Legacy of the late Mrs. Macdonald, of Lymington, towards the support of the "Macdonald School," at Tullamore	} 200 0 0
By the Executor, Rev. James Millard, for the General Purposes of the Society.....	
Legacy Duty on the whole	} 300 0 0
	————— 270 0 0

Harlow School, by Miss Lodge .	8 0 0
Mrs. Milsham	1 0 0
Mr. Christian, Sheepshead.....	1 0 0
Rev. W. Nichols, Collingham, A.	1 1 0

Collected by Rev. S. Davis.

From Friends at Thules	8 0 0
Mrs. Holland, of Bright, Annual Donation	} 50 0 0

Mr. Ivimey acknowledges "a parcel of work-bags, pincushions, &c." as rewards for the Irish children in the Baptist schools, from the Misses Hall, at Burford.

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

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

N.B. The Subscribers in London and its vicinity, are respectfully informed, that Mr. WILLIAM HUNT has been appointed Collector to the Society.

FOREIGN INTELLIGENCE.

CALCUTTA.

Abolition of Suttee.

MANY of our readers are aware that some of the native inhabitants of Calcutta, horror-struck at the prospect of being deprived of the inestimable privilege of burning their mothers and daughters to ashes, united in a petition to the King of Great Britain, praying that the regulation of Lord William Bentinck may be rescinded. An Englishman of the name of Bathie—an obscure attorney, we believe, in Calcutta—took charge of the petition, and embarked on board the ship Alexander, for the purpose of conveying it to England. But a few days afterwards, near Kedgerie, the ship met with an accident, which rendered it necessary to run her ashore in order to preserve the lives of the passengers and crew. In relating the circumstance to his employers, this English agent remarks, “Such misfortunes are generally attended with the loss of life, but, *from my being the bearer of the Suttee petition, God has saved all that were with me!*” Who can wonder at the indifference too often manifested by the Hindoos towards the Gospel, when a sentiment like this can be coolly avowed by one who, we presume, professes to be a Christian?

The supporters of the measure are consoled by the delay, because it affords them an opportunity of increasing the number of signatures

to their petition; but another of the native newspapers, the Cowmoodi, takes an opposite view of the matter. The editor observes, “the petition sent to England, to procure the restoration of the burning of women, so humanely abolished by the Governor-general, has been brought back, by force of the virtuous merit of the whole female sex of our country, for the ship which bore it was very nearly carried to the bottom.”

More recently, a clumsy effort has been made to serve this desperate cause of cruelty and blood, by a false representation of a woman devoted to sacrifice, starving herself to death, because she was prevented from enjoying the luxury of the funeral pile. The following is a copy of the letter, stating the supposed fact, addressed to the editor of the Chundrika.

“The petition of Radharumun Nundee, of the village of Bykoontu, in the purgunnah of Bhoorsootee, in the district of Hooghly.—On Sunday, the 17th Assar, at two P.M., my father gave up the breath of life on the banks of the Bhugaruttee; my mother, devoted to her husband, and possessed of most excellent knowledge, being desirous of ascending to heaven in his company, I went to the respectable inhabitants of our village, and explaining my request, said, ‘Gentlemen, lend me your aid; I am about to burn my father and mother, reckless of the punishment which Government may inflict on me.’ But the excellent, mild, peaceful inhabitants of the village, overwhelmed with fear lest they should incur legal penalties, instead of assisting me, said, ‘How can this sacrifice be performed after the strict orders which have been promulgated? Perform the last

duties to your father without your mother's knowledge; and thus her conjugal attachment will not be violated.' Hearing this decision of those respectable men, my hopes vanished, and I was obliged to perform my father's funeral rites without my mother's knowledge, because no one would aid me. I was of little estimation, a simple oilman, what could I do? That devoted widow then remained without food for eighteen days, and on Wednesday last, about three in the afternoon, voluntarily resigned her existence. I entreat you therefore to oblige me by publishing the intelligence in the *Chandrika*. If these undeniable facts should reach the ears of our Governor, some plan will certainly be devised to enable women to burn."—26th *Assar*, 1237.

On this story, the native editor comments as follows :

"Words cannot describe the distress we have felt on hearing this intelligence; for in this case, a virtuous and faithful wife has given up life, after great mental compunction, through the irresistible prohibitions imposed in regard of suttees by government; yet this virtuous woman, after her death, has attained felicity, for the husband is the only instructor, the only God of a wife; for that blessed woman, overwhelmed with various anxieties, though she was not able to burn her own body with that of her husband, reflecting on her husband's feet as though they were her tutelary deity, has liberated herself from the body by refusing food; yet it is a matter of the deepest regret to us. How the children to whom she gave birth are able now to drag on their existence it is beyond our power to say. The reason why men pray for children is, that those children may serve the parents while they live, and, after their death, secure their future happiness by performing the deeds prescribed in the *Védas*. It appears therefore that the children of that excellent woman must now feel even existence a burden. What shall we say to them? It was beyond their power to burn their mother. It is customary for those who are in deep distress to make it known to the sovereign; but the sovereign of this country is himself become the destroyer of this practice. Nor can he (Lord William) be brought to believe that it is under the auspices of virtuous women that kings rule. At present we see no mode of relief; but the Almighty Preserver of the three worlds is able to preserve that religious rite which he has ordained."

The Calcutta Government Gazette of Aug. 16th last, thus exposes this contemptible fraud.

"We lately adverted to a report propa-

gated by a native paper, entitled the *Chandrika*, relative to a widow said to have starved herself to death because she was not permitted to burn with her husband's corpse, or rather, because others would not culpably lend their aid to her doing so. The *Chandrika* was very pathetic upon the occasion, and indulged in some profane nonsense about the husband being the only god of a wife, and so forth. Our native cotemporary's compassion wonderfully overflowed for the forlorn children, bereaved of their mother by a voluntary act of starvation, although, had she been burnt to death instead, judging from the tone and leaning of his remarks, his sympathy would not have abounded so much for their distressed situation. We also expressed the regret we really felt at hearing of this mistaken act of duty. We said nothing, however, of the scope and aim of the remarks, which were, obviously enough, a kind of side-wind puff against a certain regulation of Government. We might, however, have spared our expressions of regret, as well as the *Chandrika* its pathos: both were premature; for it seems the widow alluded to has acted much more wisely than the *Chandrika* supposed—or perhaps wished—for she is still alive and well, to take care of her family. This piece of intelligence we learn from the *Cowmoody*, another native paper, which made inquiry into the matter, and found the story to be perfectly unfounded. We hope the *Chandrika*, in future, will be more cautious. What kind of a cause must that be which requires to be bolstered up by such figments?"

Our readers will be at no loss to answer the inquiry with which this writer concludes his narrative. They know that, in the inspired volume, the same Being is described as the "father of lies," and as "a murderer from the beginning." It is perfectly natural, therefore, that such an abominable rite as the Suttee should call falsehood to its aid; but we rejoice in the firm persuasion that all will be utterly vain. The kingdom of righteousness and peace is advancing; and one gratifying evidence of the fact may be seen in the fruitless attempts which are made to arrest its progress.

Extract of a Letter from Mr. Yates, to a Friend in London, dated October 21, 1830.

"I have just received a letter from Mr. Daniel, who, I am happy to find, has safely

arrived at Ceylon; and hope, by the time this reaches you, we shall have the happiness to hear that one is on his way to this part of the world. You will be sorry to learn that our friend and companion, Mr. Penney, still continues subject to repeated attacks of the same fever of which his wife died. He is now at Monghyr, to try what a change of air in that part will do; but we are much afraid, from the time the fever has continued, that he will not recover without a sea voyage. Our American friends appear likely to lose a valuable Missionary in Mr. Boardman, and the General Baptists in Mr. Bampton. We have now with us two Missionaries from America, sent by the Baptist Board, and who will shortly proceed to Burmah: their names are Kincaid and Mason: they are excellent men, and I hope will be useful. Dr. Judson is gone to Ava again to try if he cannot prevail on the king to grant toleration, but I am afraid it will prove an abortive effort.

"We had last week a most delightful meeting in our chapel, at which you would have been happy to have been present. Mr. W. H. Pearce was then ordained as the pastor of the Native Church. The service was conducted partly in the English, and partly in the Bengalee language; three denominations took a part in it, Baptists, Independents, and Methodists, and a large assembly was convened. The Native Church was present and had a sermon addressed to them, suitable to the occasion, in their own tongue. It was truly pleasing to see those who had worshipped idols, and those who had been deluded by the false prophet, stand up in the midst of European Christians, of different persuasions, and sing louder than all of them, the praises of our great Redeemer. On this occasion the prayers of Samuel Pearce, of Birmingham, were answered, and for ought I know to the contrary his happiness in glory increased. When fathers have it in their hearts to serve the Lord, their sons are often permitted to do so in an eminent degree."

CHITPORE.

Account of an interesting excursion by Mr. George Pearce, and two native brethren.

(Concluded from p. 88 of the Herald for 1829.)

"Dec. 4th. Departed early this morning to spend the day among the natives, accompanied by two native brethren. Directed our course for Balee creek, a small stream that falls into the Hoogly, on the western side, about three miles above Chitpore. Not knowing the nature of the interior, whether afford-

ing opportunities for labour or not, in order to ascertain this, determined to proceed some distance up the creek. Found that at this season of the year it is navigable only a short distance, but were informed that in the rainy season it overflowed its banks, and thus, as the country is entirely under water to a considerable distance, a communication is opened with many towns and villages in the interior. After proceeding a short distance, found that the crowded population which appears on the banks of the Hoogly, stretches inward but a little way: the interior being a fine open country, well cultivated, with here and there a village. It being now harvest time, numbers of people were in the field, which gave us reason to fear that we should find but few in the villages. Having gone about two miles, left our boat, and proceeded to a small village on our right: but the houses being situated not very close together, and most of the men being at work in the fields, we could not collect more than ten or a dozen persons. Sitting down under the shade of a fine spreading tamarind tree, we spoke to these poor people concerning the mercy of God in Jesus Christ, and by various simple and plain illustrations, endeavoured to secure their attention and affect their hearts. On asking them to reply to what had been said to them, they answered, "We are poor ignorant people:—what do we know—what can we say? If you instruct us, we will gladly hear." How different this spirit and language from that of the self important and haughty brahmin, dwelling by the side of yonder fancied holy stream. Surely, notwithstanding all the pretended holiness of the latter, the former are nearer the kingdom of heaven. On leaving these simple people, we gave them a tract or two. We now retraced our steps, and came down the stream about a mile. Saw two large fishing boats, full of men, lying in another small creek. Accosted them, saying we wished to converse with them. They inquired on what subject; but on learning that religion was to be the topic, excused themselves, saying that the chief man of the party was not with them, and therefore they had no money to give us; and immediately went and hid themselves under the covering of one of the boats. It seems they took us to be wandering goroos, in search of money, and nothing that we could say could dispel the alarm that our presence had excited. In each of these fishing boats, I observed two beautiful looking animals, something larger every way than a cat. They had a very sleek skin and animated eyes, and appeared uncommonly lively and docile. The people called them Bhandor. It seems they make use of them in catching fish: on being thrown into the water, these animals dive, and drive

fish into the nets. At a little distance from these boats, saw some fishermen's houses, whither we went, and collected about 8 or 9 persons; with whom, for an hour, we had a good deal of conversation. These people were somewhat more intelligent than those we found in the first village, and being of the same caste with many of the natives in the villages south of Calcutta, who have become Christians, and being also acquainted with the circumstance, they were disposed to treat the Gospel with reverence. Was happy to find that they did not blame those who embraced Christianity: on the contrary, they seemed to speak well of them. One person, however, defended for a time Hindooism, but gave it up at last, as indefensible. Another of them, who could read very well, inquired much respecting the Gospel. In parting with them, gave this young man a copy of one of the Gospels, and exhorted him to read it for his own good and the good of his family: which he promised to do. After this we went down to the mouth of the creek. Here is situated the populous town of Balee, where there are brahmins almost without number: but being now somewhat fatigued, we lay-to at the ghat, till about four o'clock. On going ashore we speedily collected a large congregation in the front of a temple dedicated to Seeb; to whom we alternately spoke for about an hour and a half, and obtained good attention. Once or twice some rude individuals endeavoured to make a disturbance, but did not succeed. I addressed them from the passage, "God so loved the world" &c. and endeavoured to illustrate the greatness of God's love to sinful man.

"Dec. 18th. Visited Penety this morning, a large place, distant about six miles up the river. Landed at a part of the town where a considerable number of weavers reside, from whom we soon obtained a good many hearers. At first they listened with attention, but after a while, some ill disposed persons roused them against us, and we soon lost our congregation. Being left alone here, we sought a more favorable spot; this we found some distance further on by the side of the river, in an open building erected for sick people that are brought to the river side to die. It was a large square structure, having a roof supported by pillars, without walls, excepting about three feet high. As many were passing and repassing this place, we were not long in want of hearers, to whom we addressed the Word of God for two hours. Towards the conclusion some opposers appeared, and one in particular was so violent, that he succeeded at last in stirring up the people to a complete riot. Hence we made our retreat to our boat, amidst hissing and hooting. Some of these opposers went as far as to throw a brickbat, and endeavour to

push the native brethren down the ghat steps. Such conduct will not excite wonder, when the principles of the people of this place are known. In conversation (at this place,) respecting the abolition of the inhuman practice of the Suttee, two brahmins were merciless enough to confess, that since the shasters required it, it would not grieve them to see their daughters consumed on the funeral pile."

SEWRY.

From Mr. Williamson to the Secretary, dated, 7th July, 1830.

MY DEAR SIR,

I am afraid you have cause to complain of my letters, not only because they are few, but generally destitute of interesting intelligence. I labour, it would seem, in a barren field, and experience but a small share of those pleasures enjoyed by more successful labourers. But, perhaps, the fault is as much in myself, as in any of those who resist the message of salvation; for I am conscious that my labours are neither so abundant, nor my prayers so fervent, as they ought to be. It is a pleasing reflection, however, that I, and all who are united with me, in the work of God, are assisted by the fervent prayers of the Christian world. Surely the great work will go on, if our motives are sincere, for the mouth of the Lord hath spoken it. Our Schools have now fully assumed a Christian shape; the junior boys commit select portions of Scripture to memory; while those more matured in intellect read the Gospels, and give an account of what they have read, at the monthly examinations, when rewards are distributed according to merit. Our Female Schools are conducted nearly on the same plan, but the results are less satisfactory. The Christian Schools are the most hopeful of all, with the exception of the adult female, of which very little can be made at all, although every means, including large rewards, have been tried. In general, it would seem, that the minds of adult Hindoos, particularly of the female sex, that have lain long in the fetters of ignorance, are too far gone, ever to rise again (in this world) into any thing like energetic life; and the inclination to learn is as much gone as the power. We have had no accessions to the church of new members since I wrote you, but one or two have been restored. Though some of the members, I would hope, are advancing both in knowledge and grace, it is grievous to see how indifferent most still are about their spiritual improvement; and, indeed, we are all more or less chargeable with indifference in this respect. How much need for the prayer, 'Come from the four winds

() breath of the Lord, and breathe upon those slain that they may live.' The preaching of the Gospel among the heathen, has been maintained as usual, and with the same apparent results; a few are disposed to hear, but none to receive the engrafted Word, which is able to save their souls. The hope may be delusive, but I imagine sometimes, that we are getting to closer quarters with them. Many are, no doubt, getting better acquainted with the great objections we bring against their religion, and with the superior excellence of that which bringeth salvation. Indeed they often oppose us for argument's sake, which some of them acknowledge afterwards. Their most frequent, and, perhaps, strongest arguments, are those which have ever been brought against the great doctrines of salvation. Their doctrine of transmigration seems to have been taken up when that of original sin was discarded, to account for the sufferings of children, &c.; and predestination they have evidently forced into their service, to excuse them from all sin, of the heinous nature of which they seem to have no idea. With our united kindest regards,

Yours very sincerely,

JAMES WILLIAMSON.

MONTEGO BAY.

Though we know from other channels of information, that the Garland Grove arrived at this port, all well, about the middle of January, we have not had any direct intelligence of the arrival of Mr. and Mrs. Gardner.

Under date of 21st December, Mr. Burchell communicates the melancholy tidings of the death of Mrs. Cantlow, who expired a few days before, after giving birth to her first child. The babe was doing well, and the mind of our bereaved brother was strengthened to sustain this afflictive bereavement, though he felt it very deeply.

The following extract from a subsequent letter from Mr. B. gives an affecting picture of the state of his own health, in consequence of his zealous and unremitting exertions. We trust arrangements will shortly be made to relieve him from a part of his labours.

"The past year has been a sadly distressing year to our mission family. Poor Mr. Mann

and Mrs. Cantlow are gone to their rest. Mr. Coultart appears entirely disabled for Missionary labour; and several others have been called to experience heavy afflictions. I have repeatedly intimated to you my expectations of the necessity of my going off the island, for a time, for the recovery or recruiting of my health and constitution. I feel now fully persuaded I must soon leave or fall a victim. Hitherto I have had strength according to my day, and I have every reason still to trust in the Lord; at the same time we have no right to look for miraculous interposition. Sometimes I have thought of relinquishing the charge of the Bay Church, and returning to Gurney's Mount, to labour in the mountains; this, in many respects, would be agreeable to my feelings:—it would reduce my expenses nearly one half, i. e. including house rent: it would relieve me from much anxiety and mental labour. The cooler climate would probably be suitable to a debilitated and broken constitution, and an individual accustomed to be seldom at home, might be better adapted to travel the mountains, preaching the Gospel, and establishing the Mission. However, the interest I feel in the Bay Church, as also their unwillingness to such a change, operate greatly against it, so that I have no alternative but a voyage, and a change to a cooler climate. My lungs are almost destroyed, and though but thirty-one years of age, I am as much debilitated (by seven years' residence and labour in Jamaica,) as many ministers in England who have laboured thirty years. A temporary, or permanent supply, therefore, will be probably necessary for Montego Bay. I have no disposition to shrink as long as I have strength, and shall therefore act as providence may seem to direct."

The following letter from Mr. Cantlow, to an esteemed friend in the metropolis, will be read with mingled emotions of sympathy and pleasure. How true is it that, in our present state, *God hath set one thing over against the other!*

Montego Bay, 4th Jan. 1831.

MY DEAR SIR,

Your kind request would have received attention long ere this, had I not been anxious to communicate some information to you, in reference to the building now erecting on the hill which bears your name. Little did I think that before the chapel was commenced our heavenly Father had designed to remove from me the delight of my eyes, and to leave me a solitary lonely mourner in a foreign land. But so it is: he who gave her, has taken her to himself, and though I cannot see the reason of his conduct now, yet, I doubt

not, the time will come, when I shall be led to say with regard to this, as well as every other trying dispensation, "He hath done all things well."

On the 9th December Mrs. C. became a mother, presenting me with a lovely boy; on the 13th she who had counselled me in difficulty, encouraged me in labour, supported me in affliction, and consoled me in sorrow, was called to her Father's house, where there are many mansions, to sit down with Abraham, Isaac, and Jacob, in the kingdom of God. Fever seized upon her frame immediately after the birth of her son, and, notwithstanding the skill and attention of her medical advisers, on the fourth day she sunk under its powerful influence. About two minutes before she expired, perceiving her end was near, I asked her if she were happy, she replied, Yes. I rejoined, Is your hope fixed on Jesus *now*? laying particular stress on the last word. She replied most distinctly, Yes, and this was the last word she uttered.

It is impossible for me to speak too highly of the kindness of Brother Burchell and his esteemed partner, to me and my poor little motherless boy. They came to the house about twelve o'clock on Sunday night, and Mr. Burchell had some very pleasing conversation with her who is gone, both with regard to the ground of her hopes, and the state of her mind; in both respects her answers were very satisfactory, and though she was delirious, from the strength of the fever, and the medicines she had taken, still when the name of Jesus was mentioned, or the promises of Scripture were repeated, she was quite collected and all attention. She had been very restless and in great pain the first part of the night, but when she heard Brother Burchell's voice in prayer, she was quite still, and remained so till he concluded.

On the following morning the corpse was taken into Brother B's. large chapel, when Brother Knibb, from Falmouth, gave out a hymn, and the Rev. Peter Duncan, Wesleyan Missionary, after reading a suitable portion of Scripture, delivered a most excellent, animated, and consoling address. He and Brother K. then preceded the body, and about three hundred persons followed to the Baptist burying ground, where in a most delightfully melancholy spot, under the wide spreading branches of a tamarind tree, it was deposited, awaiting the glories of the resurrection morn. Her hopes were fixed on the rock of ages, and she found support and consolation, even when the King of Terrors was approaching.

Well, she has fought the good fight, she has kept the faith, she has obtained the victory, and now she is wearing her crown in the presence of that Redeemer she found so precious in her last moments.

No more shall anxiety heave,
That delicate breast with a sigh,
Her body lies cold in the grave,
Her soul is all rapture on high.

But I must return to Salter's Hill. On Monday the 27th December, Brethren Burchell, Knibb, Kingdon, Whitehorn, and Abbot, with Mrs. Burchell, left this place to attend the laying of the corner stone. We arrived at about half-past ten, and found about two thousand persons assembled; at eleven o'clock the service commenced by Brother Knibb engaging in prayer. Brother Whitehorn gave out a hymn, which was sung in a most delightful manner. The stone was then laid by Brethren Whitehorn and Abbot, the former saying a few words. The moment Brother W. finished, the people sung, Praise ye the Lord, Hallelujah, &c. which had a very pleasing effect. I then stood on the stone, and delivered an address, stating the absolute necessity of building, on account of the dilapidated state of the place in which we now meet, and the great design we had in view, in the erection of a house for God, and urging on the people the duty of giving some part of their property to the service of the Most High. Brother Knibb then gave out another hymn and delivered a short address, after which the collection was made.

Again we united in singing the praises of God, and Brother Burchell concluded with prayer. We had arranged for Brother B. to give the principal address, but he was so exhausted by the labours of the 25th and 26th, that he was unable to fulfil his engagement, and I, very reluctantly, was obliged to supply his lack of service.

He baptized twenty-seven on Christmas Day, and thirty on the 26th; this, with the various engagements connected, had such an effect on his voice, that he could scarcely speak on Monday morning the 27th.

The service on the hill was exceedingly interesting, the beauty of the spot, the romantic character of the surrounding scenery, the number of people assembled on the occasion, the singing in the open air, the profound silence observed while the prayers were offered, and the attention manifested while the addresses were delivered, all combined to give interest to the scene, and deeply to impress the minds of all present.

DOMESTIC.

DESIGNATION OF MISSIONARIES.

It was mentioned in our last number that two brethren were expected shortly to sail for Jamaica. Since that notice was sent to press, both have been designated to their important

work, and before these lines meet the reader's eye, we expect that Mr. Shoveller will have taken leave of his native shores; a passage having been engaged for him to Kingston, by the Thames, Capt. Rigmiden.

On Wednesday evening, Feb. 23, the service, on occasion of Mr. Shoveller's entrance on Missionary labour, took place at the chapel in Meeting House Alley, Portsea, where, in early life, he was accustomed to hear the Gospel from the lips of his excellent grandfather, the late Rev. Jos. Horsey. The Scriptures were read by the Rev. E. Davis, of Newport, who also engaged in prayer, and was followed in that solemn exercise by the Rev. T. Morris, of White's Row. Mr. Shoveller then addressed the numerous congregation, and related the leadings of Providence which, several years before, conducted him into the ministry, and the circumstances which had now induced him to devote the remainder of his life to the work of God in the West Indies: after which his revered father, the Rev. John Shoveller, of Portsea, commended him to the divine guidance and protection by fervent prayer. The Rev. C. E. Birt delivered a most affectionate and interesting charge, founded on the prayer of Paul for Timothy, "*Now the Lord Jesus Christ be with thy spirit*" (2 Tim. iv. 22), which, after an appropriate introduction, he considered as including a most desirable blessing, viz., a large measure of divine influence; and then shewed the advantages of this influence in its bearing on the heart and on the work of a Missionary of Christ—as it will endear to him the preaching of the cross, and

the proclamation of redeeming love—as it will fill the mind with divine energy, with love to Christ, and compassion for immortal souls—as it will sanctify his intercourse with the people of his charge, and diffuse a savour of Christ into every department of his work—and finally, will sustain him in separating from kindred and home, in meeting the dangers of the voyage, in facing persecution and danger in the field of action, and cheer the mind in the solemn hour of dissolution itself, however painful the circumstances which may attend it.

At the close of this deeply interesting service, prayer was offered by our highly esteemed friend the Rev. John Griffin, for many years pastor of the Independent Church at Portsea; and the whole congregation seemed to say to the devoted Missionary, *We bless thee out of the house of the Lord.*

On the following day, Thursday, February 24th, Mr. John Griffith was designated to Missionary service in Cannon Street Chapel, Birmingham. The Rev. James Hoby commenced the service, by reading the Scriptures and Prayer. An eloquent introductory discourse was delivered by the Rev. J. A. James, after which the Rev. Thomas Morgan asked the usual questions, and commended Mr. Griffith to God in prayer. The Rev. Thomas Swan, Mr. Griffith's pastor, then gave him a very solemn and appropriate address, and the Rev.—McLean concluded. The large chapel was excessively crowded, and a lively interest was kept up throughout the whole of the impressive service.

Contributions received on account of the Baptist Missionary Society from February 17 to March 20, 1831, not including individual Subscriptions.

Legacy of Mrs. Martha McDonnell, late of Lymington, by Rev. James Millard, £.	s.	d.
Executors	90	0 0
Legacy of Miss Sarah Middleton, late of Islington	10	0 0
Edinburgh Auxiliary Society, by Mr. H. D. Dickie	20	0 0
Perth, Female Friends, for Female Education, by Mr. Adam	9	0 0
Southampton, Collection, Subscriptions, &c., by Rev. B. H. Draper	32	16 2
Swanwick, Derbyshire, by Rev. W. Hawkins	4	4 0
Phipps Bridge, Mitcham, by Mrs. Pratt	2	5 0
Hull, Auxiliary Society, Balance, by John Thornton, Esq.	3	3 10
Broughten and Wallop, by Rev. H. Russell, (including Wallop Sunday School Children, 14s. 8½d.)	16	5
Northampton, Subscriptions, Female Association, &c., by Mr. Gotch	61	8 0

Sheffield, &c., by Mr. Atkinson : viz.		£	s.	d.
Sheffield	- - - - -	25	17	1
Rotherham	- - - - -	9	14	1
Chesterfield	- - - - -	10	11	8
		<hr/>		
Otley, Church and Congregation, by Mr. Catt	- - - - -	46	2	10
Bath, Ladies, by Mrs. Smith, for Female Education	- - - - -	10	0	0
Clapham, Society in aid of Missions, by Rev. George Browne	- - - - -	20	0	0

DONATIONS.

Friends' Committee, for <i>Spanish Town School</i> , by Robert Foster, Esq.	- - - - -	50	0	0
Steward of Him who is Heir of all things	- - - - -	50	0	0
Mr. Samuel Salter	- - - - -	25	0	0
Mrs. Salter, <i>Norwood</i>	- - - - -	1	0	0
Young Friend, by the Secretary	- - - - -	20	0	0
Mr. Jonah Harris, by Rev. R. Davis	- - - - -	2	0	0
Mr. Jonathan Carter, by Mrs. Pratt	- - - - -	2	0	0
Mr. Middleton, by the Secretary	- - - - -	1	0	0
Mrs. ———, by Rev. Joseph Ivimey	- - - - -	0	6	0
Mr. Ranyard, <i>Kingston</i> , for <i>Jamaica</i>	- - - - -	1	0	0

TO CORRESPONDENTS.

Just published, and may be had at the Mission House, or of Mr. Wightman, 24, Paternoster Row, price Five Shillings, FULLER'S MEMOIRS of PEARCE, a new edition, considerably enlarged, by Mr. W. H. PEARCE, of Calcutta.

The profits of this publication will be devoted to the Widow and Orphans' Fund of the Baptist Missionary Society; and, from the interesting nature of the additions now made, as well as from the excellence of the original work, it is hoped it will prove an acceptable present to the Christian public. It is embellished with miniature portraits of Fuller, Ryland, Carey, and Thomas, as well as of the subject of the Memoir. These have been engraved on steel, under the superintendence of Mr. Bowyer, Miniature Painter in water colours to his Majesty, whose personal acquaintance with nearly all these distinguished individuals, in connexion with his well-known professional skill, has enabled him, it is presumed, to secure more correct resemblances than any which have hitherto been given to the public.

N.B. A few Proof Impressions of the Plate, containing the Portraits, have been carefully taken off on India paper, with Autographs subjoined, price 5s. each, which may be had at Fen Court.

The following occurs in a letter from Mr. Coultart, dated Dec. 9 last:—

“Please to acknowledge the receipt of articles from Miss Harwood, of Birmingham, and other kind and pious friends in that neighbourhood. We are much gratified and encouraged by such expressions of true love to the good cause.”

BAPTIST MAGAZINE.

MAY, 1831.

MEMOIR OF MR. JOHN CARLILL.

THE subject of this memoir, who was many years a deacon of the Baptist church assembling in George Street, Hull, was born in that town on the 19th of June, 1762. He was the only son of William and Rebecca Carlill, both of whom were members of the Independent church, in Fish Street, then under the pastoral care of the Rev. George Lambert. He received his education at Brigg, in Lincolnshire, and, when young, entered the mercantile house of Messrs. Wilberforce and Co. of Hull, with whom he continued till the year 1787. He subsequently made arrangements with some gentlemen under the firm of Carlill, Gilder, Kirkbride and Co. In the month of November 1784, he was united in marriage to Elizabeth, daughter of John and Mary Briggs, of Hull, by whom he had seven children, all of which died in early life, excepting a son and daughter, who still survive him. In the seventeenth year of his age he seems to have been made the subject of converting grace, as appears from a paper in his own hand writing; and, on the 1st of January, 1783, he became a member of the church over which that eminent minister of the Gospel, the Rev. George Lambert, presided. The following account was read to the church the same evening on which he was admitted to fellowship with them:—

VOL. VI. 3d. Series.

“To the Church of Christ meeting in Fish Street, Hull,” &c.

“Although it does not appear that you have any scriptural authority for requiring *written* experiences from those whom you admit as members of your society, and I fear your insisting on this as a term of communion has prevented many pious persons from entering into church-fellowship with you, yet, as it is your request, I shall briefly mention a few of the Lord’s dealings with me.

“Privileged with the invaluable blessing of a religious education, I obtained such an early acquaintance with the doctrine of the Gospel as laid a foundation for many serious impressions, and was a means of producing frequent convictions in my mind of my dangerous state by nature, and the necessity of a change; but through the temptations of a deceitful world, and the vain hope of long life, so common to young people, these convictions were often stifled, and the solemn work of preparation for eternity as frequently put off, with a resolution to attend to it at a future period. The sudden death of a young person, about four years ago, was the means of reviving and increasing my concern about my soul and the things of eternity, and I then set about doing many things with a view to recommend myself to the divine favour; till at length, on reading over the tenth chapter of the Hebrews, my case appeared to me quite desperate. Conscious that I had sinned “wilfully after I had received the knowledge of the truth,” I concluded there was “no more sacrifice for my sins, hut a certain fearful looking for of judgment,” &c. My distress during the space of six weeks was inexpressibly great, but it arose only from a principle of slavish fear. I knew nothing experimentally of true repentance, nor was I ever truly affected with a discovery of the love of God, till it pleased him to shew me the exceeding sinfulness of sin as displayed in the cross of Christ, under a sermon delivered by Mr. Lambert, from John xv. 13, “Greater love hath no man than this,” &c. Sin now appeared to me in the most odious colours; I was led to abhor

myself as a guilty creature, deserving nothing but eternal destruction, and utterly unable to help myself out of that miserable condition; and though I saw something of the *suitableness* and *sufficiency* of Christ to save to the uttermost, I had such a view of the aggravated nature of my sins, as having been committed against unbounded love and goodness, that I still remained doubtful of the *willingness* of Christ to save me, and was astonished at the patience of God in sparing me so long in a course of rebellion against him. I began to read the Scriptures with great delight, and was led by degrees to see more of the glory of the divine nature, and of the harmony of the divine perfections in the salvation of sinners by Jesus Christ, by which my hope was increased; but I was still, at seasons, harassed with the fear of having committed that sin against the Holy Ghost which can never be forgiven unto men. My soul was afterwards set at liberty in prayer by such sweet and powerful application of these words, 'Whosoever will, let him take of the water of life freely,' that I was enabled to cast all my dependance upon Christ for salvation, with the strongest confidence that he would *in no wise* cast me out. It is impossible to express the gladness I now experienced; I was filled with 'joy and peace in believing,' and every sermon I heard for some time after, afforded fresh comfort to my soul."

He proceeds to state the varied exercises of mind through which he passed, and different causes that contributed either to his anxiety or his peace, which we reluctantly pass over; and then says—

"I now thought I should never know darkness any more, but I had afterwards reason to mourn my deadness and formality, and soon experienced so much of the workings of depraved nature, that I began to fear all those comforts I had formerly enjoyed were delusions."

Then follows some account of various means that were blessed to his edification; and he adds—

"Though I have cause to be humbled on account of the small advances I have made in the divine life, yet I trust it is the prevailing desire of my heart to be more conformed to the *image*, and more resigned to the will of Christ; and I have reason to bless the Lord

that 'whereas I was once blind,' I now see the *evil* of sin, feel the *burden* of it, and desire even to ascribe the whole of my salvation, from the guilt and power of it to *rich, free, and sovereign* GRACE."

The paper from which the preceding extracts are taken concludes thus—

"Many discouraging circumstances have long prevented me from making known to you my desire of entering into church-fellowship with you; I am sometimes ready to fear lest I should be suffered to dishonour the cause of Christ by an unsuitable behaviour; but encouraged by the promise of renewed strength to those that wait upon the Lord, and in a dependance upon that grace which has hitherto been sufficient for me, I now desire to cast in my lot among you, that I may be found walking in all the commandments and ordinances of the Lord blameless.

"If you are satisfied with this imperfect account, I have only to request your prayers for me, that I may be enabled to walk with you in the faith and order of the Gospel, adorning the doctrines of God our Saviour in all things, which is the earnest desire and ardent prayer of your unworthy brother in Christ."

JOHN CARLILL.

We have chosen rather to let our deceased friend detail his early experience in his own words, than to give it in any of ours; believing that, in the account here given, every believer will see somewhat of his own likeness, and trace something of the operations of his own mind.

He continued in communion with that church about six years, during which time his mind was very uneasy on the subject of baptism, as appears from a document now before the writer: and, in December 1788, he was baptized and united to the church, of which the Rev. John Beatson was the pastor, in Salthouse Lane, Hull. In giving an account of his reasons for this step, he thus speaks:—

"Before I joined the church in Fish Street, six years ago, I had frequently heard

and had thoughts about the ordinance of baptism, and was so far convinced that your practice (that of the Baptist church) was scriptural in attending to the ordinance, after making a credible profession of faith and repentance, that I had some distant thoughts of attending to it myself, and applying for church-fellowship with you; but from a fear of those difficulties which stood in the way, and from attachment to the minister and people of the place where I had so long attended, I endeavoured to persuade myself to pass the matter by, as a thing of no importance. Thus I continued to satisfy myself as well as I could, till after the birth of my first child. I then began to think on the subject more seriously, and, as I could find *nothing in the Scripture* to countenance the practice of sprinkling infants, I was still more averse to comply with the custom; but for family reasons, and that I might give no offence to the people with whom I was in connexion, I was induced to consent to the ceremony being attended to. I have had occasion to attend to the *ceremony* twice since, though I was very reluctant to it, and my conscience accused me for engaging in it. At length providence opened a way, by which I was encouraged to declare my sentiment freely; it was occasioned by a young man's coming to ask me my thoughts on several parts of Scripture relating to the ordinance of baptism; and from this time forward I was determined nothing should prevent me from evincing my respect to the authority of Christ, by attending to the ordinance of baptism as an institution of his own appointment, and which he himself attended to as an example for his people to follow his steps: I therefore communicated my intention to the people in Fish Street (the Independent church), and it is now my desire not only to be baptized, but to enjoy the privilege of church-fellowship with you, that I may receive the benefit of your watch and prayers."

Of this church he remained an honourable, active, and useful member, several years, till its revered pastor, being advanced in age, and feeling infirmities grow upon him, felt inclined to resign his charge; with a view to which the Rev. Wm. Pendered, formerly of Newcastle-upon-Tyne, was invited as a probationer to succeed him. The church, however, did not agree in their choice of him; and, as the chapel had been for some time too small to contain

the increasing congregation, it was determined that the friends of Mr. Pendered should separate, which they did, and built the present chapel in George Street, at the opening of which, in 1796, the late Rev. John Beatson took a part in the services; thus shewing the good feeling he entertained towards the cause, and the friends who were promoting it. A highly esteemed friend, now living, who was most intimately acquainted with him, in reference to the last named event, thus writes: "Mr. Carlill was a very active person from the commencement of this undertaking, and in the church took a lively personal interest so long as he resided in Hull; and even when far removed from it, its prosperity and adversity seemed identified with his own as long as he lived." On the division of the church and the formation of a new one, he was chosen one of the deacons, for which office he was well qualified by a sound understanding and unimpeachable integrity. Some time after he was called to sustain a heavy affliction in the loss of his wife, who, after a tedious illness, borne with exemplary Christian patience, died on the 9th of March, 1800. In the month of April, 1802, he again entered into the marriage state with Miss Sarah Greenwood of Haworth, Yorkshire, who now survives him. Some years after this union he retired from business, and with his wife came to reside in this place, spending his days in great tranquillity till the period of his decease, which took place very suddenly on the 8th of October, 1830. Having walked out into the garden a little before dinner, he fell down and expired in a few minutes. On a following Sabbath a funeral sermon was preached by Mr. Saunders, the

minister of the second Baptist church, Haworth, from 2 Cor. v. 1., to a crowded audience.

Mr. Carlill was no common character, and his life would furnish abundant materials for reflection and remark, but the writer of this, fears he has already exceeded the limits allotted to such papers. During the years of his residence here he has been afflicted with deafness, which, in a great measure, unfitted him for the enjoyment of society: otherwise, his being a man of great reading, cool reflection, and observation, united to an extensive knowledge of men and things, must have eminently fitted him for conversation. In calling to remembrance the character of my departed friend, I see many traits of peculiar excellence which I am compelled to pass over unnoticed. To say that he sustained a Christian profession with singular steadiness and credit fifty years, is surely saying something. He was also a public man—a keen observer of passing events, whether of a political or religious nature—and this propensity rather increased than abated up to the latest period of his life: whatever he was in sentiment, he was from *principle*. His cast of mind was that of the most sturdy independence. Hence he was inflexibly attached to the principles of dissent, and gave countenance to such publications as advocated them. At the same time he was very candid, and ever ready to read or hear what might be advanced *against* his own views, as his large library bears testimony; and he felt real pleasure in the prosperity of Zion in *any* of her departments. But his aversion to high or hyper-Calvinism was both unqualified and unconquerable, and made him too inconsiderate in his condemna-

tion of persons holding those views; and he absolutely abhorred every thing like pulpit harlequinism and religious buffoonery. In his disposition, he might be thought stern and unbending; but he had a heart very susceptible of tender impressions, as was evident to those who knew him, and observed him in the sanctuary. The writer well remembers, one season, when the Sunday school children stood up to sing a chorus, beginning, "O! speak good of the name of the Lord," &c., he was quite overcome, and burst into a flood of tears. He was always a man of business-like habits; order and punctuality marked him in every thing. He will be long remembered for his regular, timely attendance, at the house of God; and in this respect he might serve as a model for all professors. His death was sudden, as he always wished it might be: but this deprives us of his dying experience. Does the reader ask, how he *died*? rather let him ask, how he *lived*? the reply is, *like a Christian!*

M. S.

Haworth.

ON PRAYER.

PRAYER is the hallowed and reasonable homage of the creature to the Creator; it implies the knowledge of his perfections, of his power to deliver us from evil and to communicate good, and of his willingness to do so. It implies, on our part, a consciousness of weakness and dependance, a sense of unworthiness and destitution, a spirit of self-renunciation and abasement. It is the aspiration of the soul towards God in the exercise of faith and love: "Unto thee, O Lord, do I lift

up my soul," is the expressive language of the psalmist. I aspire to the participation of thy favor; my happiness is inseparably connected with the exercise of thy sovereign clemency, and with the bestowment of thy paternal benediction. I renounce the vain hope of deliverance from danger, of being able to encounter the exigencies of my condition, by the exercise of my own feeble powers, or the united strength and knowledge of all intelligent beings: without thee I can do nothing. With shame and humility I confess my multiplied transgressions, yet I venture to appear before thee, trusting in thy forgiving mercy, and entreat the assistance of thy Spirit, that, with unreserved and perpetual obedience, I may consecrate my heart to thy service.

The cultivation of a spirit of prayer is an important Christian duty, and is necessary to the due performance of every other. We are sensibly touched with shame at the ingratitude of the man, who fails to acknowledge the kindness of the benefactor who supplies his wants; at the disingenuousness of him, who refuses to own the fault he has committed; and at his insensibility, who receives with indifference intimations of forgiveness, and tokens of renewed friendship. It is reasonable that dependent creatures should make due acknowledgment to the Creator, whose munificence is daily ministering to their necessities; that guilty creatures should make confession of sin to Him, whose mercy alone can pardon it; and that pardoned sinners should express their grateful homage to Him, who is thus ready to forgive, and plentiful in mercy unto all that call upon him. We are encouraged in the exercise of this duty by the remembrance of the instances on

record of its efficacy, and of the animating promises with which it is connected. The Saviour, when he condescended to take upon him the form of a servant, enforced it by reiterated precept, and by uniform example; he gave an interesting model for our imitation, and communicated instructions relative to the manner and spirit of our supplications.

It is regarded as a peculiar favor, and a distinguished honor, when a subject of patrician rank obtains access to the throne of his sovereign, in order to present some petition for himself, or for those in whose cause he is interested. It would heighten the privilege, if it were extended to one of inferior condition, or to one whose attachment had been alienated from the service, and whose conduct had been opposed to the will of his sovereign. When we consider our insignificance, our frailty, our unworthiness, the opposition of our will to the revealed will of God, the polluted state of our best affections, in contrast with his consummate excellence and purity, we must regard the opportunity of access to his throne as an astonishing and an inestimable privilege. Humble Christian, you may pass through the vale of life unnoticed and unknown, yet one of the highest honours is conferred upon you that can distinguish a fallen being: you are dignified by admission into hallowed intercourse with that august Being, who, although dwelling in the contrite heart, yet inhabiteth eternity;—independently of whose will, and underived from whose bounty, no real happiness is found.

Prayer is not only a reasonable service but a spiritual exercise: it must have the distinctive quality of spiritual worship, in order to

render it acceptable to Him, who requires to be worshipped "in spirit and in truth." He will not unveil the glory of his presence to the worshipper, who enters the spiritual temple with a heart unprepared for the solemnities of its service. It is hallowed ground; he must approach its sacred altars with noiseless step, and with unpolluted feet; he must withdraw his imagination from those objects of carnal delight, from those trifling pursuits and ignoble cares, that incapacitate him for spiritual enjoyment, for more refined engagements, and more elevated aspirations.

Our petitions must be accompanied with ardent desire, with the pouring out of the spirit before God; with penitence, humiliation, gratitude, and self-dedication to the divine glory. Appropriate and eloquent expressions, or an elaborate arrangement of thought, unaccompanied with sincerity of devotion, is unavailable with the "*searcher of hearts.*" On the contrary, his ear regards the faint ejaculation, the sigh of the suppliant, anxiously solicitous for a supply of grace from his abundant fulness.

On the one hand, we must guard against presumption, on the other, avoid the sin of unbelief. Do we enter with a feeling of reverential awe into the presence of an earthly monarch? especially ought such a feeling to characterize our minds when we enter into the presence of that exalted Being who is the King of kings, to whom the higher orders of the intelligent creation are indebted for their glorious rank, their unalloyed felicity, their unstained robes of purity, and whose hand has encircled their brows with immortal diadems. These sons of God, endowed with immortality, though they are dis-

tinguished by spotless purity, are represented as veiling their faces with their wings in the presence of Him whom they acknowledge as the "Holy, holy, holy, Lord God Almighty." With what unfeigned humility and prostration of soul, ought we,—creatures of the dust, whose mental powers and affections are enfeebled and polluted by sin,—to kneel at his footstool, whose omniscience scans every transgression, the least of which is hateful to the holiness of his nature, is opposed to his revealed will, and of which an account must be rendered at his tribunal. To relieve us from servile fear, from hopeless dejection of spirit, we are permitted to approach the eternal throne with filial confidence, and to address the proprietor of heaven and of earth with the appropriating language of "OUR Father." Do we solicit the aid or the counsel of an earthly parent, we doubt not that a cheerful and kind attention will be secured. Why do we implore the guidance, the blessing, or the interposition of our heavenly parent, with a distrustful apprehension that our petition will be of no avail? Rather let us cherish the conviction, that He waits to be gracious, that he is willing to hear our supplications, and condescends to accept our humble homage. This sacred duty is characterized by an unwavering confidence in our august benefactor; a determination of the will to resign itself wholly to his sovereign pleasure, and to his unerring counsel: we must make no reserve in our self-dedication. If we have a sincere love to God, we shall desire only these things which his wisdom deems good for us; and refer with humility the character of our condition to his choice, and the arrangement of its most minute cir-

circumstances to his wise and benevolent providence.

Happy is the man who, amid the changing scenes of life, its evanescent joys, and its tumultuous cares, fixes his hopes on Him whose promises of mercy remain immutable; who makes the proudest schemes and mightiest works of men subservient to the counsel of his will. The circumstances of his present condition, however minute or adverse some of them may appear, are adapted ultimately to promote his good, and have an important relation to his future interests. The Being, on whom he reposes his confidence for safety and for guidance, to whom he has committed his dearest interests, will not betray his trust, nor disappoint his expectation. His ways are inscrutable; and "his thoughts past finding out;" but, "as high as the heavens are above the earth, so great is his mercy towards them that fear him."

How numerous and how varied are our wants! we are taught to pray for the supply of our daily necessities, for those ordinary blessings of life, which sometimes fail to excite our grateful remembrance because our participation of them is so uninterrupted, the privation of which, however, would soon convince us how essentially they tend to promote our comfort. Do we desire the bestowment of some temporal good, preservation from some foreboded calamity, deliverance from some trial, or the removal of some affliction: let us be careful to maintain a spirit of resignation that may prepare us for a suitable reception of the mercy, or may secure our mental serenity, if our request should, for some wise purpose, be denied. Let us add to our petition, in conformity with the ex-

ample of the suffering Redeemer, "Thy will be done." The benevolence of the Divine Being is exercised towards us in the denial of some things that we have ignorantly solicited. It is possible that the bestowment of the desired good, in consequence of some peculiarity in our present temper or condition, might prove to us a real evil. The dreaded calamity may be necessary, in order to bring into exercise some of those spiritual graces that may be in a languishing state; it may be inseparably connected with the accomplishment of our salvation, and with the promotion of the divine glory. In order to strengthen the roots of the oak, and to preserve its luxuriance and verdure, the tempestuous wind and shower are as necessary as the light and warmth imparted by the solar beams. Sanctified affliction will facilitate the growth of each Christian grace, acquiescence in the divine procedure will sweeten the bitterness of disappointment, faith will acquire new vigor in proportion as it is brought into habitual exercise, hope will withdraw her downward gaze from the polluted and perishing objects of sense, and direct her eye to the pure and immortal delights of a more elevated state.

The divine promise to answer prayer regards especially supplication for spiritual blessings. We are taught to "seek first the kingdom of God and his righteousness." The sincere Christian will be most solicitous that the Divine Being may confer on him those spiritual blessings, to which no limitation in the intensity, or the extent of his desire, is requisite. The forgiveness of sin, acceptance with God through the mediation of the Saviour, a consciousness of his hallowed presence, the com-

munication of divine influence to enlighten and to sanctify the Spirit, to capacitate it for the promotion of his glory on earth, and for the perfection and perpetuity of blessedness in the future state, will form his unqualified petitions. We are, perhaps, discouraged at the remembrance of the wandering of imagination, and the coldness of affection, which disturb the solemnity and deaden the spirituality of our devotion. It is cause for humiliation, that the carnality of our minds should pollute and interrupt the holy communion experienced in those few consecrated moments. Whilst we contemplate our infirmity, and, with self-abasing eye, keep our unworthiness in view, let us seek with equal eagerness his promised aid, and his pardoning grace. Do we feel that "we know not what we should pray for as we ought?" Let us remember that "the Spirit helpeth our infirmities;" and that we have a High Priest who "is touched with a feeling of our infirmities," one "who is consecrated for evermore," who hath "once appeared to put away sin by the sacrifice of himself," and who "maketh intercession for the saints according to the will of God."

The nearer our access to God in prayer, the more we shall become assimilated to his holy image, imbibe the spirit and be conformed to the example of the Redeemer. Prayer will tend to regulate and sanctify the affections of the heart, to alienate them from an undue regard to "the things that are temporal," and fix them supremely on "those that are eternal." It will be a powerful means of promoting, in conformity with the will of God, a suitable discharge of each relative duty, and the habitual maintenance of a spirit of Christian love towards those around

us. It will tend to heighten the enjoyment of every blessing, to ameliorate the sorrows of life, to calm each tumultuous passion, to weaken the seductive power of temptation, to subdue the perversity of the will, to deprive death of its sting, the grave of its boasted dominion, to prepare the parting spirit for "an inheritance among the saints in light," and partially to unveil the glories of that invisible world, some glimpses of which are thus permitted to mortal vision.

SARISSA.

ON CORRECT VIEWS RESPECTING
THE NATURE OF FUTURE HAPPINESS.

LIFE and immortality were emphatically brought to light by the Gospel: some glimmerings of light, indeed, were afforded to those who lived under the Mosaic dispensation—sufficient to prevent despondency, arising from the uncertainty in which all the conjectures of human reason must have left the inquirer—sufficient to sustain and solace the mind of the sincere believer under the depressing influence of afflictions and sorrows,—sufficient, even in the apprehension of what remained to be experienced beyond the present state of existence, to lead the patriarch, with exultation, to exclaim, "I know, that my Redeemer liveth, and that he shall stand, at the latter day, upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another."

Great were the advantages which those, who professed the light of that Revelation, enjoyed above the

best and wisest of the heathen philosophers; but greater, far greater, the privilege of those, who are permitted to behold the completion of that Revelation which God designed to communicate to man; "which thing, the angels desired to look into." Whatever therefore might have been the decisions of reason, antecedently, respecting the immortality of the human soul and a future life; or however vague and indefinite, in general, the notions of those may have been, with respect to that state of being, who were Moses' disciples; light has been communicated by the Gospel sufficiently clear to satisfy every just anticipation, and as great, perhaps, as our present imperfect and limited capacities are fitted to receive.

It may be acknowledged, however, and it is indeed plain to every careful observer, (whatever the particular subject under consideration may be,) that the Scriptures of truth were not designed to gratify useless speculation; but, as a practical guide through the wilderness, they are sufficiently luminous for every traveller that is not loitering by the way, and point, with such distinctness and accuracy, the path to that "house which is not made with hands, eternal in the heavens," that "a wayfaring man, though a fool, shall not err therein." And, notwithstanding the proposed belief of some who lived under the dispensation of Moses to the contrary, no man that ever pretended to receive, as a divine revelation, the Scriptures of the New Testament, could, with any kind of consistency, question the certainty of a future state of existence, or the blessedness of the righteous. But, whilst the general fact itself has been constantly recognised by

every sincere believer in the Gospel, it is highly possible, and indeed probable, that mistaken notions, to a considerable extent, prevail with respect to the nature of that happiness, and the manner in which it will be actually realized.

Among other erroneous conceptions which are formed in relation to this subject, it is apprehended a prevalent mistake consists in attributing future blessedness, in too extensive a degree, to arbitrary bestowment, without a sufficient reference of its enjoyment to the natural consequence of, and as existing in proportion to, the state of individual character or capacity. This mistake seems to arise in part from not sufficiently attending to the nature of present experience, and to the way in which happiness is now enjoyed by intelligent beings formed with capacities like our own. We know from present experience, or at least, every one that reflects for a moment may be convinced, that happiness is enjoyed through the medium of consciousness, or the power which we have of perceiving and being made sensible of the emotions and affections of our own minds. From this perception arises the internal peace and satisfaction of every one who is truly virtuous, and from the same perception arises the uneasiness and misery of every wicked and unrenewed mind: "the wicked are like a troubled sea when it cannot rest for the waves thereof; there is no peace, saith my God, to the wicked." It is evidently agreeable to reason and Scripture, and, it is apprehended, accords equally with the experience of every individual, that this inward peace and satisfaction, constituting the essential happiness of the soul, is enjoyed, and actually re-

alised, in exact proportion to the degree of sanctification or purity which any individual has attained.

It is not indeed denied, that there are moments in the experience of real believers when they are favoured, through the special influences of the spirit, with the enjoyment of gracious affections in a sweeter and more powerful manner than ordinarily; but these enjoyments, in general, are transient: what we now speak of is the peace and happiness constantly enjoyed; besides, that these seasons of special enjoyment are more frequently realised by, and that it is believed also in proportion to, the prevailing state of the sanctification of the soul. If this representation be correct, there seems no sufficient reason to imagine that happiness will be enjoyed in a future state, and in a continuation of the same being, in a manner different to that in which it is experienced by believers now, and, indeed, by any intelligent being formed like ourselves. We say, not in a manner essentially different; for various circumstances may and doubtless will contribute to increase the degree of happiness which, as they may be easily conceived, and are familiar to the mind, it is unnecessary here to enlarge upon. But it would appear contrary to all analogy, and the universal method of procedure in the divine government, as far at least as we have any opportunity of tracing its operation, to suppose that the happiness of any intelligent agent would be otherwise than in exact accordance with the previous capacity (consisting in the moral purification of the soul) for its enjoyment. If the happiness of intelligent beings now were in its nature arbitrary, unconnected with and independent of the moral

condition of the soul, then it might be reasonable to expect a similar accession of happiness in a future state of being. But if all the experience we have, as well as the plain testimony of the inspired Volume, convince us that happiness is enjoyed and experienced in proportion to the approximation of the soul to the image and likeness of God, then nothing would appear more absurd than such a supposition. And to imagine, that notwithstanding the various degrees in which different individuals here, in fact, approximate to that likeness, and attain that moral elevation, one sweeping act of the divine administration shall at death place them all upon exactly the same level, is opposed not merely, as is observed above, to all analogy and reason, but evidently, to our notions at least, of righteousness and truth.

The perfection of a righteous moral government consists in the apportionment and distribution of good and evil in exact accordance with the several qualifications or states of moral condition of its subjects, and, in the case before us, the conviction that such an adjustment will finally be made, is, it is apprehended, fully justified, by the nature of the divine attributes, abstractedly considered, by the express testimony of the mind and will of God, and by the nature of that happiness which is enjoyed by intelligent moral agents, and the manner in which it is experienced.

And let it not be supposed that there is any thing here advanced which is really opposed to the notion of divine sovereignty, or to the reception of every spiritual good, as the free gift of God for the sake of Christ, and abounding through Him, to them who were originally alienated altogether by

wicked works, and, though subsequently brought into his fold, yet still, to a great extent, correctly described, as those "that are unthankful and evil."

There is, however, an inseparable connexion plainly established by the Word of God, whatever the vain speculations of men may maintain to the contrary, between the exercise of divine and absolute sovereignty and human effort, and no individual can separate them, either theoretically or practically, without injury to the symmetry and harmony of divine truth, on the one hand, and without serious danger to the interests of his spiritual state on the other. The whole economy of the divine government, whether natural or spiritual, is evidently adapted to produce the happiness and moral improvement of its subjects,—not by arbitrary acts, independent of individual exertion, but by mutual co-operation, as workers together; and whilst the effective agency is derived from God alone, the result is secured only by diligent and persevering continuance in well doing: nor is there any reason to imagine that this method will ever be changed.

The objections commonly urged against this doctrine, it is apprehended, proceed in part from mistaken views of divine sovereignty, from ignorance of, or inattention to, the nature and method of the divine government, in relation to rational and accountable beings, and, perhaps, frequently from the false suggestions of our depraved natures, which, from the love of ease inherent in them, are strongly disposed to ascribe the perfection of future blessedness wholly to an act of divine sovereignty, as leaving ourselves, in some measure, free from the necessity of individual

exertion. But, from whatever source they may proceed, no method seems so well calculated to secure the greatest amount of happiness,—consisting in the intrinsic elevation of intelligent beings in the promotion of the divine glory,—as finally exhibited to the universe in the individual virtue and excellence of moral agents. Christianity (or the scheme in general, which the Scriptures reveal as the method which God has ordained, and carried into execution, for the recovery of that part of the human race which his wisdom and benevolence had decreed, from the ruin of the fall), is a scheme, which was the result of infinite wisdom and counsel; and as the means, by which that deliverance was accomplished, could have been comprehended and executed only by an Infinite Being, so every part of that scheme, and the results to be ultimately brought forth, partake of the same wisdom, and will contain a clear exhibition of the same glory and power. Whilst the freedom of divine sovereignty, and the riches of Almighty Grace are eminently displayed, and will be eternally glorified in the salvation of believers, no stimulus is wanting, no motive is withheld, which could contribute to elevate the character, or to increase the intrinsic excellence, of the partakers of that grace. Let not any one, therefore, suppose, that Christianity is a scheme, which, while it is rich in the exercise of goodness and power, is deficient in providing the sources of individual virtue.

The practical instruction, then, which these observations are more particularly designed to enforce, is the necessity and propriety of "forgetting those things which are behind, and reaching forth

unto those which are before, even to the mark of the prize of our high calling of God in Christ Jesus." Let us not be satisfied with the bare hope of entering into heaven, but let us rather emulate, and aspire after, nearer and nearer approximations to the perfection of holiness, which is the perfection of happiness. Since such an expenditure has been incurred, let advances be made in return, which may, in some degree, be commensurate with the anticipations which might justly have been formed. Since such an accumulation of good is presented to the view of Christians, in the hopes of the everlasting Gospel, may it not be in vain, to that extent in which it too frequently is, that such exalted prospects of happiness are proposed? Christ sits upon the throne of universal government, and is now exalted "far above all principalities and powers;" but it became even Him, as the captain of salvation, "to be made perfect through sufferings;" and if a course of moral discipline was seen fit and expedient, in relation to Him, who was placed beyond the reach, even of liability to evil, and who possessed within himself the springs of everlasting happiness; let us not think it strange that such a process should be necessary for ourselves; but whatever may be the appointed means, let us see that the end is accomplished, in the taking away of sin, and in the nearer assimilation of our spirits to Him, "who did no sin, neither was guile found in his mouth:" so shall we be permitted at once to increase the manifestation of the divine glory, and to rejoice in a larger and more exalted measure of happiness.

S. P.

ON THE IMPORT OF THE HEBREW NAME SARAH.

As the Hebrew word *Sara* means *princess*, and as the fragment *z* means *of me*, the compound word *Sarai*, signifying *my princess*, is such a term of endearment for an interesting little girl, as might, in the first instance, be almost accidentally used by an affectionate parent; and use, as we well know, will often give permanency to an appellation originally casual.

When it pleased God, however, to extract from Sarai's name a prediction of the ultimate results of divine interposition, her new name was "*Sara*," or "*Sarah*," as the word is spelled in the Old Testament. This name simply signifies *princess*, or *the ancestress of a host*, a dignity destined for Sarah, but so improbable at the time, that nothing short of the strongest faith could anticipate it. To Sarah's honour, however, it is stated in the Volume of Divine Inspiration, "She judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable."^{*}

Thus Abraham, as an illustrious patriarchal ancestor, was like Venus, that planet of surpassing effulgence, which may be called the Prince of the Host: and, by analogy, Sarah, as the ancestress of the countless myriads of her descendants, was like Sirius, which may be accounted the princess among the starry host, when no luminary of superior splendour is seen above the horizon, except Venus, called the Son of the Morning†, when applied to Nebuchadnezzar, the

* Heb. xi. 11, 12.

† See Isaiah xiv. 12.

prince of prostrate kings, and called the Bright and Morning Star*, when applied to Him who is Lord of All.

In comparing together vestiges of the dialects of Canaan, Edom, Moab, and Midian, it will be found that different words were adopted to express a family chief, called a prince or a duke in the English translation. As, therefore, the word for princes means family chiefs, when it is said of Ishmael, "He shall be the father of twelve princes;" so the name Sarah, applied in the same chapter, to Abraham's consort, must signify, "the ancestress of a host." For, as the apostle Paul observes, in reference to the interesting facts under consideration, "God quickeneth the dead, and calleth those things that are not as though they were."†

Thus Sarah is exhibited to view as an illustrious personage at the head of the millions of her posterity, when every individual of that posterity was unborn. "As for Sarai thy wife," said Jehovah to Abraham, "Thou shalt no longer call her Sarai, but Sarah shall her name be; and I will bless her, and she shall be an ancestress of nations; and rulers of people shall be her descendants."‡

Stratford, Essex. J. F.

SOUTHEY'S LIFE OF BUNYAN.

To the Editor of the Baptist Magazine.

SIR,

I HAVE been reading Mr. Southey's Life of John Bunyan, prefixed to his edition of the Pilgrim's Progress, the perusal of which induces me to suggest, if you will permit me, through the medium

of the Magazine, the propriety of re-publishing a work of Bunyan's, long out of print, and but little known.—An Account of his Examination before the Justices of the Peace, &c.—which, though a posthumous publication*, has been satisfactorily authenticated.†

The Life of Bunyan by Mr. Southey, is distinguished by talent and research, nor is it less distinguished by a singular union of candour and disingenuousness; it is, therefore, very likely to mislead some persons as to the spirit and conduct of John Bunyan. Those who wish to form a correct opinion of both, will derive considerable assistance from this little work, which, though not expressly quoted by Mr. Southey, has evidently been used by him as far as suited his purpose. In order to shew the propriety of re-printing it, allow me just to make a quotation of a passage, which Mr. Southey has omitted to state.

The accusation against John Bunyan being, "that he, devilishly and perniciously, abstained from coming to church, to hear divine service;" and, "that he was a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign Lord the King," &c. The justices of the peace examined him after the fashion of that time of day. Having given him leave to state his objections to using the Common Prayer Book, (accompanying the permission with the following curious caution: "Take heed of speaking irreverently of the Com-

* See Rev. xxii. 16.

† Rom. iv. 17.

‡ Gen. xvii. 16.

* Not published till 1765, and then without a date.

† By a letter in the Evangelical Mag. in the year 1809.

mon Prayer Book, for if you do so, you will bring great damage upon yourself.") Bunyan, having stated one of his objections, and argued down some of the sophistry of the justices, one of them said, "He will do harm, let him speak no further." Justice Keeling said, "No, no, never fear him, we are better established than that; he can do no harm; we know the Common Prayer Book has been ever since the apostles' time." Now certainly, as honour should be rendered to whom honour is due, this passage ought not to have been omitted by Mr. Southey; for the man who made this valuable discovery, is worthy to be had in perpetual remembrance by the members of the Church of England; and, therefore, Mr. Southey, in stating what Bunyan said in answer, and omitting the assertion itself, did not deal fairly, either by the justice, by John Bunyan, or by the reader. Instead of giving the whole passage, Mr. Southey contents himself with remarking, that Bunyan never appears so unreasonable as when he speaks of the Common Prayer. Your readers will judge with what grace such a remark falls from the pen of Mr. Southey.

I am aware that the whole of these examinations may be found in Mr. Ivimey's *Life of Bunyan*, which is, doubtless, in the possession of many persons; but those who have it not, are much more likely to purchase a cheap pamphlet, than a five-shilling volume; and this work, omitting the *Elegy on Mr. Bunyan*, and some other verses which are appended, might, if printed in the style of the *Library of Ecclesiastical Knowledge*, be comprised in a small pamphlet.

While I was reading Mr.

Southey's work, I wrote observations on several passages, which appeared to me to contain unfair statements, or false glosses; but I forbear to transcribe them, lest it should make my letter inconveniently long.

I am, Sir,

Your obedient humble servant,
CHRISTIANA.

QUERY.

A YOUNG man, who has been sanctioned as a preacher by a church, the pastor and deacons of which are averse to a course of academical instruction, while he is anxious to avail himself of its advantages, and fears his success would be very limited without it, desires to know the path of duty under such circumstances.

An answer, as early as convenient, will be esteemed a favour.

ANSWER.

THE value of knowledge, generally considered, and the importance of its attainment to those who are about to become the instructors of others, are principles too self-evident to admit of a question;—and yet, we apprehend, they are so nearly identified with the inquiry which relates to the desirableness of academical instructions for the biblical student, and the candidate for the Christian ministry;—or the propriety of such an one availing himself of the aids which such institutions furnish to facilitate his labours and extend his sphere of usefulness, that we are ready to imagine there must be some qualifying peculiarity in the case of the inquirer, to induce the advice which has been given him. Of this, however, we cannot judge.

If there be, the office, and, perhaps, the age of his advisers, entitle their judgment to the most respectful deference; otherwise, we should certainly lay it down, as a general principle,—that if it be right in the Christian public to provide such means of instruction, it cannot be wrong on the part of those for whom they are provided, to avail themselves of the intended benefit.

POETRY.

DEPENDENCE ON PROVIDENTIAL GUIDANCE.

“ O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps.”—Jer. x. 23.

’Tis not in man, vain man, to trust
The counsels of his will:
The power that breathed his spirit first,
Sustains and guides it still.

Our greatest blessings often grow
From seeds of smallest size;
The bitter bud of human woe,
Our richest fruit supplies.

Taught by experience, Lord, we feel,
Did we our steps control,
We should our own destruction seal;
Thy grace secures our soul.

In the same wisdom we confide,
Which mark’d our mazy way;
Be thine Omniscient eye—our guide;
Thy powerful arm—our stay.

Thy light and truth, O Lord, afford,
Nor let our footsteps roam;
Conduct us safely all the road
To our celestial home.

G. T.

ISAIAH LV. 7—13.

Let erring man forsake
The devious paths of sin,
Th’ unrighteous leave unholy thoughts,
And penitence begin.

Oh let him turn to God,
Mercy will bid him live,
And pardoning love his deepest guilt
Abundantly forgive.

“ For,” saith the Lord, “ my thoughts
And ways are not as yours;
Sure is my promise, and my grace
Unchangeable endures :

“ And high as lofty heaven
Above the lowly earth,
So high my holy motives are
O’er those of mortal birth.

“ Like, as from heaven descend,
Soft rain and fleecy snow,
Nor there return—but feed the soil,
And make it bud and blow ;

“ So shall my word come down
With renovating power,
And on the desert hearts of men
Fall with refreshing shower :

“ And ye shall go with joy
Where peaceful valleys lie,
And verdant hills your blissful songs
Shall echo to the sky :

“ And where the tangling thorn
Of sin o’erspread the ground,
The upright tree of truth shall throw
Its holy shade around !

“ Where pleasure’s piercing brier
Mid roses hid its sting,
With healing balm, the myrtle bloom
Of love divine shall spring :

“ In beauty shall they live,
An everlasting sign
That fadeth not,—but still shall mark
The heavenly gifts *as mine.*”

G. L.

REVIEWS AND BRIEF NOTICES.

1. *The Believer's Prospect and Preparation, described in a discourse delivered in Broadmead Meeting House, Bristol, March 6, 1831, on occasion of the death of the Rev. Robert Hall, A.M.* By JOSEPH HUGHES, A.M. To which is annexed the Address delivered at the Interment. By the Rev. T. S. CRISP. pp. 63. London, Holdsworth and Ball.
2. *Posthumous Testimony, a discourse delivered at Mare Street Chapel, Hackney,* By the Rev. F. A. COX, LL.D.
3. *The Destruction of the Last Enemy considered, and a Tribute to the Memory of Departed Excellence, offered in a discourse, &c. in the Baptist Chapel, Stoke Newington.* By NEWTON BOSWORTH.
4. *A Sermon, &c. preached in Birmingham.* By THOMAS SWAN.
5. *Sermon, &c.* By J. E. GILES, Minister of Salters' Hall Chapel, London.
6. *A Sermon, &c., preached in Harvey Lane, Leicester.* By J. P. MURSELL.
7. *The Fall of a Great Man, &c., a Sermon in the Baptist Chapel, York Street, Bath.* By PHILIP CATER.

THESE Sermons, it is evident, are heartfelt expressions of esteem and affection for the memory of that truly eminent man, on account of whose death they were delivered.

It is not our intention to criticise either the excellences, which are numerous, or the defects, which are few, of these discourses; much less to shew their comparative worth. If, however, we were asked, to which of these sermons shall we turn for the most valuable and extensive information concerning the late Mr. Hall, and the most perfect description of his character, whether as a man, a Christian, a minister, or a writer? we should answer, unhesitatingly, to that which is marked No. 3, of the above series. The long and intimate acquaintance of Mr. Bosworth with the deceased, has enabled him to write an

eulogy of Mr. Hall, as sober narrative! It has been said, that a rich man never chinks the money in his pocket; so Mr. B.'s stores of information respecting the prominent features of Mr. H.'s character, and his ability to exhibit them in accurate proportions, has enabled him, without hyperbole, to give a full length portrait of his deceased friend, so true to nature and to life, that the eye fixes on it with delight, and continues to gaze without satiety. In his sermon, there is no studied effort to produce effect;—no laboured attempts to excite admiration;—no meretricious glare to attract attention to, at least, the skill of the painter!—no aim to throw unsightly parts into the shades, or back-ground of the picture; all is simple and correct delineation, as regards the extraordinary man, whom he so ardently loved and admired, and whose almost unrivalled intellectual features he has so accurately described.

It is delightful to hear from those who were most intimately acquainted with the late Mr. Hall, such a uniform testimony borne to his devotional habits, and unaffected humility. But for these, he might have trodden in the steps of his talented and sceptical predecessor at Cambridge, until he, too, had reached the borders of the country of infidelity. We rejoice, however, most exceedingly that Mr. Hall was preserved from being swallowed up in the vortex of Socinianism, and that he finished his career with so firm and exclusive a reliance on the perfect righteousness of Him, whom Stephen, when dying, invoked as his God and Saviour.

In several of these sermons, it is mentioned, that Mr. Hall might have obtained, could he have conformed, high promotion in the establishment: nothing can be more evident, than that the prelate who made such an intimation was totally ignorant of his character! O no, there was nothing whe-

her as to honours or emoluments in the Church of England, suited to entice such a man as Robert Hall! His well-regulated conscience, and his religious connexions, whom he preferred to all others, led him instinctively to feel, if not to say, "I dwell among my own people."

Considering that a prominent portion of the *writings* of Mr. Hall, is respecting the controversy among the Baptists on terms of communion, we were pleased to find (with one exception*) with what moderation it is mentioned in these sermons, by those who approve of the practice of what is called open communion.

It is most gratifying, also, to find in these Discourses, the proofs which they afford of what is greatly superior in value and utility to what is called *talent*;—we mean, the view of evangelical truth which runs through them. On this account we consider each of them valuable, and some of them invaluable, as they give us reason to hope, that our churches will still be favoured with a race of men who will preach prominently and decidedly the doctrines contained in the "Reign of Grace;" in the "Help to Zion's Travellers;" in the "Socinian and Calvinistic Systems compared;" and in a small but excellent Tract on "the Work of the Spirit." The contracted limits by which we are confined, prevent us from giving extracts to illustrate our remarks, but, perhaps, it is not too much for us to expect, that this defect will be supplied by many of our readers perusing the sermons, which will richly repay them.

The Persecutions of the Nonconformists, contrasted with the Liberties of the present Dissenters: with Remarks. By JOHN HOLLOWAY. Bedford: White.

MANY pious Britons who, in worshipping their Creator, "now sit under their own vine and fig-tree, none daring to make them afraid," are probably but little acquainted with those gloomy periods of

* That Mr. Hughes should have insinuated (in p. 35 of his Sermon,) that such ministers as Booth, Fuller, and others, who considered "Baptism a scriptural and indispensable qualification for communion at the Lord's table," did not "respect the right of

Ecclesiastical history when our forefathers had to endure, not only "cruel mockings," but the severest penalties, privations, and sufferings, which could be inflicted by arbitrary power. Those times of terror are happily passed away. The legislators of our land, are no longer employed in constructing acts of intolerance, but in repealing those which had their origin in the ignorance and bigotry of a former age. The rulers of the earth, we trust, are becoming tired of their efforts to fetter the conscience, and coerce its convictions by legislative enactments,—wearied of attempting to carry their domination into the spiritual world; which is not only an *impious* usurpation of divine authority, but considered simply, as a specimen of *folly*, without a parallel amongst the numerous absurdities of mankind. We do not find men try to assist the growth of plants, and aid the process of vegetation, by mechanical force: they are not so witless as to bring the power of the steam engine, to bear upon objects thus foreign to its nature, knowing well, that the violet and the rose would refuse to develop their beauties, and emit their odours, to any less genial influence than that of dews and rain, and light from heaven.

But, if intolerance has at last discovered its folly,—if the spirit of religious persecution has retired, at least from the British shores, to take up its abode in climes less liberal and enlightened than our own, we must not forget that things were not always so. Darkness once brooded over the British Isles, and the despotic cruelty of priests and princes have stained the annals of our native land. May we never forget what God has wrought for us, nor lose sight of the means by which his benign purposes have been effected! We are therefore, obliged to our author for reminding us of this happy contrast. His little book is chiefly designed for those who have not access to larger works, nor leisure to peruse them; and who can

private judgment," is most illiberal; and but ill accords with his professions of charity and candour! Surely Mr. H. must be fully aware, that the controversy on *Terms of Communion*, has nothing to do with "the right of private judgment."

read the following statements without feeling the liveliest emotions of gratitude, and exclaiming, in reference to himself and the dearest objects of his affections, "the lines are fallen to us in pleasant places, yea, we have a goodly heritage?"

"On St. Bartholomew's day, the 24th August, 1662, the *Act of Uniformity* took place, by which, more than two THOUSAND learned, holy, and useful ministers of the Gospel were silenced, and expelled the Established church in this kingdom. These were the fathers of the dissenting interest, many of whom, it is well known, were thereby deprived of all means of support, though they had large families to maintain.

"The *Conventicle Act* was passed soon after, in 1663, by which their persecuting and powerful oppressors added iniquity to iniquity. By this infamous act it was decreed, that if any person above the age of sixteen years be present at any meeting for worship different from the Church of England, where there shall be five persons more than the household, they shall, for the first offence, suffer three months imprisonment, or pay a fine of five pounds; for the second, the punishment to be doubled; and any who should prove themselves so incorrigible as to offend a third time, to be banished to one of the American plantations for seven years, or pay a fine of one hundred pounds. And, should they dare to return to their country and their friends prior to the expiration of that term, to suffer death without the benefit of clergy.* This iniquitous and persecuting act also deprived the poor Nonconformists of their civil rights as Englishmen, viz., a trial by jury—making them liable to conviction upon the oath of any individual informer. It likewise authorized constables to break into any place they only suspected to be a conventicle meeting. Moreover, it empowered magistrates to construe its enactments most largely and beneficially for the suppression of conventicles, and for the justification and encouragement of all persons to be employed in the execution thereof; and no warrant, &c., to be impeached by reason of default in form."

A Narrative of the Appointment of the Rev. Thos. Blundell, to the Chaplaincy of the Protestant Dissenters' Grammar School, Mill Hill, and of the Causes of his Removal. Wightman.

MR. BLUNDELL'S narrative has two objects: first, to vindicate himself: second,

* Buck's Theological Dictionary, article—Nonconformists.

to expose the disorderly state of the school, with a view to its correction.

As to the first, it will, perhaps, excite but little interest with the public: but the second, ought to excite the liveliest interest in all Dissenters, who are zealous for the propagation of their tenets among their connexions, especially in those who have enrolled their children among the pupils at Mill Hill, in the confidence that the published principles of that establishment, regulate its practice. To them, therefore, we recommend the serious perusal of this narrative, not so much to decide on the case of Mr. Blundell, as with a view to satisfy themselves whether the Mill Hill School is what a Protestant Dissenting school ought to be; and whether it is what they can consistently send their children to, if they deem it a matter of serious importance, to "bring them up in the nurture and admonition of the Lord," according to the way in which they themselves judge they ought to walk.

A Good Refuge in Bad Times.

A PECULIARLY seasonable pamphlet: it gives suitable instruction and the best consolation to the suffering poor, while it is well calculated to excite those who have ability to assist them: it is, however, almost entirely addressed to the destitute, and is so well fitted to benefit them, in their present afflictions, that we commend the Book Society for its publication, and wish it were in the hand of every child of poverty in the land.

A Word of Exhortation to the Heirs of Salvation. By JOHN COX.

THIS is a very valuable pamphlet; for it is plain, pious, impressive, and peculiarly seasonable. It manfully exhibits evangelical doctrine, and earnestly inculcates christian practice. It is true that our author strikes without any ceremony, but then he only hits the unholy and erroneous. We think no human being, desirous of improvement, could read his pages without success: and we wish them, therefore, the most extensive circulation in these times, in which professors of religion abound, and consistent Christians are scarce.

OBITUARY.

MRS. SARAH COLES.

THE subject of this brief memoir was the widow of the Rev. Wm. Coles, late of Ampthill, father-in-law of the late Rev. A. Fuller. She was the daughter of Captain Sabine, and was born at Williamstadt, in Holland, Sept. 19, 1745, O. S. The Scotch rebellion occasioned her very early removal to this country, where, in her early years, she was exposed to the gay and dissipating influence of military society.

According to a statement of her religious experience, made prior to her baptism and union with the church at Maulden, Beds., in 1795, it appears, that her early education comprised so much of religion as existed only in the forms and ceremonies of the Church of England, but that before her 16th year she prayed in secret; what could have furnished the inducement, it is, however, difficult to say, since it was only remembered as an irksome burden. A most ardent and unconquerable thirst for reading, which contributed in after-life to the storing of her mind with a fund of elegant as well as truly valuable knowledge, at this time occasioned her perusal of *Hervey's Meditations*; this work not only produced much salutary impression, but led to the perusal of others of a favorable tendency.

At the age of 18, the Providence of God placed her under circumstances favorable to an attendance on the Gospel ministry, of which she gladly availed herself for two years; and though, after that, another change brought her into the former scenes of vanity and folly, they were not accompanied with the gust with which she once enjoyed them. The incessant conflict between vanity and seriousness, deeply affected her health and spirits. An increased and overwhelming conviction of sin, from which she could obtain no relief in the society of the godly, induced her to read the Scriptures with avidity; and, soon after, the renewed ad-

vantages of a Gospel ministry, during a residence of five years at Paulesbury and Bedford, served to impress on her mind, "the awful weight of eternal things and the beauty of holiness."

A series of distressing exercises on the evidences of grace in the heart, gave occasion to the following, among other records, of her state of mind:—"O Lord, whither shall I come to lay open my heart, but unto thee, who knowest every thought of it, and art alone able to pardon and sanctify it; yet how shall I look up to thee when guilt and confusion oppress me?" "The consideration of my sin would be sufficient to keep me from ever applying to thee, were I not sensible that, where sin has abounded, thou canst make grace much more abound. I would not despair, but I fear lest I should presume: destroy every false hope, and lead me into thy truth, though, the way be ever so difficult. I desire, O compassionate Saviour, to love and obey thee unfeignedly. I hunger and thirst for pardon and grace: I mourn and faint, and am ready to be overwhelmed for sin. O, be more mighty to save and comfort me, than sin is to destroy!"

Her merciful deliverance from this distress was often celebrated in the words of Watts—

"My song for ever shall record
That terrible and joyful hour;
And give the glory to the Lord
Due to his mercy and his power."

About 1781, she entered into the marriage state with Mr. Button, in prospect of which event she recorded her earnest entreaties for the Divine blessing. A long and intimate friendship with *John Howard*, contributed undoubtedly, in no small degree, to that polish of mind, soundness of understanding, and evangelical piety, which rendered her society peculiarly agreeable and instructive; a friendship moreover, to which Mr. Howard expressed himself not a little indebted, and which furnished

some interesting materials to the biographer of that eminent individual.

Having survived Mr. Button, she formed, in 1795, a matrimonial engagement with the late Rev. Wm. Coles, the father of the late Mrs. Fuller, whom she survived 21 years. For several years after this she resided at Kettering; but soon after the death of Mr. Fuller, removed to Daventry, the scene of her last hours. From her pious and amiable niece, Miss E. Coles, we learn, that the frame of her mind throughout her severe and protracted affliction, was not only calm and serene, but often exceedingly cheerful, as expressed in the frequent use of her favourite lines,

“This life’s a dream an empty show,” &c.;
 “No vain discourse shall fill our tongues,” &c.
 The “Night Thoughts,” also furnished her with a never-failing source of profit and interest, nor was there a line, in that celebrated poem, with which she was not perfectly familiar. To a young person, whom she addressed in a

most impressive manner on the importance of improving time in youth, she expressed much thankfulness that the stores of a retentive memory were a source of much enjoyment and comfort during the infirmities of age. A friend observing, that her sufferings were great, she replied, “Yes, but remember the wormwood and the gall.” In the immediate prospect of death, she exclaimed, “It will soon be said, this ‘languishing head is at rest!’ O the pain, the bliss of dying!”

Thus, in a firm and triumphant confidence in an all-sufficient Saviour, she departed May 8, 1830, aged 85 years.

An impressive discourse was preached, in relation to this event, to a crowded assembly, at the Independent Meeting house, Daventry, by the Rev. Mr. Griffiths, of Long Buckby, from 1 John i. 7, “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

West Drayton.

A. G. F.

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

Died at Great Woolston, Bucks, on the 21^s of June last, Mr. Robt. Ping, in the 58th year of his age; for more than 25 of which he had honourably sustained the office of deacon in the Baptist church at Fenny Stratford. On Sabbath day, the 30th, his pastor, Rev. J. H. Brooke, improved his lamented death to a numerous and respectable assembly from Ps. xxxvii. 37. “Mark the perfect man,” &c.

On Tuesday, the 12th ult., the Rev. Basil Wood, a highly respectable and truly pious minister of the church of England, who, for many years, faithfully and usefully discharged the duties of his sacred office at Bentinck chapel, Paddington, departed this life in the 71st year of his age. Few ministers have

laboured more diligently, perseveringly, or successfully, than this deceased servant of Jesus Christ. In an extensive circle he has been long known, greatly esteemed, and will be sincerely regretted.

Mrs. Elizabeth Walton, late wife of the Rev. William Walton, Baptist Minister of Back Street Meeting, Trowbridge, Wilts, was removed by death, March 26, 1831, in the 42nd year of her age. We hope to give an obituary of this truly excellent woman in an early number of our Magazine.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The following address to the members of this Society, was prepared at a meeting, held by the President, with some of the Vice-Presidents, at his Lordship’s house; and was afterwards submitted to the members of the elected committee, together with the

Treasurer and Secretaries whom his Lordship had invited to attend him at his residence in Portman Square, for that purpose, on Thursday, March 24, 1831: when, after mature consideration, it was finally agreed upon, and copies transmitted to the Vice-Presidents, the Treasurer, and the members of the elected committee, for signature.

We, the undersigned, the President, Vice-Presidents, Treasurer, members of the elected committee, and Secretaries, of the British and Foreign Bible Society, think it right, individually, to express our sentiments upon two important subjects, which, we are aware, have of late excited much public attention, and occasioned anxiety to many of the subscribers.

We have considered the proposition for introducing a law, that the meetings of the society, and its committee, should be opened with prayer. It is obvious that the Bible Society, by its constitution, unites persons of different religious opinions, in one important object, for the furtherance of which they may co-operate without any compromise of their respective principles. No arrangement has yet been suggested on the subject of the introduction of prayer into the meetings, which appears to us generally practicable, or which would not demand such a compromise on the part of some of our members; and we cannot venture to recommend the adoption of a measure which might force any friends of the society to the alternative of either retiring from it, or of appearing to sacrifice that consistency on which peace of mind and usefulness so materially depend. We are likewise persuaded that the tone which has pervaded its reports, and the sentiments which have animated its proceedings, must make it manifest that the society has distinctly professed to look up to the favour of the Most High, and to ascribe its success wholly to his blessing. This, we conceive, is the frame of mind in which the Christian is habitually prepared to enter upon any business, whether religious or secular.

In the opinion we have given on this subject, we desire to be understood as not expressing any unkind judgment upon the practice, where it exists in auxiliary societies.

We have also considered the no less important question of adopting measures which would operate to the exclusion of any particular class of persons, on account of their religious opinions, by the introduction of a test, on the admission of members; and we believe that the sound principles of Christian aith, as well as Christian charity, are more likely to be promoted by an adherence to our

present constitution, than by any change which would occasion a breach in the society.

On these grounds we object to the alteration of the fundamental principle of the society, which admits of the co-operation of all persons willing to assist in the circulation of the Holy Scriptures; and we entreat those among our friends who are inclined to view these subjects in a different light, to weigh against their private sentiments or feelings the danger of dividing, if not dissolving, a society, which, as at present constituted and as hitherto conducted, has been honoured with such evident testimonies of the blessing of Almighty God upon its object and its proceedings.

In conclusion, we would express an anxious desire that the Divine influence may guide the proceedings of the parent institution, and of all its auxiliaries, branches, and associations; and that the respective committees and officers may continually prove, by their piety, wisdom, and zeal, that they possess the qualifications requisite for the due discharge of their important duties.

TEIGNMOUTH, *President.*

Vice-Presidents.—C. Winton, H. Lichfield and Coventry, J. B. Chester, Bedford, Spencer, Romney, Exmouth, Calthorpe, Gambier, Bexley, C. J. Shore, Thomas Dyke Acland, William Wilberforce, Thomas Babington.

JOHN THORNTON, *Treasurer.*

Members of the Elected Committee.—Richard Barrett, John Blackett, jun. Joseph Reyner Brooksbank, Jesse Curling, Roger Dawson, Henry Dobbs, Thomas Farmer, Josiah Foster, Michael Gibbs, William Harding, Lancelot Haslope, P. J. Heisch, Thomas Horsfield, Samuel Housson, Zachary Macaulay, Samuel Mills, John Pfeiler, John Poynder, R. Richardson, Nathaniel Robarts, Josiah Roberts, John Rogers, Robert Saunders, G. G. Schneider, John Siffken, George Stacey, Thomas Stokes, E. N. Thornton, Henry Tritton, Joseph Trueman, Percival White, Joseph Wilson.

ANDREW BRANDRAM, } *Secretaries.*
JOSEPH HUGHES, }

SOCIETY FOR EDUCATING THE SONS OF
BAPTIST MINISTERS.

To those who are indebted to the Christian Ministry, and friends to the education of Ministers' children.

Those of our Christian friends who have sympathized with our ministers in straitened circumstance, and long commiserated the condition of those who are dependant upon them for their daily bread, will, we feel assured,

rejoice to hear, that the society for educating the sons of baptist ministers has now, in a course of education, seven lads, sons of good men, whose time is devoted to the Christian ministry; but whose slender means is wholly inadequate to provide any thing for their families beyond the most common necessities of life. The united families, from which these lads are taken, consist of no less than 61 persons, 52 of whom are wholly dependant upon the heads of the families for support; and their united income does not exceed the annual sum of 540*l.*, being less than 80*l.* a year for each family, of from 7 to 10 persons. Taking the 52 persons who are entirely, and 9 who are in part, maintained by this sum, there is not above 3*s.* 6*d.* a week for each individual, being 1*s.* 2*d.* less per week than each of the inmates of a workhouse costs one of the parishes in London! In such a state of things, the Christian public will not ask how we justify an appeal to them on behalf of our society, nor can they shut their hands when we solicit their contributions to it.

One of our ministers, before he made an appeal to the committee, observed, "I have sunk all the little property I possessed when I went to ———; and though I am very reluctant to do it, I think it is my duty to endeavour to obtain, from your society, that education for my dear boy, which I cannot now give him myself."

The committee have now 14 applications before them. One of the applicants writes,—"I have eight children, all of whom are dependant upon me. My income is so inadequate to my expenses, that I have nearly sunk the little property left me by my father." It is only just that the parent should hand down to his children that which his parents committed to him. But when a man of disinterested spirit, at the call of God, gives up his secular pursuits to engage in that spiritual enterprise in which he makes many rich, if he should himself become poor, it cannot be too much to expect that his children will meet with kindness at the hands of those to whom the Christian ministry has been made a blessing.

It has been said that a minister should educate his own children. If this may be done in some cases, it cannot be done in all. Take, for example, the following from a case now before the committee:—A worthy man, who has been twenty years a pastor, with a salary of 60*l.* a year, and a family of eight children, seven of whom are entirely dependant upon him. He preaches at five stations, attends three prayer meetings in the week, and is engaged in distributing tracts in twenty villages. Here no time can be allotted for the education of children, which, if not made

a business of, and that every day, and all the day long, very little good will follow.

Another applicant says, "I have a wife and five children, three sons and two daughters, who are all dependant upon me for support, except my eldest son, who is an apprentice; and I have him partly to provide for during his apprenticeship: and the whole of my income does not exceed 40*l.* a year. With only this income, I have enough to do to provide necessary things honest in the sight of all men."

An application is made by another minister, who was promised, at his settlement over the church, sixty pounds a year; but, in consequence of the great depression of trade, the people have become so poor, that, with their best efforts, his income last year amounted only to 30*l.* 12*s.* 5*d.* This excellent man has a wife and nine children, seven wholly dependant upon him; he prefers struggling with poverty, rather than leave his flock to be assailed by the hydra of error, whose deadly influence has long been felt in the neighbourhood.

Though we could mention a number of cases of a similar character, we hope enough has been said, and that our friends will come forward in this work of mercy, and by their prompt and liberal contributions, enable the committee to lend that aid which is so justly yet so respectfully, solicited.

N. SOUTHWOOD, Secretary.

Kensington, March 10, 1831.

Contributions will be received by J. Penny, Esq., the Treasurer, Great Scotland-yard; and the Rev. J. Dyer, Feucourt, Fenchurch-street.

We acknowledge with pleasure the following subscriptions:

	£. s. d.
J. BLYTHE, Langham	1 1 0
Rev. J. WILKINSON, Saffron Walden	1 1 0

BAPTIST CONTINENTAL SOCIETY.

The present state of the European continent, affording peculiar facilities for some further efforts than have yet been made for the propagation of the Gospel, it has been determined to call a public meeting for the purpose of forming a society having the above designation, which is sufficient to express the general object. France, especially, has long engaged the feelings of many pious persons, who are anxious that it should be evangelized; and few subjects are calculated, at present, to awaken a livelier interest. May a spirit of prayer combine with a spirit of vigorous exertion in forming the intended society!

The meeting will be held at *Devonshire Square, on Friday evening, May 6th, at*

half past six, when a plan will be brought forward, and resolutions proposed. *W. B. Gurney, Esq.*, in the chair.

All communications to be addressed to Rev. F. A. Fox, Sec. *pro temp.*

ORDINATIONS, &c.

DESIGNATION OF A MISSIONARY.

ON Thursday, February 24th, the Rev. John Griffiths, late student in the Baptist College, Stepney, was solemnly designated, in the presence of an overflowing congregation, of various denominations, in the Baptist Meeting House, Cannon Street, Birmingham, to the important work of a Christian missionary in the West Indies.

The Rev. James Hoby commenced the service with reading and prayer; the Rev. J. A. James delivered an appropriate introductory address; the Rev. T. Morgan proposed the questions, which were satisfactorily replied to by the missionary, and offered a solemn and suitable prayer on his behalf: the Rev. T. Swan, Mr. G.'s pastor, addressed him, principally, on the necessity of a high degree of personal religion; and the Rev. W. Maclean, of the Scotch Church, concluded with prayer. The service appeared to excite great attention, and it is hoped the impressions then made may not soon be effaced. Mr. G. preached in Cannon Street, on the following sabbath evening, to a crowded audience, from Psalm xlvi. 14. May the presence of the Redeemer ever accompany our esteemed brother and his beloved partner, and render them eminent blessings to all among whom they may labour!

MANCHESTER.

On Wednesday, January 5th, John Aldis, late student at the Bradford Academy, was publicly recognised as pastor of the recently formed Baptist Church, meeting in George Street, Manchester.

The Rev. James Acworth, A.M., of Leeds, read the Scriptures, prayed, and asked the usual questions; the Rev. B. Godwin, (classical tutor of Bradford Academy,) delivered the introductory discourse; Dr. Steadman offered the ordination prayer, and delivered the charge from Acts xx. 26, 27; the Rev. W. Stephens, of Rochdale, addressed the church; and W. Gadsby, of Manchester, concluded.

In the evening Rev. W. Frazer, of Bolton, read and prayed; Rev. James Edwards, of Nottingham, preached; and Rev. T. Jordan, of Oldham, concluded.

CHAPELS OPENED.

LUMB, ROSSENDALE.

ON Thursday, March 24th, the new Baptist Meeting House at Lumb, in Rossendale, Lancashire, was opened. The Rev. D. Griffiths, of Burnley, commenced the morning service, with reading and prayer; and the Rev. F. W. Dyer, of Bacup, preached from 1 Thess. i. 5.

In the afternoon, Mr. D. Whittaker, began by reading and prayer; and the Rev. J. Birt, of Manchester, preached from Isa. xl. 11.

In the evening, the Rev. R. Heyworth, of Cloughfold, introduced the service; and the Rev. W. Steadman, D.D., of Bradford, preached from Psalm cxviii. 25.

On the following Lord's day, the Rev. J. Harbottle, of Accrington, preached two sermons on the occasion,—the former on Psalm cxviii. 19, the latter on 1 Cor. ix. 16. The collections after the above services amounted to 24l. 6s.

The neighbourhood round about this place is extremely poor, but has hitherto met with kind assistance. A young lady, in the neighbourhood of Bacup, a member of the establishment, by her father's advice, kindly gave the ground, nearly 700 yards, for the chapel and vestry, which are now erected, and for a large burying ground; this interest, also, owes much, under the divine blessing, to the Rev. F. W. Dyer, and Mr. Nuttal, (a gentleman of Manchester,) who, with friendly solicitude, have contributed to its welfare, as have also other ministers, and individuals, connected with neighbouring churches.

The chapel is very neat, and well built, and measures 37½ feet by 45 feet, within; has galleries on three sides, and the whole expense is only 600l. Collected, in the whole, 280l.; in debt, 320l. The church at Lumb, formed November 19th, 1828, then 18 in number, is now 30, with some prospects of increase. The chapel is well attended. May the Lord send now prosperity!

HADLEIGH, SUFFOLK.

On March 29, 1831, a neat and commodious Baptist Meeting House, 40 feet square, was opened for divine worship, in the populous town of Hadleigh Suffolk, when the Rev. Isaac Mann, M.A., of London, preached in the morning from 1 Cor. i. 29; J. Smith, of Ilford, in the afternoon, from Luke xix. 9;

and C. Elven, of Bury St. Edmunds, in the evening, from Matt. xvi. 18; on which occasion, the Word of the Lord was read, and prayers offered, by Messrs. Francies, of Colchester; Dickenson, of Rattlesden; Creswell, (Independent,) of Ipswich; Collins, of Grundisburgh; and Nunn, of Ipswich. The weather being favourable, the meeting house was crowded to excess; and we may truly say, it was a day of spiritual gladness to many, then present, to hear the Word of the Lord.

Notwithstanding the rigid economy observed in building, and the utmost exertions of the people, who are, generally, very poor, a considerable debt yet remains upon the house, towards the liquidation of which, a respectful appeal to the liberality of the Christian public, may be expected shortly to be made.

A very kind and generous-hearted friend, whose conduct is highly worthy of imitation, voluntarily presented 100*l.* in aid of this desirable object, being an eligible situation for usefulness.

FOXCOTE.

In the village of Foxcote, near Cheltenham, a small meeting house was opened on the 28th of March last, when a double lecture was preached by Mr. Hawkins, of Stroud, and Mr. Probert, of Eastcombs. This village has for some time past formed one of the home missionary stations, occupied, in connexion with Winston Cubberley, &c., by Mr. Davis, who has preached there in a licensed house. The present meeting house has been erected on a piece of land given by the lord of the manor for the purpose.

BROMSGROVE.

Early in the summer of 1829, a number of Baptist friends introduced preaching at a school room in this town. The attendance having greatly exceeded expectations, and several having been brought to the knowledge of the truth, it was resolved that a second Baptist Church be formed. The interesting service took place on the first sabbath of the present year, January 2. Mr. Brindley, late pastor of the church at Holy Cross, presided on the occasion. After reading the 132nd and 133d Psalms, and praying, he delivered an address on the nature of a Christian church, and stated some of the reasons of our dissent from the national establishment. The declaration of faith and practice was then read by one of the brethren and agreed to, and Mr. B. gave to the brethren and sisters the right

hand of fellowship. At the unanimous vote of the church, two of the brethren were set apart to the office of deacons, and having been addressed, were commended to God by prayer and laying on of hands.

At the close of the service Mr. B. administered the ordinance of the Lord's Supper. Several persons have been baptized, and many brethren from Baptist churches, have also been added.

NOTICES.

LITTLE WILD STREET.

THE labours of Mr. Trestrait at this place, since it was re-opened, having been found very acceptable, he has been invited to supply there for six months, which invitation he has accepted; and we hope that he will be made the instrument, in the hands of the Great Head of the church, of reviving and building up that ancient church.

Buckinghamshire Association, will be held on Wednesday, May 11, at Gold-Hill. Put up at the Greyhound, Chalfont St. Peters.

The fifty-second Anniversary of the Kent and Sussex Association of Baptist Churches will be held, Providence permitting, at Dover, on Tuesday and Wednesday, the 7th and 8th of June. The brethren Moulton, Garner, and Grosier, to preach. Put up at the Royal Oak Inn.

The Annual Association of Baptist Churches for Oxfordshire, and the counties adjacent, will be held at Alcester on the 24th and 25th instant. The letters will be read on the Tuesday afternoon at 5 o'clock, and on the Wednesday, the brethren Copley, Pryce, and Turnbull will preach. The sermon to young people by the second preacher.

The ministers and messengers are requested to receive this notice instead of the usual invitation by letters. Put up at the Angel Inn.

The Bedfordshire Union of Christians will hold their Anniversary on Wednesday, June 1st., when the Rev. T. Price, of Devonshire Square, London, and Rev. J. Brooks of Fenny Stratford, have engaged to preach.

The Southern Association will hold its Annual Meeting this year at Romsey, instead of Andover, on the Tuesday and Wednesday in the Whitsun week, May the 24th and 25th. Brother Arnot, of Portsea, is expected to preach on the Tuesday evening. Brother Bulgin of Poole on Wednesday morning, and brother Birt of Portsea on the Wednesday evening.

Ministers and Messengers are requested to be early at the meeting on Tuesday for the purpose of reading the letters at six o'clock in the evening.

The Annual Meeting of the Bristol Association will be held at Badcot Lane, Frome, on the Tuesday and Wednesday in Whitsun week. Brother Crisp is expected to preach the Association sermon; with the Divine Permission, the other sermons will be preached by brethren Bunce and Winter. It is expected brother Saffery will write the circular letter, which was to have been written by our late lamented brother Hall.

The Annual Meeting of the Protestant Society for the Protection of Religious Liberty will be held at the City of London Tavern on Saturday, May 14, at 11 o'clock precisely, when some distinguished peer will preside.

The Annual Meeting of the Society for the Relief of Aged and Infirm Baptist Ministers, instituted at Bath in 1816, will be holden at Bath, on Wednesday, June 15, 1831. All claims must be in the hands of the Secretary on or before the 25th of May.

On Whit Tuesday the 24th of May, the Anniversary of the Opening of Crouch End Chapel, Hornsey, Middlesex, will be held, Divine Providence permitting, when the Rev. William Shenston, of Little Alie Street, will preach in the morning, the Rev. John Yockney of Islington, in the Afternoon, and the Rev. William Roberts, of Odiham, Hants, (supplying for the Rev. Thomas Lewis, of Union Chapel, Islington,) in the Evening.

Services to commence at eleven, three, and six o'clock.

Mr. Lush, of Honiton, has accepted an unanimous call from the Baptist Church meeting in Castle Street, Calce, Wilts.

The public settlement of the Rev. J. Belcher, late of Folkestone, as Pastor of the Baptist Church meeting in Paradise Chapel, Chelsea, will take place, Providence permitting, on Whit Tuesday, May 24th, when the Rev. Drs. Cox, of Hackney, and Morison, of Brompton, with the Rev. Messrs Mann, of Maze Pond, Campbell, of the Tabernacle, Price, of Devonshire Square, and other ministers have promised their assistance.

Services at eleven, and half-past six. Collections will be made at the close of each service, towards the liquidation of the debt incurred by the original purchase of the chapel, and its recent improvements.

On Monday, the 2d of May, the Annual Sermon to young people will be preached by the Rev. Dr. Pye Smith, at Rev. R. Davis's, East Street, Walworth. Worship to begin at 4 o'clock.

On Whit Monday, May 23rd, the Annual Sermon to Young People will be preached at the Chapel, Lower Street, Islington, by the Rev. John Yockney. Service to commence at half-past six o'clock.

Among the various societies whose anniversaries are celebrated this month, we would particularly invite the attention of the Christian public to the Society for promoting Religious Knowledge among the Poor, established in 1750, whose Annual Meeting will take place at Exeter Hall, on Friday evening, the 6th instant. We are informed that the Rev. Rowland Hill, one of its earliest supporters, (if his health will permit,) will take the chair at six o'clock.

NEW PUBLICATIONS, &c.

Just Published,

"Death at Sea."—A sermon preached at West Mersea, Essex, occasioned by five mariners, natives of that place, being drowned off the Isle of Wight in a recent storm. By G. M. CHURCHILL. The profits to be given to the Widows and Orphans.

A Sermon on the Supreme Importance of the New Creation, occasioned by a Clergyman's refusal to bury an unbaptized parishioner. By SAMUEL GREEN, JUNR.

Gumal and Lina; or, the African Children; an instructive and entertaining history for young persons. Fourth Edition. 18mo.

Dedicated to Her Majesty, Pietas Privata: the Book of Private Devotion. With an introductory essay &c., chiefly from the Writings of HANNAH MORE.

A Manual of Religious Instruction for the Young. By the Rev. ROBERT SIMSON, M.A. Duncan.

Thoughts in Retirement. By Three Clergymen. Seeley and Sons.

A Father's Tribute to the Memory of a beloved Daughter, with Extracts from the Diary of Miss Elizabeth Turner. Seeley and Sons.

The Test of Truth. Seeley and Sons.

The Life and Diary of the Rev. Ebenezer Erskine, A.M., of Stirling, Father of the Secession Church: to which is prefixed a Memoir of the Rev. Henry Erskine, of Chirnside. By the Rev. DONALD FRASER, Minister of the United Secession Congregation, Trennoway. In one volume, 12mo. with portrait.

Memoir of the Life and Labours of the Rev. Thomas Charles, A.B., late of Bala, Merionethshire. By the Rev. EDWARD MORGAN, M.A. Second Edition, revised and corrected. Seeley and Sons.

An Inquiry into the Modern prevailing Notions respecting that Freedom of the Will which is supposed to be essential to Moral Agency, Virtue and Vice, Reward and Punishment, Praise and Blame. By JONATHAN EDWARDS, A.M. A new edition, with an Introductory Essay, by the Author of "Natural History of Enthusiasm." Duncan.

The History of the Church of Christ, in continuation of the work of the Rev. Joseph Milner, M.A., and the Very Rev. Isaac Milner, D.D., F.R.S. By JOHN SCOTT, M.A., Vicar of North Ferriby, &c. Vol. 3. Seeley and Sons.

Polynesian Researches during a Residence of nearly eight Years in the Society and Sandwich Islands. By WILLIAM ELLIS. Second Edition, enlarged and improved. Vol. 2. Fisher, Son, and Jackson.

A Sermon preached in St. George's Church, Edinburgh, on Sabbath, February 20, 1831, on occasion of the Death of the Rev. Dr. Andrew Thomson. By THOMAS CHALMERS, D.D., Professor of Divinity in the University of Edinburgh. Collins Glasgow, and Simpkin and Marshall, London.

Ecclesiastical History of the first Eight Centuries, in a Course of Lectures lately delivered at Founders' Hall, Lothbury, London, by W. JONES, M.A., Author of "Lectures on the Apocalypse." Vol. 1, 8vo. Vol. 2, comprising a second Course in continuation, will be published during the next winter.

A new edition of the Fourth Volume of Beddome's Short Discourses; adapted to Village Worship, or the Devotions of a Family. Complete sets, in 8 vols. may now be had.

The Edinburgh Cabinet Library. Vol. 3. Containing View of Ancient and Modern Egypt; with an Outline of its Natural History. By the Rev. MICHAEL RUSSELL, LL.D. With a Map, and ten Engravings, by Branston, representing the most remarkable Temples, Pyramids, and other Monuments of Antiquity. 18mo. Also a Supplement to the First Edition of the Edinburgh Cabinet Library, vol. 1, containing an Account of the Shipwrecks and Disasters which occurred in the Whale Fishery of 1830.

Knox's History of the Reformation in Scotland; with an Historical Introduction, and Notes. By WILLIAM M'GAVIN, Esq., Author of "The Protestant," &c. with portraits, 8vo.

The Old and New Testament Connected, in the History of the Jews, and neighbouring Nations; from the Declension of the Kingdom of Israel and Judah to the time of Christ. By HUMPHREY PRIDEAUX, D.D. Twentieth Edition.

By the Ecclesiastical Society.

Essays on Church Polity.

History of Christianity to the Age of Constantine.

No. 17 of the Ecclesiastical Library, On Tythes.

LIST of BAPTIST CHURCHES in ENGLAND, for 1831,

(Continued from our last Number).

MIDDLESEX.			
Alperton.....	1827	T. Allen....	1828
Brentford (Old)....	1819	J. A. Jones	
Brentford (New)....	1802	W. Ragsdell	1831
Chelsea, College St..	1830		
Chelsea, Paradise,W.	1817	J. Belcher..	1831
Chelsea, WestburnSt.	1824		
Greenford.....	1819		
Hackney.....	1798	F. A. Cox....	1811
Hammersmith.....	1793	T. Uppadine.	1803
Hampstead.....	1818	J. Castleden	1818
Hampstead, 2 ch..		— Robinson	
Harlington.....	1798		
Harrow on the Hill..	1812	J. George....	
Highgate.....	1812	E. Lewis....	1820
Hornsey.....		J. B. Shenston	
Kensington G. Pits..			
Old Ford.....	1785	W. Newman	1794
Poplar.....	1812	J. Upton, jun.	1821
Potter's Bar.....		— Holmes..	
Somer's Town.....	1796	C. Carpenter	1826
Staines.....	1825	G. Hawson ..	1825
Stoke Newington...	1818		
Tottenham.....	1828	J. J. Davies .	1828
Uxbridge.....	1830		
West Drayton.....	1827	A. G. Fuller .	1827
Peny-y-cae..... 1827 E. Oliver ...			
Pisgah..... T. Kenwyn ..			
Pont-rhyd yr-un .. 1815 D. D. Evans 1828			
Ragland..... 1818 T. Harris... 1819			
Romney..... 1828 M. James ..			
Sion Chapel..... 1803 J. Michael.. 1817			
Tredegar..... 1802 J. P. Davies. 1818			
Trosnant,Pontipool 1776 J. Williams. 1829			
Varteg.....			
NORFOLK.			
Aylsham, 1 ch.....	1796	J. Bane	1817
Aylsham, 2 ch....			
Bacton.....	1822	W. Baker ..	1823
Buxton.....	1796		
Carlton Rode.....	1813	J. Smith	1813
Claxton.....		J. Hapton ..	
Costessy.....	1823	J. Ivory....	1821
Creak (South).....	1822		
Dereham.....	1783	J. Williams..	1822
Diss.....	1789	N. Tidd	1830
Downham.....		J. Jeffreys ..	1801
Easton Row.....		— Smith....	
Ellingham(Great)..	1699	N. Hatcher..	
Fakenham.....	1801	J. Hunt	
Forncet, St. Peter's, G	1814		
Foulsham.....	1820	D. Thompson	
Framingham.....	1816	C. Hart....	1829
Ingham.....		J. Venimore.	1826
Kenninghall.....	1810	J. Roper....	1824
Lynn.....		H. Trewella .	1829
Martham.....	1800	W. Davey ..	1825
Mersham, G.....	1826	J. King....	
Neatishead.....	1811	W. Spurgeon	1812
Necton.....		J. Carver ..	1809
Norwich, 1 ch....	1691	J. Kinghorn.	1790
Norwich, 2 ch....	1788	J. Puntis ...	1824
Norwich, 3 ch....	1820	A. Pye	1815
Norwich, 4 ch....	1823	R. G. Lemaire	1825
Norwich, 5 ch....		H. Betts....	
Norwich, G.....	1686		
Salehouse.....	1802	J. Boast ...	1828
Saxlingham.....	1803	W. Clark ...	1803
Shelfsanger.....		J. Clark....	
South Creake.....		I. Oakford..	
Swaffham.....	1822	J. Hewett ...	1823
Tittleshall.....	1830		
Wortwell.....		R. Harvey..	
Worstead.....	1717	R. Clark ...	1813
Wymondham.....	1801		
Yarmouth.....			
Yarmouth, G.....	1686		
NORTHAMPTONSHIRE.			
Aldwinkle.....	1822	D. Parkins..	1823
Barton (Earl's)....	1796		
Blissworth.....	1825	G. Foskett..	1820
Braunston.....		R. Miller ..	1829
Braybrook.....	1793		
MONMOUTHSHIRE.			
Abergavenny ...	1807	M. Thomas .	1807
Abergavenny, 2 ch..	1830		
Abersychan.....	182	D. R. Stephens	1830
Argoed.....	1818	T. Davies ..	1819
Beulah.....	1824	B. Williams	1824
Bassaleg (Bethesda)	1764	{ J. Hier .. 1737	
		{ J. Edmunds 1806	
Blaenafon, 1 ch ..	181 ⁰	R. Owen....	1826
Blaenafon, 2 ch ..	182 ⁵	H. Jones ...	1827
Blaenau Gwent... ..	1660	{ J. Price .. 1799	
		{ W. Thomas 1805	
Castleton.....		E. Jones....	1823
Chapel y ffin....	1745	M. Lewis ..	1825
Caerleon.....	1771	D. Philips ..	1819
Caerwent.....	1819	J. Evans....	
Chepstow.....	1818	J. Lewis....	1818
Glasgoed.....	1817	L. Lewis....	1817
Goitre.....	1826	B. Williams	1827
Llanwenarth.....	1652	J. Lewis ..	1827
		F. Hiley....	1811
		J. Jones....	
Llandoga.....			
Magor.....	1819	T. Leonard .	1819
Monmouth.....	1819	R. Davis ...	1821
Nantyglo.....	1830	J. Edwards .	1829
Nash.....		J. Jones....	
Newport.....	1817	T. Morris ..	1817
Newport (English)		J. Harris ..	1819
Penrhos.....	1819	M. Jones ...	1819
Penhalt.....			
Penuel.....	1772	D. Evans ...	1830
Penygarth.....	1729	E. Jones....	

Brington (Little) ..	1824	W. Hewett..	
Buckby (Long)...		W. Capern..	1830
Bugbrook.....	1805	J. Wheeler..	1805
Burton Latimer....	1798		
Bythorne	1811	W. Simpson	1818
Clipston	1777	J. Mack	1815
Ecton	1818	J. Smith	1824
Gretton.....	1796	W.C.Bottomley	1828
Guildenborough ..	1802	J. Clark	1822
Hackleton	1817	W. Knowles.	1815
Haddon (West)....		G. H. Orchard	
Harpole		J. Chown... 1827	
Hullaton	1828		
Irthlingborough...			
Kettering, 1 ch	1696	W. Robinson	1830
Kettering, 2 ch	1824	J. Jenkinson	1824
Kingsthorpe.....	1822		
Kislingbury	1810	T. W. Wake	1827
Middleton Cheney .		B. Howlett..	1829
Milton	1825	T. Marriott ..	1823
Moulton		F. Wheeler..	1819
Northampton, 1 ch.	1733	W. Gray ...	1825
Northampton, 2 ch.	1820		
Northampton, G ..	1829		
Oundle	1890	R. Manton..	1827
Peterborough, G...	1653	S. Wright ..	
Raunds			
Ravensthorpe	1819	W. Goodrich	1819
Ringstead	1714	L.J. Abington	1830
Road		G. Jayne ...	1829
Rushden, 1 ch.....			
Rushden, 2 ch.....	1800	—Drawbridge	1816
Thrapston	1787	S. Green ...	1825
Towcester	1783	J. Barker... 1792	
Walgrave	1715	S. Adams ...	1829
Wellingtonborough ..	1807	— Drawbridge	
Weston by Weedon.		R. Clark	1809
Woodford.....	1822	H. Tonkin ..	1823

NORTHUMBERLAND.

Ford Forge			
Newcastle, 1 ch....	1650	R. Pengilly .	1807
Newcastle, 2 ch....	1817	G. Sample .	1818
North Shields	1799	J. Williamson	1816

NOTTINGHAMSHIRE.

Beeston, G	1804	R. Abbott ..	
Boughton, G.....	1826		
Broughton, G.....		T. Hoe	
Collingham (North).		W. Nichols..	1807
Gamston & Retford, G	1741	S. Stenson ..	
Kirkby Woodhouse, G	1760	G. Hardstaff	
Mansfield, G.....	1819.	J. Austin ..	
Misterton, G.....	1676	S. Skidmore	
Newark on Trent ..	1810	W. Hutchins	1829
Nottingham, 1 ch ..		J. Edwards .	1830
Nottingham, G	1819	A. Smith ...	
Nottingham, G	1775	{ W. Pickering	
		{ H. Hunter	
Southwell.....	1811	G. Alvey ..	1823
Sutton Ashfield, G	1818	C. Nott	1826
Sutton Ashfield, 2 ch		J. Burrows..	

Sutton Bonington, G	1798		
Sutton on Trent ...	1822	G. Pope....	1822

OXFORDSHIRE.

Ascott.....			
Bloxham	1814	D. Nunnick .	1821
Boddicot	1817	— Bloodworth	
Burford.....	1709	B. S. Hall ..	1830
Chalgrove	1826	— Crook ...	
Chipping Norton ...	1662	W. Catton ..	1827
Coafe	1662	R. Pryce....	1821
Ensham	1812		
Goring Heath		W. Benson..	
Henley on Thames .	1823		
Hooknorton	1644	W. Richards	1825
Oxford, 1 ch.....	1780	W. Copley..	1824
Oxford, 2 ch	1824	J. Hinton ..	1825
Woodstock (New)..	1828	C. Daiken..	

RUTLANDSHIRE.

Morcott, G.....	1678	E. Payne ..	
Oakham.....	1772	J. Hinners.	1829

SHROPSHIRE.

Bridgenorth	1704	R. Clarke ..	1827
Broseley, 1 ch	1749	J. Thomas .	1802
Broseley, 2 ch	1803	T. Jones ..	1823
Donington Wood ..	1820	E. Wycherly	
Market Drayton ...	1818	T. Littleton .	
Minsterly and Snail- beach.....	1817	J. Lakelin ..	1826
Oldbury	1815		
Oswestry	1806	T. Cooke ..	1817
Pontesbury	1828	F. Francis ..	1828
Rowl	1819		
Shiffnall	1700	J. Tunncliffe	1829
Shrewsbury, 1 ch ..	1627	M. Kent	1823
Shrewsbury, 2 ch..	1828	A. Sangster .	1830
Welchampton	1820	J. Fenn	1820
Wellington	1807	W. Keay ..	
Wem	1815	W. Gough ..	1825
Whitchurch	1808	J. Phillips ..	1822

SOMERSETSHIRE.

Axbridge			
Bath, 1 ch.....	1752	J. P. Porter..	1791
Bath, 2 ch		P. Cater ..	1830
Bath, 3 ch.....		W. Clark ..	1826
Bath, 4 ch.....	1828	O. Clarke ..	1828
Bath, 5 ch.....		— Chalker	
Bath, 6 ch.....		S. Saniger ..	1830
Beckington	1786	J. Viney....	1824
Bridgewater.....	1687	H. Trend ..	
Bristol, 1 ch	1640	T. S. Crisp ..	
Bristol, 2 ch	1656	T. Roberts ..	1808
Bristol, 3 ch	1804	T. Winter ..	1823
Bristol, 4 ch (Welsh)	1824	D. Rees	
Chard		P. Anstie ..	1830
Gurry (North) ..	1828		
Crewkerne	1820	E. Crook ..	1823
Croscombe		J. Mason ..	

Frome, 1 ch	1689	T. Newman	1826	Earl Soham	1824
Frome, 2 ch	1685	W. Jones ..	1829	Elmsett	J. Hubbard
Frome, 3 ch	1817	J. Moody ..	1820	Eye	1810 C. I. Crate.. 1830
Glastonbury		J. Little		Grundisburgh	1798 W. Collins .. 1828
Keynsham	1808	T. Ayres ..		Hadley Heath	J. Saunders
Hatch		J. B. Cox ..	1828	Hadleigh	1815 W. James .. 1829
Highbridge	1819	W. Stephens	1829	Halesworth	J. Gowing ..
Horsington		D. Bridgman	1830	Horham	M. Harvey .. 1817
Isle Abbott's	1808	W. Humphry	1811	Ipswich, 1 ch	1750 J. Sprigg .. 1823
Laverton	1814			Ipswich, 2	
Limpley Stoke	1820	W. Huntley.	1829	Ipswich, 3 ch	1829 J. Nunn
Litton, near Paulton				Laxfield	1808
Lullington	1827	W. Wicks ..	1830	Lowestoft	1813 W. F. Waller 1828
Montacute	1824	J. Price	1825	Otley	1800 J. Cole 1818
Norton, St. Philip's	1819			Pin Mill	1825 I. Double .. 1826
Paulton		T. Clark		Rattlesden	1813 P. Dickerson 1820
Perriton	1824	J. Cocks		Southwold	
Petherton (South).		— Sandown		Stoke Ash	J. Cooper ..
Pill	1815	D. Evans ..		Stonham	1824 J. Cheney ..
Road	1783	B. Marshman	1823	Stowmarket	1797 — Gooch ..
Rowborough	1824	R. Hooppell	1824	Stradbroke	1817 T. Goldsmith 1830
Stokegomer		J. Chapman		Sutton	1810 S. Squirrel .. 1810
Street	1813	J. Little		Tunstall	D. Wilson ..
Taunton	1814	W. H. Coombs	1828	Waldringfield	1823
Twerton				Walton	1808 A. K. Cowell 1808
Watchet		S. Sutton ..	1827	Walsham le Willows	1818 J. Seaman ..
Wedmore		J. Chandler	1814	Wattisham	1763 T. Biddle ..
Wellington	1739	J. Baynes ..	1821	West Row, Mild-	
Wells	1815	T. Groser ..	1821	hall	1687 L. Ellington 1812
Wincanton	1829	G. Day	1829		
Yeovil	1689	J. Chapman	1825		

STAFFORDSHIRE.

Bilston, 1 ch	1830	— Matthewson	
Bilston, 2 ch			
Brettle Lane		W. Miles	1829
Bromwich (West) ..	1810	R. Hall	
Burslem	1806	— Snow	1830
Burton on Trent ..	1802	J. Davis	1830
Burton on Trent, G	1823	J. G. Naylor	
Coppice		W. Bridge ..	1821
Coseley, 1 ch	1788	C. Thompson	1830
Coseley, 2 ch	1807	J. Maurice ..	
Hanley	1820	A. Smith	
Rowley Regis	1823	{ P. Bissell J. Thomas	
Sedgley			
Tamworth	1822	R. Massey ..	1830
Uttoxeter			
Willenhall	1792	J. Wassell ..	
Wolverhampton ..	1796	J. Ham	
Wolverhampton, 2ch			

SUFFOLK.

Aldborough	1812	— Smith	
Aldringham	1812	W. Payne ..	1829
Barton Mills		R. Saunders	
Bardwell	1824	— Barnes ..	1829
Beccles	1808	G. Wright ..	1823
Bildeston	1794		
Bury St. Edmunds	1800	C. Elven	1823
Charsfield	1809	— Lemon ..	
Clare	1802	T. Hoddy ..	1804

SUSSEX.

Battle	1793	W. Garner ..	1827
Brighton, 1 ch		W. Savory ..	1830
Brighton, 2 ch	1824	J. Sedgwick	1824
Dane Hill		J. Roberts ..	
Hadlow Down		J. Page	
Hailsham		W. Davies ..	1824
Hand Cross, Slangham		T. Davies ..	
Lewes		J. M. Sowler	1830
Rotherfield		J. Page	
Rye	1750	A. Smith	1821

Wadhurst 1886 G. Down.... 1823
 Uckfield 1816 J. Foster....
 Wivelsfield

WARWICKSHIRE.

Alcester 1640 J. Price 1813
 Austrey, G. 1808 J. Barnes ..
 Bedworth 1796 W. Smith .. 1822
 Birmingham, 1 ch. 1737 T. Swan 1820
 Birmingham, 2 ch. 1785 T. Morgan.. 1815
 Birmingham, 3 ch. 1814 J. Poole 1818
 Birmingham, 4 ch. 1831 J. Hoby 1831
 Birmingham, G. 1786 G. Cheatle..
 Coventry 1786 F. Franklin.. 1799
 Coventry, G 1823 J. Peggs....
 Draycott 1811
 Eatington (Over) .. 1803 J. Cook 1811
 Henley in Arden .. 1731 S. Barker .. 1803
 Kenilworth 1822 — Jarvis ...
 Kirby (Monks) J. Jones
 Longford, 1 ch., G. 1773 W. Butler ..
 Longford, 2 ch., G. — Warner ..
 Napton 1820
 Netherscal, G 1829
 Netherton, G. 1820 J. Greenway
 Rugby E. Fall 181
 Southam

Stratford upon Avon 1827
 Sutton Coldfield, G. 1775
 Tipton, G 1824 G. Whitehead
 Warwick 1681
 Wolston 1814 G. Jones
 Wolvey, G. 1815 J. Knight ..

WILTSHIRE.

Allington 1829
 Berwick St. John .. 1826 T. J. Wren.. 1828
 Bradford 1690 J. Rodway .. 1824
 Bradley (North) .. 1775 B. Wilkins.. 1828
 Bratton 1734 R. Atchison. 1826
 Bromham 1829 G. Mostoo .. 1829
 Broughton Gifford. 1690 W. Blake .. 1829
 Calne, 1 ch.
 Calne, 2 ch.
 Chapmanslade 1788 W. Eacot... 1826
 Chippenham Shuttleworth 1825
 Corsham 1824 H. Webley .. 1827
 Corton 1826 T. Hardick.. 1830
 Crockerton 1689 J. Thresher.. 1807
 Devizes, 1 ch. 1650 R. Hitchcock 1830
 Devizes, 2 ch J. S. Bunce.. 1826
 Earl Stoke 1820 A. James 1829
 Fisherton

Grittleton J. Seymour.. 1825
 Hilperton 1808 J. Dymott.. 1810
 Knoyle (East) and
 Semley G. Shell 1824
 Limply Stoke 1820 W. Huntley 1821
 Marsh (Hilperton's) 1828 { W. Francis 1828
 { J. Barrell
 Malmesbury T. Martin .. 1812
 Melksham, 1 ch W. Keene .. 1830
 Melksham, 2 ch.

Penknap G. Phillips
 Salisbury 1600 P. J. Saffery, 1820
 Sandy Lane 1790 P. Alcock... 1830
 Shrewton, 1 ch. 1812 J. Mather ..
 Shrewton, 2 ch. W. Roberts .. 1812
 Southwick 1660 A. Bennet .. 1820
 Stratton R. Breeze .. 1830
 Studley

Trowbridge, 1 ch. 1660 W. Walton.. 1823
 Trowbridge, 2 ch. 1812 D. Nichols .. 1830
 Trowbridge, 3 ch. 1823 I. Warburton
 Trowbridge, 4ch.... 1829
 Warminster 1811 R. Glanville. 1829
 Westbury 1825
 Westbury Leigh, 1ch 1662 T. Gough .. 1815
 Westbury Leigh, 2ch 1810 G. Phillips .. 1810
 Whitbourn 1811 R. Parsons .. 1818

WORCESTERSHIRE.

Astwood 1812 J. Smith 1813
 Atchlench 1825 B. Wheeler.. 1829
 Bewdley 1649 G. Brooks .. 1813
 Blockley 1820 D. Wright .. 1821
 Bromsgrove 1620 J. Scropton .. 1800
 Bromsgrove Likey 1830 Moses Nokes 1830
 Buckridge Bank .. — Pain
 Cradley 1799 — Matthews ..
 Dudley W. Rogers .. 1826
 Evesham, 1 ch. 1732 D. Davies .. 1823
 Evesham, 2 ch. C. Room
 Kidderminster 1809 H. Smith .. 1826
 Netherton 1810
 Pershore 1658 C. T. Keen.. 1830
 Shipston on Stour .. 1774 S. N. Taylor 1815
 Stourbridge, 1 ch. .. 1819 W. Oldaker.
 Stourbridge, 2 ch. .. 1829
 Upton-on-Severn .. J. Shepherd.
 Westmancote 1779 J. Miller 1801
 Westmeath J. Williams ..
 Withall Heath 1819
 Worcester 1658 T. Waters .. 1827

YORKSHIRE.

Allerton, G. 1826 J. Shackleton
 Barnoldswick 1698
 Bedale 1793
 Bingley 1760
 Birchcliff, G 1763 H. Hollinrake
 Blackley 1794 J. Rigby ... 1798
 Borough Bridge .. 1825 J. Crook 1825
 Bradford, 1 ch. 1753 W. Steadman 1805
 Bradford, 2 ch. 1824 B. Godwin .. 1824
 Bramley 1766 W. Colcroft .. 1826
 Bridlington 1698 R. Harness .. 1795
 Burton (Bishop's) .. A. Berry.... 1813
 Chapel-fold 1821
 Clayton Heights, G. 1829 G. Andrews ..
 Cowling-Hill 1756 N. Walton .. 1826
 Cragglestone 1822 W. Hattersley 1829
 Dishforth J. Crook 1825
 Driffield (Great) .. J. Normanton 1815
 Earby in Craven .. 1818 W. Wilkinson 1819
 Elland 1792 T. Milnes ... 1820

Farsley	1770	J. Foster....	1824	Malton	1824	L. Shaw ...	1828
Gildersome.....	1749	W. Scarlett..	1808	Masbrough .. .	1790	W. Welch ...	1829
Halifax	1755	S. Whitewood	1831	Masham		J. Jordan . .	1827
Halifax, G.....	1782	J. Ingham ..		Meltham.....	1819	T. Thomas..	1829
Haworth, 1 ch. . .	1752	{ M. Oddy ...	1787	Millwood			1807
		{ J. Winterbotham	1829	Mirfield			1825
Haworth, 2 ch. . .	1821	M. Saunders	1824	Ossett Common..	1822		
Heaton	1826	J. Spooner .	1829	Pole Moor	1794	H. Holmes ..	1829
Hebden Bridge ..	1777	J. Jackson .	1821	Pool			
Hedon.....	1824	J. Harper ..	1825	Queenshead, G..	1773	T. H. Hudson	
Heptonstall Slack, G	1807	R. Ingham..		Rawden	1715	S. Hughes ...	1818
Hellfield and Long				Rishworth	1803	T. Mellor ..	1816
Preston	1805	S. Hardacre .		Salendine Nook...	1743	R. Hyde....	1795
Horsforth	1803	J. Yeadon ..	1827	Scarborough	1770	B. Evans ...	1826
Hull, 1 ch.	1763	J. McPherson	1823	Sheffield	1804	C. Larom ...	1821
Hull, 2 ch.	1795	W. Reynolds	1830	Shipley	1758	P. Scott ...	1831
Hull, 3 ch.	1822	— Daniel ..	1830	Shore, G	1795	J. Midgley ..	
Hunmanby.. .. .	1817	J. Hithersay	1819	Slack Lane, Keighley	1821		
Idle	1810	R. S. Frearson	1828	Stanningley			1828
Keighley	1810	A. Nichols ..	1826	Steep Lane, Sowerby	1770	J. Shaw	1830
Kilham	1822	W. Turner..	1830	Sutton in Craven ..	1711		
Leeds	1760	J. Acworth .	1823	Thornhill	1820	W. Muckley	1820
Lineholm, G	1819	G. Dean....		Wainsgate	1750	M. Holroyd.	1816
Lockwood	1790						

Preparing for Publication.

Fuller's Works.—To be published in October next, a new and complete Edition of the Works of the late Rev. Andrew Fuller, comprised in five 8vo. volumes. With an engraving, and new Life of the Author prefixed. Edited by the Rev. Andrew G. Fuller. The Work will comprise, besides the entire contents of the former edition (consisting of 8 vols. octavo,) the Memoir of the Rev. S. Pearce; Letters on Imputation, to the Rev. A. Booth; Strictures on Communion; with other Miscellaneous Treatises before omitted. And a new and copious Index will be appended to the whole.

Gospel Truth, accurately stated and illustrated, by the Rev. Messrs. James Hog, Thomas Boston, Ebenezer and Ralph Erskine, and others; occasioned by the republication of *The Marrow of Modern Divinity*. With various Improvements. Collected by JOHN BROWN, Minister of the Gospel, Whitburn.

An Inquiry after Prophetic Truth, relative to the Restoration of the Jews and the Millennium: addressed to Jews and Gentiles. By JOSEPH TYSO.

On the first of June will be published, in one volume 12mo., ornamented with a beautiful portrait, engraved by Dean, from a picture by J. Jackson, Esq., R. A., of the Life of the Rev. John Wesley, M. A., including notices of the Rev. Charles Wesley, M. A. By RICHARD WATSON, Author of "Observations on Southey's Life of Wesley," "Theological Institutes," "Conversations for the Young," &c.

Brief Memorials of William Hurn, late Minister at the Chapel, Woodbridge, and formerly Vicar of Debenham. By HIS NIECES.

PUBLIC MEETINGS IN MAY, 1831.

<i>Day.</i>	<i>Hour.</i>	<i>Society.</i>	<i>Occasion.</i>	<i>Preacher or Chairman.</i>	<i>Place of Meeting.</i>
Sab.	1.	11. St. Mary-le-Strand Vis. Soc.,	Sermon	Bishop of Chester	Savoy Church, Strand
M.	2.	11. Wesleyan Missionary Society,	Meeting	Lancelot Haslope, Esq.	Exeter Hall
	6½.	Church Missionary Society,	Sermon	Rev. John Graham	St. Sepulchre's, Snow-hill
T.	3.	11. Ditto ditto	Meeting	Admiral Lord Gambier	Exeter Hall
	6.	Christian Instruction Society,	Meeting	Thomas Wilson, Esq.	Finsbury Chapel
	6½.	Irish Society of London,	Sermon	Rev. Henry Melvill, A.M.	St. Clement Danes
W.	4.	11. British and Foreign Bible Soc.	Meeting	Lord Teignmouth	Exeter Hall [gate Hill
	6.	Ecclesiastical Knowledge Soc.	Meeting		London Coffee House, Lud-
	6½.	Prayer Book and Homily Soc.	Sermon	Dean of Salisbury	St. Paul's, Covent-garden
T.	5.	12. Ditto ditto ditto	Meeting	Lord Bexley	Exeter Hall
	12.	Religious Tract Society	Meeting	Marquis of Cholmondeley	Willis's Rooms, St. James's
	6½.	As. Fund for Poor Ministers	Sermon	Rev. T. Raffles, LL. D.	Silver-street Chapel
	6½.	Jews' Society	Sermon	Rev. J. H. Stewart, A. M.	St. Paul's, Covent-garden
F.	6.	12. Ditto	Meeting	Sir Thomas Baring, Bart.	Exeter Hall
	6.	Book Soc. for pro. relig. know.	Meeting	Rev. Rowland Hill, A. M.	Exeter Hall
S.	7.	11. London Hibernian Society	Meeting		Exeter Hall
M.	9.	11. Naval and Mil. Bible Society	Sermon	Rev. W. Dalton, A. M.	St. Clement Danes
	12.	Brit. & For. School Society	Meeting		Exeter Hall
	12.	Port of Lon. & Beth. Un. Soc.	Meeting	Admiral Lord Gambier	City of London Tavern
		Aged Pilgrims' Society	Meeting		Exeter Hall
	6.	London Itinerant Society	Meeting	Rev. W. B. Collyer, D. D.	Finsbury Chapel
	6.	London Missionary Society	Meeting		Poultry Chapel
T.	10.	6. Sunday School Union	Breakfast	Robert Forster, Esq.	City of London Tavern
	10½.	Port of Lon. & Beth. Un. Soc.	Sermon	Rev. John Burnet	Board the Floating Chapel
	12.	Naval & Mil. Bible Society	Meeting		Exeter Hall
	2½.	Port of Lon & Beth. U. Soc.	Sermon	Rev. J. BENNETT, D. D.	Board the Floating Chapel
	6.	Irish Evangelical Society	Meeting	Thomas Walker, Esq.	Finsbury Chapel
	6½.	Newfound. School Society	Sermon	Hon. Rev. B. W. Noel, M. A.	St. Paul's, Covent Garden
W.	11.	12. Ditto ditto	Meeting	Lord Bexley	Exeter Hall
	10½.	London Missionary Society	Sermon	Rev. Andrew Reed	Surrey Chapel
	6.	Ditto ditto	Sermon	Rev. Henry Cook, D. D.	Tabernacle
	6½.	Religious Tract Society	Sermon	Rev. J. H. Stewart, A. M.	
T.	12.	10½ London Missionary Society	Meeting	W. Alers Hankey, Esq.	Exeter Hall
	6½.	British Reformation Society	Sermon		St. John's Chapel, Bedf. row
	6.	London Missionary Society	Sermon		
F.	13.	6. Religious Tract Society	Breakfast	Samuel Hoare, Esq.	City of London Tavern
	10.	London Missionary Society	Sermon	Rev. W. Hancock, A. M.	
	11.	British Reformation Society	Meeting	Viscount Mandeville	Exeter Hall [Chapels, &c.
	6.	London Missionary Society	Commun.		Sion, Orange-st. Silver-st.
					32, Sackville-street
S.	14.	2. Lon. Ep. Flo. Ch. Soc.	Meeting	Rev. John Morison, D. D.	Albion Chapel, Moorfields
M.	16.	6. Home Missionary Society	Sermon	Viscount Mandeville	Exeter Hall
T.	17.	12. Sailors' Home	Meeting		White Hart Meeting House
	6½.	Peace Society	Meeting	Sir Thomas Baring, Bart.	Exeter Hall
	6.	Home Missionary Society	Sermon	Rev. W. Thorp, of Bristol	John-st. Chapel, Doughty-st
	6½.	Continental Society	Sermon		Exeter Hall
W.	18.	10. Home Missionary Society	Sa. of Work	Hon. John James Strutt	Exeter Hall
	12.	Continental Society	Meeting	Lord Bexley	Exeter Hall
T.	19.	12. District Visiting Society	Meeting		Exeter Hall
T.	24.	12. Destitute Sailors' Asylum	Meeting		Exeter Hall

IRISH CHRONICLE,

MAY, 1831.

THE readers of the Irish Chronicle will, we doubt not, have noticed with pleasure, that since the Advertisement, in March last, calling upon the public for assistance, several legacies, and other liberal contributions, have been received by the Treasurer. It is again the pleasing business of the Secretaries to record these proofs of the divine care in providing the necessary pecuniary supplies; and to express, on behalf of the Society, their most affectionate and grateful acknowledgments to the long-tried friends of the Institution. To have been enabled from time to time, for seventeen years, to meet the large expenses which their engagements have demanded, encourages them to conclude, that so long as they adhere to the simple plan of giving scriptural instruction to the peasantry of Ireland, their divine Lord will not suffer their exertions in his service to be impeded, nor their faith in his promise to be confounded.

Letter from the Rev. C. ELVEN, of Bury St. Edmunds.

Since the above was written, and after the Chronicle was sent to press, Mr. Ivimey has received the following gratifying communication, which he considers such a proof of the special providence of God, in favour of the society, that he considers it right to print the whole letter for the encouragement of the friends of the Institution.

Bury April 21, 1831.

MY DEAR BROTHER,

Perceiving that the committee of the Baptist Irish Society have been calling "earnestly upon their friends" for pecuniary help, I have pleaded its cause with the benevolent individual from whom I last year obtained 100*l.*, and you will be happy to learn that I have succeeded in procuring the like sum in aid of its present necessities, which I have remitted through my bankers, and ordered for payment to you on Saturday, the 23rd instant, at *Barclays & Co.* Bankers, Lombard Street, and which you may receive by applying there on that day, their instructions being to "pay to the Rev. J. Ivimey, the sum of one hundred pounds, for Cornelius Elven, of Bury," and which of course you will place to the account of the *Baptist Irish Society*. The benevolent donor will not have his name known, but his wish is that, at the head of the next month's Irish Chronicle it should be thus acknowledged, "*A friend, per Rev. C. Elven, of Bury St. Edmunds, for preaching the Gospel in*

*Ireland, 100*l.*"* a wish with which you will no doubt most cheerfully comply; and I pray that it may be the means of exciting similar instances of Christian benevolence in the hearts of many who have the means of thus munificently facilitating the great work of spreading the knowledge of the only panacea for human wretchedness "far as the curse is found." Surely our ministerial brethren might do more by way of arousing rich individuals to a juster appreciation of the claims of the Gospel upon their abundance; indeed, who among us can appropriate the eulogy paid by our Lord to the woman of whom he declared, "She hath done what she could."

Not doubting but you will give prompt attention to the above, and sincerely wishing you every blessing,

I am, my dear brother,

Yours affectionately and sincerely,

CORNELIUS ELVEN.

Extract of a letter from the Rev. Mr. Allen to the Secretaries, dated March 10, 1831.

It will be gratifying for me to state, that notwithstanding the disturbed state of the times, and the determined opposition of the priests, the schools in general are well attended, and suitable progress is made. The people are beginning to learn that the curse of the priest is not so formidable a thing as they had imagined; and are determined to act upon their convictions, in despite of such curses. I may mention an instance out of many. Anthony Howley and his son, who

had been learning to read the Irish Testament, and to whom I had promised Bibles, waited upon me a few days ago by request. Howley told me, among other things, that when he commenced, the priest of his parish sent for him, reprimanded him—described our schools as the devil's schools, and the Bible as a very improper book—and threatened, unless he himself withdrew, and also took his son from the school, that he would denounce him from the altar. Howley replied, he knew too much of our schools to think they were the devil's schools, and had heard too much of the Bible read to consider it an improper book; and therefore, notwithstanding his reverence's curses, he was determined, under the blessing of God, to read for himself. The fact is, the man and his son, though they only commenced last autumn, are now able to read most parts of the Irish Scriptures with the greatest readiness. The father, too, appears to be concerned about what he reads. Should we not, my brethren, from instances like these so frequently recurring, *thank God, and take courage.*

The following interesting letter, written by Mr. Thomas Berry to his tutor, the Rev. Mr. Allen, contains some remarkable facts which will prove interesting to the friends of Ireland:—

Ardnaree, March 10th, 1831.

REV. SIR,

I rejoice to have to inform you, that the Word of God is producing glorious effects; and that the present prospect of an abundant harvest is calculated to animate and encourage those who have done so much for our benighted country, and whose love of souls has led them to circulate the glad tidings of redemption.

The schools which I had visited since my last letter furnish pleasing instances of the success attendant upon the Society's labours; aged men, young men, and children, are now engaged in the study of the Holy Scriptures. Father and son emulate each other in both the knowledge of eternal life and the study of the Irish language. This favourable change, I am happy to state, has been, through the mercy of God, effected by you; for both the recent revival of the Irish, and the increased desire of the Roman Catholics to read the Scriptures, has had its origin in the new and unprecedented example which you have set to Irishmen. The large number of Irish Tracts which you have sent into every corner of the country, the Irish Scriptures with which you have furnished the teachers, and the public impression your Irish Sermons have made, excited deep

interest, and already happy effects have been produced. An old man, whose son attends Calwell's School, of Crannagh, has become so much attached to the Scriptures, that when, a few nights ago, the rush-light was burned, he caused his little son, who was reading the Irish Testament, to burn a quantity of straw which composed the bed of his child. This man, along with the teacher, said to me, "We have reason to bless God that the Rev. Mr. Allen has come among us, his desire to improve us in Irish stimulates us, and commands our gratitude. We hail, as the happiest circumstance of our lives, the great blessing we enjoy through the reading of the Scriptures in our own language; and we, in the name of many others equally benefited, return our sincere thanks to the Society."

Thomas Howley and his son read Irish fluently in the same class, and both are taught at the same time. Before Howley began to read the Scriptures, he persecuted the school, even giving the names of such pupils as attended to the priest. But, thank God, the case is different: he now uses his influence in favor of the school, and tells all his neighbours the joyful news he has found in that Word which he persecuted. The priest called to him in harvest last for the usual quantity of oats: Howley refused, and told the priest he never should get any from him. He requests a Bible.

A boy, named Mc'Na, about 10 years of age, an idiot from his birth, having attended the school now and then along with his brothers, was learned to read. Up to the time he commenced reading the Testament, he was senseless and very mischievous; but since then he is considerably restored to himself, and very quiet: he repeated five chapters well, which he committed to memory the last quarter. His love of the Testament is so great that he rises at midnight to read. This unhopd-for recovery has caused his parents and all the neighbours to attribute it to the Testament. Although the Ribbonmen pass nightly by the school, and commit robberies and other depredations in the neighbourhood, yet so great is their veneration for the Book, which they look upon as the means of effecting the boy's recovery, that they consider the school-house a holy place, and pass by without injuring the teacher.

The evening you preached in Ballingher, many persons came into the house where I lodged, to get news from Ballina. After a little conversation, I told them that I had good news, for that Jesus Christ came to save the chief of sinners; that in his Word they would find this good news, which was calculated to make them "wise unto salvation." We spent a good part of the night conversing together about Jesus and the Gospel. Some,

who heard you preach in the evening, came in, and were pleased and edified by your sermon, as your language was adapted to their capacities; they understood every word of it. One poor Roman Catholic (whom the Stulboys came to the night before, and, along with taking some potatoes from her, compelled her to take an illegal oath,) was particularly affected; "If," said she, "those who consider themselves true Catholics, but at the same time rob and destroy other poor Catholics, were to hear that gentleman's sermon, I am sure they would go home in a better mind." Others said, that surely they heard good news from the preacher, and they wished their wicked neighbours would hear you preach.

I read, in two of the back lanes of the town, for Roman Catholics, who heard me with attention, and invited me to read again for them; by avoiding useless controversy I always find persons disposed to hear from the Scriptures, even the errors of their church exposed and condemned. A Roman Catholic, named Judge, in whose house I read last Sabbath but one, was very much pleased; some of his children, whilst I was reading, began to laugh: he spoke to the child in a manner that shewed he felt the awfulness of trifling with the Word of God, and both himself and children afterwards listened with humility whilst reading the Testament.

The Baptist Irish Society have been the means of rescuing many precious souls from the thralldom of sin. Already it may be said that in those districts which they have cultivated, "the fir tree has sprung up instead of the thorn, and the myrtle tree instead of the bramble."

May they, guided and protected by an all-wise and gracious God, be enabled to go on and prosper, until the spiritual emancipation of every Irishman be effected.

I am, Rev. Sir, Your obedient servant,
THOMAS BERRY.

From a Scripture Reader.

February 28, 1831.

On the night of the 21st of January, Wm. Blood, Esq., of Applevale, was cruelly murdered; and on the 16th of February, our worthy and amiable friend and patron, Edward Syngé, Esq., and a lad that accompanied him, were shot, at noon day, by three men who lay in ambush behind a thicket, who fired three shots. Two of the halls entered Duellan, of which he died the following Saturday morning, depending wholly on the Lord his righteousness, in whom he believed and for whom he suffered. But glory, honour, and praise, be to the Lord who has been pleased, according to his own good will, to spare Mr. Syngé, as a comfort to his church: his deliverance must be attributed to

the Lord's miraculous power, whose hand was mighty in saving him. Three balls entered his back, one seared his hip, and one went through the Bible in his breast pocket, without doing him any injury:—even his enemies acknowledge it a miracle.

On the 25th instaat, Mr. Syngé sent me to Lettumoylan, which lies on the south side of Mount Callon, and about nine miles from Carhue, to try whether the people would receive a scriptural education for their children, as the land is part of his estates, but held at present by Mr. William Kenny and his undertenants. When I arrived in the evening at the house of Tom Moroney, to whom I had an introductory note, he sent for his neighbours, to whom I explained my message, and also explained the Gospel, by reading the eighth, ninth, and eleventh chapters of John. All these people, except one, appeared well pleased to have such a convenience for their children, unless their present landlord, who is a Roman Catholic, gave any opposition. I gave them several copies of Mr. Syngé's address to his enemies, which they attentively read, and were very happy to hear that Mr. Syngé was recovering. I have, during this time, distributed fifty-six tracts: our schools and congregation are still in good order, though persecution rages violently.

ALB. THYNNE.

From Mr. M. Mullarky.

Ardnaree, March 10, 1831.

REV. SIR,

I am happy to state that, in despite of priestly opposition, the cause of Christ is progressively gaining ground, as the Scriptures in the Irish language are daily finding access to the hovels of the poor, as well as to the houses of the rich, and that they are mostly, in general, received with the greatest interest; while it is pleasing to behold the good that has been effected, through the divine blessing on the circulation of the Scriptures in Irish, by means of the Society, in rescuing souls from vice and superstition, and also to see those who have inlisted under the banners of the cross, walking worthy of the profession which they have made of attachment to Jesus Christ and his Gospel, and continually imploring benedictions on the Society to which, as the instruments, they are indebted for the blessings of the Gospel: it affords matter of still greater comfort to find, that the means adopted to effect the moral and religious improvement of the people of this part of Ireland, the greater part of whom are not able to discern between their right hand and their left, in matters which concern their eternal salvation, promise to produce the desired effect. During

the second week of the month, I visited, pursuant to your request, some of our schools: it gives me great pleasure to have to announce to you that those I saw, with one exception, were numerously attended with, for the most part, half naked children, who are receiving a scriptural education, who, in all probability, were it not for the charitable exertions of the Society, would have been trained up in ignorance and vice. During my travels among the schools, I declared the way of salvation, in the Irish language, to persons whose ears I am sure were never before blessed with the sound of the Gospel: in general, the Word of God was heard with attention on those occasions. Had a long conversation with M. Carney, our teacher, and I was very much encouraged on hearing his satisfactory answers of the Gospel to several questions which I proposed to him, with the intent of answering them myself: he seems experimentally acquainted with the blessings of salvation: previous to his being employed by the Society he was a rigid Roman Catholic. No period, since the commencement of missionary exertion in this country, has exhibited a more encouraging appearance than the present: still the prayers of those who are concerned for the prosperity of Zion were not more required than at this time, when such bold efforts are making to choke the good seed sown by the Society, and plant the tares of superstition in its stead. As a desire to hear and learn the Scriptures in Irish is manifest, as the work of evangelizing is commenced, O let earnest prayer be presented to the Lord of Hosts, that he would send down his spirit in large abundance on the exertions to establish the kingdom of Christ!

Your's, &c. M. MULLARKY.

COLLECTIONS.

<i>Received by the Treasurer since the April Chronicle.</i>		£.	s.	d.
Thomas Key, Esq. Walter Fulford		100	0	0
W. B. Gurney, Esq.		10	10	0
Collected by Rev. S. Davis.....		102	1	6
<i>From Rev. Christopher Anderson.</i>				
Joseph Bell, Esq., Edinburgh..		5	0	0
Mr. Robert Miller, High Street, Edinburgh, for 1830 and 1831.....		2	2	0
Musselburgh Juvenile Bible and Missionary Society, by William Alexander, Esq....		3	0	0
<hr/>				
J. G.		10	10	0
A Friend by Mr. Paxon.....		1	0	0
Mr. Nicholls by Mr. Pritchard		1	0	0
Mary's Philanthropic School, by Mrs. Ferney		10	0	0

Legacy of £50 left by Mr. Thos. Marsh, late of New Sarum, Wilts., June 27th 1830, less Duty £5 paid by Mr. Sloper, 11, Park Place, Camberwell Grove		£.	s.	d.
		45	0	0
<i>Received from Mr. Lillycrop, of Exeter.</i>				
Annual Subscribers, &c.				
Mr. Lillycrop, don. 5s. sub. 5s.		0	10	0
Miss Salter, don. 5s. sub. 5s.		0	10	0
Mrs. Mason sub. 5s.		0	5	0
Mrs. Brewer.....		0	5	0
Mr. J. C. Wilcocks.....		0	5	0
Mr. Moxey.....		0	5	0
Mr. Davies.....		0	5	0
Mr. Wright.....		0	5	0
Mr. J. Upham.....		0	5	0
Mr. C. Upham.....		0	5	0
Miss Buxton, donation.....		0	5	0
Mr. Nicks, donation, Exmouth		0	5	0
Mr. Welsford.....		0	2	6
Miss H. Adams.....		0	2	6
Miss A. Terrell.....		0	2	6
A Friend.....		0	2	6
		<hr/>		
		£4	0	0

Received by Mr. Ivimey.

Rye School, Mrs. Crosskey . . .	5	0	0
Potter's Street, Essex, by Mr. } Gipps.	3	14	0
Mrs. Singer, Westbury, by } Mr. Wilkins	2	10	0
A few young friends at Poplar, } Pincushions, &c. as rewards }			

Received by Mr. Dyer.

Clapham Society in aid of Mis- } sions, by Rev. G. Browne }	10	0	0
William Andrews, Esq., Olney	5	0	0
John Baylis, Esq., Ponders End	5	0	0
James Baylis, Esq., Ditto.	2	0	0
John Baylis, Junr. Esq. Ditto..	2	0	0
Female Friend	1	0	0
Rev. Mr. Stewart, Sawbridgeworth	1	1	0

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Buyls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-placc, Pentonville, gratuitous Secretaries; and by Messrs. Ludbroke and Co. Bankers, Bank-buildings.

Errata in last Month's Chronicle, IN COLLECTIONS.

For Mrs. Macdonald, read Mrs. Macdonell.
For Macdonald School, read Macdonell School.
For Mrs. Milsham, read Mrs. Mileham.
For Friends at Thules, read Friends at Thurles.
For Mrs. Holland of Bright, read Mrs. Holland, of Bristol.

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st instant, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order.

Particular attention is solicited to this notice ; for as all the Society's accounts for the year are examined and audited, by the gentlemen appointed for that purpose, in the first week in June, and the Report will, it is expected, leave the press in a few days after the Annual Meeting, it is clearly impossible that payments can be included, or lists of particulars inserted, which come to hand after the time specified.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 22, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective services will appear in our next number.

FOREIGN INTELLIGENCE.

CALCUTTA.

In our last number we inserted a brief extract, alluding to the ordination of our much-esteemed brother, Mr. W. H. Pearce, as pastor of a native church in this city. Having since received the Calcutta Missionary Herald for September and October last, we are enabled to furnish our readers with a more particular account of that pleasing service, together with a brief sketch of the recent history of this little community, gathered to the Redeemer from among the heathen. We begin with the latter :

“ It having recently pleased the great Head of the Church, to grant a portion of success to the efforts made to impart Christian instruction in connexion with the native church, by which not only the religious knowledge and the piety of its members have been promoted, but considerable additions made to its numbers, we have thought that some account of the circumstances might prove acceptable and encouraging to our

readers, especially to those by whose aid the operations of the Calcutta Auxiliary Baptist Missionary Society have been in a great measure carried on.

“ To convey an idea of what, through the divine blessing, has been effected within the last few months, we would observe, that in January last, this little church having dismissed *three* of its members to join the church at Howrah, the remaining members were only *seven* in number : to these *fourteen* have been since added ; *nine* by *baptism*, *four* by *restoration*, and *one* by *letter of dismission* ; besides *four*, who were baptized last year by Mr. Carapiet at Bonstallah ; making a total of *twenty-five* in communion. These persons, as to previous religious profession, may be ranked thus : twenty Hindoos, three Mussulmans, and two Portuguese.

“ Of those added by baptism, one has since died, and, we doubt not, entered into the ‘ rest which remains for the people of God.’ For a long time previous to her death she was a great sufferer from bodily infirmity and disease ; but her sufferings were evidently sanctified to the promotion of her spiritual-mindedness and fitness for eternal glory. She was enabled to endure them with much patience and resignation to the divine will ; and as her change approached, she seemed growingly prepared for it, and desirous to depart to be with Jesus. We trust she is now bowing with Abraham, Isaac, and Jacob,

and myriads of redeemed souls, before the throne, and with them ascribing the whole glory of her salvation to sovereign grace, displayed through the blood of the Lamb.

"With the exception of this female, who was originally a Mussulman, all those who have been lately received into the church by baptism are Hindoos, and most of them belong to villages situated from thirty to fifty miles south of Calcutta. In their reception into the church, the greatest care has been exercised to admit none but such as afford satisfactory evidence that they possess both knowledge and feeling; are sincere in their profession, and have experienced that change, without which, we are assured by the words of eternal truth, no man can see the kingdom of God. Some of them had been on the list of inquirers, and in the habit, for nearly a year, of coming to Calcutta once a month or oftener, for religious instruction from the Missionaries; and for a considerable part of that time had given very pleasing evidence that they were earnestly seeking the salvation of their souls, and gladly embraced 'the hope set before them' in the Gospel.

"Among the members of the church, there are several who appear to possess talents for usefulness as native itinerants or preachers. One, with much credit to himself, and satisfaction to the Missionary brethren, as well as, we trust, benefit to his countrymen, has for nearly *three* years been employed by the Calcutta Baptist Missionary Society, as a native preacher in the Hindoostanee language, in Calcutta. Two others have lately been very useful in communicating the knowledge of the Gospel in the villages above referred to; and the abilities of others, it is hoped, will hereafter be turned to good account in a similar manner.

"In the villages whence most of these come, the work of God appears to be going forward in a most pleasing manner. At the present time there are about thirty families, consisting, with others, of more than 100 individuals, who have all renounced caste, with its various accompaniments, and declared themselves Christians, or desirous of becoming such; and almost every month their numbers are more or less increased, by others forsaking caste and joining them. Of these, parties of from five to ten, and sometimes double that number, frequently come the whole distance to Calcutta to obtain Christian instruction. Twelve have offered themselves as candidates for Christian baptism, *three* of whom have already given a satisfactory account of their conversion before the church, and will shortly be baptized.

"The manner in which the good work was begun, and has been carried on among the

residents at the most distant village (Kharee) and its neighbourhood, is worthy of regard, as what strikingly indicates it to be of God. This work is not to be attributed to any Missionary operations in those or the neighbouring villages, as it commenced before any Missionary had penetrated so far: nor has it been maintained or promoted by the constant presence and labours of a Christian Missionary on the spot; as, owing partly to their distance from Calcutta, and partly to the paucity of agents, those villages have not hitherto been privileged with a resident teacher; nor have they been so frequently visited as was desirable, or as could account for the effect produced, according to the ordinary course of events. A chapel, both at Lukyantipore and Kharee, is now, however, commenced: two itinerants are now employed to instruct them; they will be regularly visited by the Missionaries, and other measures will be adopted to supply them more efficiently and steadily with the means of religious instruction, and thus to embrace and improve the opening prospects of usefulness.

"In tracing these events to their origin, we find that they have, in a great measure, arisen from the blessing of God on the exertions made last year at Bonstallah, near Calcutta. There, some of the people residing at the nearer villages heard the Word of Life, and received religious tracts; this led them to make further inquiry, and then to communicate the discovery they had made to their friends and distant relatives who visited them from the more distant ones. Of these, some listened and accompanied them to Calcutta, in order to learn more about this new way; others abused and persecuted them; and for a season they had to bear much from the unkind treatment of relatives and neighbours: nor are they altogether exempt from sufferings of this kind now, though it is much less severe than formerly. Some, who at first were their most determined opposers, have not only laid aside their hostility, and become friendly, but have actually joined the Christian party, and now solicit Christian instruction.

"Through the general good deportment of these Christian converts, their efforts to make known to others the glorious truths they have themselves learned, together with the noble exertions made by kindred institutions in districts lying in the same direction, an impression respecting Christianity, of the most favourable character, seems very generally made, not only in those, but many surrounding villages; and its good report has spread far beyond, where the Missionary's foot has never trod. At least such was the conviction

produced, by actual observation, on the mind of one of our brethren, in a visit lately made to the villages where some of the converts referred to reside. The utmost readiness to hear the word was evinced in every direction, and an acknowledgment of its being the right way, and that they must soon embrace it, often made.

"Thus effectually, we trust, is God carrying on his work. Let us unite in fervent prayer that he may carry it on with still greater power and glory, not only in those places, but throughout this vast country; and hasten that happy period when *India* with all her tribes, yea, when the *World* with all its inhabitants, shall be 'Holiness to the Lord.'"

The following month, it is stated:

"In our last number, we gave a sketch of the present state of the native church, in connexion with the Calcutta Baptist Missionary Society, and raised, in a great measure, by the blessing of God on the labours of that institution. We have this month the pleasure of presenting our readers with a pretty full account of the services connected with the ordination of Mr. W. H. Pearce, as the pastor of this infant church. These services took place on the 30th ultimo, in the Baptist Chapel, Circular Road, and proved truly interesting to many who witnessed them; and their relation, we trust, will not be without its use, not only in recalling the feelings and sentiments excited in the minds of those who were present on the occasion, several of whom have since expressed themselves as having found the opportunity solemnly impressive, and highly interesting and profitable; but in producing, in a measure at least, the same impressions on many who could not attend.

"It might be well to premise, that for more than *twelve* months, Mr. Pearce, though otherwise fully occupied in superintending the concerns of the Baptist Missionary Society's printing establishment, had taken the oversight of the church, and discharged the duties of the ministerial office. This arrangement, however, was not intended to be permanent, but was made for the sake of experiment; and the result, both as it respects the Church and his own feelings, was such as, combined with other circumstances, led him to consider it his duty to comply with the request of its members, and the wishes of his brethren, in becoming their pastor. He accordingly, after mature consideration, and consulting most of the neighbouring ministers and Missionaries, consented to yield to their proposal; and Thursday evening, the 30th ultimo, was appointed for his being publicly set apart to this office.

"As it was thought desirable, with a view to render the service more generally interesting and useful, to have it conducted partly in Bengalee and partly in English, a considerable part of the chapel was appropriated to the accommodation of the members of the native church, and other natives professing Christianity. Of these there was probably as large an assembly as ever before met in any Christian place of worship in Bengal. The English part of the congregation was very much crowded, and made up of Christian friends of all denominations, who appeared to take a lively interest in what they saw and heard. Every missionary in Calcutta and its vicinity, also, to the number of sixteen, (excepting one, who was necessarily absent,) and two American missionary brethren, destined for Burmah, who arrived the same day, were present on the occasion; so that the service altogether presented a most gratifying sample of the cordial union of all denominations in the great work of evangelising the heathen.

"The services of the evening were commenced by the native congregation, singing part of the thirteenth hymn in the Bengalee collection, published by the Calcutta Christian Tract and Book Society, of which the chorus, in English, is,

"Go then, all of you, to Him, who for sinners laid down his life:
Should you then be called into the future state,
The soul of the sinner lives."

"After singing, prayer, in the same language, was offered by the Rev. G. Gogerly. Rev. G. Pearce then read in Bengalee, and translated into English, the following letter from the church, inviting Mr. Pearce to become their pastor:—

"The Members of the Church of Jesus Christ, meeting near the Armenian Bazar, send unanimously their affectionate salutations to Mr. Pearce, Minister of the Gospel.

"DEAR SIR,

"More than twelve months ago, when we, as a church, requested you to take the pastoral charge of us, and minister to us divine instruction, you replied in writing, that in order to ascertain whether such a measure would accord with the will of God, and your own duty; and in order to afford a further opportunity of judging, whether your ministrations were calculated to promote the good of the church, namely, its purity and enlargement, and be acceptable to us; you would prefer, ere giving your consent, to labour among us for a short time. Since

that period to the present, with great affection and concern for our welfare, you have preached to us the word of life, and otherwise had the spiritual oversight of us; by which means, and the grace of our Lord Jesus Christ, we have grown, in some degree, in knowledge and piety, and trust we shall in future grow much more. — Moreover, during your ministrations, the members of the church have multiplied two-fold, while others are seeking admission therein, saying, ‘What shall we do to be saved?’ From all this we feel assured, that by your acceptance of the pastoral office among us, our own spiritual advantage, the benefit of others, and the enlargement of Christ’s kingdom, would be certainly promoted.

“We therefore now entreat you without delay to be ordained a pastor over us; and as it is commanded in the Holy Scriptures, that Christian people should know, esteem, and obey them who labour in the church, and are over them in the Lord, we do, in the event of your complying with our request, promise in the sight of God, to know, esteem, and obey you as our pastor, according to the will of God.

“(Signed) SOOJAUTALLY, *Deacon*,
and by 18 other members of the church.”

“The Rev. J. Hill, of Union Chapel, next addressed the congregation on the nature of a Christian church, as composed of spiritual persons, or of persons who have experienced a change of heart, passed from death unto life, and live under the habitual influence of spiritual and holy principles; observing, that as, according to the New Testament, none but such persons are fit for church membership, so none but spiritual persons can be ever deemed proper to occupy any official station in a church of Christ; and that such was the acknowledged character of Mr. Pearce, who was thus about to be set apart, by prayer, and the laying on of hands, to the pastorate of the native church. He then called upon Mr. Pearce for a statement of the views and feelings which influenced him in desiring the Christian Ministry; to which Mr. Pearce having replied, he, with much feeling, addressed a few words to the congregation on the subject of the confession made; and then, again alluding to the manner of ordination by prayer and the laying on of hands, appealed for warrant and precedent to Acts xiii. 2, 3. ‘As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.’ He then offered the ordination prayer, which was

remarkable for propriety, earnestness, and deep feeling; in the course of which he was joined by the other ministers in the ordination. Part of hymn 420, third part, Rippon’s selection, was now sung with immediate reference to the *Minister ordained*.

“O Messenger of Christ,
His sovereign voice obey,
Arise, and follow where he leads,
And peace attend your way.
‘The Master whom you serve,
Will needful strength bestow;
Depending on his promised aid,
With sacred courage go.
‘We wish you, in his name,
The most divine success:—
Assured that he who sends you forth,
Will your endeavours bless.’

“The Rev. A. F. Lacroix, of the London Missionary Society, next delivered to the native church in Bengalee a most appropriate discourse (as acknowledged by all acquainted with the language) on the privilege conferred on them by the Christian ministry, and the duties they owe to their pastor. This was followed by part of the fourteenth hymn, which has the following chorus:

“Where shall we find a parallel to the
love of Christ?
Seek it in whatever country we please, it
cannot be found,
For to effect the salvation of sinners he
sacrificed his own life.’

“The Rev. W. Yates then delivered a solemn and impressive charge to the minister from 1 Timothy, iv. 16, ‘Take heed to thyself and the doctrine; continue in them; for in so doing thou shalt both save thyself, and them that hear thee.’ This was followed by singing three verses of the 429th hymn, Rippon’s selection, more particularly referring to the *Church*:

“Shout, for the blessed Jesus reigns,
Through distant lands his triumphs
spread;
And sinners, free from endless pains,
Own him their Saviour and their Head.

“His sons and daughters, from afar,
Daily at Sion’s gate arrive;
These, who were dead in sin before,
By sovereign grace are made alive.

“Loud hallelujahs to the Lamb,
From all below, and all above;
In lofty songs exalt his name,
In songs as lasting as his love.’

“The services were then closed by prayer, by the Rev. P. Percival, of the Methodist Missionary Society.”

N. B. The Committee have much pleasure in stating, that they expect two additional missionaries, with their wives, will embark for Calcutta previous to the ensuing Annual Meeting.

DINAPORE.

Mr. Penney, of Calcutta, having been much indisposed of late, took a voyage up the river for the benefit of his health, towards the close of last year. A letter has lately been received from him, dated Dinapore, November 1, from which we give the following extracts.

It pleased the Lord, contrary to all expectation, to restore me from the severe attack of jungle fever, and as a general consequence, it has left an intermittent ague and fever, which comes on regularly at every change of the moon, and for a fortnight confines me to the couch, and considerably reduces my strength. I am at this place with dear brother Leslie, to try what a change of air will do. I have been away from home two months, and hope to return by the end of the third. Our friends are kind and do all they can to promote my recovery. I wish I could say that the change has been beneficial, but this I cannot say. I suffered much on my journey from Calcutta to Monghyr, and while at Monghyr I felt no better. We reached this place about ten days ago, after a journey of six days from Monghyr, and on the Lord's day we met the pious soldiers of the station. It was truly delightful and refreshing to meet so many decided and warm hearted Christians, who seem to say, We are determined to know nothing else save Jesus Christ, and him crucified. It is a Goshen in the land of Egypt; while they have light in their dwellings, gross darkness covereth the surrounding neighbourhood. Leslie's principal object in visiting Dinapore was to be present at the great fair, Hadgipore, near Patna, which is but a few miles from Dinapore; and as I felt somewhat better in health, I was permitted to accompany him with the native Christians. I can truly say that I never beheld such an imposing and affecting spectacle before, for multitudes, noise, confusion, and superstition. It is like the rendezvous of India; the natives calculate that five lacks (500,000) of people assemble. The vast number of tents in the fields, and under the trees, look like an exten-

sive city, besides stalls extending all around the scene, giving the whole a busy and confused appearance. The river side also is lined with boats of all sizes and descriptions. Rajahs, nabohs, merchants, the common people, and English gentlemen are all to be found here. The people have various objects in view, but the prevailing object is doubtless to bathe at the change of the moon. Here are to be found *devotees* of the various sects in India, and many, from their frightful and indecent appearance, resemble incarnations of the lower regions; they are a furious and infuriated people, who cut themselves with instruments, and in various ways torture themselves, to excite the compassion of the people. The multitude, however, give, not because they pity their mountebank priests, but because it is their custom, which is the main spring to every religious act of a Hindoo. The more rational part of the assembly are, perhaps, the wealthy and the merchants; the one come for pleasure, and the other for profit. It is altogether a riotous and iniquitous assembly, and may be compared to what some of our worst English fairs used to be; but the people at home have no idea of religion with such scenes. It is the sanctity and holiness which the people here attach to these things, that renders it distressing to the mind: they make darkness light, and light darkness; bitter sweet, and sweet bitter. It is moreover discouraging to see the civil and military gentlemen take the same opportunity and the same place to have their balls, theatres, and races. Some of the natives imagine that what the gentlemen attend to, is a part and parcel of *their* religion. "It is Sahib's custom." It is in the midst of this crowd that Leslie, Piehah, and the native Christians, for the last five days, have proclaimed the Gospel of peace to thousands, and distributed the Word of God and tracts. The inspired volume encourages the hopes of his servants, as it is declared that his Word shall accomplish the end designed. The seed may long remain buried beneath the clods, but when the Spirit shall descend in refreshing showers on the desert, then shall the wilderness blossom as the rose, and India become as the garden of the Lord. The name of Christ is generally known, and also the outlines of Christianity: viz., All are sinners—it is the duty of all to repent and forsake sin—Christ is the Son of God—he died for sinners, and rose from the dead, &c.—Whosoever believeth on Him shall be saved, and he that believeth not shall be damned.

Leslie has had audience with several native Princes, Rajahs, and Nabohs, who treat him with all respect, and receive books. Some of them are very inquisitive, and scruple not

to express doubts regarding their own system. A breach has already been made in the enemy's camp which is daily increasing, and who shall close it? Although the kingdom of heaven may resemble only the burning flax, yet the Spirit of the Lord can blow up the smoke to a flame, and kindle a fire that shall enlighten all the region round about; for in his name shall the Hindoos trust.

We passed Digah three times, and to us it had a melancholy appearance. Rowe and Burton rest from their labours. The premises are occupied by some one who keeps them in tolerable repair: there appears to be comfortable accommodation for two families. The soldiers were encouraged when I communicated to them that you were about to send some one to the destitute station, and happy shall I be to see them when I return to Calcutta.

BELIZE (HONDURAS).

Letter from Mr. Bourn to the Secretary, dated October 30, 1830.

DEAR BROTHER DYER,

Some time has elapsed since I wrote you by the Caleb Angas, captain Whittle, which you may have received. Since then I have been blessed with health and strength to pursue my usual course of labours, without interruption, and in them have experienced no small degree of the divine presence to my own soul, however trying and discouraging other things have been in this place. My happiest moments are spent with God in his actual service, in which I feel as if I could live and die, though I am not permitted to see that success which would gladden my heart and yours. Numbers who bear the Word, appear only hearers; one, of whom we thought well, and who professed some convictions, has left us: another, whom I mentioned as labouring under deep convictions of sin, still maintains her attendance on family worship, the school, and the house of God, amidst some opposition. Two other persons have offered themselves for baptism, concerning whom I have thought it proper they should remain awhile. Several others, who were on the list of inquirers, still remain. Our members generally continue steadfast, and bear evidence of growing in grace.

Since my last I visited two settlements about 70 miles south of Belize, on the sea coast. Mr. A. kindly lent me his boat, and with a man and a boy I left Belize, and arrived at the first settlement at eight the same

evening. The name is Mullin's River: here about 100 persons reside. The range of coast here is beautiful;—the land rises rapidly from the sea, and hills above hills, running nearly in a line with the coast, rise till the highest appears in the clouds.

On arriving, I found it too late to collect the people the same evening. After some refreshment, about 12 persons were present, when we had family worship, including an exposition, singing, and prayer. Next morning, at the hour of seven, the people collected from 50 to 60 in number. After this, I called on some of them at their houses, as I had done before. Among these I found a Scotchman, one that had come out under Sir Gregor Mac Gregor. I had, or seemed to have, some knowledge of his features, as being one of those persons I had seen about six years before, in the public hospital in Belize. He lost his wife there, and was brought very low himself. Afterwards he recovered, and left Belize for this place, where he has been ever since. I learned from the people living there, that he bore, generally, a good character; and that when he first came, he laboured hard and made himself a good plantation, but afterward he was visited with sickness, and for the last two or three years he has not been able to do any thing: he appears affected with a kind of palsy. He told me he was a man of the world when he came out here, but that it pleased God, by means of his first sickness, to bring him to a knowledge of the truth. He acknowledged, after some conversation, that I was the only person he had met with, since then, that he could recognise as a Christian brother, and I think I may say he is a Christian indeed. With a poor wretched, enfeebled, diseased, emaciated body, in a hut alone, without medicines, doctors, Christian friends, or the means of grace, I have met with few persons in such a happy state of mind, in more favourable circumstances. The power of religion was truly manifest, and shone in heavenly lustre. He had only three books,—an old Bible, and two others, all of which bore evident marks of being much used. His sight and memory, he observed, had much failed him, but even this was mentioned without regret. On finding the print of his Bible to be small, I presented him with the only New Testament I had of good size print, which he very thankfully received.

I left the same morning, with a light wind, and reached Stern Creek Settlement the same day; this is about 10 miles distant from the former place. It is a settlement of Charibs, about 100 in number. The chief-man was absent; but after conversing with the people,

they collected in the evening, when about 60 were present, and I preached to them. The attention was truly pleasing.

In leaving them, there appeared scarcely a family but brought some little present, and begged my acceptance of it. I intend, if my life is spared, to visit them again. Mrs. B.'s health has been better this season than ever I knew it, since I have been in Belize; she attended regularly to the school, which flourishes.

Some of the necessaries of life here have been at a very high price: flour from 8 to £10. per barrel, salt butter at two dollars per pound. With the use of the mills you sent, both of which I found useful and necessary, I have needed little of the former; and of the latter we happened to have a small supply. I have lived from day to day without tasting wheaten flour.

JAMAICA.

We have at length, as our readers will perceive from the list of foreign letters, received intelligence from Mr. Gardner of his safe arrival at Montego Bay. His voyage was unusually long, having been on board seventy-three days, and both Mr. and Mrs. G. suffered much from sea-sickness during a considerable portion of it, but they received from our worthy friend, Captain Pengelly, all his usual kindness, and were quite well at the date of his letter, Feb. 1. We hope to give a variety of interesting Jamaica intelligence in our next.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. Dr. Carey	- - - -	Serampore	- -	Nov. 12, 1830.
	Mr. Nath. Wright	- - - -	Agra	- - -	Oct. 15, 1830.
	James Penney	- - - -	Dinapore	- - -	Nov. 1, 1830.
	Rev. W. Carey	- - - -	Cutwa	- - -	Oct. 17, 1830.
	Jas. Thomas	- - - -	Sulkea	- - -	Nov. 19, 1830.
	George Pearce	- - - -	Chitpore	- - -	Sept. 25, 1830.
	Do.	- - - -	Do.	- - -	Nov. 13, 1830.
	W. H. Pearce	- - - -	Calcutta	- - -	Oct. 14, 1830.
	Do.	- - - -	Do.	- - -	Nov. 18, 1830.
WEST INDIES.....	Rev. H. C. Taylor	- - - -	Old Harbour	- - -	Jan. 25, 1831.
	T. Burchell, and others	- - - -	Savanna la Mur	- - -	Jan. 13, 1831.
	W. H. Angas	- - - -	Montego Bay	- - -	Jan. 26, 1831.
	Do.	- - - -	St. Ann's Bay	- - -	Feb. 11, 1831.
	W. Knibb	- - - -	Falmouth	- - -	Feb. 2, 1831.
	Joshua Tinson	- - - -	Kingston	- - -	Feb. 5, 1831.
	J. Flood	- - - -	Port Maria	- - -	Feb. 12, 1831.
	F. Gardner	- - - -	Savanna la Mur	- - -	Feb. 1, 1831.
	E. Baylis	- - - -	Port Maria	- - -	Feb. 1, 1831.
	W. W. Cantlow	- - - -	Montego Bay	- - -	Feb. 4, 1831.
	Samuel Nichols	- - - -	St. Ann's Bay	- - -	Feb. 3, 1831.
	Ditto	- - - -	Ditto	- - -	Feb. 5, 1831.
AMERICA.....	Gibbon Williams-	- - - -	Cornish Flat, N.H.	- - -	March 5, 1831.

Contributions received on account of the Baptist Missionary Society from March 20 to - April 20, 1831, not including individual Subscriptions.

	£.	s.	d.
Legacy of Mr. Thomas Marsh, late of Salisbury (less duty)	-	-	45 0 0
Harpole Prayer Meeting, by Rev. J. Chown	-	-	1 15 0
Tottenham, Collected by Miss Banks	-	-	13 1 1
Watford, Sunday School Girls, for Jamaica	-	-	0 11 9
North of England, Auxiliary Society, by Rev. R. Pengilly	-	-	18 5 0
Dublin, York St. Chapel, Missionary Association, by Mr. Parkes	-	-	7 10 0
Cambridge, Ladies, by Mrs. Ebenezer Foster, Female Education	-	-	11 8 0

	£.	s.	d.
Totteridge, Church and Congregation, by Mr. Wood	-	-	-
Dundee, Auxiliary Society, by Mr. Gourlay	-	-	-
Berkshire, and its vicinity; viz., Reading, Collectious	28	0	0
Collected by Mrs. Wayland	-	4	0
Wokingham	-	12	5
Henley	-	7	18
			52 4 2
Accrington, by Rev. J. Harbottle (Sunday School, 15s. 3d.)	-	-	-
Ryeford, Friends, by Rev. W. Williams	-	-	-
Downton, by Rev. John Clare, Collection	8	0	2
Sunday School and Mission Box	-	5	19
			14 0 0
Datchet, by Mrs. Bailey	-	-	-
Soham, Collection and Subscription by Rev. E. Carey	-	-	-
Wilts. and East Somerset Auxiliary, by Benjamin Anstie, Esq.			
Devizes	35	18	4
Chippenham	-	5	9
Melksham	-	10	13
Philips Norton	-	1	12
Beckington	-	2	0
Frome	-	71	16
Crockerton	-	0	10
			128 0 2
South Wales, by Mr. W. Rees, Bethlehem	3	8	6
Bwlchgwt	-	0	14
			4 2 6
Northampton, College Street Auxiliary; viz., Assistant Society	15	10	11
Collections	-	33	11
Female Association	-	22	0
<i>Harleston</i> , by Miss Smeaton	-	1	0
Juvenile Branch	-	7	3
<i>Kingsthorpe</i> , by Miss Pratt	-	1	15
Missionary Boxes	-	3	5
<i>Morton Pinkney</i> , by Miss Williams	-	4	15
Sabbath School	-	4	4
<i>Walgrave</i> , (Sabbath School, 9s. 5d.)	-	1	11
Subscriptions	-	27	13
			122 10 3
Previously acknowledged	61	8	0
			61 2 3

DONATIONS.

Thomas Key, Esq. <i>Water Fulford</i> , For General Purposes	100	0	0
West India Fund	-	50	0
Widow and Orphan's Fund	-	50	0
			200 0 0
Committee of the Youth's Magazine, by W. B. Gurney, Esq., for Schools in } Jamaica			25 0 0
One who understands literally Matt. vi. 19—21	-	-	-
James Gorst, Esq., for Native Schools	-	-	-
Friend, by the Secretary	-	-	-
Female Friend, by the Secretary	-	-	-
Friend, by Rev. James Upton	-	-	-
			50 0 0
			15 0 0
			10 0 0
			1 0 0
			1 0 0

TO CORRESPONDENTS.

The receipt of the following is gratefully acknowledged:—
Morsels, for Missionary Students, from a Friend to the Baptist Mission; Magazines, from the Rev. George Burder.

THE
BAPTIST MAGAZINE.

JUNE, 1831.

THE TIMES IMMEDIATELY PRE-
CEDING THE MILLENNIUM.

IT is a common inquiry in almost every place, amongst professors of religion, What do you think of the Millennium? and some persons even avow themselves to be in daily expectation of the personal advent of the Lord Jesus Christ, to commence his millennial reign! Without, however, attempting to discuss the question, whether this peculiar reign of Christ will be personal as well as spiritual, or spiritual only (though the writer decidedly inclines to the latter opinion), there are some things of paramount importance connected with it, in which every individual is most nearly concerned, that are in great danger of being overlooked; to these, therefore, the attention of the reader is earnestly and affectionately solicited.

That the Millennium has not yet commenced, is proved, among other particulars, from the facts, that Babylon is not yet destroyed; and Satan is not yet bound: on the contrary, the latter appears to be working with increased power in numbers of the children of disobedience, both among professors and the notoriously profane. And if the Romish anti-christ appears to be losing its dominion in France, it is far otherwise in Ireland, notwithstanding the progress of the Gospel there, through the blessing of God upon the labours of his servants, which is beyond all question; and even
VOL. VI. 3d. Series.

in England, while too many of Zion's professed friends are folding their arms to slumber, declaring they see no danger, and scoffing at the fools who judge otherwise, Roman Catholic chapels and colleges are rapidly increasing.

Nor is this state of things at all inconsistent with what the sacred writings teach us to look for, *previously to the commencement of the Millennium*. Rather, it is unquestionable, that infidelity, popery, and irreligion, may be expected almost to annihilate genuine Christianity; so that it will require peculiar grace for professors to keep their garments white, amidst the overspreading abominations. Whether we suppose, with Mr. Fuller and others, that the slaying of the witnesses in Rev. xi. is already past; or, with Goodwin, Gill, Scott, &c., that it is to come; it cannot be supposed that all the vials in ch. xvi. are poured out. But they are to be so while the seventh trumpet is sounding, and before its sound is completed, and, consequently, *before the commencement of the Millennium*.* And it is only to read the prophetic history of their pouring out, to be convinced that this is not a time to indulge in carnal security. Happy indeed, will be that individual, who attends to the admonition of the Holy Spirit, in reference to the sixth, or Christian-trying vial, "Behold, I come as a thief. Blessed is he that

* Chap. x. 7; chap. xi. 15.

watcheth and keepeth his garments, lest he walk naked, and they see his shame.”*

Mr. Fuller, in 1810 (taking for the basis of his exposition, Dr. Gill's sermon in 1752, on the latter day glory), imagined we were then in the period of the second vial only, and that probably, much more remained to be poured out before it terminated. What time may elapse between the respective vials, or whether the latter may not be pouring out while the former are in operation, must (after all the efforts of vain man to be wise above what is written) be left with him who retaineth the times and seasons in his own counsels, and has declared, that it is not for us perfectly to understand them until they are accomplished.† But the tribulations of the Western empire are, clearly, to be increasingly tremendous, with the *reverse* of a sanctifying effect upon the kingdoms included in it; and, when the Eastern empire begins to be dealt with also in the way of judgment, three unclean spirits of devils are to influence, apparently, the whole world against Christ and his blessed cause, so that, as his interest in the earth appeared to be extinct when himself was murdered, and also afterwards under the dreadful persecution of Dioclesian, it will be the same at this period; and the rage of those in authority against his Gospel and servants, will probably exceed all former instances.‡

It is true that the period of the seven vials, and of the sounding of the seventh trumpet, appear to be the same, and they commence and terminate together, hence the

Gospel will be progressing through the world, all the time that God is dealing in judgment with the churches' enemies;* therefore the true servants of God, throughout this whole period, will have to sing of mercy and judgment, and while the consideration of the former should not lead us to be insensible or indifferent to the latter, so the apprehension of the latter should by no means occasion us to sit down in despair; rather, we should be roused to greater exertion and importunity in prayer, if by any means, or in any degree, we may be assisting to strengthen that blessed interest that is to be so awfully tried.

Mr. Scott thought, that as the site of the fourth monarchy was to be the scene of the operations of the vials, there “may be flourishing churches in America, Africa, the East Indies, &c., while true religion, in its open profession, is almost extirpated in Christendom.” However this may be, there can be no doubt that the *end* of these wonders will be most glorious to those, who, through grace, are enabled to stand the trial, and participate in the first resurrection; for when the seventh vial is finished pouring out, and the seventh trumpet is completely sounded, the air will be finally cleared from all the pestilential winds of Antichrist and irreligion of every form. The dragon will be bound, not, of course, with a material, but a spiritual chain, and the Holy Spirit will be given again, as at Pentecost, and the primitive order of the divine worship will be completely restored throughout the world for a thousand years; nor shall any that decrease during this period, be subjected to the

* Chap. xvi. 15.

† Acts i. 7; 1 Pet. i. 10, 12.

‡ Rev. xvi. 12—14.

* Rev. x. 7.

second death; nor shall the power that will arise at the end of the thousand years (when Satan is loosed, and the Holy Spirit leaves the generation that shall then be born without his spiritual regeneration, and to the influence of Satan's temptations,) be able to do them any effectual harm; for then, indeed, Christ will personally appear, to dissolve the frame of creation, and accomplish the final judgment.

While then, as Mr. Scott remarks, "in many other cases we should rejoice with trembling, in this, we should *tremble with rejoicing*." And this is just the feeling which the writer is desirous to cherish in his own bosom, and to witness in all his brethren. Let the question go round amongst us, "Am I able, if called to it, to drink of the cup that Christ drank of, and to be baptized with his baptism?" In acting the part of a censor, it is surely but right to begin at home, and examine ourselves, with no greater allowance than we feel warranted in making for our neighbours; but is it not impossible to make a close observation upon the professing church in general, of the present day (allowing for all that is estimable in it), without adopting the exclamation of the prophet, "Where is the Lord God of Elijah?" where is the importunity with God, that could stop and re-open the windows of heaven? where is that holy zeal, that could find no repose till the law of God obtained from his professing people that regard to which it is entitled, and by which alone its illustrious author can be duly honoured? Alas! these are the days of liberal principles; and conformity to the maxims of this world appears to be fast preparing the great majority of Christ's professed dis-

ciples for that tribulation, which if the Scriptures are to be believed, is unquestionably fast approaching.

Are any disposed, from these considerations, to restrain their exertions for the Redeemer's interests, that they may consume upon their own lusts what might be instrumental in advancing his glory? this is a certain evidence that such persons are gone much further than they probably have any idea of, in the approaching degeneracy. Let us neither be too sanguine in our expectations of good, nor resign ourselves to despondency, because we do not behold all we desire. We are responsible for our exertions, though not for their success; and if we walk uprightly in Christ's service he will be honoured, and we shall know it in the end to our personal joy. S. D.

Clonmel.

A SUMMARY VIEW OF THE ORDINANCE OF THE LORD'S SUPPER.

FIRST, its nature and design :

The Lord Jesus Christ, when he says, "Do this in remembrance of me," requires that Christians should, in a solemn manner, eat bread and drink wine in their religious assemblies, as a commemoration of his death,—a token of their engagements to him,—a pledge of the blessings of his covenant,—and a sign of their mutual affection to each other. Among the divine ordinances prescribed by the Gospel, this institution has ever held a distinguished place; and the church of Christ, in all ages, has considered a devout attention to it a duty incumbent on every one who professes faith in

the Lord Jesus Christ, and seeks for salvation through him alone. This divine ordinance is not merely a memorial of the Redeemer in general, but is expressly designed as a visible representation of his death, particularly as it was a *sacrifice for sin*.

It seems especially intended by God to keep up a continued remembrance of the doctrine of the *atonement*, and it will generally be found, that they who habitually neglect this ordinance, seldom attach much consequence to the atonement of Christ, and those kindred doctrines essentially connected with it. The bread broken in the Lord's Supper is a lively emblem or symbol of the body of Christ, which was wounded for our transgressions: and the wine poured out, of the shedding of his blood for our sins. We are led to consider the death of our Lord Jesus Christ as a propitiatory sacrifice for sin, by the very words of the institution, for, of the bread our Lord says, "This is (*i. e.* represents or signifies) my body *which is given for you*," and of the wine, "This is (*i. e.* denotes or represents) my blood of the new covenant, which is shed for many *for the remission of sins*." There is a direct reference in the whole of the institution of the Lord's Supper to the ordinance of the passover, as the resembling circumstances common to both evidently prove. We may therefore consider the Saviour as saying, "This bread is now my body in that sense in which the paschal lamb has been my body hitherto: and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been, or has prefigured my blood under the old, *i. e.* the paschal lamb and the sprinkling of blood represented my sacrifice to the

present time; this bread and this wine shall represent my body and blood through all future ages. As therefore, your natural life depends on receiving the bread which God has, in his bountiful providence, provided for the nourishment and support of your bodies, so your spiritual and eternal life, depends on your receiving by faith the sacrifice of my body on the cross for you. This is the only divine ordinance in which any of the ancient sacrificial forms yet remain, and the form and manner of this, partake so much of the spirit and design of those offerings, as to render it a lively emblem of the thing signified, and calculated to shew forth the death of the Son of God, till he shall come to judge the world.

II. What is professed by partaking of the Lord's Supper?

We hereby publicly avow ourselves to be the disciples of a crucified Lord and Master, who expressly commands his followers to do this in remembrance of him. They who devoutly obey this command of the Redeemer seriously remember the divine dignity of his person—the infinite compassion and condescension he manifested in becoming incarnate—the grand design of his mediation, engagements, and death—the characters he sustains, and the offices he bears, in the economy of salvation—the relations in which he stands to those, who, renouncing all confidence in themselves, believe in and rely on him for acceptance with God unto eternal life. In obeying this divine command, we profess to own the Lord Jesus Christ, not merely as an inspired teacher sent from God to be our infallible instructor and guide, but, as our Almighty Friend and Saviour, we hereby avow that we confide solely in him; that we rely

on his atoning sacrifice for the remission of our sins as the only source of our safety, hope, and happiness. By attending the Lord's Supper, we publicly profess to commit our souls to Him to be redeemed from all evil, sanctified, and saved; we hereby declare our cordial approbation of God's method of salvation—our thankful acceptance of the divine mercy manifested through the mediation and death of Christ—our supreme obligations to God for the blessings of the New Covenant—our hearty compliance with all its requirements, *i. e.* that we sincerely repent of and turn from all sin, believe in the Lord Jesus Christ, obey his will, and unreservedly devote ourselves to his service and glory, to be, to do, and to bear, whatever God would have us. By receiving the Lord's Supper in a social manner, with the members of Christ's church, we profess our relation and affection to them as Christian brethren and fellow heirs of eternal life—our consent to all the duties of that relation—that we sympathise with, and will perform every act of kindness for them, at all times, of which they have need, or we have opportunity. As our Lord declares this to be the New Covenant of his blood, or a token or representation of that covenant which was established by his sufferings and death, all those who attend this ordinance aright, must consider the nature of the covenant of grace—consent to the demands of it—and cheerfully expect the blessings promised.

III. By whom the Lord's Supper should be attended.

Not by all those who merely admit that the Lord Jesus Christ is the true Messiah, but by those only who, convinced of its evil, sincerely repent of, and forsake

all sin—truly believe in Him for pardon, sanctification, and eternal life; who, being baptized, resolve, in the fear and strength of God, to act in all the relations and duties of life suitably to their Christian profession. This will appear, not only from the nature of the ordinance itself—which is a declaration of mercy on God's part, and a profession of repentance, faith, love, and obedience on ours,—but from all those passages of Scripture which demand purity of heart, and uprightness of conduct, and which condemn hypocrites, and describe the members of Christ's church as sincere and holy persons. It is further evident, that true believers in Christ only, ought to partake of the Lord's Supper, because the Apostle Paul enjoins on all communicants to "examine themselves whether they be in the faith," 2 Corin. xiii. 5. The rule of judging prescribed by him is, whether Christ be in us or not. The object of this scrutiny is to prove or try ourselves,—our state, dispositions, and deportment,—by the rules of Scripture, previously to our receiving the supper of the Lord. This injunction proves that sincere Christians are the only persons who have a scriptural right to receive the Lord's Supper.

IV. The advantages which arise from a devout attendance to this divine ordinance.

A serious attendance on this ordinance is one eminent mean, among others, of promoting real religion in the soul, and of obtaining those supplies of grace from Christ, by which we persevere in holiness and make progress towards heaven. It tends to confirm our faith in the doctrines of the Gospel, especially, in the atonement of our Lord; and it is adapted in

an especial manner to excite and increase our love to Him. It reminds us of, and strengthens our obligations to, a life of universal sanctity. The most powerful and endearing motives to act worthy of our Christian profession in all evangelical obedience, are presented to our minds in the design of this institution, which is calculated to excite the utmost abhorrence of moral evil in all its forms, because this ordinance exhibits in the most impressive manner, the infinite turpitude, malignity, and awful consequences of sin, in the sufferings and death which the Son of God endured to atone for it. A devout attendance on this ordinance, will stir us up to the greatest care to watch, and pray, and strive, against all iniquity, especially the sin which most easily besets us, and promote the warmest zeal and sincerity in endeavouring to oppose it. It is adapted also to promote holy joy and peace, for what can afford equal tranquillity and comfort to the soul, burthened with a sense of sin and guilt, as the distinct exhibition here made of that blood which cleanseth from all sin, and of the abundant mercy of God herein manifested to all penitent believers? In this act we solemnly profess to receive the Lord Jesus Christ, for all the purposes for which he is revealed, and joyfully accept of the blessings of divine grace and glory, which he freely communicates to every contrite communicant. By this act we realize our *union* to Christ. The intimate relation and entire dependance of true believers on their Lord and Saviour, are represented in Scripture in the strongest and most endearing manner. They are said to be *in Christ*, and Christ is said to be *in them*. He is called their life; they are spoken

of as being one with him, and their vital union to him, is represented as that of the branch to the root, and as the members of the body to the head. But there is another very expressive and emphatical metaphor employed by our Lord himself, to denote the absolute dependance of his disciples on him, for the maintenance and perfection of the life of God in their souls. Our Lord represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby, John vi. 53—8, "I am the bread of life," the bread which nourishes to eternal life, our Lord tells us, is his body, which he gave for the life of the world. He that cometh down from heaven, and giveth life to the world, is the bread of God. Without offering the greatest violence to the connexion in which this address of our Lord stands, it cannot be understood, as some have explained it, as merely receiving the doctrines which he taught.

Divine instruction is, indeed, spoken of as the food of the mind, and is compared to meat and drink, and *teachers* are said to feed their disciples; but there is no other instance to be found on record in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By this, our Lord clearly means, that he would give his body for the life of the world; that as bread is the staff that supports natural life, so the salvation procured by his death should be that by which the bodies and souls of believers should be preserved unto eternal life—that the bread meant his flesh (his life) which he was about to deliver up to death to be a vicarious sacrifice and atonement for sin, and that, as no human life could be preserved

unless there was bread (proper nourishment) received, so no soul could be saved but by the merit of his death. Bishop Pearce observes, that the ideas of eating and drinking are here borrowed to express *partaking* of, and *sharing* in. Thus, spiritual happiness on earth, and even in heaven, is expressed by *eating* and *drinking*. By which, in this ordinance, our Lord clearly means believing the divine efficacy of his atonement, relying on it by faith, and thankfully embracing the great and glorious blessings which flow from it; particularly the free mercy of God in the pardon of sin, and the communication of the influences of the Holy Spirit to renew, sanctify, and save our souls. The apostle Paul evidently alludes to this, when he says, "Christ our passover was sacrificed for us, therefore let us keep the feast, not with the old leaven," &c. Here he represents believers as partaking of that sacrifice which the Lord Jesus Christ offered on the cross; we hereby exercise a believing regard to the Lamb of God which taketh away the sin of the world, of whom the paschal lamb, which the Jews were required to eat, was a type. The participation of the Lord's Supper may, therefore, properly be considered as a feast upon a sacrifice. The bread and wine are memorials of the body and blood of Christ. The eating and drinking of these are emblematic of our feeding by faith on the Redeemer, so as to derive spiritual nourishment from him, for the life, vigour, and joy of our souls.

V. The preparation which is required of those who would profitably attend the Lord's Supper.

To unite in this ordinance acceptably to God, and beneficially to our souls, it is not only neces-

sary that our judgments be scripturally informed as to the nature and design of it, but that our wills be spiritually inclined, and our affections be devoutly excited and engaged. We are not only required, but we hereby profess to exercise repentance towards God and faith in our Lord Jesus Christ—hope in the mercy of God through the atonement—love to the Redeemer and to the brethren. A profitable attendance on this ordinance requires not merely the same previous preparation which is essential to public worship in general,—such as serious perusal of the Scriptures, meditation, watchfulness and prayer,—but, that these devotional exercises should be conducted with a particular reference to the spirit and intention of this holy institution—to the objects which are herein presented to our faith,—and the important truths and transactions about which the mind is to be devotionally employed. There is one duty which is peculiarly proper to precede this ordinance, and which, as the Scripture expressly enjoins, is indispensable—it is self-examination, 2 Cor. xiii. 5. The return of the day on which we are to partake of the Supper of the Lord, is an appropriate time for self-scrutiny, when we should seriously examine our spiritual state and frame: an accurate knowledge of our true character and condition is not to be obtained without frequent, solemn, and impartial inquiry. This investigation should not merely respect the reality of our religion in general, but the present state and disposition of our hearts in the sight of God, whether we are walking in *all* the ordinances and commandments of the Lord blameless—living in *all* the relations of life consistently with our Christian profession—

advancing or declining in practical piety. The inquiry should be directed to ascertain what sins we have committed—what duties we have neglected—to what temptations we are most exposed—in what respects we have most need to be on our guard, and to have our graces strengthened. We should also notice what we have most to complain of, what to rejoice in, what to deprecate, and what to desire; these and similar inquiries are necessary to promote humility, thankfulness, vigilance, and prayer. They furnish suitable subjects for devout meditation, and will lead us to feel increasingly the necessity of renewed applications of the benefits of the atonement to our souls. This ordinance exhibits to the eye of faith the fountain opened for sin and uncleanness. It is established in the church as a perpetual memorial of the sufferings and death of Christ, and believers should embrace every opportunity of attending it, for herein they commemorate the brightest and best expression of the love of God, who spared not his own Son, but delivered him up for us all; how shall He not, with him also, freely give us all things. God hath commended his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Hackney.

G. B.

ON THE IMPORT OF THE HEBREW NAME ISRAEL.

IN reference to the occasion on which Jacob received his new

name Israel, Hosea says concerning him, "By his prowess he had power with a Divine personage*: yea, he had power over a heavenly messenger and prevailed" Hos. xii. 3, 4. Possibly too there may be some analogy between this description and that in Exod. xxiii. 20, 21, where we read, "Behold, I send a messenger before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

When the Divine Spirit descended in the form of a dove at the Jordan he appeared personally; but when he communicated visions to John in Patmos, he made an angel his chariot. "The chariots of God," says the psalm-

* In Deut. vi. 4, we read, "Hear, O Israel, Jehovah our God is one Jehovah;" and this declaration importing that God has no rivals, as heathen deities have, is an argument for loving God with an undivided heart. The name Jehovah, however, being applied to the Father, to the Son, and to the Holy Spirit, shews us that the contrast is not between different persons of the Godhead, but between the Godhead and all real or imaginary existence that is not divine. There is, therefore, no more an argument against three divine persons when it is said, "Jehovah is one," than there was an argument against two distinct dreams when Joseph said to the Egyptian monarch, "The dream of Pharaoh is one." For the sake of distinction, indeed, the Divine Father is generally called *the Divine personage*, whilst, without the least supposition of inferiority, either of the other persons of the Godhead may be called *a Divine personage*. Thus, in John i. 1, we read, according to the Greek, "In the beginning was the Word, and the Word was with the Divine personage, and the Word was a Divine personage." In 1 Tim. iii. 16 too we read, "Without controversy great is the mystery of godliness. A Divine personage was manifested in the flesh," &c.

ist, "are twenty thousand, even thousands of angels: the Lord is among them as at Sinai, on ground inaccessible and sacred," Ps. lxxviii. 17. The Divine Spirit too, whom Peter represents as raising Christ from the dead, and as being his herald to antediluvian sinners*, is thus spoken of in Heb. iii. 7—9: "Wherefore, as the *Holy Ghost* saith, to-day, when ye hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, provd me, and saw my works forty years." So that, as Isaiah says, "They rebelled and incensed God's *Holy Spirit*," Is. lxviii. 10. It seems also to have been the same Lord of angelic hosts who said to Moses, "I appeared to Abraham, Isaac and Jacob, by the name of *EL Shaddai*, but by my name *Jehovah* was I not known to them," Exod. vi. 3. The word *EL*, therefore, with which the name Israel terminates,

* The remonstrances which Noah, as "a preacher of righteousness," made with the antediluvians, did not originate with himself. "The holy men of God," says Peter, "spake under the influence and direction of the *Holy Ghost*." Thus, the Spirit strove with mankind before the flood for a hundred and twenty years, the limited period prescribed by Him who said, "My spirit shall not always strive with man." Moreover, as the spirit under whose influence and direction the prophets spake is called the spirit of Christ in 1 Peter i. 11, that passage compared with chap. iii. 18—20, induces us to believe that he who said "My spirit shall not always strive with man," was the Saviour, who said in the days of his flesh, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Thus to despairing spirits now imprisoned a proclamation was made under the direction of the Great Redeemer while they were on the Gospel plains, "when once the long-suffering of God waited in the days of Noah while an ark was preparing."

means a *Divine personage*, who, acting for other divine persons, was so far a messenger.

To our feeble apprehensions, therefore, it appears that the *Holy Ghost* through a medium that prevented alarm, held communion with Jacob at a juncture when peculiar support from above was needed. Under such circumstances Jacob did not fear meeting Esau, who had with him a band of four hundred men: but to meet so many enemies without a divine protector seemed inevitable destruction. Jacob's object, therefore, was to prevent the departure of Him whose presence makes the valley of sepulchral darkness a safe road for the pilgrim. Thus the patriarch strove with the might and success of a prince, and would not cease to be importunate till he had obtained a blessing suited to his circumstances, a species of conduct which *Jehovah* always delights to honour. Jacob's efforts, therefore, were so successful that God gave him the name *Israel*, as a commemoration of such importunity as apparently secured a blessing by violence.

In the word *Israel*, the syllable *I* seems to be a Canaanitish article that was in use in the days of Abraham. For the phrase *Melch zedek*, having no intervening article, meant indefinitely a *king of righteousness*, according to the Hebrew idiom; whereas the expression *Mel'ch-i-zedek* had a definite meaning, and signified the *king of righteousness* or the *righteous king* whose city was *Salem* or *Peace*. Moreover, as *sar* compressed into *s'r* signifies *prince-like overcomer*, and as *of* is implied whilst *a* means *the*, and *el* signifies *Deity*; the compounded word *Israel* means, in a good and reverential sense, the *prince-like overcomer of the Deity*.

Thus we are taught that Jehovah does not turn a deaf ear to the cries of the importunate; but that, on the contrary, he will take it well at our hands, if we imitate the widow that prevailed over the unjust judge by her unwearied supplications. The people of God, indeed, though standing around his temple, could not, of themselves, offer any acceptable prayers; but a priest has entered the temple to burn incense; so that the prayers from without, ascending with the fragrant odour of the incense within, reach the mercy-seat with acceptance, and are followed with gracious answers of peace. "Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour," Eph. v. 2. "Verily, verily," said Jesus to his disciples, "whatsoever ye shall ask the Father in my name, he will give it you. Ask, and ye shall receive, that your joy may be full," John xvi. 23, 24.

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J. F.

THE APPROACHING ANNUAL MEETINGS.

IT is a pleasing reflection, and no inconsiderable cause for thankfulness, that, although our denominational anniversaries have been often repeated, the returning period of their celebration continues to excite a lively and undiminished interest. Many, indeed, of the earliest and warmest friends of our Christian institutions,—who, on these annual religious festivals always encouraged us by their presence, and aided us by their counsels,—are now introduced to superior associations, and elevated to more hallowed enjoyments. Resistless

time is also making such impressions on the appearance of others, with whose welcome and animating visits we are yet privileged, as to force upon our minds the reluctant conviction, that they, too, will shortly disappear from the ranks of the living, in our Jerusalem. Yet the losses sustained, by the frequent removals of these early companions in labour and success, have been most mercifully repaired by a juvenile band, who, from time to time, are willingly coming forward to the help of the Lord against the mighty. Instead of the fathers have been raised up the children, who, when the most active in the cause of God and truth, shall have been called to their reward, will stand forward, we trust, with a knowledge and a zeal commensurate with the more advanced period appointed for their exertions, and the multiplied facilities attendant upon their progress, and thus "he accounted to the Lord for a generation."

Such considerations, concerning the past and the future, so far from being intended to have any depressing influence, are suggested principally for the purpose of more vigorously urging the importance of immediate and practical attention to the obvious and paramount claims of the present season. And, whether we have respect to the great majority of our esteemed friends, who, from causes over which they can exercise but a very limited control, will be unable to be personally present at our approaching anniversaries, or to the large assemblies, which on these occasions we have been accustomed to join, and now, once more pleasantly anticipate beholding, we would, with a special regard to the great and interesting objects before us, earnestly recommend the universal and diligent

cultivation of a spirit of affectionate union, ardent devotion, and enlarged benevolence.

On the day of Pentecost, the disciples were not only assembled in one place, but they were present with one accord. They were one in spirit, in hope, and in design; and while thus, in delightful concurrence, awaiting the fulfilment of the Saviour's promise, the Spirit was poured out from on high, diffusing light, and life, and love, to surrounding thousands, who continued steadfastly in the principles of truth, the bonds of peace, and the obedience of faith. Far, very far distant, be the day, when the public meetings of our religious institutions shall emulate in fierce debate, unhallowed shouts, and disgraceful hisses, the hustings of a contested election. On these sacred occasions, let the unspeakable importance of the essential articles of our common faith be preserved in distinct and merited prominence,—let every heart glow with desire, and every hand join with energy, to extend their knowledge and exhibit their influence; thus forming a holy combination, around the Christian standard,—each esteeming others better than himself, and all exemplifying the humbleness of mind which pre-eminently distinguished Jesus Christ,—the evil genius of discord, finding no avenue at which to enter, will retire from such a scene, and leave the advocates of truth in the undisturbed enjoyment of peace and unanimity.

From a deep and impressive conviction that divine worship should introduce and close all the public meetings of our religious societies, it has been our uniform practice to commence them with prayer, and conclude them with praise. But it is sincerely hoped,

that the spirit of grace and supplication, which is not restrained to the pulpit, the platform, or the crowded assembly, will be earnestly sought and devoutly exercised by every pious individual, both prospectively, and during the continuance of these anniversaries: for, to what other exertions are such promises of a blessed result appended, as to those which are accompanied with a humble, diligent, and prayerful, waiting upon the Most High. The affecting fact, that, even up to this late period of the world's duration, the conquests of divine truth have been comparatively few, and its benign dominion consequently but very partially extended;—the recollection of how long many of our most approved institutions have been in laborious operation, and what amount of benevolent contributions have been applied with limited success to urge them forward, (were it not for the divine assurances, that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ,)—might so far discourage and depress the mind, as to deprive it of that energy which is essential to renewed and vigorous perseverance. While, however, we are cheered by promises which cannot disappoint our hopes, let it never be forgotten, that he who gave them must be devoutly and incessantly solicited for their accomplishment. In this manner we are to “be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, to let our requests be made known unto God.”

As to enlarged benevolence, might we not say, *mutatis mutandi*. But, as touching benevolence, ye need not that we write unto you; for ye yourselves are taught of God, to exercise benevolence one

to another ; and indeed ye do it toward all : but we beseech you, brethren, that ye increase more and more. During the progress of our different societies, ample opportunities have been afforded to their numerous friends to mark, with adoring gratitude, the ever tender and watchful care of Divine Providence, in all respects ; particularly, in the seasonable and liberal support, which, in continuance, has been supplied, not only to meet the ordinary expenditure, but, whenever circumstances have arisen to require a more than usual expression of Christian benevolence, to induce prompt and cheerful attention to such additional claims. So that if, in relation to either of them, it were asked, " Lacked ye any thing ? " what answer could be so appropriate as that which the inquiry originally received ?—" Nothing." It has, indeed, become so evident as entirely to supersede controversy, that those who are called to embark in any scriptural enterprise, to diffuse the knowledge and extend the kingdom of Jesus Christ, are fully justified in anticipating such a share of encouragement as shall, at least, be sufficient to preserve their ardour, and sustain their perseverance. In prospect, therefore, of the approaching meetings, instead of having recourse to ingenious expedients to excite a spirit of enlarged benevolence, we prefer inviting the respected conductors of our missions, to a more unbounded exercise of confidence in the divine superintendence, in the most thorough persuasion, that He, whose affection to his own cause is inconceivably more intense than any thing it is ever possible we should feel,—whose are the silver and the gold, and at whose disposal is every heart,—will not fail,

as in every preceding instance, to make so gracious a provision for their pecuniary exigences, as shall not only supply their want, but be abundant, also, by many thanksgivings unto God.

We cannot close these anticipatory remarks, without recording an earnest desire, that the annual meetings of the present year may be distinguished by communications of divine influence, so copious and extensive, that every one present may return to his appointed sphere of duty, laden with a deep sense of obligation to the Father of mercies, prepared, with renewed diligence, to pursue the course prescribed by his infinite wisdom, until he shall be pleased to confer admission into the celestial abodes of perfect and everlasting blessedness. J. P.

SHALL WE KNOW EACH OTHER IN HEAVEN ?

(*Extract of a Letter to a Christian Friend.*)

YOU ask my opinion on that most interesting question, whether, in the future state of heavenly bliss, we shall know one another ? Perhaps you have special reference to an object long endeared to you. It is a question which, with whatever difficulties it may be attended, reason and revelation concur to decide in the affirmative.

Man, is, essentially, a *social being*. The heavenly state is confessedly a *social state*. Social intercourse, whether on earth or in heaven, must, I conceive, depend on the parties who hold that intercourse knowing one another. On the Mount of Transfiguration, which presented a *glimpse* of heaven, the three chosen disciples, by some means, *knew* Moses and Elijah. The rich man, in the parable, is represented as knowing Lazarus when he saw him lying

in the bosom of Abraham, whom also he knew. The saints who shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, will, unquestionably, know these venerable patriarchs. And how can the blessed converts of Paul's ministry be his "joy and crown of rejoicing" in the great day, unless he *know* them?

Yet we certainly shall not, in every respect, know one another as we do in the present state. In the heavenly paradise, "they neither marry nor are given in

marriage." And, as "flesh and blood cannot inherit the kingdom of God," the *affections* which belong to "flesh and blood" must be entirely extinguished.

"As is the earthly, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." All the glorious assembly of the just, being "new creatures" in Christ Jesus, it will be most emphatically true concerning them, "Old things are passed away; behold, all things are become new." IGNOTUS.

POETRY.

MY MOTHER.

My Mother! oh, what wert thou once?
 When thy young life's bright op'ning day,
 Was yet undarken'd by distress,
 Undim'd by care its cheering ray!
 Thou wert a flow'ret form'd of earth,
 Thou wert a rose of fairest hue,
 Thou wert a bud of brilliant birth,
 A leaf that still in verdure grew!
 Thou wert a star in sunny skies,
 Thou wert a stream in pleasure's vale,
 Thou wert a ship, and on the seas
 Thou wert without an adverse gale.

My Mother! oh, what wert thou once?
 In after years, when care and pain
 Dispell'd the brilliant dreams of youth
 That never can return again!
 Thou wert a floweret blasted soon,—
 A rose, begirt with many a thorn,
 Thou wert a bud, the canker found,
 A leaf all withered, sere and lorn!
 Thou wert a star, beclouded soon,—
 A stream that sped its rapid course,
 Thou wert a ship, on troublous waves,
 That felt the tempest's awful force!

My Mother! oh, what art thou now?
 Since death has laid his hand on thee;
 And borne thee to the silent tomb,
 From tears, and cares, and woes, and me!
 Thou art a flower of endless bloom,
 Thou art a rose no thorns surround,
 Thou art a bud, most beautiful,—
 A leaf, with living verdure crown'd!

Thou art a spirit, blest and fair,
 Thou call'st a spotless robe thine own;—
 A brilliant crown!—a tuneful harp!
 An endless life! a heavenly home!
Bristol. E. M.

PEACE IN GOD, AMIDST THE CARES AND DISQUIETUDES OF LIFE.

"*Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.*"—Isaiah xx. 3.

"*These things have I spoken unto you, that in me ye might have peace.*"—John xvi. 33.

Blest are the men, who find release
 From care's corroding pains;
 The peace of God,—the God of peace
 Their heart and mind sustains.

Shall ought on earth, disquiet those
 Who place their hopes in heaven?
 Whose souls in Mercy's arms repose;
 Whose sins are all forgiven?

Woes may, indeed, assail their breast,
 Yet joy serene it shares:
 Grace sweetly soothes the heart to rest,
 Mid life's tumultuous cares.

This kind bequest to Him they owe,
 Who all their wants foreknew:
 "Peace is the boon I leave below;
 "My peace I give to you".

A solid, sacred, calm of soul,
 E'en in a world like this;
 With heaven, at length, to crown the whole,
 Peace, op'ning into bliss.

G. T.

REVIEWS AND BRIEF NOTICES.

1. *Letters on the Serampore Controversy, addressed to the Rev. Christopher Anderson; occasioned by a postscript, dated Edinburgh, 26th November, 1830, affixed to the "Reply" of the Rev. Dr. Marshman.* By JOSEPH IVIMEY. With an Appendix, containing various Documents of Original Correspondence, &c. Wightman.
2. *Supplement to the Vindication of the Calcutta Baptist Missionaries, occasioned by Dr. Carey's "Thirty-two Letters."* Dr. Marshman's "Reply to the Rev. John Dyer," and Mr. John Marshman's "Review." By EUSTACE CAREY.

WE are palled, even to loathing, with this Serampore Controversy—a satiety, in which, we doubt not, our readers abundantly sympathize. We would gladly relieve them from this fresh infiction. But what can we do? A necessity is imposed upon us, and we must yield to its claims. As far as we were concerned, the advocates of Serampore might have enjoyed, unmolested, all the advantages to be derived from the publication of Dr. Carey's "Thirty-two Letters." Not that we were unable, or unwilling, to vindicate the Society, or its agents, from what, with all our veneration for the author, we cannot but consider unjust and violent representations. We had actually prepared a Review of those Letters; but the sudden and unexpected departure of Dr. Marshman induced us to throw it aside. We then, certainly, indulged the hope, that the controversy would have been laid to rest for ever. "As the Serampore Missionaries had spoken repeatedly, and had obtained the first hearing and the last, they might have concluded the proceedings with every conceivable advantage." On Mr. Yates's return to India, Dr. Carey fully concurred in this opinion. "Each party (said he) has said all it has thought needful, and each may now go on with their own work."

The revival of this unhappy dispute

then, is clearly chargeable on Dr. Marshman and his son; and the pamphlets at the head of this article have become absolutely necessary on a principle of self-defence. The former, by Mr. Ivimey, is chiefly devoted to a defence of Mr. Dyer and the London Committee, from the reiterated charges exhibited against them by Dr. Marshman;—the latter, by Mr. Eustace Carey, to a vindication of himself and his missionary companions, from the misrepresentations of Dr. Carey, Mr. J. C. Marshman, and—a principal "complain-er" in former times—Mr. Robinson.

Instead of a separate and analytical exhibition of the contents of these pamphlets, we shall simply avail ourselves of their publication, to present to our readers, *we hope for the last time*, a very concise statement of the leading points in dispute; from which the minds of many have been unhappily diverted, to the contemplation of those painful personal collisions, which, in a controversy of such lengthened duration, are not altogether avoidable.

Our first inquiry shall be—not what is the connexion which naturally subsists between a Missionary Society and its Agents, *as such*—(for Dr. Marshman has entered a plea of exception)—but what was the *recognised* connexion which subsisted between the Baptist Missionary Society and the Serampore Missionaries prior to the death of Mr. Fuller. Nor is it our intention to consult the *modern* "faction"—they, equally with ourselves, having arrived at certain conclusions from the representations of the "*seniors*," both at home and abroad.

And what is *their* testimony? Clearly, that the Missionaries were *responsible to the Society in England*. Let us prove this.

In 1800, a plan was submitted to the Society, in which the senior missionaries

proposed that they should have the power of exclusion granted them. To this proposition, how did Mr. Fuller reply? Did he tell them they were *independent*, and therefore might do as they pleased? No, indeed. This was his reply:—"I read your proposal to the Society, for having the power of exclusion given you. They seemed to think you had better not, any farther than as they are members of your church. *Any thing that should convey an idea to the public, of the Missionaries being only responsible to each other and not to the Society, would destroy confidence, and so put an end to contribution. Otherwise, we have no wish for power. It was supposed also, that the exclusion of any one of your colleagues from being a missionary, would be unpleasant to you; and that it were more agreeable for you to state the truth, and leave it with the Society.*"

In 1812, Mr. Fuller seems to have entertained similar views. After stating to Dr. Herbert Marsh, as a reason why there could not exist such a connexion between the Missionaries and the College of Fort William as should involve the responsibility of the former to the latter, that they could not form such a connexion "consistently with their prior engagements, both to *their own Society in England, and the public*"—he adds, "For the same reason, the Missionaries never could, and never can, consent to their translations coming under any patronage but that of the Christian public. The public confides in them for ability and integrity, and they confide in the public to support them. If any man, or body of men, choose to contribute to the work, their contributions are received with thankfulness; but all responsibility is disavowed, *except to their own Society in England, and to the public at large.*"

Nor does it appear that Mr. Fuller's sentiments, on this question, ever underwent the slightest change. In 1815, within three months of his decease, he forwarded to Dr. Carey, a copy of "*Instructions*," relative to a female missionary, about to proceed to one of the Islands, in which the following passage occurs:—"If she does not suit you after a trial, or

at any future time, you will communicate it to her, and she will go to Serampore; or, if she be dissatisfied with her situation, she will say the same to you, and go thither. We only add, that no one sent out by our Society is to be considered as the servant of another. *All are servants to Christ, and to the Society, but brethren and sisters to each other.*"

Much has been made of an expression used by Mr. Sutcliff, and communicated to Serampore, with evident approbation, by Mr. Fuller; viz. "If ever the Committee begu to legislate for India, I should expect they would issue a declaration of independence, and I should not be sorry if they did." This expression was adduced by Dr. Marshman, as favouring their assumption of independence. On the contrary, it was replied, it shews that *at the time*, they were considered as *not independent*. Dr. Marshman affects to sneer at this inference, as a weakness, and observes,—“Instead of this, it shews precisely the reverse. Sutcliff does not say, he should expect us to *make* ourselves independent, but that he should expect us to *issue a declaration of independence.*" Fine special pleading this! But we reply, most unequivocally, that Sutcliff could *not* mean to assert, and Fuller could *not* mean to sanction the assertion, that *at the time* the Missionaries were independent of the Society; for that would have been contrary to their expressed sentiments. Besides, had they been *at the time*, independent of the Society, a declaration of that independence would have been their *immediate*—nay, their *long-neglected* duty, seeing that the public were labouring under serious misapprehension. Does Dr. Marshman believe that these "righteous men," as he calls Fuller and Sutcliff, would have condescended to palm a deception on the public, by tacitly permitting the *appearance* of a connexion which had *no existence*? Would he reduce them to a level with himself? Does he wish the public to believe, that **THEY** were capable of keeping up a farce for years, waiting only for the *convenient season* for publishing the declaration? Let him elevate himself, not endeavour to degrade them.

Nor has the time arrived, to which Sut-

cliff alluded. The Committee have not yet departed from the principles of their venerable predecessors. But suppose they had, and that separation were a righteous act; still, does independence justify spoliation? Surely, Sutcliff did not mean that he should not be sorry if the Missionaries *alienated the property* belonging to the Society!

So much for the sentiments of Fuller and his colleagues. But what, during the same period, were those of the Serampore Missionaries? Precisely the same. Not only was this principle, of responsibility to the Society, distinctly and uniformly recognised in their successive plans of union; but repeatedly exemplified, even to the letter. On what principle, we may ask, did they decline the overtures of Dr. Buchanan and his friends, in relation to their projected British Propaganda Simply—at least so they tell us—on that of *accountability to the Society*. How, in 1812, does Dr. Marshman account for their non-recognition of Mr. Judson? Let him speak for himself “We cannot (says the Doctor) receive him as a Missionary brother till he is rejected by the Board of Commissioners, *and approved by you*.” No! why not? Were you not independent? Nay, they could not even receive their own children as Missionaries, without the ratification of the Society. Thus Felix Carey was elected; and, on the same principle, at a much later period, application was made to the Committee to confirm the election of Mr. J. C. Marshman. Their non-compliance with this desire, constitutes, we still believe, their “great transgression.”

Nearly allied to the question of responsibility, is that of *property*. Mr. Fuller's sentiments on this subject are universally known; but, as we have been informed that he was “a fallible man,” we shall just institute the inquiry, What, prior to his decease, were the uniform and deliberate representations of the Serampore brethren? Their statements, we presume may be relied on. To say nothing of their celebrated “Form of Agreement”—nothing of the “*indiscreet*” individual communication of Dr. Marshman to

Dr. Ryland—a brief recapitulation of the public documents we presented to our readers in 1828, will, we presume, shew to demonstration, that the premises were *not* purchased with “the private property of the Missionaries;” that the sums borrowed for the purchase were *not* repaid with “the produce of missionary labour;” that the premises were *not*, in any sense whatever, “the gift of the Missionaries to the Society:” but, on the contrary, that they were actually paid for *by remittances from the Society, and by bills on England, which the Society had to meet.*

The first purchase was made in 1800. “Here, (say Carey, Fountain, Marshman, and Ward) the rent of houses is a very heavy article.—We have therefore, on mature deliberation, determined to purchase a house. Accordingly, we have purchased a large one, with nearly two acres of land, for 6000 rupees.—We have paid down 2000 rupees of the purchase money, out of the money brought out in dollars: for the other 4000, we are to pay 12 per cent. till we can get money from you to discharge it.” Such, doubtless were their prospects; yet they managed, not only to discharge this debt of 4000 rupees, but also to replace the 2000 advanced from “the money brought out in dollars,” and this without waiting for remittances. And how did they accomplish all this; Why, just by the simple process of *drawing bills on England*, which the Society had to take up! Accordingly, in about a month after their former letter, they write again: “A Capt. Passmore, who was taking passengers to England, wished to get bills on London—he applied to Mr. Udney, who very kindly referred him to us. We gave nine bills for 600*l.* on Weston & Co., Southwark, for which we obtained 4500 rupees. At the same time, Brother Forsyth had recommended another person to us, a Mr. Dickson, who wanted to send almost 200*l.* to London. *By both these sums, we were enabled to pay for the house,*” &c.

The second purchase was made in 1801, and the same parties, with the exception of poor Fountain, give the particulars. “An excellent house, (say they,) *adjoining to ours, was on sale, and we have*

purchased it for 10,000 rupees, all of which we have paid, except 1800, which is to be paid in about four months more." And *how* was this payment effected? Dr. Carey tells us, "*The dollars brought out by Mr. Short, with some money we borrowed for the purpose, enabled us to purchase it; so that the Society have now two of the best houses in Serampore.*" The questions now occur, Of whom did they borrow? and, How were the lenders repaid? To both these questions, we can furnish explicit and authentic replies. "We borrowed for this purpose, among others (say the three, in their long letter of 1817,) of our good old friend Capt. Wickes, who lent us all he could spare from the profits of his voyage, till he should return again to India." They do not, indeed, proceed to say how the good old man was repaid. But in 1803, Dr. Carey explains it all. "Yours by the Admiral Gardiner, was duly received, with the books, &c. and since that, the dollars by the Carmarthen. *The dollars will be applied to the paying Mr. Udney, and Capt. Wickes, (who is now here,) and to the purchasing a burying ground, which we needed very much. This lays us under new obligations, both to God and to you.*"

In 1805, the same three, with the addition of four junior brethren, describe a *third* purchase. "The school, (say they,) under the care of brother and sister Marshman is increasingly flourishing. In the hope of still further increasing it, as well as of engaging in any new employment which may help the Mission, we have bought the adjoining ground and buildings on the other side of our first premises. This purchase has involved us in an additional debt of 14,000 rupees, which Mr. Maylin, whose name will occur hereafter, has lent us at 10 per cent. *We hope you have received the letters in which we requested dollars to this amount, and that no delay will attend the sending out of this sum. It has given us pain to put you to this expense, but we have done it with a sincere desire for the success of the great work in which we are engaged.*" About four months after, Dr. Carey tells us how Mr. Maylin was repaid. "When

we made the purchase of the last house, he stood forward, and advanced us 25,000 rupees at ten per cent. which is two per cent. less than the common interest here. We wanted only 15,000 rupees, and therefore lent 10,000 at the same rate that we borrowed it. I mention this, because he will want a sum of money on his arrival in America, for which we shall give Mr. Ralstone of Philadelphia *an order on Esdaile & Co. He will also want 500*l.* when he arrives in England, for which I have given him a bill of exchange on the same house. I hope you will be able to meet this demand,*" &c.

We think we may now safely appeal to our readers, whether we have not clearly shewn that all these premises were paid for with money, in some form or other, *furnished by the Society.* If so, what becomes of Dr. Marshman's question—"To pay for these, did they draw on the Society's funds at home?" And what must be the astonishment and disgust, felt on reading the following lordly address to the Committee, in 1826?—"I said (gravely writes Dr. Marshman,) These premises *we* purchased, gentlemen, and *gave* to the Society the right of property they have in them, reserving to ourselves the trusteeship and the occupancy. The original deeds remain as they were when we made them. Are you displeased with the manner in which these premises were *given* you? Is this reasonable? You may be assured, gentlemen, that no remonstrances whatever will make us alter these deeds. If any alteration be ever made in them, it must come from the same free mind which *gave* you the right of property in these premises." Truly, we are not at all surprised to find the Doctor adding—"The question was urged no further." How could it? With such documents in their possession as the preceding, the Committee were doubtless struck dumb with amazement!

But the most humiliating feature in all this is, that Dr. Carey should lend himself to so disingenuous a cause. Surely, if he had read the "Vindication," by Yates and Eustace Carey, from which most of the preceding documents were copied into our Review of 1828, and had *thought* before

he wrote, he never could have written as he has! "They have done all they could," (says Dr. Carey, in his "*Thoughts*,") but what have they done? They have found our inconsiderate, self-contradictory letter, written by Dr. Marshman himself, at a moment of the greatest excitement, to prove that he thought our stock-in-trade belonged to the Society; and another, in which he says, 'We scarcely knew the extent of our connexion with the Society.' Two letters in thirty years, found in all that mass of information which was at their command! truly the discovery is most astounding; and the religious world must be under amazing obligations to Messrs. E. Carey and Yates for making it."

Now, as we have not on the present occasion, introduced either of these "inconsiderate" productions of Dr. Marshman, and as we have effected our object by quoting *official* documents from Serampore, in connexion with corresponding letters from Dr. Carey himself, and as most of these documents were inserted in the "*Vindication*," and therefore were or might have been read, how are we to account for so strange a statement as the above? Surely Dr. Carey could not have *thought* before he wrote! Still less could he have thought what an injury he was inflicting *on himself*, when, in the ardour of friendship, he penned the following certificate. "I HEREBY BEAR TESTIMONY TO THE TRUTH OF EVERY THING STATED BY DR. MARSHMAN IN HIS STATEMENT." Why, Dr. Marshman's statements are diametrically opposed to Dr. Carey's letters, and to the *official* correspondence of "CAREY, MARSHMAN, and WARD!!!" Seriously, after this, what dependance can be placed on either the recent "*Letters*," or the still more recent "*Thoughts*," of Dr. Carey? The good man may say what he pleases now, but it will be pointless. He may go on to charge some with "malevolence," and stigmatize the conduct of others as "nefarious," and "unprincipled;" but how many, we wonder, will he find sufficiently credulous, to give him credit for *thinking* before he writes? We only wish Dr. Carey *would* think: he will obtain abundant credit for sincerity. But why does not he

think? Surely, a more palpable misnomer than the title of his last authorized production, is scarcely conceivable. Could it be necessary, that, in order to justify Dr. Marshman, he should vilify himself, and repudiate all his former correspondence?

But we may be told that the premises *are* the property of the Society, and are properly secured to them. Are they? Will our readers subscribe to this, when we inform them, that by the Explanatory Declaration of "Carey, Marshman, and Ward," the Society are for ever debarred from all interference, of any kind whatever, without the consent of these three Trustees, or of such as they may appoint? After stipulating that "*the exclusive direction*" shall belong to themselves and to those whom they shall appoint, "They further hereby declare, that it is their will, design, meaning, and intention, that no other person or persons, either in England or in India, belonging to the said Baptist Missionary Society for propagating the Gospel among the heathen, shall have the *least right or title to the property, or the administration of the said premises, unless lawfully appointed thereunto by them, as trustees for that purpose.*"

It is true, they go on to exclude their own children, in similar terms; but what then? They *may* appoint their own children, and who is to hinder them? Dr. Carey has shown no disposition to do this; but we know who has! And yet we are to be told forsooth, that these premises are properly secured to the Society!

But who made them sole Trustees, with the exclusive right of nominating their successors? Other persons were associated with them once. Three of these no sooner become acquainted with this—shall we say "nefarious"—transaction, than, like honest men, they write to the Society in terms of indignation. "The former proceedings of our senior brethren, (say Moore and Rowe,) have greatly lessened our confidence in them, but their recent conduct has entirely dissolved that connexion which was generally supposed to subsist between us. They have now cut off the Society and all their Missionaries for ever from a participation in any of the

concerns of Serampore. In fact they have acted upon this principle for years past, without having the honesty to acknowledge it."—"Exonerate me: (says Chamberlain,) I have not been in the least concerned. The late deed of the brethren at Serampore overwhelmed me in astonishment. I never could have believed that our dear and ever to be loved brother Carey would have ever consented to be separated from the Society in the forming of which he was so instrumental, and that the Society should be stripped of their public property, under the plausible, but fallacious pretext of its security. But the Marshmans have done this."

That Dr. Carey *thought*, before he thus acted, we do not believe; that Mr. Ward had some compunctions, we strongly suspect; but that Dr. Marshman acted with forethought and intention, is placed beyond a doubt, by the advice he gave to Mr. Townley. "Not long since (say Moore and Rowe) the Rev. Mr. Townley drew up proposals for building a Chapel in Calcutta, one of which was, that it should be held in trust for the London Missionary Society, and that it should be *under the direction* of that Society. Before he had them printed he submitted them to brother Marshman's perusal, who earnestly advised him to *leave out the proposal relating to the Society*, observing that he might find it rather *inconvenient* hereafter!" Mr. Ward (Mr. Ivimey tells us) sometimes uttered his suspicions that all was not right as to the state of things at Serampore. "Take care (said Mr. Ward, in the Committee-room) that the property at Serampore be all settled in *the life-time of Dr. Carey and me!*" An ominous warning, truly!

A great outcry has been raised against the "junior" missionaries for singling out Dr. Marshman from his colleagues; but it ought to be thoroughly understood that the very worst things that have been said of Dr. Marshman have been said by Carey and Ward in India, and by Fuller and Ryland in England! If he have been slandered, these, and not the younger brethren, are the slanderers. They have for the most part confined themselves to what their seniors wrote.

Before Enstace Carey went to India, Fuller writes to his friend Dr. Ryland—"There is something about Carey, that will neither flatter nor offend, but Marshman will do both by turns, to gain a point. In his correspondence with Edmonstone, he often fawns, sometimes even to the betraying of principle; and in this with Ricketts he skulks from the truth, and insults the government by trying to deceive them." He adds, "I am afraid Marshman's jealousies will be a bar to any young man of talent being treated kindly at Serampore." But Mr. Fuller expressed his sentiments, not only to Dr. Ryland, but also to the "three in India." And what did Dr. Carey reply? Why, that his brother Fuller's remarks, in relation to the correspondence with Ricketts, were "*just*, but not merciful." Certainly, Dr. Ryland wrote some of the severest things ever uttered against Dr. Marshman, charging him with "unbounded self-complacency, uncommon cunning, and extreme bitterness" against what he over and over again called "the faction." But on what did Dr. Ryland form his judgment? On the representations of the "faction"? No, but on Dr. Marshman's own letters to Mr. Ward! And—Who acknowledges the truth of most of the allegations against Dr. Marshman? Dr. Carey. Who entreated that no more of Marshman's friends might be sent out, seeing he had too much family influence already? Dr. Carey. And who is it that accuses Dr. Marshman of "pumping" information from the unsuspecting, and then, at the convenient time, employing it against them? Dr. Carey. We might fill pages with such questions. And is it slander in the young men to repeat what their seniors have written?

But Mr. Robinson's letter, which is evidently intended to make an impression, contradicts some of the reports, which, in common with others, they had heard and believed and repeated. But he does not charge them with a single fabrication. He censures them very severely for their opposition to Serampore; but has he forgotten his own remonstrances? Perhaps he does not know, that he was more than once on the brink of a recall, for being, with one exception perhaps, a "sinner

above all sinners"—for opposition to the very man whom he now eulogizes. Has he forgotten what he wrote to Fuller in 1807? "I am sorry (said he) to say such a thing, but it is the truth, that the elder brethren have treated the younger with so much unkindness and severity, that they have weaned the affections of the younger, in a great measure, from them. There is not a younger brother in the whole mission, but what has been wounded to the very quick, with the conduct of the elder ones toward him. You must, dear sir, before this, have had some hints given you relative to these things, in the letters of some of the junior brethren, though they may not have spoken very plainly on the subject. I had not been here many weeks before I was convinced that the conceptions which I and many others had formed of the Mission family were totally wrong. Brother Chater said on one occasion, (before he had been in the family a month, after having his mind very much hurt,) concerning the elder brethren, These men seem to say 'We are the men, and wisdom shall die with us.' Brother Moore once wrote a letter to the brethren of the Mission, wishing them to dismiss him. Brother Rowe once told Brother Marshman to his face, that if Brother Carey was dead, he would not stay in the mission another day. Felix chose to go to Rangoon, because he could not be happy at Serampore. Marsden has been very much oppressed, and has felt it too, very severely; and had Brother Biss lived to reach England, you would not have been a little surprized at some things he intended to tell you." In 1808, Mr. Robinson wrote to the seniors themselves, in the following strain:—"The state of the Mission, at this time, is truly alarming. There is not a brother in the Mission who does not complain of your unkind behaviour towards him, nor is there one who has not been complaining, nearly from his first arrival in the country. Here are seven persons in the mission, besides yourselves, and surely the complaints of seven persons out of ten deserve consideration. You have had, for a long time past, manifest proofs of the dissatisfaction of the brethren with your conduct; and if you

continue to disregard their complaints, it must be expected that something more will follow. It would not be a wonderful thing, if the Mission were in a little time to be broken in pieces; and, in that case, at whose door would the fault lie? Was the overthrow of the Egyptians the fault of the Israelites who complained, or of Pharaoh who refused to hear their complaints?"

Certainly, there is little resemblance between these, and the recent communication of Mr. Robinson. Then, he was writhing under their "heavy burdens:" now, we may presume, he is "walking in the light of their countenance." Now, he eulogizes Dr. Marshman: he tells us of his goodness, his spirituality of mind, his patience under the load of calumny, his forgiveness of injuries—(chiefly towards himself, we presume!)—and of his ardent desire for reconciliation. But what of all this? Would the possession of these qualities justify the remorseless tearing asunder a connexion which subsisted from the formation of the Society to the death of Fuller—a connexion unequivocally recognized by the seniors, both in England and in India? Qualities are feathers against facts and documents. Dr. Marshman may be represented as an angel of light; but the "Explanatory Declaration" will ever be considered a deed of darkness. Let Mr. Robinson justify the *conduct* of his "good old man," and he will infinitely exceed his eleventh-hour eulogy. He has not even attempted to defend the Serampore Union, on the *essential* points of the controversy—responsibility and property; compared with which every thing else is but dust. His total silence on these vital points will inflict an injury on his new friends, which all the eulogiums he could pen can never repair. He has liberally assailed the "juniors"—(a term, under which he was comprehended once, with all its opprobrium)—and ostentatiously applauded his former oppressor; but he has not even glanced at the *real question*. Still, he intended them a kindness; and if, unhappily, he should attain to the honours of martyrdom, as he seems to anticipate, we doubt not they will appreciate his intentions, and receive him to their benign patronage. Who can tell? The

new firm may be MARSHMAN, MARSHMAN, MACK, and ROBINSON!!!!

We are sorry that our limits should prevent our noticing many very clear and conclusive explanations, in both these pamphlets; but we trust that if any of our readers have been unsettled by the specious and plausible representations of Dr. Marshman and his friends, they will do the Society and its Agents the justice to read these replies. While they will find much to grieve them, they will retire from the perusal, we confidently believe, with the persuasion that the cause of the Society is the cause of God and truth. Mr. Ivimey's concluding observations do credit to his heart; but we have no hope of a cordial re-union. "That which is crooked cannot be made straight, and that which is wanting cannot be numbered."

Remarks upon the present state of the Dissenting Interest, with Hints for its Improvement by means of a Consolidated Union.

ALL true Protestants regard Jesus Christ as the only Lord, and the Holy Scriptures as the only rule of the faith and practice of Christians. The sacred volume too, makes religion a matter of choice, and calls on every man to be fully "persuaded in his own mind:" and it, as we think, presents the first churches as so many independent societies, free from all external control.

With the latter of these views, at least, the able pamphlet before us does not accord: and we, so far deem it erroneous. It also, much over-rates the evils that afflict the Dissenting Interest; and proposes remedies that we think are neither proper, nor practicable.

The History of Mary Prince, a West Indian Slave, related by herself, with a Supplement, by the Editor.

THIS narrative it is declared, was prepared and is published "that good people in England might hear from a slave what a slave had felt and suffered." It is a

heart-rending account, and we see no reason to doubt the truth of its statements. If, among our readers, there were any who needed to be excited to pray and labour for the earliest possible extinction of colonial bondage; or any who were declining in zeal in this sphere of benevolent exertion, we should advise them to read the History of Mary Prince.

A Father's Tribute to the Memory of a beloved Daughter; with Extracts from the Diary of Miss Elizabeth Turner, late of Crispin Street, and of the Old Artillery Ground, who died April 7, 1830, in the 24th year of her age. Yp. 206. L. B. Seeley and Sons, Fleet Street.

The subject of this "Tribute" experienced much hodily affliction, but having, at an early age, "found him of whom Moses in the law, and the Prophets did write," she was enabled to "trust in him at all times." A spirit of deep humility and devotion, pervades the whole of the Diary, commenced about the 17th year of her age. She seems to have enjoyed much communion with God in private, and was constant and diligent in the use of the public means of grace, whenever the state of her health would permit. Our limits will not allow us to make any extracts, but we cordially recommend the perusal of this interesting little work, particularly to our young female friends.

The Case of Miss Fancourt. The Documents and Correspondence in the Christian Observer, on the alleged Miraculous cure of Miss Fancourt.

IF any worthy people are still deluded into an opinion that the case here referred to, merits to be regarded as miraculous, we think a careful perusal of this pamphlet will effect a change in their views.

Grace and Love beyond Gifts; a Sermon, preached in 1663. By WILLIAM BRIDGE.

A PLAIN, sensible, and useful discourse.

OBITUARY.

REV. JOHN BAIN.

DIED, on Thursday, February the 3rd, in a fit of apoplexy, aged 77, the Rev. John Bain, pastor of the church in Potter Street, Harlow, leaving an aged widow and an affectionate people to lament his loss. He was a native of Murrayshire, North Britain, and first called to the ministry by the Baptist Church, in White Row, Portsea, in 1786; after itinerating 17 years to many villages in Hampshire. In 1793, he was invited by the Particular Baptist Church in Downton, Wilts., over which he was ordained, Jan. 1, 1794. Mr. Peter Edwards, his pastor, gave the charge; and Mr. Horsey, of the first Baptist Church, Portsea, preached to the people. In 1803, J. B. resigned his pastoral charge at Downton, and having been invited by the church of Potter Street, Harlow, Essex, commenced as a probationer, Jan. 1, 1804, and was set apart to the office of pastor. On the 17th of July following, the Rev. Mr. Severn, of Harlow, delivered the introductory discourse, and received the confession of faith; Mr. Upton, of London, addressed the pastor; Mr. Brodie, of Potter's Bar, preached to the church; and Mr. Chaplin, Independent minister of Bishop's Stortford, concluded the services of the day with prayer. Mr. Bain conducted himself so zealously, prudently, and affectionately in the various duties of his high calling, that he gained the esteem of all around him; he not only watched over his people *collectively* but *individually*, and we trust, in numerous instances, *effectually*. He was particularly kind and charitable to the poor, visiting them from house to house for miles round, sympathizing with the widow, the fatherless, and the afflicted, ever attentive to their necessities, and anxious to promote their welfare, and also that of all around him, by every means in his power; to every case of dis-

tress, he was a willing and liberal subscriber; active in promoting the education of the young by Sabbath and other schools; in short, all who knew him will agree in saying that he was "*always ready to every good word and work.*" The infirmities of age had been creeping upon him for some time, so that he often feared he should not be able to go through the duties of the Sabbath, but strength was ever afforded equal to his day; and however feebly he ascended the pulpit, by zeal for his great Master's cause and affection for his hearers, he soon became animated and fervent, and, by the good spirit of God, blessed to many.

On the date before stated, the welcome message arrived, which easily and speedily removed him from the work in which he had so long gloried, to the bliss he had so often anticipated. His remains were deposited in a vault, made in the meeting-house on the 10th, the Rev. T. Finch delivered a most appropriate and affecting oration to a very crowded audience, and the Rev. Mr. Chaplin concluded with prayer. His interment was attended by eight of the neighbouring ministers, and the greater part of his congregation, and a solemn and impressive discourse was delivered by the Rev. J. Ivimey, from Heb. xiii. 5, 6, a passage chosen by the deceased.

The tribute of respect paid to his memory, must be ascribed to the spirituality of his conversation and holy example, and is a cheering instance of the spontaneous and unbought affection which sterling piety seldom fails to inspire. The church in Potter Street, is now supplied by Mr. Gipps, a young man whom they lately called to the ministry, and who frequently, during the last year, assisted his aged and beloved pastor.

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

Died, on Monday, March 14th, in the 49th year of his age, the Rev. T. Allen, nearly 16 years pastor of the Baptist church, Irthingborough, Northamptonshire. He preached three times and administered the Lord's supper on the first sabbath in March, and was heard with peculiar profit and delight by many of his hearers. His mortal remains were consigned to the grave on Monday, March 21st, when the Rev. G. Morrel, of St. Neots, preached an appropriate discourse from Acts xx. 32, and the Rev. J. Simpson, of Bythorn, delivered the funeral address.

During his short but painful illness our departed brother was favoured with a rich measure of Divine support and consolation. And though he knew that by his death a beloved wife and four of their children would be left utterly unprovided for, he was enabled, in the exercise of faith, to commit them to the care of that God who has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." J. J.

Rev. James Bicheno, A.M., died at his residence, Shaw Road, near Newbury, on Saturday, April 9, aged 80 years; and on the following Friday his mortal remains were interred in the family vault at Wantage. This aged and respectable minister of Christ was pastor of the Baptist church at Newbury nearly 27 years, and for eight years discharged the duties of the same office in connexion with the church at Coate. In 1820 he returned to Newbury, that he might spend the evening of his long life in the society of his early friends, by whom he was held in the highest estimation. On August 26, 1824, he was seized with a paralytic affection, which deprived him of the use of his speech, and rendered him incapable of moving without help. This affliction was painful and protracted, but the sure promises and cheering prospects of the Gospel were his solace and support. He commenced his public ministry in Newbury, April 9, 1780, and finished his course of labour and suffering just 51 years from that day. This solemn event was improved in the Baptist chapel, Newbury, in a

funeral discourse by T. Welsh, the present pastor of the church, from Gen. xlix. 18, "I have waited for thy salvation, O Lord."

On the 30th of April, after eleven days severe illness, died, at Cotton-end, near Bedford, the Rev. John Holloway, the respected pastor of that church. He was buried on Friday, May 6th, when his kind friend the Rev. Mr. Hillyard, of Bedford, delivered a most appropriate discourse from Job xix. 25—27, "I know that my Redeemer liveth," &c.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The twenty-seventh anniversary of this Society was held on Wednesday, May 4th, in the great room Exeter Hall, every part of which, long before the hour of meeting, was crowded to excess. The admission of Ladies distinguished this, from former meetings, of whom there was a very large and respectable assemblage present. Lord Teignmouth, the President, from indisposition, arising from the increased infirmities of age, was not able to take the chair that day as usual. Under these circumstances, the Right Hon. Lord Bexley presided. The Rev. Andrew Brandram, one of the Secretaries, read an abstract of the Report, it stated that:—

"During the last year, 173,547 Bibles, and 297,882 Testaments, (making a total of 470,929 copies,) were issued by the Society, being 36,507 more than in the preceding year. The amount received by the Society during the last year was 95,424*l.* 2*s.* 3*d.*, being an excess over the preceding year of 10,441*l.* 16*s.* 4*d.* The Payments of the Society amounted to 83,002*l.* 10*s.* 9*d.*; and its present engagements exceeded the sum of 45,800*l.* The Auxiliary and Branch Societies and Associations have continued their respective exertions; and 164 new societies have been added to those already existing, being 31 more than in the former year."

A letter was read at the opening of the meeting, from the noble president, Lord Teignmouth,—breathing the spirit of grati-

tude to God, and of charity to our fellow-creatures,—which seems to have been written under the painful apprehension, that the harmony of the meeting would be interrupted, as his Lordship expresses it, “by propositions to change the constitution of the Society.” This apprehension, we are sorry to say, was soon realized, and to an extent greatly at variance with the professed object and character of the assembly. We are not disposed to give the unhappy detail. We would rather say, “Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.” Leaving the spirit of the meeting, the following is a brief account of its proceedings. Capt. Gordon, objecting to that part of the Report, which recommended the adherence of the Society to its long established principles, proposed the following amendment:—

“That instead of the recommendation contained in the Report, that the constitution and practice of the Society continue as they are, the following Resolutions be adopted:—

“I. That the British and Foreign Bible Society is pre-eminently a religious and Christian Institution.

“II. That no person rejecting the doctrine of a Triune Jehovah can be considered a member of a Christian Institution.

“III. That, in conformity with this principle, the expression ‘Denominations of Christians,’ in the 9th General Law of the Society, be distinctly understood to include such denominations of Christians only as profess their belief in the doctrine of the Holy Trinity.”

The Rev. G. Washington Phillips seconded the amendment of Capt. Gordon; to which an “amended amendment” was proposed by the Rev. Lundy Foot, from Ireland, and seconded by the Hon. and Rev. Baptist Noel, to the following effect:—

“That the words of the Ninth Law, and of the others which prescribe the terms of admission to the Agency of the Society, be not taken to extend to those who deny the Divinity and Atonement of the Lord Jesus Christ.”

Both the above amendments were rejected by an overwhelming majority, and the original motion, viz.—

“That the Report, an abstract of which has been now read, be adopted, and printed under the direction of the Committee,”

was carried in a manner most decidedly expressive of the sentiments of the body of subscribers present.

The Rev. Drs. Dealtry and Bennett, D. Wilson J. Blackburn, Rowland Hill, and J. Burnet, Camberwell; also Sir Launcelot Shadwell, Vice-Chancellor of England; Luke Howard, of the Society of Friends; &c. &c., addressed the meeting in support of the principles of the Society.

Our present limits will not allow us to enter fully into the question at issue between THE BIBLE SOCIETY and a certain party which has arisen amongst its members; but we can scarcely satisfy ourselves without suggesting a remark or two which lie on the surface of this unhappy controversy.

I. In the first place. The proposed change in the Bible Society, which makes religious sentiment a term of admission, cannot be regarded as one of those modifications in its plans and proceedings, which experience and the progress of time may suggest in relation to any human institution; but as the violation of fundamental laws, and the subversion of the constitution of the Society. No one can question that the BRITISH AND FOREIGN BIBLE SOCIETY was constructed on the broadest and most liberal principles—its doors were thrown wide open, its invitations were indiscriminate and unconditional. Without requiring any surrender of principle, it agreed to merge all distinctions of sects and sentiments, in the prosecution of one simple and sublime object—the circulation of the pure Word of God. Hence the subscription of the Socinian to its funds, was as freely received as that of the soundest Calvinist; such was unquestionably the broad principle on which the Society was founded. To invade this principle, therefore, would not be to repair some of its out-works, but to demolish its fabric. It would be in fact to form a new Society, a Society based on new principles; and that, after the present has been in successful operation for nearly thirty years.

II. In a Society of this description, if a test of membership be admitted, who shall draw the line, and say to what particular

hereais it shall be restricted? Is it to be confined to *creed*; or shall it be extended to *character*? If the Society be invested with the authority of a *Church*, then, the *test* should certainly be extended to *both*; but if not, why should its terms of membership take cognizance of either? Why should the Bible Society be more contracted in the terms of admission, than other kindred institutions which embrace a religious object?

III. As the extent of the Society's operations must depend upon the extent of its pecuniary resources, whatever limits the latter, will proportionably diminish the former. Every guinea rejected on account of the heresy of the person offering it, will therefore impede the circulation of just so many copies of the Bible as that guinea would supply; and consequently, prevent a certain number of perishing immortals from ever perusing that sacred page "which is able to make men wise unto salvation, through faith which is in Christ Jesus." Who will dare to take upon himself the responsibility of thus narrowing the channels of those waters of life, which are now flowing for the healing of the nations? And here it is important to observe, that the Socinians do not require the distribution of *their* Bible—the "Improved version"—but are willing to subscribe to the circulation of *ours*—the pure and unadulterated Word of God, to which we can appeal with confidence for the truth of our sentiments. In this respect we cordially unite in the sentiments expressed by the venerable Rowland Hill, at the meeting,—

"He could wish," he observed, "that all Roman Catholics and all Socinians belonged to the Bible Society, for they would find enough to convince them, in that Sacred Volume, that they were wrong. He did not care *who* gave him a Bible, but he would only ask, *What kind of a Bible* it was that he gave? He believed, that those who held these opinions were very few in number; and the more Bibles were given the fewer there would be; for from that Book they would understand that Christ was the Glory of the Father, and that, all the angels were to worship him."

IV. On what principle is the exclusion

of Socinians argued? It is this:—The Bible Society is stated to be a religious society, and hence, those who are declared not to possess this qualification, it is urged, are, by the very character of the Society, virtually excluded.

Now in this statement there is a mixture of truth and error. If the Bible Society be regarded in its *object*, it is undoubtedly religious,—for its aim is to circulate that volume which is the source of all religious truth. If considered in its *instruments* and *agents*, however, it is *not necessarily* religious, for,—however desirable in reference to the *individuals*—it is no more essential to the Society's existence and end than its *members* and *subscribers* should be pious, than that its *printers* and *binders* should be so.

The Society has also been denominated a *Christian Society*, and a reference to its records has been made to prove it such—and then comes the inference:—that those are not entitled to be admitted as members who reject an essential article of the christian faith. But here again the argument is sustained by the ambiguity of the term *Christian* in this connexion. If taken in its broad and popular sense,—the sense in which this is a Christian country as distinguished from heathen and Mahometan nations,—the Socinians being comprehended in this definition of the term, are still entitled to be admitted within the pale of the Society. But if the term *Christian* be understood in its strict and proper sense,—as denoting one who is vitally united to Christ,—to preserve the purity of the Society in this character, would require a law of exclusion, it is to be feared, much more extensive than that embodied in Capt. Gordon's amendment.

We will only add, the most singular feature in this opposition to the Bible Society is, that it originates with evangelical members of the Church of England. On witnessing the zeal of these gentlemen on the late occasion we could not help asking ourselves,—Is the Church of England then quite clear of all unholy and heretical members? Have not the very individuals whom *this party* are anxious to ex-

clude from the Bible Society, free access to the most sacred rites of *their own* church? and if expelled from the one may they not if they choose still claim membership with the other? But is the Church of England less *religious* in its constitution than the Bible Society! And is its Communion Table less *sacred* than the Platform of a human institution! He who contributes his guinea to a Bible Society, incurs no personal hazard, while he may be the means of conferring on others incalculable benefits: he who approaches the table of his Lord “unworthily” confers no benefit on any one, while according to the decision of an Apostle, he “eateth and drinketh damage to himself.” If the party who are thus concerned to purify the Bible Society, “have a zeal for God which is according to knowledge,” we are satisfied they may exert their influence in a more important sphere, and in a less equivocal and injurious direction.

WESLEYAN MISSIONARY SOCIETY.

The Anniversary Meeting of this Society was celebrated on Monday, May 2nd, at Exeter Hall, in the Strand. At eleven o'clock, Thomas Haslope, Esq., was called to the chair. The Rev. George Morley, President of the Conference, opened the Meeting with singing and prayer. The Rev. John James read the Report. It stated, that

“Since their last Anniversary, five Missionaries had died. In all, the stations were 150, the number of Missionaries 213, salaried catechists 160, gratuitous teachers 1400, in the Sunday and Daily Schools, with their wives; making the total number of agents zealously engaged under this Society upwards of 2000. Total of members on the foreign stations 41,186, exclusive of Ireland; of these, 24,439 are slaves. The contributions during the past year amount to 50,017*l.* 18*s.* 8*d.*”

The Rev. R. Alder (Sheffield), J. Dixon, Dr. H. F. Burder, Dr. Raffles, J. Burnet, R. Newton, and R. Watson, addressed the meeting; also J. Poynder, Esq., J. Montgomery, Esq. (Sheffield), and Peter

Jones (or Kahkewaquonnaby), a converted Indian, from the wilds of Upper Canada, and others, expressed their sympathies and sentiments on the occasion.

THE ANTI-SLAVERY SOCIETY.

The Anniversary of this Society was held in the great room, Exeter Hall, (which is estimated to contain about 3000 persons, and was crowded to excess), on Saturday, April 23rd. From this meeting, every friend to freedom—to the freedom of those who are unhappily enslaved, for every man is sufficiently attached to his own—retired, we believe, with his heart warmed, and his hopes raised, by what he saw and heard, on that interesting occasion. We are happy to be able to refer our readers to a full REPORT of its proceedings, appended to the present Number.

LONDON MISSIONARY SOCIETY.

The annual meeting of the subscribers and friends to this society was held at Exeter Hall, on Thursday, the 12th ult. Shortly after nine o'clock every part of the hall was excessively crowded, and from the numbers still endeavouring to gain admission, it was deemed advisable to open the room below stairs, in which another numerous meeting took place. The Report, after having been read to the general meeting, was again read to the smaller one, and several interesting addresses were delivered by gentlemen who volunteered their services for that purpose. A more animating scene we have never witnessed than upon this occasion. W. A. Hankey, Esq. took the chair at a quarter to ten o'clock, and the Rev. J. Arundel commenced the proceedings by giving out a hymn, and the Rev. Mr. Wildbore invoked the Divine blessing on the assembly, and the cause which they had to promote.

The Rev. Dr. Bennett read the report, which he materially abridged in order that it might be transferred to the meeting below. The following is an account of the society's present operations.—

GENERAL VIEW.

	Stations and Out-Stations.	Missionaries.	European Assistants, Catechists, Artisans, &c.	Native Assistants Teachers and Readers.	Number of Members of Congregation.	Number of regular Communicants.	Schools.	Scholars.
South Seas	31	14	2	50	18,000	2,800	37	6,500
Ultra Ganges ..	5	8	—	1	very fluctuating	—	20	456
East Indies	23	33	6	67	4,646	186	193	7,437
Russia	4	4	—	—	very fluctuating	—	—	—
Mediterranean ..	2	2	—	—	do	—	7	384
South Africa ..	20	22	7	1	6,050	617	24	2,000
African Islands ..	2	4	5	30	120	49	67	2,720
South America ..	4	3	—	1	2,200	299	4	1,200
Total	91	99	20	150	31,016	3,951	347	20,697

COMPARATIVE VIEW.

	May 1828	May 1831
Principal Stations, where European Missionaries labour, exclusive of the Dependencies of those Stations	65	69
European Missionaries	82	90
Assistants, Missionary Artisans, Native Teachers, Readers, Catechists, and Schoolmasters	416	517
Schools	360	352
Scholars	16,400	20,543

The Chairman then rose to present his accounts as treasurer, from which it appeared, that the total income of the society during the past year, was 40,800*l.*; the expenditure, 40,747*l.* 9*s.* 7*d.*; leaving a balance in his hands of 52*l.* 10*s.* 5*d.*

Rev. W. Ellis (Missionary from the South Sea Islands), E. Rae, (Missionary from Calcutta), R. Watson, P. Jones, E. Carey, R. Hill, and J. Montgomery, Esq. animated the meeting by their respective addresses.

IRISH EVANGELICAL SOCIETY.

The annual meeting of the subscribers and friends to the above society, was held at Finsbury Chapel, on Tuesday evening, the 10th ult. T. Walker, Esq. in the chair.

The meeting having been opened by singing and prayer,

The Chairman rose, and said, that it afforded him peculiar satisfaction to be once more permitted to attend the anniversary of the Irish Evangelical Institution. In introducing the business of the evening, he did not know that it would be necessary for him to say any thing relative to the operations of the society. The abstract of the report, which would be read, would give a more accurate idea of

the objects of the society, than any thing he could advance.

The Rev. A. Tidman (Secretary) read the report, which commenced by adverting to the inadequacy of legal enactments to tranquillise Ireland. The natural soil of that country was so fertile as to obtain for it the appellation of the garden of England. To what causes, therefore, were they to trace the contrast between its natural fruitfulness, and its existing moral state? In the northern provinces, nature had been less bountiful than either in the western and southern provinces, and yet in the former they were the most happy, in the latter the most miserable; in the former they enjoyed the privileges of the Gospel, and in the latter they did not. The report then went on to detail the

various stations occupied by the agents of the society, and represented their present aspect as being very encouraging. The conversions from popery had been very numerous.

The Treasurer read the cash account, from which it appeared, that the total receipts amounted to 3,746*l.* 0*s.* 1*d.*, the expenditure to 3,759*l.* 6*s.* 5½*d.*; leaving a balance due to the treasurer of 13*l.* 6*s.* 4½*d.* The obligations which the society was under for the present quarter, amounted to more than 800*l.*

Rev. Dr. Cook (of Belfast), R. Roberts (Warminster), J. Clayton, J. Adkins (Southampton), J. Blackburn, J. Burnet, &c. addressed the meeting.

CHRISTIAN INSTRUCTION SOCIETY.

The Annual Public Meeting of this admirable Institution was held on Tuesday evening, May 3rd, at Finsbury Chapel. Thomas Wilson, Esq., in the chair. The Meeting was opened by singing and prayer, by the Rev. Mr. Jack; after which, the Chairman very briefly adverted to the objects contemplated by the Society, and to the necessity which exists for supporting it. The Rev. Mr. Blackburn then read the Report of the Committee. It stated, amongst other important information, that there are connected with the Society 66 associations, and 1173 visitors; that 31,500 families are visited, by its agents, during the year, that 1263 cases of distress have been relieved since the last Report was made; and that 63 stations, for prayer, reading the Scriptures, and mutual exhortation, have been established. The Report also referred to the tents for preaching erected by the Society, to the stations at which preaching in the open air is regularly carried on, to the lectures to mechanics on the Evidences of Christianity, delivered last winter, at Barbican Chapel, and to the tracts, placards, &c., issued by the Society. In connexion with the last item noticed, it communicated the fact, that a gentleman, who had seen one of the placards, called at the Society's office and obtained 100 for his own use, and subscribed 5*l.* to the

Institution. It then referred to the desire expressed for the extension of the Society's labours to the country, stating, that a benevolent lady had placed the sum of 200*l.* at the disposal of the treasurer, for the use of country associations, with a proviso, that a resolution should be passed at the present meeting, authorising the committee to extend their operations to the provincial parts of the kingdom; and that a gentleman, in the county of York, had remitted to the treasurer a fourth donation of 50*l.* T. Challis, Esq., the treasurer, then submitted his accounts, from which it appeared that the receipts of the Society, for the last year, had been about 1238*l.*, and the disbursements about 1473*l.*; leaving a balance of 235*l.* against the Society.

Rev. Dr. H. F. Burder, J. Burnet, Dr. Cox, J. Edwards, Dr. Bennett, J. Dyer, A. Fletcher, J. Campbell, J. Blackburn, &c., delivered their sentiments on the occasion, and expressed their cordial attachment to the Society.

ECCLESIASTICAL KNOWLEDGE SOCIETY.

The Second Annual Meeting of this Society was held on Wednesday evening the 11th of May. T. Wilson, Esq., in the chair.

The Chairman briefly introduced the business of the evening, by stating what were the objects of the Society, and the urgent necessity for promoting them, and the adaptation of the means employed for that purpose. He then shortly referred to the many wealthy dissenters, who, to their shame be it spoken, are turning away from the principles of their fathers, and connecting themselves with the Established Church. These individuals he justly condemned, and argued from their indecision the necessity for the communication of religious knowledge.

The Rev. Mr. Vaughan, one of the Secretaries, then read the Report. It urged upon the public, and upon ministers and deacons of Dissenting Churches, the necessity for their exerting themselves to promote the sale of the Society's publications. It at the same time disclaimed any thing like despondency, but spoke in the language of confidence as

to the prospects of success which the Society affords.

The Resolutions were proposed and seconded by the Rev. W. Gawthorne, Mr. Cobbin, Dr. Styles, Dr. Cox, Dr. Bennett, Dr. Steinkopff, T. Stratten, J. Belcher, J. Jefferson, J. Vaughan, J. Burder, (Stroud,) and S. Henderson, &c. &c. whose several addresses defined the principles, proved the necessity, and breathed the spirit of enlightened Non conformity.

CHURCH MISSIONARY SOCIETY.

The Thirty-first Annual Meeting of this Society was held at Exeter Hall, on Wednesday, the 3rd of May. The Right Hon. Lord Gambier in the chair. On the platform we observed the Bishops of Litchfield & Coventry, Chester, Winchester, Lord Bexley, &c. &c.

The Rev. T. Wooddroffe, having offered up solemn prayer, proceeded to read the Report. That document commenced by adverting to the changes that had taken place in the affairs of the Society, during the past year. For fifteen years they had enjoyed the labours of the Rev. E. Bickersteth, as one of the Society's agents, but that gentleman finding the duties of the office rendered him incapable of discharging his pastoral duties in a manner satisfactory to himself, intimated to the committee his determination to retire; and, in consequence of which, a resolution was passed by them, expressive of their regret at the circumstance, and their warmest approbation of his services. There were at present in the Missionary Institution, 17 students; 12 had been admitted during the year, 8 had left, 3 had received ordination, and 9 had proceeded to respectable stations. A District Visiting Society had lately been formed in the neighbourhood of the Institution, which afforded the students a profitable opportunity of employing their leisure hours. Their attainments in theological knowledge had been very great, and on more occasions than one they had been commended by the Lord Bishop of London. The receipts of the Society, during the past year, amounted to 46,584l.

16s. 7d.; the preceding year to 47,328l. 17s. 0d., making a deficiency of 744l. 0s. 5d. On comparing the receipts of the two years, through the associations there was a deficiency of nearly 2000l., the total deficiency having been reduced on account of legacies which had been received amounting to upwards of 1000l. The Report then went on to detail the Society's operations in various parts of the world, particularly in Africa, Abyssinia, Greece, East and North India, New Zealand, and the West Indies. In the East Indies, the slaves were permitted to hear the Word of God; but in the West the most violent opposition was raised. The master exacted six days' labour from them, and on the seventh they were compelled either to work, in order to procure for themselves a subsistence, or to go to a distant part to purchase food. Some slave-masters were anxious to have their students instructed in Christianity. The Report represented the various stations as being, upon the whole, in a flourishing condition. The schools were well attended; many instances of conversion had taken place, and in some cases missionaries had been requested, by the chiefs of contending tribes, to mediate between them, and avert the horrors of war. In conclusion, the Committee made an earnest appeal to British Christians for increased funds to carry on the designs of the Society, it being with difficulty that they could maintain the already existing establishments.

THE BAPTIST HOME MISSIONARY SOCIETY.

This Society will (if the Lord permit) hold its annual meeting as usual at the CITY OF LONDON TAVERN, on TUESDAY EVENING, JUNE 21st. Chair to be taken at Six o'clock precisely, by SAMUEL SALTER, Esq. Treasurer. The committee of this institution desire to record with devout gratitude, the seasonable supplies which have been afforded, and the success which has attended the labours of its agents during the last year. Anticipating another annual meeting, they congratulate their friends upon the *gradual spread of the gospel at home*; still, every successive year brings many facts to their knowledge which proves that the far greater part of our own

country is yet under the dominion of our spiritual adversary; for the recovery of which the zealous efforts of all christians are still required. Our churches are intreated to consider that in the *home* department of the missionary field, each denomination is left chiefly to its own resources; and, as the details which we have to present are become so familiar, that we can seldom produce any powerful or generous emotion in the public mind, we must therefore look to those who are alive to God, and who deplore the ignorance and danger of their kindred and fellow-countrymen, for the means of supplying them with the bread of eternal life. Nor shall we look in vain. During the last year the funds have increased; but urgent applications for assistance have still more increased, (there being SEVENTEEN NEW CASES in the hands of the committee waiting for assistance entirely for want of resources), and they doubt not it will appear to every one, who may be able to attend the annual meeting, that there never was *greater need or more encouragement* to abound in this work of the Lord than at the present time.

FORMATION OF A BAPTIST CONTINENTAL SOCIETY.

If the unnecessary multiplication of societies be objectionable, the disregard of a call on providence to establish a new one, is a still greater evil; the former may be an imprudence creating some inconvenience, which, however, will in time cure itself; the latter is a misconduct for which we are deeply responsible.

A Continental Society has existed for several years, and beneficially, to the interests of religion abroad; but its operations have been notoriously fettered by the adoption of a plan of proceeding, which has precluded many important and scriptural methods of exertion, and distracted the efforts of its agents almost entirely to the simple publication of the Gospel. As its agents are of every religious denomination, it was thought that little more, with safety to the interests of the society, could be attempted; besides that secrecy has been deemed necessary in the countries where the operations have been conducted, on account of their political relations to ourselves, or the vehemence of their religious antipathies.

The *Baptist Continental Society* has been formed, however, upon a different principle, and, as it is believed, under the direction of a providential necessity. The friends who have combined together to establish it have felt persuaded, that missionary efforts and

agents ought not to be confined within narrower limits than those of the New Testament; the effort made, therefore, ought to extend to the formation of Christian churches, as the best counteraction both of infidelity and superstition, and the clearest imitation of apostolic labours,—and the *agents* employed should be individuals, uniting, as far as possible in their agency, the *primitive spirit* with the *primitive practice*. Can it be justified that a missionary should be sent to France or other continental regions to preach, but forbidden to celebrate ordinances or to form churches? surely no baptist will think that a baptist minister should be prevented from administering one great ordinance of the New Testament on account of the prepossessions and errors, as he must deem them, of others by whom he may be surrounded. The one great object of this new and needful society then is, to diffuse *the religion of the New Testament*, as the members of this society understand it, in the *fullest sense of the word*.*

A public meeting was held at Devonshire Square on Friday evening, May 6th, for the purpose of constituting a society upon the principles now described; on which occasion, W. B. Gurney, Esq. being in the chair, the following resolutions, moved and seconded by Dr. Cox, Messrs. Ivimey, Dyer, Eustace Carey, Bickham, Trestrail, and others, were unanimously adopted. Donations and subscriptions were also raised to the amount of £120.

Resolved, I. That the present state of the continent of Europe renders it highly desirable to employ increased efforts to promote the diffusion of the Gospel throughout that extensive field.

II. That for this purpose, a society be formed upon the following plan:—

1. The designation of this society is *The Baptist Continental Society*.

2. The object of the society is the diffusion of the Gospel throughout the continent of Europe by preaching—distributing Bibles and tracts—promoting religious education—encouraging the formation of Christian churches—and every other method, that may be found practicable for extending the kingdom of our Lord Jesus Christ.

3. All persons subscribing one guinea per annum or upwards, and ministers subscribing

* They adopt the term *Baptist* in the designation of their society, simply as distinctive: for although they must contemplate the infucation of their peculiar sentiment on every fit occasion, and with an unfettered freedom, their primary aim will constantly be to win souls to Christ.

10s. 6d. per annum, or making annual collections, shall be members of the society.

4. A committee shall be annually chosen, consisting of 18 persons, of whom five shall be deemed a quorum, and the treasurer and secretary members *ex officio*; the committee to be empowered to fill up vacancies, and to form corresponding committees.

5. The committee shall meet monthly, if necessary, for the transaction of business.

6. An annual meeting of the society shall be held, when the committee and officers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

III. That the gentlemen now named constitute the officers and committee for the year ensuing:

Treasurer, Mr. Joseph Gurney.

Secretary, Rev. Dr. Cox.

Committee, Rev. J. E. Giles, T. Griffin, I. Mann, W. H. Murch, T. Price, E. Steane; Messrs. W. H. Angas, T. Bickham, G. Blight, J. Bousfield, Jos. Hanson, Ebenr. Heath, J. Luntley, E. Meyer, Alex. Saunders, S. Summers, Edwd. Smith, B. Williams.

IV. That subscriptions be immediately solicited to carry into effect the designs of the society.

N.B. Donations and subscriptions received by Mr. Jos. Gurney, Essex Street, Strand; Rev. Dr. Cox, Hackney; and by the members of the committee.

MILL HILL PROTESTANT DISSENTERS'
GRAMMAR SCHOOL.

On Monday, May 16, 1831, the friends of the above establishment assembled in the adjoining chapel for the purpose of recognizing the Rev. W. Clayton, as the chaplain, and the Rev. H. L. Berry, A.M. as the first classical master of that seminary. The Rev. Dr. Pye Smith, and Mr. Berry, sen. delivered the respective charges to the newly-elected officers, and received in return a statement of their views, in reference to the important duties which they had undertaken. The Rev. Geo. Clayton addressed the congregation, and the pupils; and the Rev. Messrs. Binney, Burnet, Steane, and other ministers, conducted the devotional parts of the service. The exercises of the day were solemn and interesting, and seemed to inspire all present with the most pleasing anticipations of the prosperity and usefulness of the Institution.

READING MISSIONARY SOCIETY.

The anniversary of the Reading Auxiliary to the Baptist Missionary Society, was held at Reading, on Wednesday evening, April 30th, 1831, Thos. Ring, Esq. in the chair. The meeting was addressed by the Rev.

Messrs. Sherman, J. P. Mursell, C. B. Woodman, J. D. Ellis (missionary to Calcutta), Tyso, of Wallingford, Hall and Howard, of the Wesleyan connexion. Preparatory sermons in aid of the mission were preached by the Rev. J. P. Mursell, of Leicester, and the Rev. C. B. Woodman, from Bristol.

NOTICES.

SALTERS' HALL CHAPEL.

It having been thought advisable to make some fresh arrangements respecting the worship of God in this place, we are requested to state that the following will in future be the order of the services: Lord's day morning and evening, the Rev. J. E. Giles, pastor of the church, will preach; and in the afternoon the pulpit will be supplied by respectable ministers of our own and other denominations. Worship to commence at $\frac{1}{4}$ before 11—3—and $\frac{1}{2}$ past 6 o'clock.

BRISTOL EDUCATION SOCIETY.

The sixty-first annual meeting of this society will be held at Broadmead, the last week in June. On Wednesday evening, the 29th, the Rev. James Hoby, of Birmingham, will preach, at seven o'clock; and the public meeting will be held on Thursday the 30th, at twelve o'clock.

STEPNEY ACADEMY.

The annual sermon for the Baptist College, Stepney, will be preached by the Rev. John Kershaw, at Devonshire Square chapel, on the 29d instant. Service to begin at half-past six o'clock.

The annual meeting of this institution will be held at the College Chapel, Stepney, on the 24th instant; when the attendance of subscribers and friends is requested. The chair will be taken at half-past six o'clock.

The ministers educated, or in course of education, at the Baptist Academy, Bristol, will dine together on Tuesday, June 21st, at two o'clock, at the King's Head, Poultry. Other friends to the institution, both ministerial and laymen, are admissible on the introduction of a member.

The public recognition of the Rev. Heury Burgess, as pastor of the Baptist church at Luton, Bedfordshire, will take place on Wednesday, June 15th. The Rev. Messrs. Murch and Tonkius, theological and classical tutors of Stepney College, Morell of Wymondley College, Browne of Clapham, Middleitch of

Biggleswade, and Guild of Dunstable, are expected to take a part in the service.

On Sunday evening, June 19th, at half past 6, a Sermon for the London Baptist Building Fund will be preached at Eagle Street Chapel, by the Rev. Richard Watson, (Wesleyan); and the Annual Meeting of this Society will be held on Friday evening, June 24th, 6 o'clock, at Salters' Hall.

On Monday evening, June 20th, at half past 6, a Sermon for the Baptist Irish Society, will be preached at Mr. Burder's Chapel, Fetter Lane, by the Rev. W. B. Collyer, D.D.

The London Temperance Society intend to hold their first public meeting, in Exeter Hall about the middle of June. The committee will take an early opportunity of advertising the precise day.

Depôt of the Society, Mr. Bagster's, 15, Paternoster Row.

The Anniversary of West Drayton Chapel will be held on Wednesday, June 15. The Sermons, &c., as follows:—

11. The Rev. Eustace Carey.

3. A public Discussion; subject—What is the most efficient manner of meeting individual cases of self-righteous confidence, especially in the near prospect of eternity?

6½. The Hon. and Rev. G. H. Roper Curzon.

Refreshments will be provided gratuitously.

N. B. Bath and other coaches passing Longford, 1½ mile from Drayton, leave Piccadilly about 8.

The Obituary of the Rev. S. Deacon, Earl's Barton, Northamptonshire, in our No. for April, states the destitute condition of his five orphan children:—any contributions for this necessitous case will be thankfully received by the Rev. J. Dyer, Fen Court; J. C. Gotch, Esq., Kettering; Rev. S. Adams, Walgrave; and the Rev. W. Gray, Northampton. The following, we are sorry to find, is all the scanty supply at present received:—

Subscribed by the young Gentlemen in the Rev. J. T. Jeffery's Academy, and a few friends at Gray's Walk Chapel, Lambeth 3 1 6
Collected by Mr. Birdsey, chiefly from the children of the Sunday School connected with the Baptist Church, Market Street, Herts. - - - - 1 10 0

NEW PUBLICATIONS, &c.

Just Published,

An Authentic Account of the last Illness and Death of the late Rev. R. Hall, A.M., in a letter to the Rev. Jos. Hughes, A.M.,
By J. M. CHANDLER.

Eminent Piety necessary to Eminent Usefulness; a Discourse delivered before the London Missionary Society, May 11, 1831. By ANDREW REED.

Occasional Papers on Church Government. No. I. on Unanimity.

PUBLIC MEETINGS IN JUNE, 1831.

Day.	Hour.	Society.	Occasion.	Preacher or Chairman.	Place of Meeting.
Fri.	3.	Ladies' Soc. for Female Pris.	Meeting		Peter Court, Charing Cross
Tu.	7.	11. Lon. Epis. Flo. Church Soc.	Sermon	Rev. H. McNeile, A.M.	St. Clement Danes.
Sun.	19.	6½. Lon. Bap. Building Fund.	Sermon	Rev. Richard Watson.	Eagle Street
M.	20.	6½. Baptist Irish Society	Sermon	Rev. W. B. Collyer, D.D.	Fetter L. Rev. G. Burder's
Tu.	21.	6. Bap. Home Missionary Soc.	Meeting	Samuel Salter, Esq.	City of London Tavern.
W.	22.	11. Baptist Missionary Society	Sermon	Rev. C. E. Birt.	Poultry Chapel.
		6½. Ditto	Sermon	Hon. & Rev. G. H. R. Curzon	Surrey Chapel
Th.	23.	9. Ditto	{ Prayer Meeting }	{ Addressed by some Min- isters from the Country }	Finsbury Chapel
		11. Ditto	Meeting	W. B. Gurney, Esq.	Moorfields Chapel
		6½. Stepney Academy	Sermon	Rev. J. Kershaw	Devonshire Square Chapel
F.	24.	7. Baptist Irish Society	Meeting		City of London Tavern
		6. Baptist Building Fund.	Meeting		Salter's Hall Chapel

IRISH CHRONICLE,

JUNE, 1831.

THE Seventeenth Annual Meeting of the Baptist Irish Society will be held (Providence permitting) at the City of London Tavern, Bishopsgate Street, on Friday, June 24th. The Chair to be taken at Seven o'Clock, A. M. when a Report will be made of the Society's proceedings during the past year, &c. &c.

Some particulars respecting the servant of Edward Syngue, Esq., communicated by Augustine Thynne, a Scripture reader, dated—

To the Rev. Mr. Thomas.

Carhue, April 20, 1831.

Patt Donellan was born on the lands of Gortcorha, a part of Mr. Syngue's estate, within a small mile of Carhue-house, of poor but honest parents, his father being one of Mr. Syngue's labourers, of the Roman Catholic religion, instructed in Mr. Syngue's school, taught for some time by Patt Synohy, but for the four last years of Donellan's attendance by Henry Thynne, my brother; but his principal instructor was Mr. Syngue, who daily lectured his scholars. He had also the opportunity of hearing the Gospel preached by you and several spiritual ministers who, from time to time, visited Carhue.

About two months before his death he attended the ministry of the Rev. Mr. Syms, (a clergyman) and went to the Lord's table, from which time there was a change manifest in his conduct. He was shot on the 16th of July, and died on the morning of the 19th, in Mr. Syngue's hall, and was buried in Dysart church-yard, in the grave of his ancestors. After he was shot he publicly cried to the Lord as his righteousness and Saviour, and earnestly prayed God to forgive his murderers.

From the Rev. Henry Sadlier to the Rev.

John West.

*Glebe House, Bantry,
March 25, 1831.*

DEAR SIR,

I have been favoured with your letter enclosing four pounds for the master of the school under the Baptist Society in this neighbourhood, and am happy to be able to state for the satisfaction of your committee, that his attention to the pupils, and their progress during the last quarter, have rendered him in every way deserving of encouragement.

The number of scholars on the books for the last quarter has been about thirty-five,

and the attendance latterly about twenty-four. This, at this inclement season of the year, and considering the distance from which several of them have to come, we reckon a good attendance; but as soon as the weather becomes fine, and the hurry of sowing potatoes, &c., is over, we expect a full school.

From the Mistress of the Mary's Philanthropic School, Mount Shannon, County of Clare, to the Rev. Mr. Thomas.

April 12, 1831.

Notwithstanding the general agitation of the county, the school is still in a flourishing state. I lost some scholars in consequence of the removal of several families from thence, but God sends more in their stead. All children capable of giving any assistance are now at home from school, engaged in the business of agriculture; when that is over, I shall have them back again. I think now that I have something to tell you that will please you, as I well know you are a lover of souls. Before your last inspection, to excite emulation I made a promise to my scholars on your part and my own, viz., if a girl had the greater number of chapters, she should have from me a frock, and from you a Bible; and if a boy, from you a Bible, and from me a neat new cap. You remember the little shabby looking boy, who repeated more chapters than any of his school-fellows; he was the child of a very poor popish peasant, named Wall: when you left the school I applauded him,—repeated my promise, telling him as soon as I got my salary he should have the cap. To my surprise, he turned to me with a countenance glowing with gratitude and joy, saying, "Mistress, I am very thankful for the great pains you have taken in teaching me to read: you are not rich enough to give me a cap; get me the Bible and I will be happy. His younger brother is also with me; they are the poorest looking creatures I ever yet saw; they are both meek and docile; they can well repeat ten chapters each; they love to learn

the Word of God : O how unlike to me when I was of their age ! I then detested the reading of any thing prohibited by a *priest*. But with the royal psalmist I may say, "it is good for me that I have been afflicted," as it was through affliction and your *ministry* I was brought to know or read the statutes of the Lord. I am very thankful for the book and magazines you have so kindly sent me.

From John Nash a Scripture Irish Reader,
to the Rev. Wm. Thomas.

Bog Mount, April 11th, 1831.

REV. SIR,

I am always reading and teaching the Sacred Word among the peasantry, expecting that glorious and blessed life, the Lord has promised to all that love him.

I went the 23d of March to the parish of Kilmurry : I was six days among them, going from house to house, reading and teaching the Word of Life to several families, and to many individuals that I met ; some of them paying great attention, and giving thanks to the Lord. During such time I read the blessed Word to thirty-four families, and four boys I taught to read a chapter each : the average of the families would be seven persons each. Some of the people called in their neighbours, to hear the glad tidings of salvation. I went into a house where a sick woman was : when I was reading some of the wonderful works of the Lord to the family, she sat up in the bed, lifting up her hands, giving thanks and praise to the Lord. I went into the house of one Mr. Cox there, it being the Lord's day, where several persons were : I was reading the Holy Scriptures a long time to them, and they paying attention : there was an old man who shed tears. The day I returned to my own place, I went into a house, where several persons were outside engaged at work, and the man of the house called them in, when I commenced reading the Word of God ; they paid attention, and some of them gave thanks to the Lord. I walked from thence, about two miles distance, where some men were working near the road : they sat down with me, and I began to read the Holy Scriptures to them ; and there were some people going the road sat down, paying attention : I was a long time reading remarkable passages, pointing them to the blessed Jesus for their salvation ; there was an aged man who exclaimed, that his sins were many. I went, the 2d of April, to a parish called Tully-green. The day I left my house I read to five families the Sacred Word : I was five days among them reading the Holy Word. I entered a house, where

several persons were engaged at work ; the man of the house called them, they all came in and they paid attention : I was about an hour reading to them the wonderful works of God, they giving thanks to the Lord, and praising the book. I went from thence some distance, and entered a house, where a large family were : I read to them the Sacred Word, and gave them some tracts ; they thanked me. I went, on another day, about two miles distance from my house, to teach three boys that are learning the Irish Testament, I read to five families that day, in one of the houses were a large family, and two women of the neighbours, when I was reading the Sacred Word to them, one of the women began to kiss the ground, she exclaimed, "For love to my Saviour I am doing it : " I went from thence and entered a house, where six persons were, I read Matt. xiv. and xv., "Your reading," said the woman, "is very good, but we are not allowed to hear you." I proceeded and the man of the house came in, and one of the neighbours, and they paid attention ; during the time I was reading John iii., and Luke xxiii., xxiv., and made some remarks. I went on the Lord's day some distance from my own place, and I entered a house where several persons were. I commenced to read the glorious Word ; the people were coming from mass, the man of the house called them in, and in a short time there were a great number both men and women, paying attention to the Word of Life, several of them giving thanks to the Lord, I was a long part reading and making remarks to them. I went from thence and entered a house where eight persons were, I read to them the Sacred Word, the man of the house and his wife gave frequent thanks to the Lord, lifting up their hands : I went from thence about a mile distance and entered a house where several persons were, when I was reading where our Lord raised the widow's son, and the daughter of Jairus, the woman of the house began to cry aloud, saying very frequently, "I love you, O Lord, have mercy upon my poor soul, I care for nothing but my poor soul," she began to blame her husband for being given to cursing, I read to them also Matt. xxvi., xxvii. I went the 8th of April, and entered a house, I was reading the Holy Word to the family, in a short time a man came into the house, paid great attention, very often giving thanks to the Lord, and exclaiming three times, that is a fine book. I entered another house, where nine persons were, the woman of the house said, "I heard you the other day, and I was told you were a Protestant, but I would not believe that a Protestant would have so fine reading as you have, and I wish to hear

your reading every day." I read the blessed Word for them, and she bid me come very often to read my blessed book.

May we not be ashamed to confess the faith of Christ crucified, but manfully fight under his banner against sin, the world, and the devil, and continue his faithful soldiers and servants unto our lives end.

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From an Irish Reader.

Bahanerkey, March 28th, 1831.

REV. SIR,

In my last I gave an account of a man named L., a Roman Catholic, a controversialist, who was called upon by K. the man in whose house I lodged on my way to and from Touelary, near Miltownmalbay, to argue with me on the right and legality of reading the Holy Scriptures, as also upon the doctrines of the Church of Rome. I told you that this L. finding his doctrines overwhelmed by my quotations from the Holy Scriptures, expressed his inability to defend them in the presence of K. and his family, but that he would lay them before the priest, and if he did not fully answer them, he would from that moment condemn his doctrines as anti-scriptural and blasphemous. Agreeably to this L. called upon the priest, who, instead of answering the objections against his church told K. and L. that they should deliver up their Testaments. The men seeing the weakness of the priests cause beyond what they ever before imagined, and judging of his reason for depriving them of their Testaments, plainly told the priest that they would not obey such an injunction without seeing something from him to justify such a mode of proceeding.

They also told him that they had the command of Jesus Christ and his holy apostles for reading and searching the Holy Scriptures, and until he would shew similar proofs against the reading of them they should obey God rather than man.

The priest surprised at this bold declaration proceeded to adopt the only remedy used in such circumstances, and called them by name in the chapel before the congregation on one or two sabbaths, but L. and K. not appearing, nor yet seeming to pay much regard to what he said or could say, the priest proceeded to pronounce the awful sentence of excommunication. This being the last and greatest effort that he could make for the recovery of these two individuals, and finding it unsuccessful he has sunk down into silence, and they to all appearances are going on their way rejoicing. K. is a schoolmaster and L. an able reader of the Irish.

Thus through the instrumentality of a few texts of Scripture the Lord was pleased to carry conviction home to the consciences of these men, and make them see that the Holy Bible alone contains all that is necessary for salvation. I find it would be too tedious to give you a detailed account of my reading within this month, a bare list of which would exceed the limits of this paper. I shall only remark here that I feel an increasing desire among the Roman Catholics as well as Protestants of this neighbourhood to hear me read to them from the Holy Scriptures, the glad tidings of salvation through the Lord Jesus Christ. I perceive that a spirit of inquiry is manifesting itself even among those who never appeared to think before. This is the more consoling now at a time when this part of the country appears to be disturbed through the instrumentality of ignorant and foolish men; how pleasing is it to see persons desirous to hear and read the words of eternal life, the circulation of which alone I conceive to be the best means that can be adopted in order to bring these poor blind creatures (who are now disturbing the peace of the country) to a sense of their error, for when they read the Word of God and are convinced that it is the Word of God it is easy to convince them of error.

—
A Journal of a Scripture Reader.

Dugurth, Achil, March 31, 1831.

REV. SIR,

Blessed be God that I am once more spared to give the following account of my feeble exertions this quarter past. Jan. 2. This day read in Cloonslane, the 8th chap. of Rom. in the presence of my former neighbours, many of them seemed to be very attentive to me and seemed rather anxious to hear more respecting free grace through faith in our Saviour; this gave me a glorious opportunity of introducing several passages which tend to an illustration of the former chapter, many of them seemed well satisfied. Jan. 9. Attended this morning at the opening of our new chapel in Ballina, this afternoon read in Cloonslane the fiftieth, fifty-first, and fifty-second chapters of Isaiah, many of my friends and neighbours were present, with some strangers from other villages, among them were five persons who openly confessed in my presence, their belief of the nothingness of human merits, and the impossibility of being saved or redeemed by any other means but by the atoning blood of Christ. Jan. 16. Read in Dugurth, the first and second chap-

ters of Acts, shewing them the adopted plan of God in qualifying his servants for the ministry of his Holy Word; in order to be instrumental in the conversion of the nations of the earth, how he blest them with the gifts of tongues and caused them to speak to the edification of the hearers, as a few words so expressed are of more importance in the sight of God, than all the philosophy of this earthly globe, remarking to them how contrary to this their priests acted: I concluded with the fourteenth chapter of 1 Cor., they seemed well pleased and expressed their wish for the Irish Testament. Jan. 23. Read in Keel, in Mr. Bourns, the third and sixth chapters of John, Mr. Griffiths, and a few of the natives were present; I read in both English and Irish, and explained so far as God enabled me, the necessity of being born again: in the sixth, the mistaken views of the Roman Catholics respecting transubstantiation which they take from their literal meaning of this chapter, which Christ expressed spiritually as he explains towards the conclusion of the same. Jan. 30. Read in Dugurth the first and second chapters of Ephesians, in the presence of many of the natives, shewing them how God decrees all things according to his determinate council; remarking to them the impossibility of opposing his decree by invocation, intercessions, or paying priests for masses to reverse the councils of him whose will must be done; on the the other hand, the nothingness of human inventions when compared to the divine plans which God adopted to save us by the sacrifice of his dear Son, who died for our transgressions, and perfected all that are saved, to prove this, I read the tenth chapter of Hebrews. Feb. 6. Read in Dugurth, Matthew first and second chapters, Luke first and second chapters, shewing the condescension of Christ in assuming our human nature, in order to redeem and save us from the sentence of the law, which includes all under sin and short of the glory of God, and that there is none righteous, no, not one, but through Christ, is preached unto us the forgiveness of sins and all that believe are justified from all things from which we could not be justified by the law of Moses. Feb. 13. Read in Keel, Acts viii., Rom. vi., Col. ii., explaining the necessity of dying to sin, and to the vile affections of the flesh, and being truly instructed in the Christian faith, and believing firmly in the Lord Jesus Christ before we can safely presume to call ourselves Christians, or hope for a participation of the glorious resurrection and ascension of Christ into heaven and live and reign with Him eternally. Feb. 20. Read in Dugurth, the first and second chapters of John, many of

the natives were present, I explained to them the nature of the incarnation of Christ or the Word made flesh, the necessity of his coming to destroy the kingdom of Satan; in the second, how his miracles are confirmed by our senses. Feb. 27. Read in Keel, 2 Thess. ii. and 1 Tim. iv. in these I shewed them the description of the man of sin and his kingdom, describing the people who follow after such works. March 6. Attended at our place of worship in Ballina, read in the afternoon, in Cloonslane, 1 Peter i., which shews the manifested love of God to his creatures, in appointing all things according to his divine will, recommending every good work and example to us, and redeeming us with the precious blood of his dear Son our Lord; many of my hearers seemed much affected by the discourse.

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Received by Mr. Napier.

	£.	s.	d.
A Friend from Bristol.....	1	0	0
Church Street School, by Rev. James Upton	8	0	0
Bucks. Association by Rev. Peter Tyler, <i>Haddenham</i>	7	0	0
From Norfolk, by the Rev. Joseph Kinghorn	2	17	0
From St. Neot's, Miss Madox's Young Ladies	0	14	6
Bewdley, by Rev. George Brookes	2	10	0
Haworth, by Rev. M. Oddy.....	4	0	0
Collected by the Rev. Mr. Giles, of Chatham,			
At Liverpool	100	12	3
At Manchester	50	0	0
Hon. Miss Ward, Sunning-hill..	3	0	0
Bradford Baptist Juvenile Society connected with Dr. Steadman,	3	0	0

The Treasurer acknowledges the receipt of "nine new frocks and eleven pin-cloths, from M. Fernies' for the most diligent children of Mary's Philanthropic School. Also some Tracts and Books to be distributed as the Mistress may judge proper.

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Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:—

TUESDAY, JUNE 21.

MORNING, 11.—The Committee of the Society will assemble at the Mission House, Fen Court, when the Company of all Ministers of the Denomination who may be in town, is requested.

WEDNESDAY, JUNE 22.

MORNING, 11.—Sermon for the Society, at the Poultry Chapel (Rev. J. Clayton's) by the Rev. C. E. BIRT, M.A. of Portsea.

EVENING, 6.—Sermon for the Society, at Surrey Chapel, Blackfriar's Road, by the Hon. and Rev. G. H. R. CURZON, of Ledbury, Herefordshire.

THURSDAY, JUNE 23.

MORNING, 9.—Prayer Meeting for the Mission, at Devonshire Square Meeting House. Some Minister from the country is expected to deliver an Address.

11.—Annual Meeting of the Society, at (Rev. A. Fletcher's) Finsbury Chapel, Moorfields. WILLIAM BRODIE GURNEY, Esq. in the Chair. Eleven o'clock.

FOREIGN INTELLIGENCE.

CEYLON.

We have lately received communications from our brother Mr. Daniel, dated Oct. 1, 1830, which afford ample evidence of the zeal and earnestness with which he has entered on his important work. A part of his journal may probably be inserted in the Appendix to our Annual Report. Of the general operations of the Mission, he gives the following summary:

The general affairs of this mission are carried on by the preaching of the Gospel in the English, Portuguese, and Singalese languages, in Colombo, Hanwell, and the villages around Colombo, and in several of the outskirts of the town in the open air:—by a Singalese and a Portuguese reader, each of whom goes from house to house to read to those who are willing to hear it, the Word of God:—and by seven boys' schools and

three for girls, containing near 400 children, which are inspected by a constant visitor, who not only visits the schools, but in the villages talks to the adults, who assemble together, on the way of salvation by Jesus Christ. Many things are carried on feebly, but most of them, I trust, are proceeding with greater vigour since I have arrived: good is, I trust, doing. Many of the Singalese children have given the answers to questions, which would have done credit to children in England. I baptized six English persons in the Fort last Lord's day, and received a repenting backslider. I have endeavoured to introduce the utmost economy into the expensiture of the Society.

The weather here is now very trying, the heat intense; the periodical rains which were expected to have set in two months ago have been withheld. The wells are many of them dried up, the paddy crops have failed—the fields wear in many places a most barren appearance. Sickness rages around us to a very great extent; our house is become so hot, that for the sake of my own and family's health, I fear I must leave it for a more airy situation. We have most of us suffered what

new comers have to endure in coming into a tropical climate: boils, prickly heat, fiery eruptions, and mosquito bites in no common degree; yet our general health is as good as could be expected. I have suffered much for about nine days with tooth ache, which has suspended my labours for a short time, but the tooth was extracted yesterday morning, and I hope to-morrow to resume them. On Friday last we began a new female school, about two miles from hence, which I have established in a village, and named "Harpending School," in remembrance of Mrs. Leonard, of that village, who will raise the money for its support. I have directed the money to be paid into your hands, from whence I can draw it, when required. It was begun with thirty-five children, with a promise of increase.

With the assistance of his family, Mr. Daniel has established Sunday schools in each of his three congregations in Colombo. They had already procured about 100 children. Further additions had been made to the church from the military stationed in the Fort. On the whole, we have great reason to rejoice in the revival which has taken place at this important station.

CHITPORE.

THE following letter, from our esteemed brother Mr. George Pearce, mentions a change in the mode of conducting the female schools, which promises to be so beneficial, that we cannot doubt their kind patrons in this country will readily acquiesce in it, though it involves the partial discontinuance of the system of affixing the names of persons or places to individual schools.

Chitpore, June 26th, 1830.

MY DEAR BROTHER,

Having a little more leisure than usual, I embrace it to address you a few lines. I am, by the goodness of God, just recovered from a severe attack of bilious fever, which laid me aside for a fortnight. I must not however complain, as I have had scarcely a day's illness during the last two years and a half. Lying before me are a few copies of the Ninth Report of our female schools, one of which I enclose, as it may help you to a little matter for the Herald; it is but just published, which accounts for your not

having received it sooner. Towards the end of the Report, you will find an intimation of some change in the system of instruction as likely to occur: that change has been carried into effect in the Chitpore division of the schools, and hitherto with complete success. The necessity of an improved mode of prosecuting female instruction had been long felt, both to relieve the labour of the superintendents, and to secure the more rapid progress of the children. In the Chitpore division there were nine schools, to visit each of which, once a week, it was necessary for Mrs. Pearce to be abroad every day, and frequently twice a day. This she did for several months, until her health was so seriously injured, that it became quite necessary for her to relinquish the superintendence of them, or adopt some less laborious plan. To resign her employment was very much against her will, for her heart was quite in her work. The idea therefore of a large school on our own premises, formed of the materials of the small schools under her care, seemed to be the most eligible. Mrs. Pearce therefore stated her views to the Committee, and was encouraged by them to proceed. She therefore lost no time in making the necessary preparations, and commenced the school about the beginning of April. At first, the sircars or teachers, in the true Hindoo spirit, always averse to innovations, made a show of opposition; but on finding Mrs. P. really in earnest, they all soon returned, and have given no trouble worth mentioning since. The superiority of this school to the former ones is as follows. First, the daily attendance of a greater number of children is secured. The gains of the sircars depend not on regular wages as formerly, but on the number of children which they bring; there is reason to think, that on the former system the children, did not, on the average, attend more than half the days of the week. Secondly, the children now receive at least *two hours* instruction daily: this period may appear to you very limited, but I am convinced that it is a great deal more than they have been accustomed to receive, owing to the extreme unfaithfulness and indolence of the teachers. Thirdly, Mrs. P. has been enabled to introduce a more efficient system of instruction than it was possible to do in the small schools, and, being present daily the whole time, she secures its operation. The school has now been established more than two months, and our anticipations respecting it are fully realized. The progress of many of the children is strikingly evident; girls that could scarcely spell a word of four letters have learnt to read with fluency, and some that did not know the alphabet are now

able to spell words of three and four letters. In writing, enumeration, and committing to memory, their progress is equally satisfactory. On Mondays, each of the classes is examined, when all that are fit for removal are sent higher, and receive a reward; this has excited a spirit of emulation unknown before; Mrs. P. also finds that her labour is considerably lessened, and hopes that her strength, by the goodness of God, will prove adequate to the work before her. The formation of this school has, of course, broken up several of the former ones; we trust, however, that, as a greater degree of good will be accomplished by this measure, the friends more immediately concerned in these schools will forgive us, and continue to render their liberal assistance to this most interesting work of Christian charity. The calling schools after particular persons and places, is a subject on which all engaged in female instruction here have but one opinion; it cramps our efforts, and occasions the greatest perplexity: I hope, therefore, that it will soon be totally abolished. With respect to my own labours, my intercourse with the heathen has been steady and frequent, but hitherto it is only *sowing time* with me. This is discouraging to flesh and blood, but I endeavour to sow in hope. The Lord has again spared my life: O that it may be to witness the enlargement of his church in this desert land. I truly rejoice to see, from the magazines, not only the increased liberality of the Christian church, but also that looking towards heaven for the divine blessing, after the recent example of the American church, which appears to be so widely spreading among the ministers and churches in our dear native land. You may wonder indeed that I do not speak of success like some of my brethren; but the fact is, that the success to which they allude, is in a field distinct from the one I occupy, nor can I turn my attention in that direction, situated as I am at Chitpore, without considerable expense and difficulty: villages on the banks of the sacred stream, the resort of Brahmuns, are the principal sphere of my exertions.

The English school on the mission ground is still going on well, and I hope will prove an instrument of considerable good; the exercises of the boys not only make them acquainted with science, but with the principal doctrines and facts of the Word of God. The first class are still engaged in reading the Bible, in the former part of which they have proceeded a considerable way in the historical books. They have also for some time past been occupied in rendering into English a very comprehensive catechism in Bengalee. The attention, which an

exercise of this nature necessarily requires, must have made them thoroughly acquainted with its contents, so that, whenever they leave the school, they will carry away with them a knowledge of Christianity sufficient to save their souls, if they believe what they have learned. I am aware that many persons set little value on schools, but you will be happy to hear, that at the annual examination, the missionary brethren and others that were present spoke of the school in the most unqualified terms of approbation; and since then some of my brethren of other denominations, who are not particularly interested in schools, have said, after examining the boys, "Well, this is an interesting school, and a most important sphere of labour." With such encouragement, I do indeed value the school, and labour in it with pleasure and hope, and I have to beg of the Committee, that, should support fail in this country, they will furnish the means for carrying it on. I hope I shall not be thought guilty of egotism, for informing you that, having studied Bengalee for more than three years, and obtained a tolerable knowledge of it, I have commenced the study of Hindostanee, the want of which I feel every day; for although the majority of people here speak Bengalee, yet there are thousands not acquainted with it, but with whom Hindostanee is a medium of intercourse. With my present attainments in Bengalee, the acquisition of this language will be comparatively easy, since many of the words are the same as in Bengalee, and the idiom very similar: this will account for my continuing to draw the allowance for a pundit.

JAMAICA.

It was stated in our number for February last, that our highly esteemed friend and brother, the Rev. W. H. Angas, had kindly acceded to the request of the Committee, that he would visit our stations in this island. With characteristic energy and promptitude, Mr. Angas set out on his mission in less than a week after the Committee had resolved on the measure, embarking at Greenock on board the William, Capt. Pearson, belonging to his respected relatives, G. F. Angas and Co. It was anticipated, when he sailed, that it would be necessary for him to go forward in that vessel to Honduras, prior to his reaching Jamaica, which would have greatly lengthened the period of his absence; but when in sight of the island, they were becalmed, and met with a ship bound to Lucea, the captain of which kindly took Mr. Angas on board, and landed him at that port on the third day afterwards; 'thus experiencing,' as our friend

remarks, 'all the exceeding richness and preciousness of the promise, *When thou passest through the waters, I will be with thee; and the floods, they shall not overflow thee.*'

The day after landing at Lucea, Mr. A. proceeded to Montego Bay, where the first person he met with was Mr. Gardner, who had arrived but a few days before, standing at Mr. Burchell's door. Several other Missionary brethren happening to be there at the same time, arrangements were forthwith made for convening a general meeting of the missionaries at St. Ann's Bay. This meeting was held accordingly on the 9th and 10th of February last, when various important subjects were fully discussed, and arrangements made, which we trust will greatly conduce to the future welfare of the mission. At the close of the meeting, the brethren heartily united in resolutions expressing their grateful esteem for Mr. Angus, who had presided on the occasion, and their obligations to the Committee for the affectionate regard which had been manifested for their comfort and welfare in the appointment of a deputation, and in the selection of an individual, so very suitable for the purpose.

Mr. Angus subsequently proceeded to the southern side of the island, and we indulge the hope that he may return in time to be present with us at our Annual Meeting. It may be proper to add, that the value of the services thus rendered to the Society by our kind friend, is enhanced by the truly generous manner in which they are performed, the Committee not being permitted to defray more than a very inconsiderable portion of the expenses incurred. Happy are the men to whom God has imparted both the ability and the inclination thus to serve him in the Gospel of his Son!

But we must proceed to give, in the most connected form we can, the substance of our late information from our various stations on the island.

The communications from Kingston, we regret to say, confirm the unfavourable accounts formerly received of the declining health of our friend Mr. Coultart; and as the measures taken at home to supply the anticipated vacancy were, of course, unknown there, much solicitude was felt to devise the best means of doing so. By this time, we trust, the arrival of Mr. Shoveller has relieved our brethren from all disquietude on that point, and left brother Coultart at full liberty, either to return to his native land, or adopt any other course which may be deemed likely to effect his restoration to health.

Mr. Tinson, under date of Feb. 5, refers to the establishment of an auxiliary Bible

Society in Kingston, on the same Catholic principles as the parent institution at home.* The public meeting was most numerously attended, and branch societies have since been formed in different parts of the island. Mr. T. adds in a postscript, written after his return from St. Ann's Bay, "we were all greatly delighted with the Christian manner in which Mr. Angus conducted the business, and very thankful to the Committee for sending out so able a deputy. Mr. A. is visiting all the stations, and I have no doubt will return, D. V. with accounts that will gratify the committee, and additionally interest the religious public in this part of your mission."

Although, as we have stated in our number for February, the health of Mr. Philippo has so far declined as to render his retirement, for a season, from active labour, absolutely necessary, the progress of the cause in his vicinity is such, as leads him urgently to implore that one or two additional missionaries may be settled in that quarter. His plea is strengthened by the fact, that means, the most oppressive and unjust, have been taken by certain influential persons in the neighbourhood, to prevent the Gospel from finding its way among their negroes; no less than eight thousand of whom, in one parish, are without the means of hearing it. Our friend, Mr. Griffith, who has this day, (May 20,) embarked for Kingston, will probably go to the help of Mr. Philippo, and we trust means may yet be found to supply more amply the urgent necessities of that populous district.

Mr. Taylor is busily engaged in the erection of places of worship at each of the stations occupied by him: In the erection of these the utmost economy is observed, and considerable aid, in labour and otherwise, is furnished on the spot, but still some assistance from England is indispensable. The word continues to prosper; a number are waiting for baptism, both at Vere and Old Harbour; but the present condition of the negroes forms a great barrier, as it is very difficult to collect them together. Many of his people, Mr. T. states, though residing near, can only attend once in five or six weeks. When shall these formidable impediments to the diffusion of divine truth be removed out of the way?

At Montego Bay, Mr. Burchell continues to be subject to vexatious annoyance from those 'who love darkness rather than light.' As if to shew how fully they answer to this inspired description, they have actually seized the lamps in the chapel, under the pretext of some new local impost laid on the building,

* We learn from the "Watchman," newspaper, that Mr. Tinson was elected one of the secretaries to this Society.

and which Mr. B. properly declined paying, till he could receive directions from home. Steps will, of course, be taken, to ascertain how far the perpetrators of these dishonourable proceedings can act thus with impunity: but surely, we may hope, the day approaches in which effectual measures will be taken, both at home and abroad, to secure religious worship from insult, and those who maintain it from oppression.

Mr. Gardner, whose arrival at Montego Bay was briefly stated in our last, has been fixed at Savanna-la-Mur. On the first Sabbath after he landed, (January 16,) he visited Crooked Spring, and administered the ordinance of baptism to twenty-seven candidates. A few days afterwards, forty persons were baptized by Mr. Burchell at Montego Bay. "The field of usefulness here," remarks Mr. G., "opens to an almost indefinite extent. The harvest is great, but the labourers comparatively few. The negroes are desirous of seeing the servants of the most High God who shew the way of salvation." "Yesterday," he continues, "I commenced here. We began with a prayer-meeting at half-past six o'clock, when about a hundred persons were present. We assembled again at ten; the chapel was full, and the service was conducted the same as in England. What with renewing the tickets, and speaking to those who were anxious to see 'the new massa,' I could not get away till after two o'clock. Met again in the evening, and preached to a very attentive congregation. Found myself quite fatigued, but do not feel the effects of the Sabbath's services more than I did in England. May the Lord, if it be for his glory, preserve my health, give me more spirituality of mind, greater love to immortal souls, and make me useful in this dark part of the world. Then shall I rejoice, in the day of Christ Jesus, that I have not run in vain."

It was at this station (Savanna-la-Mur) that a flagrant act of persecution, under the colour of law, was inflicted about a twelve-month since, on a deacon of the church, Samuel Swiney.* When his then pastor, Mr. Knibb, sent us the account, he stated that the respectable owner of this pious slave felt so indignant at his cruel treatment, as to propose that his freedom should be procured, generously offering 20*l.* himself towards the expense. The proposal was instantly embraced at home,—liberal friends at Cumberland and elsewhere promptly furnished the amount required,—and our friend Swiney has now, for some months, enjoyed the blessings of freedom. Thus his oppressors have

done what they never dreamt of,—they have actually scourged their offending victim into liberty, and placed him in a situation wherein he may employ himself for the benefit of his neighbours, in whatever way conscience may dictate, no man daring to make him afraid.

At Falmouth, and its dependent stations, Mr. Knibb is privileged to continue his arduous labours, and to witness a blessing resting upon them. Like some others of his brethren, he is under the necessity of building for the accommodation of his hearers; and has been cheered, not only by additions to the churches under his care, but by the introduction of helpers, raised up on the spot, to share in missionary toils. One of these, Mr. W. Whitehorn, was mentioned in our February Number; the second, Mr. Thomas F. Abbott, united himself, some months ago, to the church at Falmouth, under Mr. Knibb's pastoral care. He was formerly a member of the Baptist Church at Taunton, and was about to enter the academy at Bristol, when an attack of illness rendered it advisable for him to suspend all such engagements, and repair, at once, to a warmer climate. He proceeded to Jamaica, and, finding the change of climate very favourable to his health, entered on a commercial engagement, which proved highly advantageous in a temporal point of view. Such, however, was the local prejudice existing against our missionary brethren, and so confidently were statements circulated to their disadvantage, that many months passed away before Mr. Abbott felt disposed to seek any intercourse with them. At length, however, he visited the chapel, and, having quickly found how unjust were the ideas he had been taught to cherish respecting the men and their communications, he sought a connexion with the church at Falmouth, the result of which has been, that he has renounced a lucrative employment, and cast in his lot with those he had formerly shunned and despised. Our brethren were properly desirous to refer his application to the Committee at home, but peculiar circumstances rendered it necessary for them to decide on the spot; and, after repeated consultation, and solemn prayer for direction, they concurred in admitting Mr. Abbott as an associate in their labours; and their decision in this case, as well as in that of Mr. Whitehorn, was fully confirmed by Mr. Angus, at the late meeting at St. Ann's Bay. Thus, while efforts have been made to strengthen the cause by sending reinforcements from home, Divine Providence has been working at the same time, without our knowledge, to provide fellow-labourers abroad.

Amidst severe domestic bereavements, Mr. Baylis continues to see a blessing rest upon his exertions at Port Maria, and its neigh-

* See particulars in the Herald for Sep. 1830, p. 70.

bourhood. "I had the pleasure," he writes, Feb. 1, "of baptizing thirty-eight persons on the 26th of December, at Port Maria: the church continues to enjoy the blessings of peace, and the congregation is large and attentive, though many of the people have to contend with great opposition. At Ora Cabessa, the number of hearers and of inquirers is increasing, and I hope to admit several to baptism shortly. Eighteen persons were baptized at Bray Head, on the second day of the present year. That little church continues to go on well, and is likely to be a very interesting one. I feel greatly indebted to the Giver of all good, that, in this land of sickness and death, my health has been so mercifully preserved that I am able to go on in my duties with very little interruption. I hope I may be able to devote all my powers to the service of Him from whom I receive them."

Anotta Bay must for a season, we regret to state, be deprived of the faithful services of Mr. Flood. His health has for some time been declining, and, as the only probable means, under the divine blessing, of recruiting it, he has consented to try a return to his native climate. Our last advices mention, that a passage had been secured for him on board the Garland Grove; so that he may be expected about the middle of June. The following extract from his journal will shew the encouragements which have attended his exertions in the best of causes.

"Nov. 28. A very interesting, and, I trust, a profitable day; both to myself, and the people among whom I am permitted to labour. Twenty-four candidates baptized and received into communion with the church formed at Buff Bay, but at present, meeting for worship at Charles Town. The account given by many of these individuals, of their knowledge and experience in divine things, was truly gratifying. Enjoyed some freedom and enlargement in preaching, to a crowded and very attentive audience, from our Lord's words, Mat. xvi. 24, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.'

"In the evening visited, one of our active members, a free black man, at his cottage, where a considerable number of persons attended evening worship, to whom I read and expounded Matthew xx. They listened with the utmost seriousness and attention, and seemed particularly interested in the account of the two blind men, at the close of the chapter, and the remarks made upon it. Lord grant that their eyes may be opened to behold the glories of Immanuel, that Jesus whom we preach!"

It has been already stated, that Mr. Nichols, from St. Ann's Bay, was about to

establish a third station, in his neighbourhood. This he has been permitted to accomplish. "On December 12th," he writes, "I experienced the delightful satisfaction of introducing the Gospel at Brown's Town. The house was crowded, and very serious attention was paid to the Word of life. As I preach there every third Sunday, I have spent three Sabbaths there in all. One hundred and seventeen inquirers have joined us here; eighty-six new ones, and thirty-one from St. Ann's Bay. Much opposition has been excited, and I have every reason to believe, that very many of the poor negroes have thus been deterred from attending. The like spirit of hostility is strongly manifested by several influential persons nearer to St. Ann's Bay, where I had the pleasure of baptizing twenty-one persons, December 19th." From a previous letter of Mr. Nichols's, we select the following extract, not only as describing a scene truly pleasing, but as it affords a gratifying evidence of the manner in which one missionary brother can rejoice in the sphere and success of another.

"During my absence I preached at Stewart's Town, Rio Bueno, Montego Bay, Gurney's Mount, and Lucea, and was highly gratified at each place. At Stewart's Town, where, as you must be aware, service can be held only once a month, I preached in June and July, and have also supplied it this month, brother Kuibb being down at Savanna-la-Mar. In having these opportunities I have truly thought myself privileged; for indeed this is a highly interesting station, and well deserves all the attention which the brethren here, and the Society at home, can possibly render it. In June and July I attended baptizings there, and never was my heart more delighted in witnessing that divine ordinance. The spot where it is administered is too interesting to admit of description by any but a Legh Richmond. How did I wish that our friends in England could have beheld the scene!—a scene on which no one could look with indifference, and which must have excited in the heart of every follower of Jesus the liveliest emotions of sacred joy. To see hundreds of people hastening in long rows along a steep and narrow path, first to the river side, and then back to the chapel, and among the candidates a blind youth, holding by the handkerchief of his companion, 'making haste and delaying not' to keep the commandments of Christ, must have filled every Christian's soul with gratitude to God, and love to the missionary cause. On the second occasion, several interesting persons of colour were baptized for Rio Bueno; and so large was the assembly, that while I preached in the chapel brother Kuibb preached to a good congrega-

tion outside, who could not possibly enter. So great is the success at this place, that a goodly number might be baptized every service-day, if circumstances would always allow it. The chapel is far too small to accommodate the regular congregation, and the people are very ready to do all they can towards dis-

charging the present debt, and making a further enlargement. In connexion with Rio Bueno, another increasing and prosperous station, this would form a very pleasing and important sphere of labour for any new missionary."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.	Mr. J. C. Marshman	- - -	Serampore	- -	Dec. 31, 1830.
	Rev. James Thomas	- - -	Calcutta	- -	Jan. 1, 1831.
	Messrs. Alexander and Co.	- - -	Calcutta	- -	Dec. 24, 1830.
	Mrs. Jonathan Carey	- - -	Do.	- -	Jan. 4, 1831.
	Rev. James Williamson	- - -	Sewry	- -	Dec. 24, 1830.
	Ebenezer Daniel	- - -	Colombo	- -	Oct. 1, 1830.
WEST INDIES.	W. H. Angas	- - -	Kingston	- -	March 14, 1831.
	S. Nichols	- - -	St. Ann's Bay	- -	March 12, 1831.
	J. Flood	- - -	Annotta Bay	- -	March 14, 1831.
	W. Knibb	- - -	Falmouth	- -	March 10, 1831.
	E. Baylis	- - -	Port Maria	- -	March 2, 1831.
AMERICA.....	J. Bourn	- - -	Belize	- - -	March 9, 1831.

DOMESTIC.

NORTH EAST CAMBRIDGESHIRE.

The fourth anniversary of the North-East Cambridgeshire Auxiliary to the London and Baptist Missionary Societies, was held at Burwell, on Monday March the 21st, when two sermons were preached in the morning and evening, by the Rev. Messrs. G. Mundy, and E. Carey, and in the afternoon, very interesting facts were stated by them, relative

to the effect of Missionary operations. The sum of £29. 10s. 6d. was collected on the occasion

It is very pleasing to observe, that in this neighbourhood there is an increasing concern manifested for the spread of the Gospel in heathen countries; and in proportion as the people feel for the heathen abroad, so they are anxious that the Gospel may be preached in the dark villages around them. During the last year, a very important home station, has been opened by the congregations in connexion with this Auxiliary.

JOHN REYNOLDS.

Contributions received on account of the Baptist Missionary Society from April 20 to May 20, 1831, not including individual Subscriptions.

	£.	s.	d.
Huntingdonshire Society, in aid of Missions, by W. Foster, Esq.	-	-	99 15 0
Ludgershall, by Mr. Walcot	-	-	2 0 0
Sundries, by Rev. E. Carey :			
Sidmouth	-	-	1 0 6
Tiverton	-	-	3 3 6
Collumpton	-	-	4 9 9
Wincanton	-	-	3 0 6
			11 14 3
Diss, collected by Miss Ward	-	-	6 0 0
Halifax, by Mr. Kelsall	-	-	7 9 0
Bradford, York, Westgate Juvenile Society, by Mr. Turner	-	-	5 0 0
Bewdley, by Rev. Geo. Brookes	-	-	3 10 0
Hitchin, Auxiliary Society, by Miss Palmer	-	-	17 8 6
Chatham, Subscriptions, by Rev. W. Giles	-	-	8 5 6
Shooter's Hill, Friends, by Mr. Williams	-	-	2 8 0

Stepney, collected by Mary Davis	-	-	-	-	-	1	10	1
Trowbridge, Subscriptions, &c. by Mr. Wearing	-	-	-	-	-	17	8	0
North East Cambridgeshire, by Mr. Smith	-	-	-	-	-	27	10	7
Twickenham, collected by Mrs. Buchanan	-	-	-	-	-	1	0	0
Haworth, first church, by Rev. M. Oddy	-	-	-	-	-	14	0	0
Abergavenny, by Mr. J. C. Wyke	-	-	-	-	-	3	12	6
Lymington, Collection and Subscriptions, by Rev. James Millard	-	-	-	-	-	22	2	0
Suffolk Society in aid of Missions, by Shepherd Ray, Esq.	-	-	-	-	-	30	7	6
Edinburgh Bible Society, for Translations at Calcutta	-	-	-	-	-	100	0	0
Canterbury, Subscriptions, by Mr. Christian	-	-	-	-	-	10	17	6
Tottenham, Collection, by Rev. E. Carey	-	-	-	-	-	10	8	8
Bessels Green, by Mr. Knott	-	-	-	-	-	4	0	0
Ilford, Missionary Association, &c. by Rev. J. Smith	-	-	-	-	-	18	0	0
Leeds, Ladies for Female Education, by Rev. James Acworth	-	-	-	-	-	5	13	4
Norwich, Sundries, by Rev. J. Kinghorn	-	-	-	-	-	4	15	0
Beaulieu, by the Rev. J. B. Burt	-	-	-	-	-	5	10	0
Weymouth, Subscriptions, by Mr. Beddome	-	-	-	-	-	12	15	0
Loughton, Collection at Public Service, May 18, by Rev. S. Brawn	-	-	-	-	-	7	0	0
Hammersmith, Contributions, by Mr. Mundy	-	-	-	-	-	10	18	2
North of England Auxiliary Society, by Rev. R. Pengilly	-	-	-	-	-	14	14	9
Western District, by Mr. W. D. Horsey, Treasurer; viz.								
Bradninch	-	-	-	-	-	5	15	3
Chard	-	-	-	-	-	12	19	4
Crewkerne	-	-	-	-	-	6	5	1
Cullumpton	-	-	-	-	-	4	9	9
Hatch	-	-	-	-	-	10	18	8
Honiton	-	-	-	-	-	1	5	0
Isle Abbots	-	-	-	-	-	3	12	0
Lyme	-	-	-	-	-	3	10	8
Montacnte	-	-	-	-	-	11	15	11
Stogumber	-	-	-	-	-	2	5	0
Sidmouth	-	-	-	-	-	11	10	0
Taunton	-	-	-	-	-	20	14	11
Tiverton	-	-	-	-	-	3	3	6
Wincanton	-	-	-	-	-	3	0	6
Yeovil	-	-	-	-	-	8	4	6
						109	10	1

DONATION.

Nicholas Bartlett, Esq. Hackney, by Rev. Dr. Cox	-	-	-	-	-	50	0	0
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TO CORRESPONDENTS.

Thanks are returned to Mrs. Cox, Wingrave, for a parcel of Magazines; and to the children in the Sunday school at Long Crendon, for Pineushions, &c.

Scott's Bible, 4 vols. 4to., and 4 vols. of the Baptist Register have been received, also, as a bequest from the late Mrs. Jane Baker; and a box from Ladies at Maidstone, to be placed at the disposal of Mrs. Philippo, Spanish Town.

"Please acknowledge the receipt of fancy articles from kind friends in Bristol. They are for the Chapel purchase. I am truly thankful for them, and wish others would go and do likewise."—From Mr. Knibb, Feb. 2.

THE
BAPTIST MAGAZINE.

JULY, 1831.

MEMOIR OF THE LATE REV.
RICHARD HORSEY, OF WEL-
LINGTON.

IN presenting a brief memoir of our departed brother, our aim is simply to furnish to a wide circle of friends, a permanent record of his worth; and to supply to our readers in general, a few particulars in the life of one who, though unknown in many districts of our land, was esteemed and venerated in no ordinary degree, by our churches in the West of England. This excellent man was born at Lopen, in Somersetshire, in the year 1756. He was descended from pious parents, and his father, more especially, appears to have been distinguished by solidity of judgment and high attainments in the divine life. Parental solicitude was not exercised on his behalf in vain, for, in his early years, he reaped the benefit of those salutary restraints, and religious instructions, and fervent prayers, which his father's house continually supplied. He was thus, not only preserved from the snares of youth, and escaped those follies and vices into which that incautious period of life is too frequently betrayed, but the seeds of piety quickly began to vegetate in his mind, and furnished a pleasing promise of that rich and matured excellence which he afterwards attained. Referring to his early days, he remarks,

“ Having had the privilege of a religious education, I never ran great lengths in out-
VOL. VI. 3d. Series.

ward acts of sin against God, but can remember when I was very young, I had often convictions, I saw I was in a wrong way, and knew there was a necessity of a change of heart; but alas, these convictions did not always continue. I often made promises and vows to be better, and amend, but always broke them as soon as I made them.”

It happened, when he was about fifteen years of age, that some young ministers of Lady Huntingdon's connexion, came to itinerate through that part of the country in which he resided. Their energetic labouring excited considerable attention, and produced, under the divine blessing, extended and permanent good; awakening the professors of religion from their spiritual slumbers, and converting many a careless and profligate sinner from the error of his ways. With these devoted servants of God, the subject of this memoir delighted to associate; and their society, conversation, and preaching, confirmed and strengthened every serious impression, and mainly contributed to the formation and development of his religious character. He frequently accompanied them in their visits to the surrounding villages, and participated both in their dangers and delights, for, in that period of comparative darkness, the satisfaction of doing good could only be purchased at considerable personal risk. In after life, he would frequently revert to the treatment he experienced in connexion with his friend, Mr. Herdsman, of South Petherton, when, on one

occasion, they were assailed with rotten eggs, and were compelled to flee for the security of their lives: describing his feelings at this period, he observes—

“My convictions increased, and I hope I was in some measure led to see my miserable condition by nature—that I was a lost, ruined, undone creature, and deserved God’s wrath and vengeance to all eternity. I felt myself a sinner, and I hope I have been led gradually to see there is help laid upon one that is mighty, that there is a remedy provided in and through the Lord Jesus Christ, and I would desire to place my whole dependance on him for salvation.”

But although he became thus early decided for God, he was not visibly connected with a Christian Church until some time after this period. Being on a visit to his esteemed relative the Rev. Joseph Horsey, of Portsea, that excellent man urged on his attention the duty and privilege of a public profession of religion, and his father happening to write to him on the same subject, he at length resolved on that important step. In August 1779, he was baptized and joined the church at Yeovil, then under the pastoral care of Mr. Gillard. He has recorded his state of mind on that interesting occasion in the following brief memorandum:—

“To-day I made an open profession of Christ by following him in the liquid grave: it was a very affecting season indeed. I hope I had then some view that all my sins were forgiven never to be remembered against me any more; that they were all buried and washed away by the precious blood of Christ.”

And on communing at the Lord’s table for the first time, he writes thus:—

“What reason have I to thank and admire the grace that hath favoured me so much; it caused tears to flow from my eyes in abundance, to think that such an one as I was should be permitted to sit down with God’s dear children. And now what obligations am I under to the Lord: I have entered into solemn engagements; Lord, I would desire to give myself up unto thee—do thou take me

and bind me to thyself with the cords of thy everlasting love, suffer me not to bring a scandal upon religion, to fall back into the world and deny thee. O do thou keep me near thyself and enable me thankfully to follow thee in every duty, and may I find thee with me in all my undertakings, that I may not take up the lamp of profession without the oil of saving grace, but may I prove an ornament to thy Gospel and be eternally saved by thy mercy, Amen.”

He continued an active and honourable member of the church at Yeovil till the year 1783, when he removed to Wellington, on the occasion of his marriage with the daughter of the Rev. Robert Day, of that town, whose name is still fragrant in the church, and whose memory is fondly cherished by the few who still survive, and had the happiness of knowing him,—a man of superior talents and attainments, and, above all, distinguished by the unction and fervour of his preaching, and by the mildness and benevolence of his disposition—a fellow-labourer with the admirable Risdon Darracot, and in no point inferior to him either in mental endowments, or in ministerial usefulness. Thus being connected, by marriage, with so eminent and excellent a man as Mr. Day, he might be truly said to be unto him, as a *son in the Gospel*, for no less by the similarity of their sentiments and feelings, than by family tie, were they cordially united. How highly he venerated his character, and how fondly he cherished the remembrance of his virtues, those well know who have often heard him mention the name of his beloved father Day: the marriage union which was thus formed, became to him a source of unmingled satisfaction, and rendered his home a scene of domestic peace and enjoyment rarely surpassed. About four years after this period, he was chosen a deacon of the church

at Wellington, and continued to discharge the duties of that office with diligence and great fidelity. Holding such a situation in the church, he not only united in the social meetings for prayer, but frequently took a part in the weekly conferences which were at that time held. It was not, however, till he had reached the meridian of life, that he entered on the work of the ministry, and the manner in which he was first led to engage in that work, while it strikingly displays the hand of Providence, marks, at the same time, the deep responsibility which he regarded as attaching to the sacred office, and the trembling reluctance with which he engaged in its solemn duties.

“For many years past,” he says in his diary, “I have from time to time been solicited by my friends, both at home and abroad, to speak publicly in the name of the Lord, but a sense of the greatness of the work, and of my own unworthiness and unfitness has kept me back from any attempt of that kind, always fearing that the Lord had not called me to it. But on August 24th, 1806, being called by providence to be at Teignmouth on the Lord’s day, and the minister who was expected to preach, not having arrived, I was very much entreated to undertake the service. This I at first refused, but being pressed beyond measure, and as the doors would otherwise have been closed, I at last complied, but entered the pulpit with a trembling heart, and with knees smiting one against another, yet if I am not deceived, the Lord was with me, and enabled me to speak with freedom.”

His services, on this occasion, appear to have been highly acceptable, and it was no sooner known that he had been thus publicly engaged, than he received many applications from the neighbouring ministers for his assistance. He declined, however, acceding to these requests, until he had obtained the sanction of the church with which he was united. Accordingly, he received a regular

and unanimous call to the work of the ministry, and was solemnly and affectionately commended to the blessing and guidance of God, by the pastor of the church, the Rev. Mr. Cherry. From this time his engagements became numerous, and he was frequently occupied, not only in dispensing the Word of Truth, but in giving counsel and advice in cases of perplexity and difficulty. He thus continued for some years, generally engaged on the Sabbath in preaching in the surrounding district wherever his assistance was needed, at the same time that he attended to the pursuits of business during the week. Perhaps we might specify this as the happiest period of his life. His children were rising around him, and exhibiting early indications of true piety. His active mind was fully occupied, and all the leisure he could afford from his secular pursuits was consecrated to the cause of Christ. During this period of his history the fire at Serampore occurred, which consumed considerable part of the missionary premises. He felt a deep concern in that disastrous event, it called forth all the energies of his ardent and devout mind, and by his personal efforts, in public and in private, a considerable sum was raised in order to repair the loss. Not long after this, he manifested a lively interest in the welfare and prosperity of the church at Upottery: a church venerable for its antiquity, since it was one of the earliest in our denomination planted in this country. The building was fallen into complete decay, so that it became absolutely necessary that a new place of worship should be erected. But as the people were themselves utterly unable to defray the ex-

pense, he generously undertook their cause, and visited the metropolis to collect for them; and by this act of disinterested benevolence, conferred a lasting benefit upon the church. On the marriage of his only son, he retired in a great measure from business, and devoted his attention more exclusively to ministerial labours. In the year 1814, some part of his family being settled at Taunton, they, with several other individuals whose sentiments were in accordance with their own, felt an anxious desire that a Baptist Church should be formed in that flourishing and populous town. A favourable opening being thus presented, a large and commodious room was engaged, and for some time Mr. Horsey regularly went over from Wellington to preach there on the Sabbath day. The room was crowded with attentive worshippers, and such was the success which attended his efforts that it soon became desirable that a chapel should be erected.

A church was regularly formed, and he was invited to undertake the pastoral office, an invitation to which he the more readily acceded, encouraged by the pleasing prospects which were then presented. In order that he might more efficiently discharge the duties of such an office, he removed his residence to Taunton. The chapel was opened, and his ordination took place. Just, however, at this important juncture, Mr. Baring, with his associate, seceded from the Established Church, and reared his standard at Taunton. The singularity of the secession, the rank and wealth of the seceders, the extravagance of the doctrines they promulgated, all conspired to excite public attention, and the tide of popular

favour flowed strongly in this new direction. Hence the Baptist chapel was thinned of many of its former friends, and became slenderly attended. This naturally produced a variety of conflicting feelings, which are expressed in the following extract from his diary:—

“What wondrous and mysterious events I have to record during the past two years. I have been called to the important office of pastor, by the newly formed church at Taunton, where we have built a house for God, which was opened on the 20th of September, 1815, on which day, the solemn service of my ordination took place. A day which I desire never to forget, a memorable day! At this time a variety of circumstances seemed to combine to hold forth pleasing prospects; the little church was doubled in number nearly in one year, and we had a pleasing congregation, but since that, the Lord has seen fit to try our faith and patience.

“Another place of worship being opened in the town, the congregation is very much lessened, and this has tended very much to discourage me, but yet I desire to view the hand of God therein, and would lie submissive at his feet, and say, Lord, what wilt thou have me to do? But amidst all my discouragements much mercy is and has been mingled; yet how unable do I feel myself for the great work to which I am now called, sometimes I am ready to think I must give it all up, but hitherto the Lord hath helped me, other refuge have I none.”

He continued to officiate as pastor of the church for seven years, and was indefatigable in his efforts to promote the welfare and prosperity of the society under his charge. During that period he collected nearly all the money expended in the erection of the building, besides contributing liberally towards it himself; and his name will ever be venerated as the father and founder of the Baptist Church at Taunton. Through his honoured instrumentality, many were savingly converted unto God, and the number of the society was gradually augmented. In his diary, written during this period, are to be found several passages in which

he laments the want of more abundant usefulness, in the great cause to which his heart and all his powers were devoted. At length, after much anxious deliberation and earnest prayer for the divine guidance and direction, he resigned the pastoral office, and returned to close the evening of his days at Wellington. He had long been in the habit of recording his reflections on the return of his birth day, and about this period we find the following remarks:—

“Through the wonderful hand of God upon me, I have lately entered on the 66th year of my short life; a day which I hardly expected to see, as my infirmities have increased upon me, so that I cannot but look on myself as having one foot in the grave. Surely the nearness of eternity is a thought full of solemnity; it is just at hand—the judge standeth at the door: but if this judge be my friend, all will be well. I trust I can say I have no other hope, and that I can cast my guilty and polluted soul on his complete atonement and perfect righteousness, and hope to be found in him at that great day. When I reflect upon the past, all is wonder: it is now 51 years since I first began to think seriously about the salvation of my immortal soul, and 43 years since I made a public profession by being baptized at Yeovil. Oh, how swiftly have these years fled away! how many of my friends and acquaintance are now numbered with the dead! Lord, why am I thus spared? I feel the mercy of being kept so long from making shipwreck of faith, and bringing a scandal on the ways of God! Not unto me, O Lord, not unto me, but to thy name be all the praise. But O what have I done for God? Alas! what cause have I for deep humiliation.”

After his return to Wellington, he continued to render assistance to the surrounding churches whenever they needed help, and, when not otherwise engaged, he regularly preached in one of the neighbouring villages. Amid increasing bodily infirmities his mind remained active and vigorous, and he continued to feel and to manifest a lively interest in whatever contributed to the extension of the Redeemer's kingdom. The Bible, Missionary, and

Tract Societies occupied a considerable share of his time and attention. Indeed, every object which tended to promote the eternal welfare of mankind, claimed and secured his cordial co-operation. And, as his days drew to a close, it became increasingly manifest that his soul was ripening for glory. A few extracts from his journal may serve to shew the happy frame of his mind during this period.

“Since my removal to Wellington, I have found much reason for thankfulness to God for the affection and kindness of my old friends, and the pleasure they have expressed on my return. I have reason to record the goodness of the Lord in the liberty and enjoyment I have found in again treading my old footsteps, after an absence of seven years. I think I feel increasingly the rapid speed of time, and also daily feel myself just on the brink of the grave. With such a view as this, I often try to realize the awful solemnities of the eternal world, and my entrance thereon, and when I examine the foundation on which my soul rests, I feel I have no other hope than that which arises from the bleeding cross of my Redeemer. I hardly know which is most astonishing, the long-suffering goodness and grace of the Lord towards me, or my ungrateful returns and unfruitfulness towards him! Alas! what sad deficiencies do I feel in my love and knowledge of God, and at times what backwardness to secret prayer. These things are often matter of grief to my soul, and yet I hope I can say, that sometimes, when I trust I have been enabled to examine closely into my heart and state, I have found Christ very precious to my soul; that he has been and is my transport and my trust, and that I can say with Paul, I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

The following are his reflections on reaching his 70th year:—

“I am now brought to the appointed period of human life, threescore years and ten. How few reach that age, and those who arrive at it seldom go beyond it, except to realize trouble and sorrow. O my soul why am I thus spared? for what purpose is my poor life thus lengthened out? Is it not the desire and prayer of my soul, that it may be for purposes of usefulness and advantage? I have to admire and bless the Lord that I have been enabled through his grace and

kindness to engage in preaching the glorious Gospel, and if I am not deceived I have found the work of the Lord to be wages to my soul, and I hope I have had evidences of usefulness to others. May the truth and reality of this appear hereafter. With respect to the future what shall I say! I hope I daily try to realize the eventful moment which must now be very near. It is the desire of my soul now more than ever to examine myself and the foundation of my hope. I want to realize more constantly nearness to God and communion with him; I desire to die daily. O may the future moments of my lengthened life be spent more than ever for him whose I trust I am and whom I desire to serve till my latest breath."

In the year 1829, he was seized with a dangerous illness, from which there appeared no human probability of recovery. But, through the goodness of God, his life was wonderfully preserved, although he never regained his former tone of health and vigour, and it was manifest that his constitution sustained a shock, the enfeebling effects of which continued to his dying day.

The following is the last memorandum inserted in his diary, and written only a few months before his decease:—

"I want more than ever to realize, that for me to live is Christ and to die gain. Notwithstanding I have felt increasing infirmities and weakness, yet I have been enabled to attempt to speak in the name of God, and I have found a liberty and enjoyment therein. O may the future prove the success thereof, and that I have not laboured in vain. Of late, particularly, I want to live in constant view of that solemn test I must soon pass. I want an increase of faith in a precious Christ, and all the glories which shine forth in him. I trust it is my increasing concern, that whether present or absent I may be accepted of him. To him I want to go every day with increasing ardour and confidence, that, although I feel myself a wretched, guilty, and utterly unworthy creature before him, yet that precious word of promise, "him that cometh unto me I will in nowise cast out," delights and relieves my soul. Notwithstanding all my increasing sense of the evil of sin, and of the corruption of my vile nature, yet it is the increasing determination of my soul, that I will come to him in truth and reality, in the moving desires of my

heart towards him, and that I am indeed willing to be saved by him. Then, methinks, I am sure he will not cast out the soul that ventures on such an Almighty Saviour. Amen."

His last illness was comparatively of short duration. About a month before he died, he attempted to preach in a village where he had long been accustomed to proclaim the glad tidings of the Gospel; but on this occasion, his strength completely failed, and after having named his text, he was utterly unable to proceed. He sat down in the pulpit, and, having rested a short time, he made a second effort, but in vain. The spirit indeed was willing, the desire of his heart was unquenched, but the power was gone; yet surely the sight of the venerable servant of God on that affecting occasion, was in itself an impressive sermon, and will not soon be forgotten by those who were present. The congregation sat in solemn silence till the usual time of closing the service, when he was lifted from the pulpit into his chaise, amid the tears and blessings of the people. After this period his decline became rapid; it was simply the breaking up of nature without the presence of any actual disease. The last fortnight of his life was full of painful interest to his family. His thoughts were frequently confused and wandering, through the feebleness and complete exhaustion of his frame, but the heavenly bias of his mind was clearly indicated by the expressions which he uttered in his collected moments. It thus became delightfully apparent, that his heart was stayed upon God, and that the cause of the Redeemer was still dear to him. He breathed an ardent desire for a greater sense of his favour, and expressed an entire renunciation of every other ground of dependance save

Jesus Christ and him crucified. The language of the Psalmist was frequently on his lips: "The Lord is my rock and my fortress and my deliverer: my God, my strength in whom I will trust, my buckler and the horn of my salvation, and my high tower," and the fervour with which he uttered these expressions can scarcely be conceived but by those who heard him. The day before his death as two of his children were watching in silence by his side, he suddenly exclaimed with peculiar energy—

"Then shall I see, and hear, and know,

"All I desired or wished below;

"And ev'ry power—"

Here he paused for an instant, and then repeated the expression very emphatically—"yes,

"Every power find sweet employ

"In that eternal world of joy."

On another occasion he was heard to say, "dying is but going home;" and when one of his children inquired of him how he felt, he replied in a faint and feeble tone, "ready to go, ready to go;" and these were the last intelligible words he uttered. He continued sinking till the Sabbath had commenced, and then, about one o'clock in the morning of that sacred day, his emancipated spirit winged its upward flight to the mansions of eternal rest, there to spend a never-ending Sabbath, in the service of his God and in the worship of the Lamb.

In attempting a brief delineation of the character of the deceased, it may be remarked, that he was distinguished for his attachment to the fundamental doctrines of the Gospel, while he beautifully exemplified their practical influence by the uniform consistency which marked the whole of his lengthened life. He was a lover of good men, eminently so-

cial in his disposition, never did he seem happier than when surrounded by those who loved and feared God, and when the conversation turned on the glory of Christ, and the advancement of his kingdom. He set a high value on his time, which he endeavoured assiduously to employ in pursuits connected with the improvement of his mind, and in efforts to promote the temporal comfort and spiritual welfare of others. As a friend, he was sincere and faithful; giving that proof of his friendship which is ever the most genuine, although, perhaps, the most difficult; conveying mild and gentle reproof, where he considered it was necessary, and would be received with advantage.

In all his transactions he was strictly conscientious. His word he considered as a strong and binding obligation. The effect of Christian principle was conspicuously displayed in his conduct as a man of business. The management of his temporal affairs was characterized by the strictest regularity and the most scrupulous integrity: and through the blessing of divine providence he was favoured with a considerable measure of prosperity. One of the most pleasing results of this prosperity was, the opportunity it afforded him of exercising the greatest hospitality to his fellow-Christians, who were ever welcomed with perfect cordiality beneath his friendly roof: may the same Christian benevolence continue to be manifested by the latest descendant of this excellent man.

As a preacher his sermons were rich in evangelical sentiments, carefully and judiciously arranged, and delivered with peculiar unction and fervour. As he only commenced preaching late in life, and consequently enjoyed not the

advantages of a previous training for the ministerial work, and remembering that during the larger portion of his days, he was engaged in the active pursuits of business rather than in study, it is truly surprising that he acquired such an aptitude and skill in the composition of his discourses.

He read with great interest and advantage the writings of the Puritans and early Nonconformists, and his mind was well stored with theological truth. Although decidedly Calvinistic in his sentiments, and in the style of his preaching, he never failed to exhibit the unconditional freeness of the Gospel, and to exhort sinners to embrace its blessings with a penitent and believing heart. He may be regarded as a striking instance of the good which may be effected when the mind is devoted to the best of causes, and continually sustained and stimulated by the love of Christ, and an ardent desire for the salvation of immortal souls. The truth which he delighted to proclaim to others, was the comfort and stay of his own heart. He fully realized its support in life, and its soothing consolations in a dying hour. He has come to his grave in a full age, like as a shock of corn cometh in in his season.

His remains were interred in the Baptist burial-ground at Wellington, and his death was improved in the morning of the following Sabbath by the Rev. Joseph Baynes, from Ps. xviii. 2; and in the evening, at the Independent Chapel, by his esteemed friend, Rev. John Cuff, from Job v. 26; and on the succeeding Sabbath at the Baptist Chapel, Taunton, by the Rev. W. H. Coombs, from Rev. xiv. 13.

To the Editor of the Baptist Magazine:

DEAR SIR,

In 1828, I forwarded, for insertion in the Magazine, five letters, written by my father to a friend, relative to the religious views of the late Mr. Robinson, of Cambridge. I remember, that at the time, I thought the commencement of the first of those letters rather *abrupt*. Still, as the manuscript from which I copied them, though not in my father's hand-writing, appeared to be complete, I supposed I was in possession of the whole. But I have lately been favoured with the loan of another manuscript, also in the hand-writing of a copyist, containing, with some unimportant variations in the phraseology, three of the above-mentioned five letters, a short introduction to the first of that series, and one additional letter, evidently the first of the whole. This letter I now forward for insertion in an early number, not only because it is valuable in itself, but also with the view of enabling the editor of a new edition of my father's works, if he feel inclined, to introduce the whole in as complete a form as possible. This letter, *On the Importance of Truth and a Right Belief of it*, is Letter I. and those inserted in your Magazine for March, April, May, June, and August, 1828, as Letters I. II. III. IV. and V. are, *properly*, Letters II. III. IV. V. and VI. The following should be the commencement of Letter II. *On the Criminality of Mental Error*.

“ My dear Friend,

“ If what has been already said be just, there will be no difficulty in maintaining our ground here. For, certainly, the belief of that which ought to be bought and held fast at any rate, cannot be a

matter of indifference. An error which has no less than eternal damnation threatened against it, must be criminal, and that in a high degree.

"One main article in Mr. Robinson's creed," &c.

[See *Baptist Magazine*, March, 1828, and subsequent numbers.]

I remain, dear Sir,

Your's sincerely,

J. G. FULLER.

Bristol, May, 1831.

LETTER I.

On the Importance of Truth and a Right Belief of it.

My dear Friend,

When we consider the shortness of time, and the variety of weighty concerns which call for our attention during that transitory period, you will agree with me, that whatever has not some degree of importance attending it has no claim upon our regard. Every object certainly deserves regard in proportion to its importance. If, then, truth and a right belief of it are things of no importance, or at most of very little, they can assuredly lay claim but to a small share of our attention. But if, on the other hand, truth—*divine* truth I mean—should prove to be a matter of great, yea, of the highest importance, then inattention to it would be a conduct chargeable with the greatest culpability. Were you and I of that fashionable opinion—'that it matters not what we believe, if our lives be but good'—all attempts to investigate religious sentiments, it should seem, would be to no purpose: for why need I put myself to the trouble of writing, and you of reading what I write, if, after all, it is very immaterial what we think or believe in these matters?

Though I know you have no such ideas of things, yet, seeing

that *the Importance of Truth* is itself a truth on the belief of which our attention and attachment to all other truths depends, you will allow me to begin by establishing that.*

I have sometimes wondered why it should be thought more criminal to disobey what God commands, than to disbelieve what he declares. Certainly, if any master of a family came into his own house, and told a plain tale from his own knowledge, and if any of

* If I am not mistaken, this is Mr. R.'s grand defect. He has all along professed himself, I suppose, a Calvinist; but never seems to have been in earnest in preaching or writing on these principles—never seems to have acted as though he thought they were of importance. How differently has he acted concerning the principles of Nonconformity, and some other favorite subjects! How coldly has he treated those in comparison with these! Besides acknowledging Arians and Socinians as "mistaken brethren," and choosing rather to be "a frozen formalist," than "set on fire of hell," as he terms it, he openly avows his belief of the innocence of mental error; which, I think, is full as much as to avow the non-importance of truth.

Here, by the by, I think it must require a very large stretch of charity, to acquit him of manifest known sophistry. After having called those who deny Christ's divinity, "mistaken brethren," he supposes an objector would say, 'But all this argues great coldness to your Lord!' and in reply, his words are—"I would rather be frozen into a formalist, than inflamed with the fire of hell: in the first case I should be a harmless statue; in the last, a destroyer like the devil." (See his *Plea for the Divinity of Christ*, near the conclusion). Surely, he must know this to be evasive and sophistical. Could he be ignorant of a *medium* between cool indifference and a criminal heart? If he be, woe be to him! Need he be told, that the Word of God requires us to contend *earnestly*, though not angrily for the faith? His answer is a vindication of one extreme by exclaiming against another. As though a man should say, when reproved for sloth, 'Better be a sluggard than a robber; for in that case I should do a world of mischief!' True; but is there no *medium*? And is not that *medium* the position which every man ought to occupy?

the family were to affect to doubt it, he would take it as ill as if they refused to do what he commanded. Yea, for ought I know, more so; for to call in question his integrity, would probably be more heinous in his view, than merely to disregard his authority.

There are two passages of Holy Writ that have especially struck my mind on this subject. One is, that solemn piece of advice given by the wise man—"Buy the truth, and sell it not." He does not name the price, because its value was beyond all price. As when we advise a friend to purchase some very valuable and necessary articles, we say—"Buy it—give what you will for it—let nothing part you." So here—"Buy it at any rate! It cannot be too dear! give up ease, wealth, or reputation, rather than miss it! part with your most darling prejudices, preconceived notions, beloved lusts, or any thing else that may stand in the way! And having got it, make much of it—*sell it not!* no, not for any price! make shipwreck of any thing rather than of faith and a good conscience! part with life itself rather than with divine truth!" But why so tenacious of truth, if, after all, it is of little or no *importance?*

I remember, not many years since, hearing a minister preach at a certain ordination, from Heb. x. 23. "Let us hold fast the profession of our faith without wavering." In enforcing his subject, he made use of what might be supposed to be the *calls of the martyrs from heaven*. He represented one as crying to us, "Hold it fast! I died in a dungeon rather than forego it." "Hold it fast! (says another) I bled for it." "Hold it fast! (says a third) I burnt for it." These sentiments and motives, I own, met with my warmest approbation. But if, after all, it matters

not what we believe, why all this ado?

The other passage that has especially struck my mind, is that memorable commission of our Lord, "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." He that believeth—what? The Gospel, no doubt, which they were commissioned to preach. As if he had said, "Go preach the Gospel: he that shall receive your message, and evidence it by a submission to my authority, shall be saved: but he that shall reject it, let him see to it—he shall be damned!" This is very awful, and ought to excite us, instead of playing with truth and error, seriously to examine whether we be in the faith!

What is believing the Gospel, but heartily admitting what it implies and what it declares? What, but admitting that God is an infinitely amiable being, and that his law is "holy and just and good?" for otherwise, the sacrifice of Christ for the breach of it would have been injustice and cruelty. What, but admitting that sin is an infinite evil, and that we are infinitely to blame for breaking God's law without any provocation? for if otherwise, an infinite atonement would not have been required: God would have accepted some other sacrifice, rather than have given up his own Son. What, but admitting that we are utterly depraved and lost, lying entirely at God's discretion? If he save us alive, we live; or, if we have our portion with devils, with whom we have sided against him, he and his throne are guiltless. This is implied in the Gospel of a crucified Saviour; for if we had not been utterly lost, we had not needed a Saviour—at

least, such a great one. In fine: what is it but admitting that the plan of redemption is a plan full of infinite glory, the device of infinite wisdom, the expression of infinite love, the work of infinite power, and the display of infinite glory, justice, and faithfulness?—a plan originating in the heart of God, effected by means the most astonishing, and productive of ends the most glorious!—no less glorious, than the eternal honour of its author, the triumph of truth and righteousness, the confusion of Satan, the destruction of sin, and the holiness and happiness of a number of lost sinners which no man can number!—a plan this, therefore, “worthy of all acceptance!” worthy of being approved and acquiesced in with all the heart! These, I think, are some of the principal truths which the Gospel exhibits; and whosoever really believes them shall be saved.

On the other hand, what is it to *disbelieve* the Gospel, but to remain under a persuasion that God is *not* such an infinitely amiable being as to be worthy of being loved with all the heart and soul and mind and strength?—that therefore his law is too strict, and, if it must extend to the heart, too broad, requiring more than ought to be required, especially of fallen creatures?—that, consequently, a breach of it is *not* so very criminal as to deserve damnation?—that if God were to damn us, it would be a very hard and cruel thing?—that we are *not* so depraved and lost, but that if God were but to deal fairly with us we should do very well without a Saviour, or at least without such a Saviour, and such a salvation as is altogether of grace?—that there is *no* such excellence in the Saviour that we should desire him—*no* such glory in his way of salvation that we should choose it—so

choose it, however, as to be willing to have our pride mortified, and our lusts sacrificed to it?—in fine: that there is no need for such an ado about the concerns of our souls—no need to become new creatures, to be at war with all sin, and to make religion our daily business? This I take to be nearly what the Scriptures mean by *unbelief*. However, be my ideas of the Gospel right or wrong, that affects not the present question; for, be the gospel what it may, the belief of it has attached to it the promise of salvation, and the disbelief of it the threatening of damnation.

You have observed, I dare say, that it is very common to represent truth, and the belief of it, as of small account, and morality as all in all; nay more, that the preaching of the former is the way to subvert the latter. And yet, how easy were it to prove that this is no other than destroying the means in order to effect the end! Whatever may be pretended, I believe it will be found that all sin springs from error, or the belief of some falsehood; and all holy actions from the belief of the truth. The former appears in that the will of man is so constituted as never to choose any thing but an apparent good. It is impossible we should choose what appears to us at the same time and in the same respects unlovely. Therefore, whenever we choose evil, we must believe evil to be lovely; that is, we must believe a falsehood. This the scripture represents as calling “evil good, and good evil.” And thus, all vice springs from error, or false views of things.

On the other hand, whatever there may be of what is called morality, there is no real obedience to God, or true holiness in the world, but what arises from a conviction of the truth. Does holi-

ness, for instance, consist in love to God? what love can there be to God, but in proportion as we discern the infinite excellency of his nature? Does it consist in abhorring sin? How can we do this any further than we understand and believe its odious nature? Does it consist in repentance for sin? certainly there can be nothing of this, but as we understand the obligations we are under, and the unreasonableness and vileness of acting contrary to them. Or does it consist in prizing salvation? this will be in proportion as we believe our lost estate. From whence spring those heavenly virtues of fear, contentment, diligence in divine ordinances, acquiescence in the will of God, humility, &c. but from a conviction of the truth? God proclaims, before the universe, "I AM THE LORD!" This truth realized, or heartily believed, begets a holy fear towards this fearful name. God, in his word, declares the vanity of all things under the sun, and the weight of future bliss. A belief of these truths damps inordinate anxiety, and raises our desires after a glorious immortality. God declares that a day in his courts is better than a thousand elsewhere. A belief of this will make us earnest and constant in our attendance—will make us leave our farms and merchandize, and all, to come and worship in his house. God has promised, "I will never leave thee, nor forsake thee:"—that "they who trust in the Lord and do good, shall dwell in the land, and verily they shall be fed." A belief of this calms and composes the mind under the darkest providences. Thus it was with the prophet Habakkuk. (Hab. iii. 17, 18.) God has told us concerning ourselves, that we are "a generation of vipers,"—a race of abominable and filthy beings. A belief of this humbles

us in the dust before him. In fine; he has told us, that to us belongs nothing but "shame and confusion of face." A belief of this would prevent peevishness under adverse providences. Under the belief of such a declaration, we should not wonder, if God made us as miserable as we had made ourselves sinful. What, in this world, ever filled a soul with greater humility than a realizing view of a holy God filled Isaiah? (Isa. vi.) Then, as in a glass, he beheld his own deformity. It was this that made him exclaim, with the deepest self-abasement, "Woe is me! for I am undone! I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts!" Is it not a "beholding of the glory of the Lord," (which is no more than discerning and believing the truth, for God is glorious whether we believe it or not) that changes into the same image? 2 Cor. iii. 18. And is not our being made like Christ at last, ascribed to our "seeing him as he is?"

In short, I believe it will be found, that truth wants only to be universally realized, in order to produce universal holiness. Should it be asked, 'Then why is not universal holiness found in good men, who believe the truth?' the answer is, Though they believe the truth, they believe not the whole truth, nor perhaps do they wholly believe any truth. When they shall be perfectly delivered from "an evil heart of unbelief," they shall possess perfect holiness.

You will naturally reflect, if these things are so, what an important thing is truth; and what awful evils are error and unbelief; and yet how prevalent are they in the world, and even in the best of men! True; and I will add one more reflection; and that is, if your thoughts coincide with the sentiments expressed in this letter,

you will not only be open, but eager to hear any thing that may tend to bring it to light.

Yours sincerely,

ANDREW FULLER.

THE SOLILOQUY OF A SPECTATOR AT THE LORD'S SUPPER.

WHAT an interesting and solemn scene! What holy stillness reigns around—Yonder are spread in decent order the elements of bread and wine, which, by divine appointment become sacred symbols of the body and blood of our Lord Jesus Christ broken and poured forth on the cross for human redemption.—The communicants flock around the sacred emblems with countenances expressive of deep solemnity mingled with holy joy. The minister comes forth from his retirement and reads the divinely inspired words of the institution—pausing occasionally, as if to give time for each sentence to fall with full weight on the reflecting minds of his auditors.

“The Lord Jesus”—He on whom all the hopes of sinful man are built—He to whom every christian owes allegiance.—“The same night in which he was betrayed.”—Alas! that such innocence, such spotless purity, such matchless excellence, should be betrayed by a pretended friend, and given up to the hands of wicked men to be crucified and slain.—But, oh! (each devout heart is ready to acknowledge) the treacherous Judas—the cruel Jews—the unjust Romans were not the only guilty actors in that awful transaction: my sins and transgressions wounded him, and pierced him, and overwhelmed his holy soul with unutterable anguish—and, oh! do I even now harbour one traiterous thought, one wish, or one indulgence that is not

brought into subjection to him? Search me, O Lord, and know me: try my reins and my heart—and see if there be any wicked way in me, and lead me into the way everlasting.

“The same night in which he was betrayed” was not his mind entirely engrossed with his own interests, and the sufferings he was about to endure? No: He then took thought for the establishment, faith, and comfort of his people; and was infinitely less concerned that his sufferings might be averted, than that they might answer the end for which they were to be endured.

“He took bread and blessed it, and brake” — neither natural nor spiritual food can nourish us without his blessing: from him let us seek it—“and gave to the disciples, saying, Take, eat; this is my body broken for you.”—The *disciples*, then, are those for whom this sacred feast is designed, and whose duty and privilege it is to partake of it.—Surely I ought to enquire, Am I a disciple? Do I learn of Christ, and follow him?—Then his body was broken for me. But why need it be broken? Why should he who was fairer than the children of men, be more marred than the sons of men? He was wounded for our transgressions; he was bruised for our iniquities. In what an awful light does this represent our transgressions and iniquities! Surely sin is not a trifling evil to need *such* an atonement! While we look upon him whom we have pierced, let us mourn and be in bitterness of soul.

“After the same manner he took the cup, and gave thanks.” Surely we too should give thanks. It was a cup of bitterness to him—yet he gave thanks—to us it is a cup of blessing, and let us say from the heart, “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: who forgiveth all thine iniquities: who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.”

“This cup is the new testament in my blood.”—What a testament, what a covenant was that which made over to guilty man blessings of infinite value and eternal duration, and that was sealed and ratified by the blood of the testator himself!

“This do ye, as oft as ye drink it, in remembrance of me.” What a touching injunction! In remembrance of thee! Is it possible, then, that a rescued sinner can ever forget his heavenly benefactor—can forget *Him* who purchased his life at the expence of his own—*Him* on whom he constantly depends for all his supports and comforts here—*Him* in whose presence he hopes to spend a blissful eternity? Yes, blessed Jesus, thou knowest better than we do what fickle, wandering, forgetful hearts we have—and thou hast wisely and kindly appointed that we should do this in remembrance of thee. Surely if such a memorial were necessary to remind us of our best friend, we have need to set a constant watch over our treacherous hearts, lest in any instance they should start aside like a deceitful bow.

“For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.” Then this act of religious worship is to be *often* repeated—It cannot be designed as a kind of passport to a dying penitent, but is evidently intended as the habitual food of a living Christian, that he may grow and thrive, and be established in holiness. Then it is not merely our own comfort

and edification that are designed in this holy ordinance, but the death of Jesus Christ, and salvation through his blood, are thus to be kept in perpetual remembrance, and exhibited to the view of the world, that in every age sinners may look unto him by faith and not perish, but have everlasting life. Surely then it is most obligatory on every individual who has himself tasted that the Lord is gracious, in this appointed way to exalt the Saviour in sight of the perishing multitudes around:—and benevolence to our fellow-men, no less than gratitude and obedience to our Lord and Master, should constrain us thus “to shew forth his death.”

“Till he come,” yes, while we commemorate his death, we anticipate his return. He ascended to heaven in the view of his disciples, and he shall so come again in like manner. Behold, he cometh with clouds and every eye shall see him, and they also which pierced him (and rejected him) shall wail because of him, and he shall be glorified in his saints and admired in all them that believe.

But before that time he will come to us individually. Death will be the messenger that shall announce his approach and summon us into his immediate presence. Thus, “till he come,” we shew forth that death, by which death to the believer is disarmed of his terrors, and from which alone we derive a well-grounded hope of standing in judgment with confidence and acceptance.

But how awful the sentences that follow, “Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not

discerning the Lord's body." Who but must approach with trembling, lest he should be an unworthy recipient, and so seal his own damnation? But is this indeed the awful import of the apostles' words? No, with thankfulness I learn that the unworthiness referred to is not the imperfection and sinfulness incident to men in general, but a profane trifling with the holy institution, partaking of the sacred elements as a common meal without due regard to the solemn facts they represent, or even degrading it still farther by riotous indecency. I learn too that the word rendered damnation, simply signifies *condemnation* or *judgment*, that such profane trifling might justly bring down heavy temporal judgments or chastisements, (as was the case with the Corinthians to whom the Apostle wrote,) and if persisted in, and unrepented of, too plainly proves the guilty individual to be indeed in a state of condemnation, but that even this sin does not necessarily exclude from repentance and pardon through faith in that blood which has so long been trifled with. But, oh! may every communicant shudder at the thought of thus trampling on the blood of the covenant, crucifying the Son of God afresh, and putting Him to open shame, and that he may avoid such awful guilt, "let a man examine himself, and so let him eat of that bread and drink of that cup." Let him search for that deep and genuine repentance for sin, that lively faith in the mercy of God through the atonement of Jesus Christ, that deadness to the world, that desire after holiness, that love to all who love our Lord Jesus Christ, which are essential to the character of his disciples, and which will prove them worthy (*i. e.* suitable) and welcome guests at the table of the Lord.

And now with mingled feelings and united hearts, the minister and communicants make confession of sin, and seem as it were, to lay the hand of faith on the bleeding victim, and realize the transfer of their iniquities to him. Though not among them, I too am a miserable sinner, the remembrance of my sins is grievous, and the burden of them intolerable, and may I too indulge a humble hope that Jesus, as my divine surety, bare them in his own body on the tree? or must I yield to the desponding thought of lying down for ever in hopeless anguish under their weight? Lord, grant *me* repentance unto life. *I* would believe, help thou my unbelief. Now a blessing is implored on the elements about to be received, that faith and love and humility may be in lively exercise to discern the Lord's body in these appointed symbols, and to appropriate to the soul the nourishment and strength designed thereby. Well, *I* have not eaten of the bread that *represents* the Lord's body, but it is a matter of serious consideration, have I by faith received the flesh of the Son of Man and drank his blood, for if not his Word declares I have no life in me. Oh, that I may indeed hunger and thirst after righteousness, and prove, like these happy saints, that "His flesh is meat indeed, and his blood is drink indeed."

Now they take the cup and give thanks; thanks to the Father's love in providing such a sacrifice, in appointing such a salvation; thanks to the Son, who loved his people and gave himself for them, and instituted for them this sacred feast; thanks to the Holy Spirit, who applies this salvation to their hearts, and inclines each to be a willing, joyful recipient.

How suitable the exhortation to each to go forth and remember

that the vows of God are upon him, that he has renounced the world and must not follow its spirit or its maxims, or hanker after its forbidden vanities;—that he has sworn allegiance to Jesus Christ and must not turn back;—that he is not his own but bought with a price, and consecrated as a living sacrifice, a reasonable service to be the Lord's, body, soul, and spirit for ever;—that he has joined in communion, not only with the Lord, but with all his saints, and is bound to love with a pure heart fervently all that love our Lord Jesus Christ in sincerity;—that he has been at the cross of Christ, and that before that every angry and resentful feeling must die, and he must be kind and tender-hearted, forbearing and forgiving, even as God for Christ's sake has forgiven him. Surely it is a great thing to be a Christian, and what manner of persons ought Christians to be in all holy conversation and godliness! Who is sufficient for these things? I am sure *I* should tremble to take such vows upon *me*, and yet, is not the Christian's sufficiency of God? and is there not strength promised for the exigencies of every day, and the discharge of every duty? But strength is promised in the use of means, *this* is one appointed mean, and can I expect strength while I neglect it?

“Our Lord and his disciples sing an hymn,” and then his followers unite in a joyful grateful song of praise for the mercy that spread the feast, and the grace that inclined them to partake of it; they express too their humble, cheerful expectation of sitting down at the marriage supper of the Lamb. Oh, that I were indeed a sharer of all their privileges!

“The poor ye have always with

you, said our Lord, and what you do to the least of these my brethren, you do it unto me.” Blessed Jesus, what an honour hast thou put upon thy saints in thus encouraging, accepting, and appropriating their liberality. How pleasing to see each contributing from their abundance or their penury a mite by way of acknowledgment to their Lord, and of sympathy to their brethren.

And now with sweet solemnity the minister pronounces the benediction, and I trust that every heart indeed experiences “the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost,” shed abroad and abiding there.

But have I no part in all this? am I excluded from these sacred enjoyments? No, “the spirit and the bride say, come, and let him that heareth say, come, and let him that is a-thirst come, and whosoever will let him take of the water of life freely.” The provisions are not exhausted, but I have not partaken; in my father's house is bread enough and to spare, and shall I perish with hunger? no, “I will arise and go unto my Father, and will say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy child, make me as one of thy hired servants.” But will He accept me? will He admit me to his house and to his table, unworthy as I am? Ah, if I am unfit for his table on earth I am just as unfit for a place in heaven; the question is, am I a disciple or am I not? Do I love the Lord Jesus Christ or not? If I am his disciple and do love him in sincerity and truth, I ought to obey his command, and do this in remembrance of him, if not, what am I? and what will become of me?

REVIEWS AND BRIEF NOTICES.

Sermons. By JAMES PARSONS, York.
London, 1830.

IT is, in our opinion, a favourable symptom both of the public piety and public taste, that sermons are in constant, if not increasing, requisition. As the Christian ministry is of divine appointment, and is the very instrument prepared by infinite wisdom for the renovation of the world, the appeals of the pulpit may be expected to possess, through the blessing of God, a peculiar efficacy; and this expectation, so just and so scriptural, is continually realized in the church. Sinners are humbled, and believers edified; infidelity is confounded, and truth is victorious; and even while the men of the world are despising the instrumentality, they are the unwilling witnesses of its success, and, in the powerful operations of their own consciences, are compelled to realize something of its potency. But if the Christian ministry, in its oral communications, is so influential, is there not ample reason for anticipating that the more private and domestic form of its ministrations in printed sermons should, for similar reasons, experience the divine sanction, and diffuse an extensive and beneficial influence? There is, in this method of instruction, all but the voice of the living teacher; a striking disadvantage indeed, but not such as to frustrate the general purpose of the message. By this means the substantial truth is imparted, though there is a destitution of that impulsive and enforcing energy which, in the order of means, is eminently adapted to the great end of moral and spiritual improvement. Printed sermons, therefore, may be ranked among the most useful classes of publications.

The reasons of the demand for them which we have supposed to prevail, and the existence of which, indeed, is indicated in the frequency of their appearance, may be found, perhaps, to be chiefly two,—the

first, that the tone of public feeling, in reference to religion, is improved; and this may be fairly presumed, notwithstanding the counteracting efforts of a pestilential infidelity: the second, that divine truth is in itself so comprehensive and so diversified, there is in it such a sublimity and such a variety, that it is entirely inexhaustible. No intellect is sufficiently profound to fathom all its depths, sufficiently elevated to reach its heights, or sufficiently capacious to grasp and survey its measureless amplitude. As the transcript of the divine mind itself, the efflux of the fountain of all wisdom, it is impressed with something of the character of infinitude that belongs to its Author; and, consequently, however numerous the minds that engage in searching into its glorious revelations, and however endowed with intellect and genius, no one mind, nor, in fact, all minds together, can develop all the varieties of truth; and, such is its vastness, that every different mind will have scope for the independent employment of its own limited capacities in its illustration. The consciousness of every diligent student of the sacred records will, indeed, assure him that every fresh perusal of them is attended with fresh discoveries. There are, not only in the design and arrangement of great portions of Scripture, but in the hidden manner, if we may so express it, that lurks in particular passages, food for reflection, and supplies of knowledge, never seen before. We have not contributed, we have only overlooked them, and the studious Christian, intermingling prayer with his researches, is perpetually finding them burst upon his astonished and admiring sight, and adapting themselves, as he walks along the vale of present existence, to his numberless modes of thought, inward sensations, and outward circumstances—to his inqui-

ries, his necessities, his sorrows, and his joys. Hence the individual, who wishes to be instructed in the Word of God, will hail with satisfaction and delight, every well prepared method of enlightening his mind, by illustrations of its important contents. While, therefore, they possess no *authority*, for this resides alone in the Revelation itself, yet sermons, tracts, comments, and other private as well as public modes of instruction, will be gratefully received. Printed sermons have, besides, a twofold advantage for impression; each subject is comprised within a brief space and is divested of the prolixity of a treatise; and there is a perpetual superaddition of effect, when the writer is well-known and deservedly popular, arising from the recollection of his mode and manner as a preacher, which awakens a new interest in the reader who has been accustomed to his pulpit exertions. And this will operate, to a certain extent, even when the sphere of personal activity and influence is less splendid, or less extensive. It is also a mode of perpetuating the impression of individual character and capability, even beyond the limits of mortality; for in this way, it may be said of many illustrious persons in the church, "being dead, he yet speaketh."

It appears, from a brief preface, that during the summer of last year, ill health suspended the public labours of the author of these sermons for several months, and that he availed himself of the period of his retirement to prepare them for the press. They consist, however, not of new compositions, but of the discourses which he had previously delivered to his own or other congregations. We should conceive, from our recollections of his pulpit efforts, that they furnish a fair specimen of his general ministrations. They all belong to the declamatory style of composition: we use the term in its best sense, and merely as descriptive. For effect, this style is usually the best; and what is the great design of the appeals of the ministry, but to produce effect? Few hearers will bestow the necessary labour of thought for the argumentative speaker, and fewer still will trace with satisfaction, or follow with benefit the niceties of a

formal and accurate harangue. It is the ardent, the impassioned, the eloquent, in feeling or illustration, that seizes attention, befits the all-important topics of religion, and is suited to that perpetual reiteration and enforcement, which the cold heart of man requires.

Digressing, however, for a moment, from the writer to the preacher, we may be permitted to remark, that Mr. P.'s manner in the pulpit is too hurried, violent, and dogmatical. His utterance becomes often indistinct from rapidity, and the thought evaporates in a torrent of words. He has not learnt to make any pauses, and the whole appears to be an oration which he has written and learnt in order to deliver. We make these remarks freely, because he has, on the whole, a reputation that will sustain them, and because this method, in many other juvenile hands, detracts from their usefulness. Both the reading of a sermon, and the delivery of it, *memoriter*, are almost equally unfavourable to impression, unless the one or the other is very dexterously managed. Preachers should cultivate language and ideas, and after committing to paper their general thoughts, partially written, trust to the feelings of the moment as awakened by the holy sympathies of the minister and inspired by prayer.

The British Preacher, Parts I. II. and III.

RATHER an elevated title has been chosen for this work; so far as the parts before us are concerned, they certainly present discourses which were delivered by preachers resident in England; but that fact alone scarcely merits, we should think, a title of so lofty a character. What other reasons may have decided this choice we stay not to inquire, but proceed to the productions of the *British Preacher*, which are now to be reviewed. In a single paper, we can scarcely be expected to give particular attention to twelve sermons; and this we shall not attempt. They are all very neatly printed, and the character of neatness may be extended to the style in which

they are written. Still, we are by no means of opinion that all the sermons in the series merit the permanent form they have here assumed: some of them, at least, if we except neatness of language and freedom from theological errors, contain scarcely a single quality that can justify their publication.

In the first number there is a good and useful sermon, by the Rev. Joseph Fletcher, entitled, "Admonitions to the Young." The text is selected from 2 Tim. ii. 22, and we wish its pious, seasonable, and powerful statements and exhortations may be seen and long regarded by very many of that interesting class of our population to which they are addressed. Let the following extract determine the justice of our opinion. The preacher is warning against intemperance, and he describes it as—

"The baneful source of most destructive evils; it is the powerful stimulus to all the deeds of darkness; it is the unnatural excitement by which the sons of Belial are roused and prepared for the commission of crime, which they would shudder to perpetrate in the cool moments of sobriety. It is the direful habit which, of all others, is most inveterate; seldom indeed do we hear of the reformation of a drunkard; his chains are rivetted and coiled by infernal power, and he loves the iron bondage. Some habits have their waxing and waning periods, they rise and fall during the short-lived existence of man, giving place to succeeding tyrants, more adapted to the changes of age and circumstances; but intemperance, when once permitted to exert its domination, grows with the growth, and strengthens even with the decline of all the mental and natural powers. It ruins the constitution, wastes the estate, embitters domestic life, degrades the character, and damns the soul! O fly, fly for your life, from the cup of intoxication!"

In the same number, Mr. Burder's sermon "On Election," is a respectable performance, and there is another on "Christ the hope of Glory," and a fourth on "Spiritual Illumination," by Messrs Binny and Steane; but, as we must notice each of the numbers sent us, we cannot afford more space for remarks on the discourses the first of them contains. In the second number we have, as we had in the first, four discourses, and they are of pretty equal merit.

The first, by Mr. Morison, is somewhat light, but it is spirited; and it justly condemns the horrid system of colonial bondage. The second is "On Divine Influence," by Mr. Hunt; the text is *Hosea*, xiv. 5—7; and the discourse is truly ingenious; but the doctrinal instruction and practical remarks do not bear due proportion to the figurative illustrations; we are more pleased by the sermon than impressed with the subject: the third of these compositions is by Mr. Philip, and respects the season we denominate winter, the text is *John* x. 22, and the discourse is better than any thing we ever before perused on the same subject. It is peculiarly proper to be read in the family, and we wish it were thus used, at least annually and in the appropriate time, in every house in the land. The last in this second number, refers to "Little sins," and is an admirable piece; the text is *2 Kings* v. 18. From this we give an extract that is no unfair specimen of the whole performance. Speaking of Christian delicacy, the author remarks:—

"This is easily distinguished from hypocritical scrupulosity; the one regards great things, the other all things; the one is accompanied by bitterness, the other by kindness of spirit; the one is merely public, the other is secret also; the one is transient and occasional, the other regular and habitual. Maintaining the distinction, you will doubtless be charged with being too strict and precise; but certain it is, that you must guard against many things in which multitudes see but little or no evil; yes, brethren, there are persons with whom others gladly associate, but with whom you *must not*; there are scenes frequented by crowds which you must not enter; there are amusements in which many share, but of which you must not participate; because, though the people of the world may think differently, and conceal what is wrong under specious names, yet, as you have seen, there are *no venial offences*, there are *no little sins*. What delicacy was discovered by *Esther*! He had spoken to the king, saying, 'The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him;' and because of this, when he and his people were about to take a long and perilous journey, he was 'ashamed to require of the king a band of soldiers and horsemen, to help them against the enemy in the way,' lest he should receive a wrong impression, confound

the use of means with dependance upon them, and have an obstacle to belief in the power of God. In the same spirit, Paul said, 'If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother offend;' and most strikingly was it exhibited in Marcus Arethusius. In the days of Constantine, he had been the cause of overthrowing an idol's temple, and afterwards, when Julian came to the throne, a command was issued by the emperor, for its re-erection by the people of the place; they were willing to comply with the royal mandate, but Marcus refused; on this they inflicted on him the bitterest sufferings, but they could not alter his determination, and even when they would have released him on performing the *smallest act*, or contributing *the lowest coin*, they could not prevail: he preferred a tortured body to a burdened conscience, and death, in its most appalling form, to sin!"

The last of the numbers of the "British Preacher," we have received, contains sermons by Messrs. Styles, James, Thornton, and Bennett. The first discourse by Dr. Styles, is sensible, and useful in tendency, containing some beautiful passages, and many that powerfully interest. But it is in one or two of its early pages, a mere syllabus of the evidences of Christianity; which, however well expressed, make not a deep impression in their present form. Had the preacher confined himself to the single evidence on which he has dwelt at considerable length, and with much effect, his sermon would have been, in our judgment, quite as valuable as it is. As an illustration of the nature of the evidence here selected, and a fair specimen of the whole performance, we give the extract which follows:—

"And, my brethren, we may confidently assert, that it is the manifestation of Christ, as the special gift of infinite love, as the condescending partaker of our nature and our sorrows, as the atoning sacrifice for our sins, and the author of our eternal salvation, that is the grand argument for establishing the truth of his religion in the heart, in instances where all the other arguments and evidences put together might fail to obtain for it even the cold assent of the understanding. Nothing could so powerfully convince us of the existence of an angel, as his visible appearance in all the glories of his celestial nature! and what more convincing proof can we require of the divine mission of Jesus of Nazareth, than his manifestation, in all the grandeur of

his divinity, in all the meekness of his mercy, in all the omnipotence of his love? The Gospel is this manifestation; and when it is fully displayed in its simplicity and extent, it so alarms the conscience and moves the affection, that multitudes exclaim, '*Is not this the Christ?*' Other arguments may convince; this does more, it convinces and reclaims; it enlightens the judgment and renews the heart; it turns the sinner from the error of his ways; and thus furnishes a new evidence of its power, in 'a living epistle of Christ, known and read of all men.'"

The next sermon is by J. A. James, and we never expect to peruse one on the same subject that will be more manly; more complete; more seasonable; more impressive. We recommend its appearance in a cheap form, and its distribution among the members of all the churches of Christ in the nation. It will teach them what is the ministry they should esteem: and thus silence the unholy complaints that so often most cruelly wound the heart of the faithful preacher of the Gospel; it will guide our churches in the choice of their pastors; and exhibit to carnal and injurious professors of religion the state of their hearts. The following passages are examples of the excellence of the whole sermon:—

"To be told not only that they are sinners, which all will admit in general terms, but that their sins are such as to deserve the wrath of God, such as to expose them to the torments of hell, and such as will infallibly bring them to the bottomless pit, unless they are truly repented of; to be told again and again that they are hastening to perdition: to have the rod of divine vengeance shaken over their heads; to have the very curse of a violated law analysed, and all its dreadful ingredients set before them; to have this done in their hearing, and done frequently; to be made to sit and hear their doom pronounced by anticipation, and thus to be tormented before their time, is what they cannot, and will not endure; sometimes they will content themselves with railing at the preacher, and with accusing him as taking a cruel delight in harrowing up their feelings and disturbing their peace; they will condemn him as unfit to preach to any but the profligate inmates of a prison; until, at length, unable to endure any longer his pointed addresses to the conscience, they will quit his ministry for the unctuous doctrine and pulpit opiates of some flatterer of men's souls, who

is too courtly to trouble the minds, or alarm the consciences of his flock.”

O, how often do the badly educated children of lukewarm professors of religion act the part now described! They forsake the faithful minister on whom they have attended from childhood, and listen to some fashionable, perhaps very elegant, but not pungent and faithful preacher. Their consciences are at ease because, as they think, religion is not wholly neglected, while, in truth, they are advancing toward eternal misery. Should any, in the class to which we have referred, read these pages, we request them to dwell on the consequences of their conduct, as described by Mr. James:—

“Conscience is bribed and deceived; from that moment the poor wretched creature is at ease in Zion; resists and resents every attempt to undeceive him; hugs the lie which is destroying him to his bosom; lavishes compliments and caresses upon the false prophet that is the accomplice of his soul’s murder; lives in peace: dies perhaps in tranquillity; but there the delusion ends, for ‘in hell he lifeth up his eyes, being in torments.’ He that on earth would not hear of his sins, now feels all the bitter consequences, where repentance is too late, and pardon never comes at all; he that on earth reviled the faithful ministry, now curses the preacher of smooth things; he that on earth could never bear to hear of the bottomless pit, is now in the midst of it.”

O, may the semi-infidel, lukewarm, and fashionable professors of Christianity, who abound in our times, pay salutary attention to these awful and just representations of the consequences of that sin and folly that is manifested by their rejection of a faithful ministry: let them hear and reform, or die for ever.

The third and fourth discourses in this number of the *British Preacher*, are on “Indecision Dangerous,” by Mr. Thornton, and “The Duty and Advantage of Searching the Scriptures,” by Dr. Bennett. We have not room for more than one short extract from the last of these respectable performances:—

“Make the Bible your book of devotion, reading it in your closet every morning and evening, that you may have an experimental acquaintance with that prayer offered up for you, ‘Sanctify them by thy truth; thy Word

is truth.’ Commit these words to the charge of memory, that by learning a text every morning you may be able to say, ‘Thy Word have I hidden in my heart, that I might not sin against thee.’ Let the reading of the Scriptures form a part of your family worship, thus it will be said of you, as of Israel amidst the darkness of Egypt, ‘they had light in all their dwellings.’ To your children you should with diligence, explain the Word of God that it may be said to them, in future days, ‘From a child thou hast learned the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.’”

An Original Essay on the Immateriality and Immortality of the Human Soul.
By SAMUEL DREW, A.M. Fifth edition, carefully revised and enlarged by the Author.

WHEN the first edition of the work before us was published, the author says he was “almost unknown in every department of literature, and equally destitute of those acquirements which might justify public expectation.” We believe he had enjoyed but few advantages of education; and that, owing to the cares of a laborious business, and a rising family, his command of leisure was small and uncertain; yet he has produced a book which, from its very nature, whatever may be its merits or defects in other respects, must have cost powerful, intense, and long continued thought. Should the volume be of little practical value, as to its main design, as we certainly deem it to be, yet it is a curious and splendid specimen of intellectual power, acuteness, and labour. We believe it is the aim of Mr. Drew, to infer the Immortality of the Human Soul from its Immateriality: and he has ventured to speak of “the natural immortality” of the soul of man. Does our author mean that such is its nature, that unless God terminate its existence the human spirit will never die, but continue to exist in defiance of every thing in the universe beside? If this be his meaning, it is equally true of matter. We believe no power, but that which originated matter, can annihilate it. The magnitude of any portion of

matter may be altered, and so may its form, but its existence remains after every such change. Every sun-beam that ever fell on the earth, and all the flowers that ever bloomed upon it, are still, as to all that composed them, in existence, although in different states and combinations; so that, if the universe be formed of matter and spirit, we believe that these constituents are equally indestructible by any cause, except his power by whom all things were made. But is there any real advantage gained, even should the natural immortality of the soul, in the sense just mentioned, be established by our author? It will still remain true, that he who created men and angels, can continue or terminate their existence, just as may seem good in his sight. Therefore, the question of the soul's immortality resolves itself into the will of God. If it had pleased the Lord not to give us a revelation of his intentions, we could not determine whether we were to live for ever, or not: and, as he has granted us the knowledge of his purposes, we consider such gracious information as our only guide. As to the proof of the soul's immortality, we are bound by our honest conviction to say, that we think the volume before us is not necessary, nor of much practical value—still it is a wonderful performance, and deserves to be read as a book that will give many just and valuable ideas; and will demand that closeness of attention and of thought which must tend greatly to improve mental habits. From such a work it is difficult to determine on suitable passages as specimens of the whole, but we venture on the following: speaking of matter Mr. Drew says,

“Among those properties which are necessary to the existence of matter, may be included its solidity, its magnitude and figure; without these distinguishing properties, we can form no conception of any thing that is material, and in what subject soever we find these properties, from that discovery we denominate this substance to be material; nor are these properties mere accidents of matter. The impossibility of conceiving any thing

which is material, to exist where these properties are not, will satisfactorily prove that they are essential to its nature, and therefore necessary to its existence. For if any given portion of matter, though ever so minute, can be conceived to exist, though it have undergone every modification of which it is capable in the endless series of divisibility, still, these properties must invariably adhere to its minutest parts, and be as applicable to an atom as to a globe. Neither is it possible for us to conceive a separation between them. Where there is *solidity*, there must be *magnitude*, and where there is *magnitude*, there must be *figure*; and if we could conceive either of these qualities to be destroyed, the others must necessarily perish with it.”

In relation to spirit, our author thus writes:—

“That secret extended *something*, in which magnitude and figure inhere, has hitherto eluded the researches of philosophy, and rendered itself known by those properties only, which are at once essential to, and inseparable from, its nature; and, in like manner, the real essences of all spiritual substances are in themselves unknown to the human understanding; and the substance itself is demonstrated to exist, only by those qualities which we discover in the faculties of our own minds, qualities which matter is incapable of producing, and which therefore can flow from no other than a *spiritual substance*. It is certain, from what has been already said, that wherever *consciousness* and *volition* are found to exist, they plainly demonstrate the existence of some common principle in which they inhere, to which they belong, and from which they are inseparable. For could we suppose that there might be *consciousness* and *volition*, while we deny the existence of a conscious and willing principle in which they inhere, we should be under the necessity of admitting that there may be consciousness, while nothing is supposed to be conscious; and that there may be volition, although there be nothing which wills. If then, it can be proved, that consciousness and volition do exist, it necessarily follows, that there must be some primary *principle* from whence they flow, some *substance* in which they inhere, and without which they could have no relative existence: and to trace this consciousness to its substance, to examine whether this substance be *material* or *immaterial*, is one principal design which I propose to myself in the following sheets.”

OBITUARY.

MRS. PENNEY OF CALCUTTA, AND MRS. PALMER OF SHREWSBURY, SISTERS.

THE events of Providence as they transpire around us, oftentimes prove the interpreters of Scripture, and the revealers of the character of God. By them we are taught His sovereignty; and in contemplating them, are led to exclaim, "His ways are in the deep, and His footsteps are not known." When our feelings would lead us to enquire into the reasons of His conduct, we are silenced by His own voice, "Be still and know that I am God." The characters, whose names appear at the head of this brief memoir, were sisters, by name Mary and Elizabeth. As the sweet singer of Israel said of Saul and Jonathan when they fell on the mountains of Gilboa, so the writer may say of these two sisters, "They were lovely and pleasant in their lives, and in their death they were not divided." Mrs. Penney was born in Birmingham, March the 8th, 1783. In very early life she was brought to see and feel the importance of divine things, and was baptized upon a profession of her faith in Christ at Newcastle-upon-Tyne in the year 1799. Having been removed by the providence of God to reside in Shrewsbury, she became a member of the church there under the pastoral care of the late Rev. J. Palmer. Her sister Elizabeth was born in Edinburgh, in the month of July 1793, but was also brought to reside in Shrewsbury, and, after having been baptized upon a profession of her faith, she was received a member of the same church. The natural ties of sisterhood were thus strengthened in them, by union to Christ and fellowship in his Church.

In the year 1816, an interesting period arrived when they must be separated. Mary having had her heart deeply affected with the state of the heathen, and glowing with love to Christ, and com-

passion for the souls of men, she, in connexion with her husband, James George Penney, who now survives her, left England to engage in the missionary work on the plains of India. It is but just however to say, that this missionary feeling was not peculiar to Mary, it glowed equally in the bosom of Elizabeth, and nothing would have afforded her greater pleasure than to have been the companion of her sister in her work of faith and labour of love. This privilege, however, was denied her; though she cherished the hope nearly to the close of life, that the honour would be conferred upon her.

During the next thirteen years they were separated from each other many thousands of miles; but the glow of sisterly affection was kept alive by epistolary correspondence; and the time and distance, though felt, were felt principally in drawing them still closer to each other.

At length the hour drew near when Mary must leave this world and enter upon her rest. It however came not unexpectedly, for, for some time previously she had had the impression that her end was near. Having with her husband while on a visit to the island of Logar, for the benefit of their health, caught the jungle fever: in her case it proved fatal but he was mercifully restored. On the 24th. Dec. 1829, the king of terrors received his commission from the high court of heaven to inflict the mortal wound. She died, and on the evening of that day her mortal remains were committed to the silent grave, and there rest in hope till the sound of the great trumpet on the resurrection morn.

The estimation in which she was held by her Christian friends in India, the graces by which she was distinguished, and the manner in which she closed her useful career, may be seen by a few extracts from the sermon preached upon the occasion of her death by the Rev. J. Yates of Calcutta: "Her humility of mind was great. Her devotion was solid and ha-

bitual: not the glare of an occasional meteor, but the remembrance of that light which shines more and more unto the perfect day. Her perseverance was equal to her prudence. Her indefatigable labours in her school, and her unwearied constancy in religion, afford ample proof of this. Under many discouraging circumstances, and frequent bodily pain, for nearly fourteen years, in this exhausting climate, she continued to seek the welfare of those intrusted to her care. She was a useful as well as an active Christian. Heathens learned something of the excellency of the Christian religion from her example. Religion was not to her a gloomy subject: it was her delight in health, her comfort in affliction, and her solace through all the vicissitudes of life. She enjoyed it as her all, and took a holy pleasure in all its duties, privileges, and prospects. As religion animated and supported her in life, so in her last moments it raised her above the fears of death. A short time before her conflict with the last enemy, I asked her (says Mr. Yates) if she had any desire to stay longer in this world, she replied, 'Yes.' I said, 'Why?' she rejoined, 'That I may serve and glorify God: there is work to be done on earth which cannot be done in heaven.' I then added, 'But if it should be the will of your heavenly Father that you should depart?' 'O then,' she replied, 'I am perfectly willing, and trust I have a desire to depart and be with Christ, which is far better.' As her strength was rapidly declining, she said to a female friend, 'Come near, and see, I am not afraid to die.' Before she became insensible, she requested, at different times, several hymns to be sung, and joined with a louder voice than those around in singing them; and though her hands were trembling, and the muscles strongly convulsed, yet, by a vigorous effort, she clasped them together, and, raising them up, sung most distinctly and sweetly these lines:—

'I'll speak the honours of thy name,
With my last labouring breath,
And, dying, clasp thee in my arms,
The antidote of death.'

Who would not say, 'Let me die the

death of the righteous and let my last end be like theirs.'"

When the intelligence of this event reached Shrewsbury, her sister was anticipating a season of personal sorrow which made her friends demur as to the propriety of making it known to her; but after mature deliberation, it was thought most advisable, however painful to apprise her of it. This was done by her affectionate, but now bereaved husband. She received the information with Christian fortitude and submission, knowing that the Lord had done it, and feeling a presentiment that her own end was near.

In the month of December, a few days before the death of her sister Mary, she was called to part with her eldest daughter Susan; an interesting child, who, though only nine years of age, had given pleasing signs of a mind impressed with the importance of divine things. Though young her time was come,

"The lovely bud was destined then to fall."

Though this stroke was severely felt by the bereaved mother, who had cherished the fondest affection for her daughter, and centred the most pleasing hopes in her; yet afterward she found it to have been in mercy, and in order to prepare her for her own end.

Her confinement took place on July 13, and Benoni, the child of her sorrow, was born. When unfavourable symptoms began to appear, she was not alarmed, her piety bore her up under her painful affliction, and it was truly delightful to be with her, to hear her speak, and to see her composure of mind in the prospect of what awaited her. She continued until Wednesday morning, August 25, when her soul took its flight from the tabernacle of the body and entered the joy of her Lord. Thus ended in the short space of seven months, the lives of two sisters who were dear to each other. While living they were characterised in a very particular manner by the same feelings, and adorned by similar graces; and now dead they have left behind them, among surviving friends, a grateful savour.*

* If we were to detail at full length the

May we not, under these circumstances, propose the inquiry, and where are they? It is true that they are not to be found in the circle of their friends, nor in the land of the living—it is true that the duties and labours of their mortal life have ended—it is true that our eyes shall never more behold them in this vale of tears; but where are they? have they been annihilated? do they cease to be? Blessed, blessed Christianity! which steps forward, and lends her aid, and whispers in our ears the language of inspiration, "They have washed their robes and made them white in the blood of the Lamb, therefore are they continually before the throne of God." Yes, they have met in the streets of the celestial city. "Spirit has with spirit blended in heaven's eternal union."

There together they now walk over the fields of blessedness, and pluck the fruits of immortality—retrace the steps they once trod in the present world, the various trying dispensations with which they were visited, and the mysterious ways in which the Lord led them to bring them to himself—approach the throne of infinite purity—contemplate the glories of their exalted Saviour, and, with kindred feelings, cast their crowns at his feet—tune their harps to the praise of God, and unite heart and voice in singing heaven's glorious anthem, "Worthy is the Lamb that was slain, for he hath redeemed us to God by his blood." This union and intercourse shall be eternal; for between them, to use the language of Scripture in the sense interpreted by the immortal Pierce, "there shall be no more sea."

While such events as these remind us of the transient nature of earthly things; may we be taught by them to seek after a better and an enduring substance in heaven. May we be stimulated to follow them who through faith and patience inherit the promises; and may they who, by these events, have been deprived of

character and experience of Elizabeth, both in life and death, we might use, with a very slight alteration, the extracts already quoted respecting Mary; for seldom indeed have two sisters been found to possess so great a similarity in these respects.

their partners in life,—its difficulties, and in its labour:—be blessed with that submission to the Divine will which shall lead them individually to say—

"It is the Lord enthron'd in light,
Whose ways are all divine,
Who has an undisputed right,
To govern me and mine."

Shrewsbury.

MRS. FINCH.

DIED May 27, 1831, aged 46, Mrs. Finch, wife of the Rev. T. Finch, of Harlow, Essex, deeply lamented by her numerous family and friends. Her health had been in a declining and precarious state for more than twelve months, during which she looked forward to the probable result with many painful apprehensions, and with some dread of the last enemy. But as the disease made greater progress, and seemed to be hastening to its termination, these fears were mercifully removed, and she was carried through the final conflict with singular fortitude and composure, being calmly submissive to the Divine will, and sustained by a comfortable hope in Christ, till the last moment. During the closing hour, having taken a final leave of her children, while they were standing around the dying bed, she spake of the solemn change in a manner which proved that the bitterness of death was passed, and, among other things, said to her husband, a few minutes before she expired, "This is a merciful death to die."

Mrs. Finch was the eldest daughter of Mr. Thomas Whiting of Evesham, Worcestershire, where she was born, May 26, 1785. She was married on her twenty-second birth day, 1807, and in eighteen years became the mother of twelve children, eight of whom survive, with their bereaved parent, to cherish her memory, and mourn their loss. Though in the management of so large a family, including for many years the additional care of a boarding school, she was often, like Martha, "careful and troubled about many things, and cumbered with much serving;" yet, like Mary, she had "chosen the one thing needful, the good

part which could never be taken away from her." She combined a pleasing vivacity of disposition, and a constant flow of spirits, with great decision of character, and a sound discriminating judgment. She was an affectionate and steady friend, a tender and devoted mother, and as the wife of a Christian minister, her spirit and conduct were most prudent and exemplary. Indeed, in all the relations of life, and through all its changes, she was much esteemed and beloved; and though conscious of her infirmities and defects, which she frequently acknowledged and lamented, she main-

tained the character of a sincere and consistent Christian, and will long be remembered with affectionate regret. Her mortal remains were interred in the burial-ground at Potter Street, June 3d, in the presence of many spectators, on which occasion the Rev. T. Brawn, of Loughton, delivered a suitable and impressive address. The mournful event was further improved on the Sabbath morning after, in a very appropriate and excellent discourse, to a numerous and deeply sympathizing congregation, by the Rev. W. Chaplin, of Bishop's Stortford.

MISCELLANEOUS.

BUNYAN'S MARRIAGE PORTION.

Extracted from Ivey's Life of Bunyan,
p. 21.

"Presently after this," [1645] "I changed my condition into a married state, and my mercy was, to light upon a wife whose father was counted godly. This woman and I, though we came together as poor as poor might he, (not having so much household stuff as a dish or spoon betwixt us both) yet this she had for her part, 'The Plain Man's Path-way to Heaven;' and 'The Practice of Piety;' which her father had left her when he died. In these two books I would sometimes read with her, wherein I found some things that were somewhat pleasing to me; (but all this while I met with no conviction). She also would be often telling of me, what a godly man her father was, and how he would reprove and correct vice, both in his house and among his neighbours; and what a strict and holy life he lived in his days, both in word and deed. Wherefore these books, with the relation, though they did not reach my heart to awaken it about my sad and sinful state, yet they did beget in me some desires to reform my vicious life, and fall in very eagerly with the religion of the times," &c.

The first of these books was written by *Arthur Dent*, preacher of the Word of God at South Shooberry, in Essex: the dedication "To the Right Worshipful, Sir Julius Cæsar, Knight, one of the Masters of the Request to the King's Majesty, Judge of the High Court of Admiralty, and Master of St. Katharine's," this is dated "April 10,

An. Dom. 1601." Its whole title thus reads, "The Plain Man's Path-way to Heaven; wherein every man may clearly see whether he shall be saved or damned. Set forth Dialogue-wise: for the better understanding of the Simple." "The contents of this dialogue: first, it sheweth man's misery by nature, with the means of recovery. Secondly, it sharply inveigheth against the iniquity of the times, and common corruptions of the world. Thirdly, it sheweth the marks of the children of God, and of the reprobates. Fourthly, it declareth how hard a thing it is to enter into life, and how few shall enter. Fifthly, it layeth on the ignorance of the world, with the objections of the same. Last of all, it publisheth and proclaimeth the several promises of the Gospel, with the abundant mercies of God to all that repent, believe, and turn truly to Him.

"Interlocutors" { *Theologus*, a divine.
Philagathus, an honest man
Asunetus, an ignorant man
Antilegon, a cavalier."

The sentiments of this singular work are strictly evangelical: it is written with great spirit and ability: the characters are admirably supported. There is no account of the author in "Brooks's Lives of the Puritans," though he was evidently of that class of Divines in the reign of James I. whom he calls "our most gracious king, the breath of our nostrils," &c. p. 140. It is most likely the writing of this book gave Mr. Bunyan a taste for "Dialogue-wise writing."

IOTA.

INTELLIGENCE, &c.

FOREIGN.

HORTON SEMINARY, NOVA SCOTIA.

To the Editor of the Baptist Magazine.

DEAR SIR,

The number of the Baptist churches in Nova Scotia and New Brunswick is about 70 or 80. I know also of four or five Independent churches in these provinces. Of all these, not much more than half have settled pastors. The reason is obvious. A preacher extremely deficient in human knowledge, visiting a new district or settlement, will draw together a few of the more unlettered persons, who form, perhaps, a little church. But then, poverty prevents them from supporting a permanent ministry. The limited endowments of their teachers fail to attract wealthier and better informed individuals; and thus the new interest languishes. A teacher uniting piety and a mind somewhat more cultivated, might, in many instances, speedily form a congregation capable of supporting as a minister, a person used to the habits of the country, and disposed to be contented with a moderate remuneration for his services. Thus, our seminary at Horton will, we hope, perform the double office of supplying our destitute churches with pastors, and new settlements, as yet unoccupied, with missionaries. It will in some sort be a theological seminary and a missionary college. As such, I beg once more to recommend it to the kindness of Christian friends, praying the "Lord of the harvest" both to raise up labourers and to bless our institution as one means of preparing them for their sacred occupation.

It will, I hope, be distinctly understood that the general literary advantages of the institution are open to all, and that, in the case of those who seek theological instruction, no requisition is made except those of piety and suitable talents. I conclude with a list of the subscriptions which have been kindly paid or promised.

	£.	s.	d.
W. B. Gurney, Esq.	-	-	10 10 0
Mr. Joseph Gurney	-	-	10 10 0
Samuel Hope, Esq. (Liverpool)	10	0	0
J. B. Wilson, Esq.	-	-	10 0 0
Mr. S. Marshall	-	-	1 1 0
Mr. John Danford	-	-	1 0 0
Miss Mackay (Edinburgh)	-	-	1 0 0
Mrs. D. Deane (ditto)	-	-	1 1 0

	£.	s.	d.
Joseph Fletcher, Esq.	-	-	3 3 0
A. B.	-	-	5 0 0
Mr. Williams	-	-	0 5 0
Joseph Gutteridge, Esq.	-	-	5 0 0
W. Bartlett, Esq.	-	-	1 1 0
Nathaniel Roberts, Esq.	-	-	2 2 0
G. F. Angas, Esq.	-	-	2 0 0
J. B.	-	-	2 0 0
S. S.	-	-	1 0 0
A Friend	-	-	2 0 0
Rev. John Dyer	-	-	1 1 0
Rev. Joseph Hughes	-	-	5 0 0
E. S.	-	-	3 3 0
A Friend, 10s. Ditto 10s.	-	-	1 0 0
T. S.	-	-	0 10 0
John Wilson, Esq. by the Rev.			
Mr. Dyer	-	-	1 0 0
A Friend	-	-	1 1 0
John Gilliot, Esq.	-	-	5 0 0
Mrs. Ware	-	-	3 0 0
J. Hanson	-	-	2 0 0
E. Maitland, Esq. by the Rev.			
Mr. Dyer	-	-	2 0 0
E. M. Thornton, Esq.	-	-	1 0 0
W. Lepard Smith, Esq.	-	-	2 0 0
Mrs. Gouldsmith	-	-	2 2 0
A. B.	-	-	0 10 0

I am, dear Sir,

Your faithful servant,

EDMUND A. CRAWLEY.

May 24th, 1831.

45, Warwick Street, Regent Street, whether communications may be forwarded, as also to Rev. John Dyer, 6, Fen Court, Fen-church Street.

DOMESTIC.

Recent Deaths.

Died at Shrewsbury, June 4, 1831, at the house of Mr. H. M. Pulmer, the Rev. John Jones, who was for twenty-one years pastor of the Baptist Church at Newtown, Montgomeryshire, in the 49th year of his age, leaving a wife and seven children (altogether unprovided for) to lament an irreparable loss. Mr. J., on account of a cancerous disease, had his hand amputated, at the above place, on Monday the 30th of May, and died on the Saturday following.

"On Sunday evening, June 5th, the body was removed from Shrewsbury, when the Rev. M. Kent addressed, in the street, a vast number of people who had met together to witness the mournful scene. Many came to Welsh Pool to meet the body, from whence they proceeded to Newtown, at which place the procession arrived at 10 o'clock on Monday morning. Such an affecting scene we never witnessed before: all the factories stopped, all the shops closed, and the inhabitants clothed in mourning. The Rev. G. A. Evors, the only magistrate that resides in the town, came to meet the procession about three miles on the Welsh Pool road, followed by thousands who had come to pay the last tribute to one whose loss is universally felt in the town and its vicinity. Men, women, and children, without distinction, rich and poor together, lined the roads and streets, and literally bedewed them with their tears as the body passed along, all testifying that they had lost a friend, a brother, and a father! An attempt to make any arrangements for the funeral was useless. Feeling, when strong, is not easily controlled—it tramples upon forms, the tears of 5 or 6 thousand mourners were far more to the honour of the deceased than the pomp of a procession. The remains were interred that afternoon at Rhyd-felen, when the following ministers officiated:—the Rev. Messrs. Homer and Davies, of Newtown, Rev. Mr. Morgan, of Welsh Pool, and Rev. Mr. Kent, of Shrewsbury."

The Christian public, and especially the friends of our own denomination, will not hear with indifference the melancholy facts above stated. Mr. Jones's character for talent and usefulness was highly estimated by many in this country, as well as in the principality. It is proposed, by means of subscriptions, to secure an annuity for the destitute widow and children, five of whom are entirely dependant. A respectful recommendation has been signed by the neighbouring ministers of every denomination, and also by the Rev. G. A. Evors of Newtown Hall, and W. Pugh, Esq., Justice of the Peace for the county. It is understood that subscriptions are making in the neighbourhood, and in other places. May the Chief Shepherd touch the hearts of his people with compassion.

Subscriptions will be received in town by the Rev. J. J. Davies, Tottenham; J. Dyer, 6, Fen Court, Fenchurch Street; J. Ivimey, 51, Devonshire Street, Queen Square; E. Lewis, Holloway; I. Mann, 146, Long Lane, Bermondsey; G. Pritchard, 4, York Place, Pentonville; J. D. Rowland, Welsh Chapel, Eldon Street; E. Steane, Camberwell; S. Summers, Esq. 10, St. Paul's Church Yard; and the Rev. T. Thomas, Henrietta Street.

Med on Sunday evening, June 5th, 1831, Ann Ledyard Giles, the beloved wife of the Rev. J. E. Giles, Pastor of the Church at Salters' Hall Chapel, Cannon Street, London, aged 29 years. Her piety and the loveliness of her character, gained her the esteem and affection of all who knew her, by whom her loss will be severely felt. A further account of this amiable woman may be expected in an early number.

BAPTIST HOME MISSIONARY SOCIETY.

The above society held its annual meeting at the City of London Tavern, on Tuesday evening the 21st of June, the treasurer in the chair.

After singing two verses, the Rev. E. Steane, of Camberwell, engaged in prayer.

The chairman briefly introduced the business of the meeting, and called upon the secretary to read the annual report.

The report stated that the society now employs forty missionaries; and, occasionally, assists upwards of fifty village preachers, whose labours have been eminently blessed in turning many from darkness to light, during the last year.

The society has still to regret the inadequacy of their funds to meet the urgent wants of many new applications.

The following speakers addressed the meeting:—Rev. Messrs. Mann of London, Curzon of Ledbury, Hinton of Reading, Thomas of London, Crawley and Malcom from America, Dr. Cox of Hackney, Ivimey of London, and Mr. Robinson of Leicester. The meeting was very numerously attended, and although the amount of contributions was not equal to some former years, yet it is hoped the cause is gaining ground; and that in the persevering efforts to carry forward the work, and provide the means needful, the society will continue to enjoy the blessing of Him whose salvation they desire to make known, and upon whose blessing they rely for success.

The report concludes as follows:

It is probable that the time is near when every man must stand in his lot, or be put to shame in a way that we have never yet witnessed. If the church yields to slumber, her enemies do not, and if England maintains her high standing among the nations of the earth, it must be by the *reviving* influence and *widespreading* power of religion. If Zion lengthens her cords and stretches forth the curtains of her habitation, the stakes of the tent must be strengthened in the same proportion, otherwise we may anticipate a defeat, like the army that extends the line till the centre is weakened. Every thing in our condition as

a nation announces the approach of some great crisis in our own country, for which nothing can prepare us but the diffusion of knowledge, integrity, and the fear of the Lord. Let it be known in heaven that we pity our brethren who are ignorant of the gospel, that we love God our Saviour, and consider the property and means of usefulness with which we are entrusted, as under bond to Him that gave them, till we have cheerfully borne our full proportion of the labour and expense attending his cause. For what were we redeemed and regenerated but to serve him in the presence of his enemies—And what part of the work of faith and labour of love will appear most important in the day that we cast our crowns at his feet—Will it not be that in which we were workers together with God in saving souls from death, and hastening the coming of that kingdom which is righteousness, and peace, and joy in the Holy Ghost?

“Come then, and added to thy many crowns,
“Receive this one the crown of all the earth,
“*Thou who alone art worthy.*”

ASSOCIATIONS.

SOUTHERN.

The Southern Association of Baptist churches held its annual meeting at Romsey, Hants, the 24th and 25th of May, 1831.

On Tuesday evening six o'clock, brother Yarnold, the Moderator, commenced by prayer, after which, the letters from the churches were read. At seven o'clock, brother Morris, of Portsea, preached from Rev. i. 5 and 6, the brethren Shoveller of Portsea, and Jones of Forton prayed.

Wednesday morning at seven o'clock a prayer meeting was held, the brethren Watts of Yarmouth, Crossman of Anmore, Clay of Portsea, and Davis of Newport, were engaged. At half past ten o'clock, brother Bulgin of Poole, preached from I Cor. xii. 3, and brethren Watts of Southsea, and Davis of Whitechurch prayed, after which, the ministers and messengers met for business. In the evening, brother C. E. Birt of Portsea, preached from John i. 14, brother Reynolds (Independent) and brother Cakebread, of Portsea, prayed.

The next Association to meet at Yarmouth, in the Isle of Wight, on the Tuesday and Wednesday in the Whitsun week, 1832; the brethren, Cakebread of Landport chapel, Portsea, and Tilly, of Forton, are appointed to preach, and brother C. E. Birt, to draw up the circular letter.

KENT AND SUSSEX.

The fifty-second Anniversary of this Association, comprising twenty eight churches, was held at Dover, on Tuesday and Wednesday, June 7 and 8. Sermons were preached by the brethren Moulton of Sheerness (Rom. viii. 3, 4.); Garner of Battle (Sol. Song i. 2.); T. Cramp of St. Peter's (Psalm xxxvi. 8.); and Groser of Maidstone (Gen. xlii. 21.). The devotional exercises were conducted by the brethren Crambook, Bolton, W. Paine, Lewis, Giles, Smith, and others. The circular letter was written by brother J. M. Sowle, of Lewes: subject, *Brotherly love*. State of the churches: baptized, 184; received by letter 25; restored 6; dismissed 30; excluded 25; dead 42; *clear increase* 118. Brother Rogers, Moderator; brother J. M. Cramp, Secretary.

ORDINATIONS, &c.

CHELSEA.

On Tuesday, May 24, the Rev. J. Belcher, late of Folkestone, was settled as pastor of the Baptist church at Paradise chapel, Chelsea. Upwards of thirty ministers were present, and a very respectable congregation. Mr. Upton, of Church Street, commenced the morning service with prayer; Mr. Price, of Devonshire Square, read the Scriptures and again offered supplication; Dr. Morison, of Brompton, delivered a very able discourse on the duty of dissent; Mr. Ivimey, of Eagle Street, asked the questions and recognized the union; Mr. Campbell, of the Tabernacle, presented the designation prayer; Mr. Mann, of Maze Pond, addressed the pastor and church from 2 Cor. iii. 5, and 2 Thess. iii. 1; and Mr. Dunn, of Pimlico, concluded the morning service with prayer.

In the evening, Mr. Hughes, of Battersea, read the Scriptures and prayed; Dr. Cox, of Hackney, preached from Psalm xc. 1, 2; and Mr. Upperdine, of Hammersmith, closed with prayer and thanksgiving. Liberal collections were made towards the liquidation of the debt incurred by the original purchase of the chapel, and its recent improvements; and while the services of the day were felt to be interesting, it appeared to be the devout prayer of many that the work of God in this populous neighbourhood may be revived and greatly extended.

MOUNT PLEASANT, SWANSEA.

On Wednesday, May 25th, Mr. D. Rhys Stephen, of the Baptist Academy, Abergavenny, was set apart to the pastoral office over the English Baptist Church, Mount Pleasant, Swansea.

At 11, A. M. the Rev. J. Durrant, Swansea (of the Countess of Huntingdon's connexion), introduced the services by reading the Scriptures and prayer, when, in the unavoidable absence of the Rev. J. P. Davis, Tredegar (Mr. S's. pastor), the Rev. J. Symmons, of Olney, already in the neighbourhood, after making a few very brief, but apposite and instructive remarks, on the constitution of a Christian church, asked the usual questions. The Rev. D. Davis, Swansea, offered up the ordination prayer, and the Rev. M. Thomas, Abergavenny, gave the Charge to the minister from Rom. xii. 6; "If prophecy, let us prophecy according to the proportion of faith." The uncommonly interesting matter contained in this excellent sermon, as well as the kind, and tender, and fatherly affection with which the respected tutor addressed his young brother will not be easily forgotten by the audience; and will, by the individual immediately concerned, be ever cherished amongst the choicest and fondest recollections of his life. This very gratifying service was closed with prayer, by the Rev. W. Hammerton, Newtown (Independent).

At 7, P. M. the Rev. M. Thomas read the Scripture and prayed, and the Rev. H. W. Jones, Blaenavon, addressed the church from 1 Cor. xvi. 10. In this discourse, the duties resulting from the union just formed and recognised on the part of the church, were stated and enforced with much point and energy, blended with no small degree of affectionate interest. The newly ordained minister concluded in prayer.

YORK PLACE, SWANSEA.

On Thursday, June 2, 1831, the Rev. Robert Roff, was publicly recognised as the Pastor of the Baptist Church, York Place Chapel, Swansea; on which occasion, after the reading of appropriate passages of Scripture, and prayer by the Rev. William Hammerton, of Newtown; the Rev. J. J. Davies of Tottenham, delivered the introductory discourse in which the principles of dissent were very ably and impressively stated and advocated; and proposed the usual questions. The Rev. D. Davies, offered up the ordination prayer. The Rev. J. S. Crisp, President, and Theological Tutor of the Baptist Academy, Bristol, delivered an impressive charge to the minister, and the Rev. E. Jones concluded by prayer.

In the Evening, after reading of the scriptures and prayer by the Rev. J. J. Davies, the Rev. W. Jones, of Cardiff, delivered the discourse to the church and congregation, and the Rev. J. S. Crisp, concluded by imploring the divine blessing on the union thus publicly recognised.

SCARBOROUGH.

The Rev. George Bulderston Kidd, formerly of Whitchurch, has accepted the invitation of the Congregation of the Rev. Samuel Bottomley, of Scarborough, to be his successor, after officiating nearly three years as his assistant.

CHAPELS OPENED, &c.

WELTON, NORTHAMPTONSHIRE.

On the 31st. May, a new Meeting House was opened at Welton, Northamptonshire, when Mr. Orchard, of West Haddon, preached from Psalm lxxii. 8.; and Mr. Brooks, of Fenny Stratford, from Revelations xxi. 6. The attendance during the day was very numerous and respectable, and it is hoped this was the commencement of better days in this very dark and benighted village.

LOUGHTON, BUCKS.

On Thursday the 16th of June, a New Baptist Chapel was opened at Loughton, Buckinghamshire, when three sermons were preached, that in the morning, by Mr. Brooks, of Fenny Stratford, from Daniel ii. 44: that in the afternoon, by Mr. Barker, of Towcester, from Psalm lxxxiv. 1. And that in the evening, by Mr. Hillyard, of Bedford, from 2 Cor. v. 11. This place of worship is erected in a very populous neighbourhood, and where there is evidently a strong desire for hearing, as the day of the opening proved; when there were as many attentive hearers unable to get within the doors as the chapel itself contained.

MINEHEAD.

On Wednesday March 1, 1831, was laid the first stone of a Baptist chapel in the Borough of Minehead, Somerset. On this occasion, a large concourse of people attended, and addresses were delivered by the Rev. S. Sutton and J. Cocks from Psalm xxvi. 8, and Isaiah xxviii. 16. In this town there were formerly three dissenting chapels, but as they were built on leasehold ground they successively fell into the hands of the Lord of the Manor, who, in each case, refused to grant a renewal of the lease; hence for many years the Gospel has been excluded from the place. But through the kindness of Sir T. D. Acland, M. P. a spot of ground has now been procured, and the friends of religion in the neighbourhood have gladly availed themselves of the opportunity of commencing the erection of another place of worship where they hope the Gospel will be perpetuated to the end of time.

UNION OF TWO CHURCHES AT PORTSEA.

On the 13th of May, 1831, a public meeting was held in Landport chapel, Portsea, (lately called Lake Lane chapel) to recognize the union of the church and their minister lately worshipping in the chapel in Marie-la-bonne, Portsea, with the church meeting in the former place of worship.

The circumstances which led to this union, were, the large and commodious size of the former chapel, and the inadequacy of the latter to accommodate the worshippers. It was also thought by the mutual friends of both the churches, that their best interests were likely to be promoted by the union of the Rev. C. Cakebread with the Rev. John Clay, as joint pastors of the united church; arrangements were therefore made, and this meeting was held to supplicate the divine blessing to rest upon it. The brethren Birt, Morris, Tilly, Shoveller, Watts, Neave, Crossman, and Cousen, took parts in the services, at the close of which, many persons were disposed to offer up the devotional aspiration of the Psalmist, "O Lord, I beseech thee send now prosperity."

At a meeting of ministers and members of the Baptist denomination holden for prayer and conversation at the Rev. James Upton's meeting house, June 21st, 1831;

It was resolved unanimously:—

That this meeting is deeply impressed with the necessity of some organized plan, by which the state of the churches, and the progress of the gospel in connexion with the denomination may be ascertained, and it does respectfully, but earnestly entreat the London ministers to organize such a plan before another Anniversary.

Signed, JAMES UPTON, Chairman.

SUNDAY-SCHOOL JUBILEE,

To be celebrated September 14th, 1831, the Anniversary of the Birth-day of Robert Raikes, Esq. the Founder of Sunday-Schools.

Sunday-Schools took the lead in the efforts of modern christian charity: they were established about the end of the year 1781, and have continued to the present time with increasing prosperity. The fiftieth year of these important Institutions is a period adapted to call the past to remembrance, and also to excite gratitude to that God who taught his servant Raikes to devise the plan, who animated his successors to prosecute it with zeal, and who has largely blessed their gratuitous labors. It is also an era from which fresh efforts should be made to extend, improve, and perpetuate the Sunday-School system.

The Committee of the Sunday-School Union, therefore, whose object it is to promote the extension of Sunday-Schools universally, call upon all the Friends of these Institutions to present them with a Jubilee Offering. They propose that the sum of £10,000. should be raised on this happy occasion,—1st, to encourage the Erection of additional permanent Buildings adapted for Sunday-Schools, which may also be suitable for Infant or Day-Schools;—2dly, for the Promotion of Sunday-School Missions.

If the Friends of Sunday-Schools make one general effort, there is no doubt that this Sum can be easily raised. The following plans are suggested for this purpose:—

1. A collection in all places of public worship, on Sunday, September the 11th, 1831.

2. Donations of one shilling and upwards from the friends and teachers of Sunday-schools, and one penny from Sunday-school children. Collecting cards will be provided by the Sunday-School Union.

The following resolutions of the Sunday-school Union state the plan proposed for celebrating the Sunday-school jubilee:—

1. That the Sunday-school jubilee be held on Wednesday, the 14th September, 1831, the anniversary of Mr. RAIKES'S birth-day.

2. That a prayer meeting of Sunday-school teachers, either united or in each separate school, as may be thought most advisable, be held from seven to eight o'clock in the morning.

3. That the children in the schools connected with the Auxiliary and Country Unions be assembled for public worship; the service to commence at half-past ten and close at twelve.

4. That at six o'clock a public meeting be held in Exeter Hall, for the teachers of London and its vicinity, and that public meetings be held at the same time in each of the country Unions.

5. That a collection be made at the public meetings to complete the jubilee offering.

6. That as Sunday-school Unions do not at present exist in some parts of this country, it is recommended that in such places Sunday-school teachers should unite for the purpose of celebrating the jubilee according to the above plan, and transmit their contributions to the Sunday-school Union.

The committee of the Sunday-school Union, while they feel thankful for the past success of Sunday-schools, are fully persuaded that much yet remains to be done. Many schools are destitute of suitable places in which to instruct the children, and many additional schools could be established if suitable buildings were erected. Many parts of our country are also very inadequately supplied with Sun-

day-schools; and the efforts of Sunday-school missionaries are greatly needed to promote the establishment of new and the improvement of old schools. Sunday-school teachers feel that while they are giving up their most valuable time, and using their best efforts for the gratuitous instruction of their scholars, that they have a powerful claim to present to the christian public, while they ask not for themselves, but for the dear children in whose temporal and spiritual welfare they feel the deepest interest.

THE TRUMP OF JUBILEE SOUNDS! Hasten christians to express your grateful acknowledgments to God for his mercies and for your early religious instructions.

THE TRUMP OF JUBILEE SOUNDS!! Hasten to rescue the youthful slaves of ignorance and sin.

THE TRUMP OF JUBILEE IS HEARD!!! Catch the glad sounds of salvation, spread them throughout the earth; and may their lofty swellings reach the hosts of heaven, to animate their praises and to increase their joys.

Portrait of Raikes, and Jubilee Hymns.

Preparing for publication, and expected to be ready by the 1st of July, 1831, "Jubilee Cards," with a portrait of R. RAIKES, Esq., and Original Hymns, by James Montgomery, Esq. finely engraved on steel, price 3d.

* * * We respectfully suggest to the committee of the Sunday School Union, that the name and portrait of William Fox, Esq. deserve to accompany those of Robert Raikes, Esq. as having been one of his cotemporaries, and the founder of the "Sunday School Society." Why should not Fox the Dissenter be associated with Raikes the churchman?

NEW PUBLICATIONS, &c.

Just Published.

The Protestant Dissenters' Catechism, with an Appendix and a Preface. By DR. NEWMAN, the twentieth edition; including an Account of the Repeal of the Test Act, and many other improvements.

A Letter addressed to the Hon. and Rev. Baptist W. Noel. Occasioned by his Statement and Illustration of certain great principles of action, in the speech delivered by him at the Anniversary of the British and Foreign Bible Society at Exeter Hall, on Wednesday, May 4, 1831. By FIAT INSTITIA.

The Constitution of the Bible Society, defended in a Letter to the Hon. and Rev. Gerard T. Noel. By JOSEPH FLETCHER, D. D.

Recognition in the World to Come, or Christian Friendship on Earth perpetuated in Heaven. By C. R. MUSTON, A. M.

An Appeal to the Clergy: addressed more particularly to the Bishops and Dignitaries of the Church of England, on the State of Religion, Morals, and Manners in the British Metropolis; shewing the necessity of a Reformation in the present Constitution and Government of the English Ecclesiastical Establishment, to preserve the Nation from the Desolations of Infidelity.

The English and Jewish Tith Systems compared, in their Origin, their Principles, and their Moral and Social Tendencies. By THOMAS STRATTEN.

Memorials of the Stuart Dynasty, including the Constitutional and Ecclesiastical History of England from the decease of Elizabeth to the abdication of James II. By ROBERT VAUGHAN, Author of "The Life and Opinions of Wycliffe." 2 vols.

A Text-Book of Popery: comprising a brief History of the Council of Trent, a translation of its doctrinal decrees, and copious extracts from the Catechism, published by its authority, with Notes and Illustrations. The whole intended to furnish a correct and complete view of the Theological System of Popery. By J. M. CRAMP. In one volume.

The Power of Religion exemplified in the experience of Agnes Beaumont of Edworth, Bedfordshire; a persecuted member of the Church of the Immortal John Bunyan; written by herself: with a Preface by THOMAS MIDDLEDITCH.

Preparing for Publication.

The religious public are generally aware that Mr. Morris's intended Memoir of the Rev. Robert Hall, was announced for publication in May last. In consequence, however, of an arrangement made with the Publishers of the Complete Works of Mr. Hall, the Memoir is for the present suspended, but may be expected to appear as soon as circumstances permit.

On the prevailing neglect of Pastoral Duty in Dissenting Churches. By P. HENSON.

A Voice from Wellclose Square. By JOSEPH MEAD, late Secretary to the British and Foreign Seamen's Friend Society. This Work will contain the unanswered Queries proposed to the Rev. G. C. Smith, by the Sheffield and Clerkenwell Auxiliary Seamen Societies. Notes concerning Agents Cash, &c.

Errata in last Month's Magazine.

Page 231, fifth line from the bottom, for mutandi read mutandis.

Page 232, seventeenth line from the bottom, for perseverance, read perseverence.

Page 252, seventh line from the top, for Wesleyan, read Wesleyan. Sixth line from the bottom, for addressed read address.

IRISH CHRONICLE,

JULY, 1831.

THE Seventeenth Anniversary of the Baptist Irish Society, was held at the City of London Tavern, Bishopsgate Street, on Friday morning the 24th of June, J. Easthope, Esq. M. P. in the chair. The company, on account of a heavy rain, was not so numerous as on former years; but never was there a more serious or more delightful meeting experienced. The Report of the Society's proceedings was unusually cheering: the statements of the treasurer, that more money had been received, and the treasurer in better circumstances, than on any former occasion, drew forth strong expressions of thanksgiving to God. On account of the lateness of the day it is found impossible to give a full account of the proceedings of this delightful meeting, they have however appeared in the "Christian Advocate," of Monday the 27th of June, and an abridgment may be expected in the next Chronicle.

The letter of Mr. Allen of Ballina, in regard to the famine in Mayo, which appears in this Chronicle, was read at the Meeting; it produced strong feelings of sympathy, and some contributions. In the afternoon of Friday another letter from him was received, and on Saturday another, containing accounts still more appalling; these have been sent to most of our ministers, and will be sent to all throughout the kingdom, as it will be necessary, if all the children in the district of our schools, who have belonged to them or who are pressing into them, be saved from perishing by famine that £800 or £1000 be raised, towards which sum we have [June 27] received upwards of £300.

ANNUAL MEETING.

From the Report, we furnish a few extracts:—

"The committee will first mention some general facts, from which the usefulness of this, and of similar institutions, may be seen, as to the indirect influence produced upon Roman Catholics themselves. In some former Reports, mention was made of pilgrimages performed by multitudes of persons to Lough-derg, or the Red Lake; and to Crogh Patrick, or the Reek: These were very favorite practices on the part of the people, and very lucrative to the officiating priests, who resided at those sacred places. It is stated by one of our correspondents, who resides in Connaught, that those pilgrimages and penances have been lately discouraged; and also, that it is publicly reported, that a considerable number of the holy-days have been prohibited. Are not these strong and unequivocal proofs, that the darkness of superstition is fast receding before the light of revelation?"

"The following statement relates to a district in the distracted county of Clare, where such disgraceful outrages have lately taken place, and such awful murders have been committed. Mr. Thomas says, April 18th, 1831—"I trust the Lord is building the walls of the spiritual Jerusalem, even in these troublous times. I mention one instance to shew the usefulness of the Society's labours

in bettering the state of the peasantry; and as a proof of what might ultimately be expected from the system it has adopted and acted upon. A parish in the county of Clare, Clonola, has for several years been attended to by the Society's readers, who have circulated many copies of the Scriptures among its inhabitants: schools, also, have been supplied by the Society, in it; and many of the grown-up young men in this parish were instructed in them. It is a pleasing circumstance, that in this place, though the county has been so generally convulsed, there has not been a single act of outrage or of mischief.' The committee feel confident, that these facts will greatly encourage the members of the Society to persevere in this 'work of faith, and labour of love, and patience of hope,' rejoicing, that while they afford proofs that the higher objects pursued by the Society have been effected—the spiritual and eternal interests of men; that subordinate benefits have also been conferred, by teaching our fellow-subjects, who reside among men of violence and bloodshed, to 'fear God and the king.'

"The following pleasing anecdote relates to the *Hammersmith School*, taught by Mrs. Caldwell, in the pleasant village of *Cranagh*. Mr. Lang of Ballina, of the Methodist Society, in conversation with one of the Irish readers, said, 'Walking a few days ago through the village of *Cranagh*, I met some ragged children with Testaments under their arms: ob-

servng them to be orderly and modest, I asked them with whom they were at school, and under what society? What books they had? &c. &c. Receiving satisfactory answers, I further asked them, 'Who was Jesus?' They replied, 'The Son of God, the Saviour of men, the Word who was with God, and the Word who was God.' Another, whom I asked what the Scriptures were? answered, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness.' Not having much time, I bid them good bye, after commending their mistress, and urging them to continue their scriptural course. On my return the same day, I passed again through the village, hoping I should meet with some of the good children. But how was I surprised, when nearly all the children of the village assembled, and ran on before me, with countenances which seemed to say, 'Sir, ask me a question from my book?' I commenced, and to whatever question I proposed, a speedy, sensible, and scriptural reply was given; and whatever portion of the New Testament I mentioned, some one or other of the little company, named the chapter and verse, and repeated it with as much accuracy as if they had read it from the book. They accompanied me to some distance, and never was I more astonished or delighted in my life. I could not hesitate to ascribe honour, and praise, and glory, to that God, who out of the mouths of babes and sucklings hath perfected praise.

"The committee conclude their Report of the Schools, by relating a pleasing anecdote. An old pauper cripple, thus addressed one of the Society's agents:—'You well know what was my poverty and distress. My little ones, seven in number, were feeble and helpless. On these crutches I travelled, begged, and brought home every night what supported them. You, as master of one of the Society's schools, was the first person who put a book into either of their hands. The opportunity of getting for them free education induced me to send them, otherwise, I know they would never have obtained a word of learning. One of my sons was, for some time, a schoolmaster under the Society, he then went into the constabulary, and is now a non-commissioned officer in the East India Company: two others, in consequence of the education they received, were enabled to conduct business as dealers in the country for some time, and are now trading between Ireland and America. My eldest daughter is at present conducting a prosperous school in the town of Sligo, and the rest of my daughters are receiving instruction under her care.' The old man added, 'For these

blessings, I have to thank God daily, and never omit to pray for the Societies which he has raised to scatter his blessings so profusely through this land.'"

FAMINE AMONG THE BAPTIST IRISH SOCIETY'S SCHOOLS.

A circular from the committee of the above named Society, dated the 7th inst. has been sent to the ministers of our London churches, requesting that collections in aid of the children in the schools of the Ballina and Sligo districts, might be made; and several of them have complied with that request. It has been thought that the following letter just received from Mr. Allen, might deepen the impression of commiseration on behalf of our suffering fellow-subjects, and call forth increased contributions for their assistance.

JOSEPH IVIMEY.

GEORGE PRITCHARD.

51, Devonshire Street, Secretaries.
Queen Square.
June 20th, 1831.

Ballina, June 15th, 1831.

"MY DEAR SIR,

"On Saturday last I received your's. On Monday I commenced a tour among my schools, and yesterday, (except as I dismounted at the different stations,) I was on horseback from eight in the morning till nine at night, and travelled, at least, 45 English miles. I had no apprehension, when I wrote you last, that the distress was so appalling. To save hundreds of the children and their parents is absolutely impossible. Do what you will, or what you can, they must die. The last earthly substance the poor creatures had, in the shape of a cow, a horse, or an ass, is sold: and the provision bought with it, consumed. To talk with them, would rend a heart of stone. Many of them are already past hope; and, of course, every day will add to the list of the distressed. In fact, all that can be done, is, to render very slender assistance till the beginning of August, when the potatoe crop will be ready.

I have already distributed two tons of meal, for which I paid £36.; and, by the time this reaches you, I suppose I shall have distributed another ton, which in all will make £54. Of course this, agreeable to your directions, has been confined to the readers, school masters, school mistresses, children, and parents of children, connected with our schools. Of this two tons will have been

distributed, gratis, on your account; and one ton for which I shall take payment, at first cost, in four months, on my own account. And from this, I may say, the readers and teachers, as their salaries soon become due, will have a supply till harvest; but the extent of assistance rendered to the children will only be for *one week*. Lest this should seem an extravagant distribution, I would just say, I have in my district upwards of 30 schools. Of these I am sure no less than 200 families are now distressed; in fact, are either begging, or, what is worse, starving, through shame, at home. Two tons of meal, then, is not two stone for each family; and each family perhaps contains from five to ten individuals. But every week will find us worse, and I am sure no less a sum than £50 or £60 per week, for the next five weeks, will render even partial aid.

I have, according to your directions, brought back to the schools, no less than 40 families of children, and before the end of the week, I shall have brought back 40 or 50 more; but then, how are they to be kept there? I have also relieved numbers of families, who, for weeks past, had fed upon sea weed, or common cadlock and other field herbs. But, of course, two stone of oatmeal will soon be gone: let the friends of the cause step forward, then, and lend a helping hand. If there was ever a time in which they might endear the operations of the Society to the natives of Ireland, it is this. Let them shew that they care for the body as well as the soul; and by attending to the lesser, they will in all probability benefit the greater. Let there not be a Baptist congregation through England, to which an immediate appeal is not made. Let us have some old clothes, say 2 or 3000 suits, for the children and parents are naked as well as famishing. But tell the friends in England, it is useless to send old clothes, unless they also send means to procure food: for unless they send means to procure food, they will not need clothes long. I am confident, Sir, no exertion on your part will be wanting; and I trust you will be able to raise us up many steady friends in this distressing crisis.

I am, my dear brother,
Your's faithfully,
J. ALLEN.

To the Rev. Joseph Ivimey.

P. S. I hope to hear from you as soon as possible.

The following sums have been received:—

	£.	s.	d.
Eagle Street Congregation	34	16	2
Salterns' Hall	21	0	0
Keppel Street	31	3	2
Elim Chapel, Fetter Lane	7	5	2

Little Wild Street	3	9	0
Charlton and Sunbury, by Mr. Wilmshurst	2	9	0
Kensington Gravel Pits, by do. Devonshire Square.....	3	10	0
15	9	10	
Mrs. Holland, King St. Bristol	5	0	0
Mr. Henry Rogers, by the Rev. R. Davis	5	0	0
Henrietta Street - - -	20	0	0

Received at the Public Meeting.

Collection at Mill Yard, Goodman's Fields, by Rev. J. B. Shenston - - -	2	4	0
Collection at Crouchend, Hornsey, by ditto - - -	4	2	0½
Rev. John Dyer - - -	0	15	0
John Easthope, Esq. M. P. - -	5	0	0
"A Free Sovereign" - - -	1	0	0
Anonymous, by Mr. Ivimey -	1	0	0
Collected by Little Jane at Mile Town, Isle of Sheppy - -	0	7	9½
Anonymous "for the body" -	0	10	0
Rev. R. Adams - - -	1	0	0
Rev. J. B. Birt - - -	0	10	0
A Friend - - -	0	10	0
For "Temporal Starvation" -	1	0	0

Received by the Treasurer for the Society up to June 18th.

Portsmouth, Portsea, and Gosport Auxiliary Society:			
White Row, one-third of Subscriptions - - -	7	8	7
Forton Sunday School - - -	1	11	10
Lake Lane ditto - - -	2	9	6
Marie-la-bonne ditto - - -	1	1	0
Forton one-third of Subscriptions	1	1	10
Lake Lane ditto - - -	0	6	0

DONATION.

Meeting House Alley - - -	3	3	0
East Lane, Walworth, Female Auxiliary Society, by Mr. Steward - - -	10	0	0
A Friend, by Rev. Rich. Davis	1	1	0
Norwich, Penny a-Week Subscription, by Mr. John Cozens	4	0	0
Baptist Church, Great Brickhill	1	0	0
Mr. Wm. Alport, Padstow -	1	0	0
Collected at Newbury, by Rev. George Pritchard - - -	10	10	4
Mrs. T. Rippon, Moiety of Contribution - - -	14	0	0
Ditto, ditto, for the neglected Irish - - -	5	0	0
Mare Street, Hackney School, by Miss Meyers - - -	5	12	6
Mr. Thos. Horsey, Subscript. -	1	1	0
Ditto, collected from a few friends	2	10	0
Kettering Missionary Society, by Thos. Gotch, Esq. - - -	5	0	0
Milton, ditto, by ditto - - -	2	10	0
Prescott Street, one-third of Collection, by G. Morris, Treasurer - - -	26	10	0

Mrs. Ridley - - -	1 0 0	Collected by the Rev. Mr. Mid-	
Mrs. Stevens - - -	1 0 0	dleditch - - -	27 1 2
—Wigney, Esq. Subscription	1 1 0	Collected after a Sermon at Fetter	
Rev. Stephen Davis, collected		Lane, by the Rev. Dr. Collyer	7 15 2
by him - - -	49 6 6	Keppel Street Aux-	
Mr. Wright, the Collector -	51 4 0	iliary Meeting	
<i>Loamington, by Rev. J. Wilson.</i>		Branch - - -	5 6 6
C. and W. - - -	1 5 0	Ditto, ditto, Ladies	6 16 1
Two Friends - - -	1 0 0		12 4 7
One ditto - - -	0 8 6	Worsted, Penny Society by Mr.	
— Metcalfe, Esq. - - -	1 0 0	Blakeley - - -	2 0 0
Mrs. Way - - -	2 0 0	Produce of Plate, by a Friend	
	5 13 6	to Ireland - - -	0 17 0
A Friend, by W. L. Smith, Esq.	1 1 0	St. Neot's, Miss Madox's Young	
Mr. Wyke - - -	1 1 9	Ladies - - -	0 14 6
Mrs. Wyke - - -	1 1 0	Bewdley, by Rev. Geo. Brookes	2 10 0
Collected by Mr. Campbell, Bap-		Haworth, by Rev. Miles Oddy	4 0 0
tist Minister - - -	2 7 4	Ilford, Missionary Association,	
J. Hepburn, Esq. Subscription	1 1 0	by Rev. J. Smith - - -	9 0 0
<i>Collected by Mrs. Phillips,</i>		<i>Received at the Public Meeting, June 24.</i>	
<i>Bristol.</i>		Ladies' Association, Hammer-	
Mrs. Hensley - - -	0 10 0	smith, by Mrs. Ottridge - - -	13 13 7
Mrs. Brownville - - -	1 1 0	Freewill Offering of a few friends,	
Mr. Hughes - - -	0 10 0	at Unicorn Yard, in aid of	
Mr. Walter's Box - - -	1 9 0	female schools under the pa-	
Mrs. Ward, Chepstow,		tronage of the "Baptist Irish	
Subscription - - -	1 1 0	Society" - - -	3 0 0
Small Sums - - -	4 5 0	Mr. Harrison of Hadlow, Kent,	
	8 16 0	by Rev. T. Shirley - - -	5 0 0
<i>From the Rev. Mr. Ayres,</i>		Tewkesbury Collection, by Miss	
<i>Keynsham.</i>		Jones - - -	6 0 0
Mr. Edwards - - -	1 1 0	Rev. Robert Humphrey, Col-	
Mr. Siere - - -	1 1 0	lumpton - - -	0 10 0
Mrs. Harris - - -	0 10 6	Dean Street "Baptist Irish	
Mr. Derrick - - -	0 10 6	School," by Rev. Thomas	
Small Sums - - -	2 17 6	Lewis - - -	6 0 0
	6 0 0	Dorman's Land, by Rev. G.	
Eagle Street Auxiliary, one third		Chapman - - -	4 0 0
of Funds, by Mr. Neale, Treas-		Anonymous - - -	1 0 0
urer - - -	14 0 0	Ditto, "for the Soul" - - -	0 10 0
<i>Received by Mr. Dyer.</i>		Maze Pond Auxiliary Mission-	
Ilford Missionary Association, by		ary Society, by W. Beddome,	
Rev. James Smith - - -	9 0 0	Esq. - - -	5 0 0
Boxmoor, Friend, by Lieut.-Col.		SCRAPS to be given as rewards	
Moxon - - -	0 5 0	to the "Scripture Repeaters"	
Watford, Auxiliary Society - -	4 12 0	in the Female Schools under	
Kington, Missionary Association,		the patronage of the "Bap-	
by Mr. Birch - - -	3 6 8	tist Irish Society."	
New Mill, &c. by Mr. Clarabut	2 12 0	Collected at the Doors of the	
Goswell Street Auxiliary, by Mr.		Tavern - - -	80 0 0
Box, one-third - - -	7 5 8		
Leicestershire, by Rev. J. P. Mur-			
sell - - -	20 0 0		
Ashford Missionary Association,		<i>Subscriptions received by W. Napier, Esq.</i>	
by Rev. James Payne - - -	3 3 6	<i>No. 1, Mecklenburgh-street, Mecklenburgh-</i>	
Mrs. Duthoit, by Rev. W. Shen-		<i>square, Treasurer; Messrs. Buvis, 56,</i>	
ston - - -	1 1 0	<i>Lothbury; Rev. J. Ivey, Devonshire-</i>	
Tiverton Penny Society, by Rev.		<i>street, Queen-square; and Rev. G. Pritch-</i>	
J. Singleton - - -	2 14 8	<i>ard, 4, York-place, Pentonville, gratuitous</i>	
Lewes, Auxiliary Society, by		<i>Secretaries; and by Messrs. Ladbroke and</i>	
Rev. J. M. Sowle - - -	6 10 0	<i>Co. Bankers, Bank-buildings.</i>	

MISSIONARY HERALD.

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

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

IF to associate with a number of Christian friends, collected from various parts of the United Kingdom, in the solemn worship of our heavenly Father—to listen to the recitals of his goodness, as shewn in the continued triumphs of his Gospel—and to witness new proofs of the devoted attachment of his people to the Redeemer's cause; if these are to be regarded as legitimate sources of satisfaction and delight, many have been privileged to partake of them during those annual services of which we are now to give our readers some brief account.

The introductory meeting of the Committee with their ministering brethren from the country was held at Fen Court, on Tuesday morning, 21st June, on which occasion John Broadley Wilson, Esq., Treasurer of the Society, presided. The number present was about the same as usual; and it included our missionary brethren Flood and Cantlow, who had returned from Jamaica, on account of ill health, a few days before. The proceedings of the meeting were opened with prayer by the Rev. Joseph Tyso of Wallingford, and closed in the same way by the Rev. Thos Shirley of Seven Oaks.

On Wednesday morning at eleven o'clock, the first public service was held in the Poultry Chapel, which was lent by the Christian kindness of the Rev. John Clayton and friends. After the Rev. W. Groser, of Maidstone, had read a portion of the scripture and prayed, the Rev. C. E. Birt, A. M. of Portsea, delivered a very able and interesting sermon, abounding in important matter, and present-

ing very scriptural views of the kingdom of our adorable Redeemer. The passage selected as the basis of his discourse was Psalm xlv. 3, 4: "*Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.*" He commenced his sermon by remarking that the union between the Redeemer and his church was a subject on which the sacred writers delighted to exert all their powers. That to represent it they borrowed imagery from the most endearing unions in human life, and described the church as the daughter of this great king, as his sister, and as his bride. The Psalm from whence the text is selected employs this imagery, and that it was intended to apply to the Messiah and his kingdom, is evident from the fact, that its most splendid and sublime passages are borrowed by the New Testament writers, and applied to those parties in a manner which proved that the prophetic Psalmist must have been steeped in the spirit of the Christian dispensation. The writer commences the Psalm as though he were about to enlarge on a theme which had largely occupied his thoughts; but the moment his eye takes a view of his subject he is carried away with it, and partly expresses the deep feelings and desires of his soul in the language now employed as a text. After further remarking that the text proved a reciprocity of feeling between Christ and his church, and shews the ardour of her desire for the glory of his kingdom, the preacher proposed to consider the text—I. As furnishing a beautiful representation of the Messiah; II. As containing the prayer of his church; III. as exhibiting the great interests involved in the prayer; and IV. As teaching the certainty of the Messiah's success. In illustrating the portion of the text which contains a representation of the then expected Messiah, he remarked that he appears in the attitude of a warrior. That as the world is in opposition to Christ, so he arises to conquer it. In this aspect he was first presented to our first parents in Eden, as bruising the head of the serpent; such was

the testimony of the prophets of him in this view, that the Jews mistook the subject, and expected him to prove a worldly conqueror; the New Testament describes his mission as being to destroy the works of the devil; and angels at his birth invited mankind to receive him as their Lord. His personal history was shewn to correspond with this description, and in the Revelation made to John, he is shewn yet to sustain this warlike character. The preacher farther observed, that in this representation power is ascribed to him, as he is called, "*Most Mighty.*" This power was shewn not to consist, as in the case of earthly heroes, in the extent of his army, but in himself. Though it was veiled during his visit to our world, it was not hid. He proved his dignity, and shewed his control over both worlds. He is now exalted in heaven, having power over all flesh, and acts as the Governor of the universe. In advancing to the second head of discourse, the preacher shewed the prayer of the church to be appropriate to the character the Messiah sustains. Its general sentiment is, *Prepare for action.* His sword is his word, and the power of its terrors and its grace was very forcibly illustrated. The prayer expresses the desire of the Old Testament church, which was missionary in its spirit, and is the desire of believers in every successive period. It was then shewn that the glory and majesty of Christ were consistent with his purpose: "*He shall be great.*" These were shewn alike in his personal ministry, in which his spiritual glory, independent of all that was adventitious, was manifested; he goes forth in this glory and majesty in the promulgation of the gospel, which is great in itself, not dependant on public opinion, but its standard. It was shewn that the prayer of the believer embraced the speedy and prosperous advance of the Messiah's kingdom. Christ himself came to establish it, and his people resemble him in loving this kingdom better than any thing else. The great interests involved in the prayer of the text were shewn to be those of *truth*, the object of Jehovah's love, and the means of destroying the usurpation of Satan. The adaptation of the atonement to effect the great purposes for which it was designed was here very forcibly and beautifully illustrated. *Meekness*, a word unknown in the vocabulary of the world, men being found "*hateful and hating one another.*" It has its seat in the heart, and elevates man to his proper dignity as an immortal being. And *righteousness*. The contrast between the introduction of sin and holiness is indescribably great. Public idolatry was described as only a palpable expression of the universally depraved state of the heart of man, and righteousness as

restoring him to the image of God. The preacher then proceeded to the last part of his subject, to contemplate the certainty of the Messiah's success: "*Thy right hand shall teach thee terrible things.*" Here it was shewn, that the manner of the Messiah's success is awful. He appeared in the world, and effected by power and suffering the salvation of his church, that church was founded in blood, deluges of the blood of martyrdom have stained its banners, cities and empires have been overturned to establish his church, and moral storms and earthquakes are yet before us. This view equally accords with individual experience. "*With him is terrible majesty,*" which is alike manifested in the salvation of his people, and the destruction of his enemies. This success was shewn to have its source in the power of Christ. God is jealous of this fact, and is ever intent on the honour of his Son. It has been the strength of Christ, and not human efforts, which has done that which the church has beheld. This success was proved to be certain. His "*right hand shall teach him terrible things.*" It is no longer prediction, but certainty; not experiment, but fact. The Apostolic ministry destroyed the Paganism of Greece and Rome. No untried difficulties can oppose the gospel. Christ has conquered, and he will do so. All his promises are not yet fulfilled, but they will be, for his power is unlimited. The preacher closed this excellent sermon by shewing that the true church of Christ must always be concerned for the increase of his kingdom; that we have not done all that we should do; and, that whatever we accomplish should be done with a simple view to the glory of the Redeemer.

The Rev. Josiah Wilkinson read appropriate hymns, and the Rev. James Sprigg, of Ipswich, closed the service with prayer.

In the evening, at Surrey chapel, after the Rev. Eustace Carey had read the Scriptures, and the Rev. Howard Malcom, M.A. of Boston, America, had offered solemn prayer, the Hon. and Rev. G. H. R. Curzon delivered a sermon eminently distinguished for its evangelical sentiment, its christian simplicity, and the fervent and affectionate mode of its delivery. His text was Matt. x. 8. "*Freely ye have received, freely give.*" The preacher commenced by remarking that in the first age of christianity there were two men pointed out as "*the servants of the most high God, who declared unto men the way of salvation;*" and considered that this representation was perfectly correct, inasmuch as ministers are bound to declare the whole will of God, whether men will regard it or not. He remarked that as the Supreme Being has given us information in reference to chris-

tian liberality, we must as his servants—his children—his ministers declare it. Not indeed in the place of those truths which are essentially connected with salvation, but to those who have received the gospel, and who are therefore concerned for the advancement of the divine glory. This subject of christian liberality may be preached in entire subserviency to the gospel, inasmuch as we must hope and pray that it may be the instrument of bringing sinners, who are now perishing, to Christ. It was argued that as the spirit of christianity was a spirit of benevolence on the part of the Holy Trinity, so we should aim to imitate the example, and to partake the glory. Nor must it be forgotten that we are not to overlook the edification of saints, which is very greatly promoted by our indulgence in the spirit of christian benevolence. As nothing can be more important than that we should devote ourselves to Christ, so we should give evidence of such devotedness by breathing his spirit, and imitating his example. Having farther remarked that this christian excellence should be *permanently* manifested, the preacher proceeded to take a very extensive survey of the providential and spiritual blessings we had freely received at the hands of the Redeemer, and the obligations under which we were laid to diffuse the knowledge of these blessings to others. Not only had our temporal necessities been ever supplied, but we had received, in preference to fallen angels, the only begotten Son of God. Man felt not that he wanted a Saviour; he prayed not for him; but, to the astonishment of men and of angels, he has been given. The gift has been free, without any consideration of moral excellence in us. These facts have been distinctly recognized by good men in every age. Lost sinners are invited freely to receive Christ, and are assured that “whosoever shall call on the name of the Lord shall be saved;” and as we have, unwished for on our part, been put in possession of these blessings, we are bound from gratitude and love to extend them to others. The preacher proceeded on these principles very forcibly to argue the importance of a full exhibition of the gospel,—to consider the responsibility of those who possessed it,—and to shew the importance of universally extending it; that so amidst the prevalence of error, and the ravages of death, the church of Christ may be kept up. He shewed that this christian benevolence should manifest itself in the exercise of love towards each other, that we should especially regard the soul, and that constancy should mark all our benevolent operations; and concluded his discourse by recommending self-examination, and, by a forcible exhortation, personally to devote ourselves to God, and to the best interests of men.

The hymns were read by Dr. Cox, and Messrs. Blakeman, of Crayford, and Pilkington, of Rayleigh, and the service was closed by Mr. Elvey, of Fetter lane.

At the Prayer Meeting held at Devonshire Square Meeting-house, an animated address was delivered by the Rev. James Edwards, of Nottingham. Prayer was offered by the Rev. Messrs. Pilkington, of Rayleigh, Garrington, of Burnham, Wilson, from Ireland, and Upton, Sen. of London.

At eleven, a large congregation assembled in the spacious and elegant chapel near Finsbury Circus, Moorfields, the use of which had been most cheerfully and kindly granted by the Rev. Alexander Fletcher and his friends. After a hymn, read by the Rev. O. Clarke, of Bath, had been sung, and prayer offered by Dr. Newman,

The *Chairman*, W. B. Gurney, Esq. expressed his gratification, that another opportunity presented itself of attending an Annual Meeting of this Society. Many of those then assembled, had been favoured with an opportunity of being present at many recent meetings of a similar nature, and had felt that the object pursued was but one. But as the meeting was now assembled especially to promote the interests of the Baptist Missionary Society, he would, for a moment or two, refer to the report about to be presented. If that report should be of an interesting kind; if it should appear, that in one part of the earth many have been added to the numbers of our churches; and if in another part of the world attention had been excited, and a dissatisfaction expressed with their own systems of idolatry; the meeting would be encouraged to go forward cheerfully, to give their property freely, to trust God in every future emergency, and to resolve that if more labourers were wanted the requisite supplies should be afforded. He trusted that the feeling would universally prevail that they all stood on holy ground, and that every speaker would be embued with the delightful conviction that he was engaged in the cause of God.

The Rev. *J. Dyer* then proceeded to read the Report; and the Treasurer's account was presented to the meeting from the chair.

The Rev. W. H. MURCH, of *Stepney*, in moving the reception of the report, &c. represented that he was most unexpectedly, and without any degree of preparation, called upon to submit a motion to the assembly, on account of the absence of the gentleman who was engaged to have done so. But still he had no difficulty to meet the case, as he was quite sure that such a report must be received. Every thing in that document was encouraging, except the allusions it had made to the

ravages of death. All in the East and in the West, abroad and at home, called for thanksgiving to God. Once we very properly were accustomed to thank God for the conversion of a single Hindoo, after many years of labour; but now we hear of more than 30 families, comprising 100 persons, turning from idolatry to Jehovah. Look at Colombo, see the holy man who felt it his duty to leave an important and useful station in this country, to visit heathen lands, and see him with hundreds of young persons already under his instructions. Look at Jamaica, and see a poor man, notwithstanding that he enjoyed the friendship of his master, receiving twenty lashes on his bare body for engaging in public prayer; but that man was now redeemed from the fetters of slavery, and now he could no longer be flogged for such a practice; but may accomplish his object of doing good unmolested. In Jamaica too, though only fourteen ministers had laboured there since 1827, there had probably been as much good done as by the whole body of Baptist ministers in this country during the same period. Not less than *eleven thousand* poor black slaves had, during that short period, been united to our churches. Mr. M. then referred to the Treasurer's balance-sheet, which had been read, and remarked, that though it appeared that a few pounds were, on the 31st of May, in the hands of the Treasurer, yet that acceptances had been since given to a very considerable amount, and closed with urging on the meeting some very powerful motives arising from the infinite love of the Redeemer, to increased exertions in the holy cause.

The *Hon. and Rev. G. H. R. Curzon* rose to second the motion, and observed, it was matter of devout gratitude, that we were able to understand and to feel the nature of the blessings of a spiritual kind of which the report had spoken. There had been a period in our moral history when we were ignorant of these things; but knowing now the God of the Hindoo and the Negro, we felt delight and gratitude for what we knew of their happiness. He remarked that we were too apt to look at Missionary Societies, with a reference simply to their names, but ought they not to be regarded as the chariot in which the Messiah rode, to make known his glory? The voice and the affections of men were weak, but the word and the love of Christ were infinitely strong. Let that love take possession of the heart, and persons and money to carry on his cause would both be ready. The influence of that love had already been great; and hence ministers and churches at home had felt themselves one with those abroad, and under that influence the fallacy and stupidity of idolatry had been manifested.

The persecutors of Jamaica had probably forgotten the character of the Deity with whom they had to do. He was the God of Israel, and though they deprived the chapel of its lamps, Jehovah, who commanded the light to shine out of darkness, could and did shine into the hearts of the poor Negroes, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. In the East we had seen the man who loved his wife, and loved her as only the man who loves Christ can love his wife, loving Christ better, and willing to die to be with him. We saw here that faith in Christ caused his people, even in the moment of their separation from each other, to have an increase of joy, and brought heaven with the approach of death.

The Rev. JAMES MURSELL, of Leicester, moved the second Resolution, with remarking that to refuse to take an interest in the welfare of our fellow men, was alike to oppose ourselves to religion, and to violate all the sympathies of our nature. But as christians, he remarked, we did not, we could not, neglect such a duty. But we must be desirous that these sympathies should proceed from enlightened principles, and be those of mind rather than of instinct. How should the difficulties of this duty be removed? They arose from various sources, such as pre-conceived dispositions, and erroneous opinions. We were disappointed if we had not an abundant premature harvest, and sit down in despair. Others were derived from without. Such as the parallel progress of education and immorality. Education had extended itself, but crime seemed to have anticipated it; we were discouraged, because we forgot that education had thrown off from men the superstition which in some degree restrained them, and had called their minds into action: thus immorality might for a time increase with knowledge. Besides all this we saw the increase of intellectual activity in connexion with infidelity; the general mind was set in motion, and men began to think: indifference had given place to a struggle between truth and error. These facts should strengthen our sympathies, for these things cannot be the ultimate effect of the increase of knowledge; there must be some other causes. Nor could we be at a loss to discover them. We saw the union of real and spurious religion. We saw genius and wealth combined to extend the gospel; and yet ministers retired, and had to ask in grief, "Who hath believed our report?" Why was this? Had God withheld his Spirit? Yes. And why? There were reasons of which we might speak as subterranean; but he would only mention one or two of those which appeared on the surface. One was, that religion was brought into contact

with nominal christianity. We could not bring our ministry to bear upon men, because they had a city of refuge which God had never appointed. The line of distinction between the church and the world was not sufficiently marked out: when it was, we should see the glorious results of the gospel, and the descent of the Holy Spirit. These evils did not merely bear on our own country, but tended to the injury of the world. The novelty of the christian cause, he remarked, had passed away, and she was comparatively wrinkled by age: hence there was danger lest we should relax in our exertions. We were too in danger from our very successes. We congratulated each other, and ascribed that to ourselves which should be ever accumulating at the foot of the throne of God. Enemies, not long since, shook their heads, and told us, that all our efforts were of no use. Fuller and Carey determined to try. Carey went forth, and with simplicity, and without pretensions, preached the gospel of Christ; and now where were the wise? where was the scribe? where was the disputer of this world? and what had they to say when many are coming "from the east and from the west, from the north and from the south, to sit down with Abraham, Isaac, and Jacob in the kingdom of God?" He observed that another danger arose from the fact that the world was in motion. God was coming out of his place, having a contest with the nations of the earth. The angel is beginning to sound "The kingdoms of this world are become the kingdoms of the Lord, and he shall reign for ever and ever." There was much poetry in this scene; much that laid hold of the imagination. We were reminded of Milton's powerful nation, "rousing herself as a strong man after sleep, and shaking her invincible locks—as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means." Hence arose our danger, lest we should give our energies to passing events. It became us to give to liberty our aid, but to the Missionary cause our hearts. It was our's when the prophets were dying, when the friends of genius, and the champions of Missions were retiring from us, and urging us from their thrones, *Onward! Onward!* to go forward. We were ourselves hastening to death: what remained then, but that we should forget our differences, and in the spirit of meekness, decision, and integrity, should repair to the cross, there to vow solemn allegiance to him, who,

"though he was rich, for our sakes became poor, that we through his poverty might be rich!"

The Rev. *Eustace Carey*. No mind under just and moral cultivation could have listened to the Report without deriving matter for joy and gratitude to God, especially in reference to the churches of Jamaica. In some respects the work of God in that region appeared to exceed the work of God in other instances, and perhaps even to exceed the work of God in the scene of Pentecost; for this had exhibited progressive success without diminution and inspired the hope that in process of time, the whole Negro population would experience the blessings of the great salvation. In the East; too, we had much to encourage us, and much that was beyond any thing ever known in the experience of him who now addressed the audience. The one station in Calcutta, had within a few years multiplied into six, and we hope without a danger that we should ever hear that any of those stations have been obliged to be abandoned; and it was of more importance that we should give this character of stability to the work we do, than that we should merely multiply stations. Calcutta was the metropolis of India, and with its environs, contains a population of at least ten hundred thousand souls. Not a spot of greater importance presented itself as a scene of Missionary labour on the habitable globe. All the other stations too had been blessed. Ought we not to keep in view that the gracious Providence was keeping pace with the progress of his gospel, and was sympathetic with the most sanguine hopes of the most anxious friends of India. Observe, that the distinction between native and European society is daily diminishing:—observe, that the chain of caste is thrown off, and as the native mind is divested of its cursed shackles, it is for us to say what shall be its progress in its state of freedom; whether it shall tend to heaven or to hell. A very striking crisis was approaching, the renewal of the charter of the Company. For these 15 years we had witnessed no acts of opposition to the interests of religion in India, and if the interests of religion could be maintained, and the charter be renewed again, we had no objection to the renewal, but our own business was to pour into India, the streams of divine truth. We had lost no dear Missionary Brother by the shaft of death this year. We had witnessed no falling off of religious or missionary character in any of those brethren; and we knew not in this country how much we owed to the influence of collateral circumstances and holy association for the support of our religious character; it was therefore matter of congratulation that our brethren had been

enabled to preserve their reputation as men of God. All these encouragements should be viewed as calling upon us to abound always in the work of the Lord.

The Rev. *James Flood*, of Anatto Bay, was introduced as a Missionary returned from the scene of his labours to recruit his health: he said, "I have had the high and delightful privilege, as a servant of this Society, of bearing to that land of which you have heard this morning the glad tidings of salvation; and we could, if time and health permitted, add much more which would gladden your hearts. Suffering, and obloquy, and scorn, will be heaped upon those who go forth to labour in that field; but if our afflictions have abounded, consolations have abounded also. It hath pleased God, by what many in that land would call the foolishness of preaching, to save hundreds and thousands who have believed. We have been permitted to see, in many parts of Jamaica, assemblies as large as the present; on the one hand the tear of contrition stealing down the cheek, and on the other the subdued smile of christian joy and confidence. We have seen the means of religious instruction enlarging and spreading in Jamaica, but there are yet, so dense is the population, four or six times as many as those now instructed who cannot hear the gospel for themselves. There is but very little done, comparatively, for the wants of that island only, and we rejoice that men who are qualified are also found willing to go out on this service. Trifling obstacles do not deter the Negro from attending the services of the house of God; eight, ten, or twelve miles, or even more than this, or interposing rivers, are not made an excuse for absence. I recollect a circumstance which greatly affected my mind. On the Saturday night it was known that we intended to administer the Lord's supper on the following day; fifty persons were to be baptized in the morning, and a great desire was felt to be present at that season. Many retired from their work at four o'clock on the Saturday, and having taken their frugal meal, left their habitations and travelled during the night to arrive in time; but a circumstance common to that climate occurred; a violent storm of rain came on, they were prevented returning to the estates to which they belonged, and sanguinary punishment followed. Just before we left, a most animating circumstance occurred. The Association was held, but it was held in the week the slaves could not attend. We anticipated that many would wish to be present on the following Sabbath to partake in some degree of the delight of such a season: three or four of us therefore went to Montego Bay, and a very numerous assembly met. One baptized thirty persons,

and when the sermon was preached many could not obtain admittance within the door; every avenue was crowded, and many exclaimed 'Massa, what shall we do? we have left our homes, and come so great a distance, and now we cannot hear the word of God!' One of the brethren went and stood under a shed, to shield his head from the rays of the sun, and preached to them out of doors. At the close nothing was heard but 'Tankee, Massa, tankee, Massa,' and they said, 'if we can raise a little money, let us send it to this good Missionary Society.' They collected 50*l.* or 60*l.* Two labourers have been raised up in the field of labour; one of them, whom I have had the opportunity of knowing, as he was a member of my church, stood forth at his ordination in the presence of many who attended only to sneer, and ridicule, and report, and holdly witnessed a good confession. I would gladly stand before you to day as the ambassador of these poor negroes, and entreat you to abound in your labours."

Rev. *Dr. Steinkopff* said, that he had listened to the Report with peculiar gratitude to God. Mention was made of a native, and he (*Dr. S.*) was deeply struck with his expressions before his dissolution, and especially his hope expressed to his wife of being united with her in holy affection for ever. What a contrast! A short time ago his wife would, perhaps, have been prevailed upon even to have burned with the dead body of her husband. The speaker then alluded to the fact, that the Missionaries at Calcutta had devoted 1000*l.*, the proceeds of their own honourable and industrious exertions to the cause of the Mission. The Missionaries in the West Indies had begun in an upper chamber, and now their societies were so numerous. What an encouragement to begin in humility! Let us not despise the day of small things. We had met with difficulties, and, he had almost said, a work carried on without difficulties, could not be the work of God. Difficulties are beneficial, they convince us, that it is not by might or by power, but by the Spirit of the Lord of Hosts.

The Rev. *Howard Malcom*, M. A., of Boston, in the United States, recording Secretary of the American Baptist General Convention, was introduced by the Secretary, who read a letter from the Rev. *Dr. Bolles*, of Salem, recommending Mr. Malcom as the representative of their society, and a witness of their fellowship with English Baptists in their exertions to fill the world with the glory of God.

Mr. Malcom stated, that he felt himself greatly embarrassed, partly as the effect of

disease, and partly from the very great regard he felt for England; a regard which he was happy to know was felt by England towards his own country. There was something, he remarked, very interesting in these festive scenes of Christian communion. Good men of different, and even of discordant sentiments, could unite in the promotion of the cause of God; but here *brethren* of the same views, feelings, and pursuits were associated. They felt they were one, and cordially united in the pursuit of the same great object. In standing before an English Missionary Society, though the audience was not so large as those he was accustomed to address, yet they were more wealthy, and, therefore, he expected results worthy of such a body. The Convention of Baptist Missions in America, was composed of delegates from congregations who contributed annually at least 100 dollars, and met once in three years at Philadelphia, Boston, or New York. They maintained stations in North America, India, and Africa, all of which, with the exception of the last, were in a flourishing condition. The number of Missionaries in Burmah, during the past year, had been doubled; there being now employed there six Missionaries and their wives. In Rangoon, a station formerly occupied by the Society he then addressed, there had sprung up a church since the station had been given up, and a minister patronized by them was now stationed there. In one place in North America, thirty of the Aborigines were baptized, and added to the church last year, and civilization was found to keep pace with the extension of christianity. In America, Sunday School children formed themselves into Missionary Societies, and subscribed to teach children in India, who were called by the name of their minister or his wife. In America the principal difficulty which Missionary Societies met with, was to find men to go forth to scenes of labour. When they succeeded in doing this, the churches were always ready to support them. He had been requested to give some account of the revivals of religion in his native land. The means employed to effect them were diversified. In many cases, there had been felt a very deep consciousness of barrenness on the part of ministers and churches; hence arose their days of fasting and prayer, many of which were secret even from their own families. In other instances members of churches have pledged themselves to devote a short time daily to special secret prayer and self-examination. In their sermons *application* was, he thought, a more prominent feature than with English preachers. Other means were employed. Ministers who pos-

essed talents to excite attention and arouse enquiry, were constantly engaged in travelling to effect this object. In other instances meetings would be held twice or thrice a day, for three or four days in succession; when many animating addresses would be delivered by the number of ministers who would be assembled. After preaching, all of the congregation who wished to converse with the minister would be invited to continue, and meetings during the week would be held in the vestries, or lecture-rooms, for the same purpose. Thus the minister had opportunities to converse with them, and to introduce them to the acquaintance of his congregation. Every member of a church is expected to act as a Missionary, and to bring his children, his servants, and his neighbours, as far as possible, to these inquiry meetings. In those churches where members had been most ready to assist their ministers, most good had been done. They had, in consequence of the scarcity of ministers and Missionaries, been led to pray much for the members of their universities and colleges; and recently in the college of New Haven, out of 400 students, 200 had been brought to enjoy the freedom which Christ gives to his people; most of whom would probably become ministers. It was of importance, the speaker remarked, that his hearers should leave that meeting with pure motives. They had listened to delightful tidings, and would they not do something worthy of themselves? Nothing like a *sacrifice* could be made in heaven, and, therefore, like David, who refused to serve God with that which cost him nothing, they should make them now. African slaves made sacrifices when they acted in the manner that had been stated by their brother from Jamaica. They might with their subscription have purchased each other's freedom, but they rather chose to disseminate the knowledge of spiritual liberty. Men are ready to go forth to serve you, and shall they not be sent? The society did well two years ago, and that zeal should not be allowed to cool. He closed by congratulating the society on its usefulness and prospects, and by reminding the meeting that their works must testify the existence of Christian excellencies, and that each of them would be accepted of God, not for, but according to his deeds before men.

Rev. J. Ivimey, introducing a resolution expressive of cordial good will to the Baptist churches in America, and to the Board of Missions, of which Mr. Malcom was the representative, remarked that this resolution was one of his own suggestion. We had complained of the want of additions to our churches—now he wished to give the right-

hand of fellowship to the two millions of Baptists in America, and receive them into friendly connexion with our churches.

Rev. Jos. Tyso, in moving an adjournment, said, it will gladden your hearts that we are to have another such meeting next year.

At the close of the meeting, of which the account now given is necessarily imperfect from the unusual shortness of the interval allowed for its preparation for the press, the 117th Psalm was sung by the congregation.

Several friends, acting under the impression that the announcement of names and donations at a public meeting might not unreasonably be objected to by some as scarcely consistent with the spirit of the Gospel, made liberal additions to the usual collection, so that the amount received at the several services amounted to nearly £650.

Contributions received on account of the Baptist Missionary Society, from May 20 to June 20, 1831, not including individual Subscriptions.

	£.	s.	d.		£.	s.	d.
Weymouth, by Mr. Beddome	12	15	0	Woolwich Auxiliary Society	28	18	8
Loughton, Collection	7	0	0	Miss Emma Roberts' Box	1	10	0
Harnersmith, by Mr. Mundy	10	18	2	Hackney Society, by Mr. Robson	20	5	0
North of England Auxiliary, by Rev. R. Pengilly	14	14	9	Aston Clinton, by Mr. Amsden	5	1	2
Ditto, ditto	7	0	0	Bedfordshire Auxiliary, by J. Foster, Esq.	100	15	9
Western District, by W. D. Horsey	93	4	5	Prescot-street Auxiliary, by G. Morris, Esq.	53	10	0
Wincheomb, by Mr. Mills	6	0	0	Exeter, by Mr. Brewer	18	10	0
Holyhead, &c., by Rev. W. Morgan	3	6	10	Eagle-street Auxiliary, by Mr. Neale, (one third)	14	0	0
Kent Auxiliary, on Account	100	0	0	Friends, by Mrs. Elvey	11	0	0
Waterford, by Rev. C. Hardcastle	4	0	0	Keppel-street Auxiliary, by Mr. Marshall	20	4	11
Camberwell Auxiliary, by Miss Gutteridge	86	12	6	Leiston, collected by Mrs. Pells and Mrs. West	5	0	0
Collected by Miss Peake	1	10	6	Andover, collected by Mrs. Davies	8	7	8
Luton, by Mr. Harrison	84	2	5	Shelford, collected by Miss Nutter	5	0	0
Watford, by Mr. Salter	14	1	6	Clapham, a Missionary Box	0	14	6
Hemel Hempstead, Penny Society	10	0	0	Leicestershire Auxiliary, by Mr. Marrell	63	4	11
Baptist Free School, by Mr. Kendrick	7	16	10	Harpenden Collection	3	7	0
Box Moor, by Colonel Moxon	7	6	3	Market-street ditto	3	6	0
Ridgmount, by Rev. R. Edminson	4	2	0	Colnbrook Collection, by Mr. Ellis	9	13	6
Exeter, by Mr. Moxey	7	0	6	Sheffield Auxiliary, by Mr. Atkinson	15	0	0
Kington Missionary Association, by Mr. Birch	6	13	4	Missionary Box, Miss Benham's	2	13	0
Wallingford, by Mr. Field	27	8	2	Goswell-street Auxiliary, by Mr. Box	15	0	10
Sway, Collection by Mr. Mursell	6	5	0	Misses Powell's Missionary Box	3	0	0
Collected by Mrs. Langford	6	5	0	Bow, Friends, by Rev. Dr. Newman	12	6	0
Essex Auxiliary, by Mr. Pilkington				Missenden Association	20	7	8
Rayleigh	5	0	0	Maze Pond, Ladies, by Mrs. Kitson, E. E.	15	15	0
Plaistow, Widows' Box	0	10	0	Ditto, Auxiliary, by Mr. Beddome	35	0	0
Keynsham, by Rev. T. Ayres	8	10	0	Reading, Balance	16	6	0
Juvenile Society in C—	2	0	0	Sussex, by Mr. Soule, Lewes	36	0	0
Bessels Green, by Mr. Meredith	1	14	10	Walworth Female Auxiliary, by Mrs. Steward	10	0	0
Bucks Auxiliary, by Mr. Tyler, balance	14	3	7	Hadden Bridge, Female Society, by Mrs. Foster	3	0	0
Chesham, by Mr. Toulin	11	19	4	Bromsgrove, by the Rev. J. Seroxton	12	19	0
New Mill, by Mr. Clarabot	13	3	4	Tredegar Iron Works, by Mr. Davis	15	12	6
Carter Lane Female Auxiliary, by Mrs. Rippon	14	0	0	Oundle, collection by Rev. E. Carey	6	0	0
A Friend, by ditto	5	0	0	Oswestry Auxiliary, by Mr. Jones	5	0	0
Campbelltown, N. B. deceased friend, by Mr. H. McDonald	10	0	0	Liverpool Auxiliary, by Mr. Rushton	70	0	0
East Norfolk, by Mr. Puntis	75	19	9	Netherlands Auxiliary Society	170	0	0
Monmouthshire, by Mr. D. Phillips	63	1	10	Wincobank Missionary Association	8	0	0
Haverhill, by Mr. Wright, for Spa Town School	8	3	6	Stepney, by Mr. Anderson	2	17	6
South Devon, by Rev. J. Nicholson	21	0	3	Hackney, Young Gentlemen at Madras House	0	17	6
Northamptonshire, by J. C. Gotch, Esq.	11	2	5				
Salehouse, by Mr. Boast	1	6	8				
St. Alban's, by Mr. W. Upton	28	18	3				
Norwich, St. Mary's, by Mr. Cozona	15	6	2				

THE
BAPTIST MAGAZINE.

AUGUST, 1831.

THE RESURRECTION OF THE
BODY.

No event to which humanity is liable in this world, is so much dreaded, or so reluctantly submitted to, as death—as that event which separates the body from the soul and returns it to the earth from which it was originally taken. No considerations whatever, apart from those which the subject of this paper furnishes, are sufficient to appease the human mind in reference to this judicial dispensation. The assurance that the body when in the grave is perfectly unconscious of its situation, and, therefore, totally unmindful of the inconveniences or the terrors of the tomb, fails to remove our reluctance in submitting to its destiny: yea, though we may have a well-grounded hope that the spirit when absent from the body shall be present with the Lord, we yet feel a very great concern that the body should partake of similar blessedness. These feelings are perfectly natural, and where they are not quelled by a dread of future wrath, they are found to be in vigorous operation in every bosom. When indeed, we consider that care for the welfare of our whole persons which is wisely implanted in our nature by the great Author of our being, and reflect upon the very intimate connexion of the body with the soul in the present world, it will not appear surprising that these companions should de-

VOL. VI. 3d. Series.

sire to perpetuate their union, that men should submit to the separation with reluctance, and should earnestly desire that the body *should* be restored from the darkness, the confinement, the corruption, and the humiliation of the grave. It is proposed to discuss the doctrine which teaches that this desire, so perfectly natural to human beings, shall at length be gratified—the doctrine which teaches that the human body, which is dissolved by the influence of death and consigned to the dust, shall, by an effort of Omnipotence, be raised from the degradation of the tomb, and shall be recalled to life, to die no more. In reference to this deeply interesting subject there are three particulars, upon the consideration of which the pious thoughtful mind fixes with great solicitude; they are these:—the certainty of the resurrection—the time of the resurrection—the change which will take place in the bodies of the righteous at the resurrection:—to these three particulars the subsequent observations will relate.

AS TO THE CERTAINTY OF THE RESURRECTION OF THE BODY, we thus argue, first, *The justice of God would seem to require it.* This makes it probable: the commands of God are addressed, not to the soul separately considered, but to the entire man, and those commands are obeyed or disobeyed, not by the soul only, but by the soul and body in conjunction; it seems

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therefore, to accord with equity that the body should share with the soul, either in the rewards of righteousness, or in the punishment of crime. In the case of iniquity, the body is not only the willing slave of the depraved mind, it not only executes what the soul designs, but by its carnal propensities it depraves and misleads the soul the more. In the case of holy obedience, on the contrary, the members of the body become instruments of righteousness; the body is obedient to the upright soul, in labouring or suffering for God, and denies its sensual appetites in compliance with reason and grace—now it would seem remarkable, if the bodies of men should have all of them the same destiny, if the body of one individual, which had exhausted its powers in the service of sin, and the body of another, which had worn itself out in the service of God, should alike lie down in the dust of death, to be no more,—it would seem remarkable that the entire man, should disobey God, and part only of the individual, should be punished—that the entire man, should serve and obey God, and part only of the individual, be rewarded. The justice of God seems therefore to require, that the body of the sinner should be raised, that it may be a partaker with the soul in the bitter consequences of transgression; and that the body of the believer in Jesus should be raised from death, that it may share with the soul the gracious reward of righteousness.

In addition to which we remark, that *the power of God is equal to the accomplishment of it.* This makes it possible. The ancient heathen, not having any adequate idea of the omnipotence of deity, would never believe that dead

bodies could possibly be restored to life; and many things occur to our own minds when contemplating this fact, which appear as so many difficulties in the way of its accomplishment. That the body, all whose parts have been dissolved for ages, whose lighter particles have evaporated in the air, whose grosser materials have become so blended with the earth, that no traces whatever of them are visible to the human eye, that these bodies should be reorganized, and raised to life again, that the bodies of all the multitudes who compose the congregation of the dead should be thus raised, and that great numbers of these bodies shall, in the resurrection, be restored from the weakness and corruption of the tomb, to beauty, and vigour, and glory—the thought of this fills us with amazement. Numberless difficulties arise to our minds, which at first view would seem to prevent the accomplishment of this, but all these difficulties appear as nothing at the recurrence of the thought, that the resurrection of the dead is to be effected by the power of God: of this, the great apostle Paul reminded Agrippa, when, in pleading before him, he proposed the triumphant question, “Why should it be thought a thing incredible with you that *God* should raise the dead?” Suggesting in that inquiry, that, with God, as far at least as power is concerned, “all things are possible.” If, indeed, there could be a doubt, as to whether the power of God was equal to the accomplishment of so great a work as this, the various and regular occurrences in the natural world might serve to evince its efficiency for this end. The tree, for instance, lets fall its fruits in the autumnal months, and as winter approaches it re-

signs its leaves, and suffers a sort of temporary death; but upon the return of spring it is supplied with new energy, and resuming its freshness, its verdure, and its beauty, it springs to life again. A grain of corn is cast into the earth and dies, but its death is a disposition to life; from a state of putrescence and dissolution, it is quickened by the energy of God, and rises up a healthy plant, beautiful in its robe of living green. Some insects commence their existence in the form of worms:—death at length approaches, and leaves them destitute of life; enveloped in a sort of skin or shell; in this receptacle, the body, it is said, undergoes a complete dissolution: at length, however, the shell discloses; the body confined within it has been reformed and quickened, and comes forth a beauteous winged insect, no longer destined, as before, to crawl upon the earth, but appointed to expatiate in the air, where it ranges in all the joyous exultation of a new and more exalted state of being. These occurrences of nature are so many types of the resurrection of the body; so many illustrations of the possibility of its accomplishment.

But further, *Holy Scripture teaches the doctrine of the resurrection of the body*: This makes it certain. This doctrine is indeed peculiar to divine revelation; it does not appear to have been ever ascertained or taught by the wisest heathen who had no aid from the sacred volume. Some idea they had of the soul's immortality, but no hope of the restitution of the body. They might, indeed, from what they saw of the exertions of divine power, have concluded that God was *able* to raise the dead to life, but they do not seem, at any time, to have supposed that

he *would* put forth his power to bring to pass so astonishing an event. And when the doctrine of the resurrection was declared to them by the apostles and others, they pronounced it to be a doctrine altogether incredible and vain; but this was a mistake, for though it does not appear that the resurrection of the body can be ascertained by reason alone, yet, when it is ascertained, it accords with reason. We have already seen that the justice of God appears to require that human bodies should be raised from the dead; that the power of God is able to effect this; so that there is nothing in the doctrine of the resurrection to which reason can with any propriety object, yet it does not appear that to the knowledge of this doctrine mere unassisted human reason is able to attain. This doctrine is, however, clearly taught in the volume of inspiration: it was taught in the Old Testament. As early as the period in which the book of Job was written, this doctrine was understood and believed, as is evident from those memorable words which are on record, Job xix. 25—27. It was also taught in the days of Isaiah, Isa. xxvi. 19. Daniel declared the same important doctrine, Dan. xii. 2.; and the Jews in the time of Paul, who derived all their knowledge of divine things from the writings of the Old Testament, retained the belief of this great article of faith, as is obvious from the apostle's words respecting them, Acts xxiv. 15. In the New Testament, this doctrine is taught with greater clearness and with more enlargement. The New Testament, in this, as in other respects, far exceeds the Old. The Gospel, it is important to be remarked, furnishes a glorious spe-

cimen and earnest of the resurrection, in the raising up of Jesus Christ from the dead. The Gospel declares that the bodies of believers in Christ shall rise from the dead in virtue of their union with him, he, in his resurrection, being "the first fruits of them that slept;" that the bodies of others shall be raised by the energy of Christ, that "all that are in their graves shall hear his voice and shall come forth, they that have done good to the resurrection of life, they that have done evil to the resurrection of damnation."

In the devout consideration of this subject, our thoughts naturally advert, in the way of inquiry, to THE TIME OF THE RESURRECTION. When shall it take place? Of this, as to the particular day, or month, or year, we are not informed, "Of that day and hour knoweth no man, no, not the angels in heaven, but my Father only." The period is fixed in the purpose of God, it is known to the divine Father, but he has never made it known to any of his creatures, no, not to the angels in heaven. We are, however, assured in the general, that the resurrection of the dead shall take place at the time of Christ's second coming. Immediately upon his appearance, the bodies of the saints shall rise, and afterwards, in the interval of his coming and the general judgment, the bodies of the wicked shall be awakened from the sleep of death: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." Immediately upon his coming, the bodies of the saints will rise. This will administer to the glory of Christ's appearance, for, as one

remarks, "what an admirable sight will it be that the saints of all ages shall at once arise glorified and immortal, to attend upon the Saviour in the last act of his regal office, and then to make a triumphant entry with him into heaven." And this will, moreover, administer to the comfort of raised saints, that Christ will be with them when they rise. It is natural for us to suppose that a degree of trepidation would be experienced by the bodies of the righteous, upon their being awakened from the long sleep of death by the voice of the archangel and the trump of God; that a degree of terror would be excited in their hearts by the astonishing circumstance of the resurrection; that they would feel a measure of anxiety in entering upon life again, and especially upon a state of life so different from their former one: but whatever of anxiety or of fear on these accounts may for a moment have place within them, it shall be dissipated by the presence of Christ, when they ascertain that Christ, who was the blessed object of their faith and love while they abode on earth, and with whom, since their departure from this world, their happy spirits have communed in heaven; when they ascertain that *he* is among them, that will calm the disquietude of their bosoms, that will disperse their anxiety and fear, and will excite within them joy unspeakable; and as they advance to "meet the Lord in the air," giving utterance to the exultation of their spirits, they will exclaim, "Lo, this is our God, we have waited for him, and he will save us, this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation."

It remains for us now to notice
THE CHANGE WHICH WILL TAKE

PLACE ON THE BODIES OF BELIEVERS IN JESUS, AT THE RESURRECTION. The necessity of an alteration in the constitution of the body at that time, is clearly taught by the apostle Paul, in his sublime discourse on the resurrection, in the fifteenth chapter of his first epistle to the Corinthians, to which our subsequent remarks will have a particular reference, and in which the apostle writes thus, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;" that is, the body as at present constituted is incapable of a divine and heavenly life: so indispensable to this, indeed, is it, that the body should be constituted differently from what it now is, that we are assured that even the bodies of those followers of Christ who shall be alive at his second coming, shall undergo an alteration equivalent to that which shall pass upon the bodies of the pious dead: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Here it is important to be remarked, that the change which will take place upon the bodies of the righteous at the last day, is not a change of one body for another, but a change of the same body; not a change of one body that is corruptible for another body that is incorruptible, but a change of the same body from a state of degradation and corruption, to a state of immortality and glory. This is suggested in the term, "resurrection," which word means a raising up again that which was fallen; and it is expressly declared repeatedly in Holy Scripture, particularly in the third chapter of the epistle to the Philippians, wherein the apostle, speaking of Christ, says, "who shall change

our vile body, *that it may be fashioned* like unto his glorious body." I am not aware that it is necessary to the belief of this, to suppose that every particle of the body, when it is committed to the tomb, shall be restored to its place in the body at the resurrection; this supposition appears rather to be confronted by the arguing of the apostle in answer to the inquiry, "How are the dead raised up, and with what body do they come?" his reply is this, "Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." The grain of corn is not, when deposited in the earth, what it will be when it has grown into a plant, nor does it appear that every particle of the seed is transferred into the stalk, and blade, and ear; but the nature, and strength, and substance of the seed is transferred into the plant: though the plant is not entirely the same body as was the seed, yet it proceeded from it, and is constituted of it, with additional circumstances—so also is the resurrection of the dead, it is the same body that dies—that is revived—that is raised—though with additional excellences.

Great as is the change which will be effected upon the body at the resurrection, we shall yet be conscious that we are the same persons. Yet, a wonderful change we are assured will take place upon the bodies of all mankind, particularly upon the bodies of believers; the change in others will, it is probable, accord with the change in them, as far as the difference of their destiny will allow

it to do so. It is declared that the bodies of the saints shall be fashioned like unto the glorious body of Christ. And the Apostle, speaking of the raised body of the believer, says, "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." We are at present incapable of an adequate conception of the full meaning of these statements, but the following considerations are evidently suggested therein.

The raised bodies of the upright will be very beautiful and glorious. There is comparatively but little beauty and glory in the human body during its existence in this world: sin has despoiled the exterior of man, as well as his inward mind, so that what little of loveliness appears in his external structure now, is but the remnant and vestige of what originally existed there. As to the body, as well as to the soul of man, the fine gold is become dim, the most fine gold is changed. What little beauty we may bring into the world with us, is soon dispersed by the inclemencies and the storms of life. Disease soon wipes away the freshness from the cheek, snatches the ruby from the lip, and quenches the fire from the eye. Care speedily plants his furrow on the brow—time soon exchanges the beauteous hair for locks of grey,—while, not unfrequently, constant severity of toil distorts the features, and robs the limbs of their coincidence and symmetry. The bodies of the saints in this world are far from being beautiful or glorious, many of them are the reverse of this: many, like Gaius, whose souls are prospering, have to carry

through the world a weak and sickly frame. The saints in general are lovely, rather on account of their inward excellence, than because of any corporeal advantages. But at the resurrection, these vile bodies will rise beautiful and glorious; then, the believer will not only be "all-glorious within," but his clothing will be "of wrought gold,"—the exterior of the saint will be the counterpart of his internal excellence: the body—with all its parts in due proportion—moulded into a form of attractive loveliness, and possessing the freshness of eternal youth,—shall appear fitted for the grandeur of its exalted destiny, for intercourse with angels, for a residence with God. Of the exceeding splendour of the raised blessed body, we can indeed form but a very inadequate idea. When to Peter, and James, and John, was shewn a specimen of the glorified body of the Saviour on the mount of transfiguration, they declared "that his face did shine as the sun, and his raiment was white as the light." And John, describing another vision of the glorified Saviour, which he had in the isle of Patmos, assures us that the Redeemer, was "clothed with a garment down to the foot, and girt about the bosom with a golden girdle; his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his countenance was as the sun shineth in his strength."—At the sight of so much glory the Apostle's strength departed, and he fell at the Redeemer's feet as dead. Now it is to be remembered, that the glorified body of Christ is the great model to which the bodies of the saints are to be conformed—"He shall change our vile body

that it may be fashioned like unto his glorious body." "It is sown in dishonour, it is raised in glory."

Further: *The raised bodies of the upright will be entirely freed from the influence of death.* This influence is felt before the final stroke of the last enemy is inflicted upon the body, though chiefly afterwards. In their present state, and during their residence in this world, the people of God feel somewhat of the power of death; the seeds of mortality are sown in our constitutions. The Apostle, speaking of living saints, says, "The body is dead because of sin"—it is virtually under the power of death—we have the sentence of death in ourselves; pains, diseases, depressions, infirmities, are all so many indications of our being under the influence of death. When death takes actual possession of the body, the injuries which he inflicts upon the human frame are still more lamentable and appalling: by his influence he changes the countenance—robs the body of its sensibility and comeliness—and covers it over with dishonour and corruption: so that those who formerly admired it, are solicitous, like Abraham in reference to his much loved Sarah, to "bury their dead out of their sight." But at the resurrection, all these injuries shall be repaired. Not only shall the bodies of believers be rescued from the dishonours of the tomb, and in that respect be freed from the captivity of the last enemy, but his power over them shall also entirely cease,—from his pernicious influence they shall be completely freed: pains, diseases, oppressions, sorrows, they shall know no more; by the diminution of their strength,—by the decay of their constitutions,—by the multiplication of their infirmities,

they shall never more be reminded of their advancement to the tomb; by the pestilential breath of death their countenances shall never change, their eye shall never be bedimmed, their bodies shall never wither, but this corruptible shall put on incorruption, this mortal shall put on immortality. In fact, the day of the resurrection is the day of death's destruction,—then the last enemy shall expire,—death itself shall die, for "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Finally: *The raised bodies of believers will be perfectly fitted for a union with the holy soul in its glorified state.* To the soul while in the present world, in even its present state of inferiority, the body is frequently a hindrance, a heavy weight. When the spirit would aspire in holy contemplation heavenward, and would delight itself with those things which are above, corporeal feelings, sinful affections, retard its lofty flight. When the spirit, astonished at the greatness or the goodness of the Deity, would give utterance to its feelings of admiration or of gratitude, the body is not seldom found to be rather an obstructor than a helper to the worship. When the soul would exert itself for God, or, afflicted with the view of human misery, would labour for the benefit of men, the body faints and flags in the course of exertion. The body is incapable of performing what the soul desires to be done. At the resurrection all this shall be completely remedied;—then that which was committed to the tomb a natural or animal body, shall be raised a spiritual body; and whatever more may be intended in this term "a

spiritual body," this is evidently meant, that none of its organs will evermore, as in the present world, prove temptations to sin, but all of them aids to holiness. The body, we are moreover assured, will be strong and vigorous, as well as spiritual,—equal to the performance of whatever the soul, with its purified, and perfected, and enlarged powers, may be disposed to attempt; according to the assertion of the Apostle, "It is sown in weakness, it is raised in power." O, with what entire communion will the holy soul and the spiritual body conjoin, and aid each other in the business of eternity, in the worship of the skies! With what delight and ease will the glorified believer in his whole person associate with the original inhabitants of heaven,—enter into their pursuits,—participate in their blessedness,—and, emulating their anthems, cry unceasingly, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever."

The length to which these remarks have necessarily extended, seems to forbid that any observations should be added to them; but there is one thought with which we will conclude, leaving the subject then to the devout consideration of the pious mind. The thought to which we refer is this: *In what a glorious and important point of view the doctrine of the resurrection places the Lord Jesus Christ;* for to him the work of raising the dead at the last day, and quickening them, is committed by the Divine Father. This great achievement is to be effected by the energy of Christ,—this event is to be brought to pass by one in human nature,—the voice which is to arouse the sleeping dead, is the voice of *the Son of man*; "The

dead shall hear the voice of the Son of Man, and they that hear shall live. All that are in their graves shall hear his voice, and shall come forth." The Divine Father put the honour of this work upon his Divine Son, as part of the reward of his obedience unto death. Christ laid the foundation of this work by dying himself; by submitting himself for a time to the last enemy, he robbed the tyrant of his sting, as far as his redeemed were concerned; and procured that in a way of justice he might deliver their bodies from the captivity of death, and raise them to liberty and glory. In the raising up of Lazarus and others from the dead, during his abode on earth, he gave so many specimens of his ability to accomplish this great work, and in his return to life after his crucifixion, and in his relinquishment of the grave, he furnished in his own person, a glorious pledge and earnest that all his saints shall rise. Now in what an important point of view all this places Jesus Christ. The bodies of his people have successively fallen asleep with the blessed expectation of being recalled to life by the energy of Jesus,—they wait to hear his voice,—they rest in hope,—to him the eye of the universal church is turned, with the desire of his effecting this triumph over death, and putting the final stroke to his mediatorial work. The Redeemer, aware of this desire, says, "Behold, I come quickly;"—the members of the church in heaven say, Amen;—the members of the church on earth repeat the prayer;—the bodies of the sleeping pious dead may be supposed to say, "Even so, come Lord Jesus." And when he does come, what a display of Deity will attend his advent! When, by his authorita-

the voice, the dead shall wake to life;—when he shall conquer that enemy whom no other individual could subdue;—when, breaking up the adamantine gates, he shall open wide the great prison of the tomb, and let its myriads of captives out,—when the bodies of his redeemed shall appear beautiful and glorious, and death, the tyrant who injured and detained them, shall expire at his feet.—O what a large revenue of glory shall result to Christ from this! what new thoughts of Christ will this awaken in the hearts of his people! with what new songs on this account will angelic legions hymn his praise!—then it will be seen that Christ is possessed of as much of power as he is of grace. The honour of this mighty triumph, will be some return to Jesus for his sorrows in Gethsemane, for his humiliation and agonies upon the cross. Compassionate Redeemer, his sufferings for us were bitter in the extreme! for us he drank the wormwood and the gall! but he shall advance towards an adequate recompence for this, when, at the resurrection, he “shall be glorified in his saints, and admired in all them that believe.”

Sheffield.

C. L.

ON THE IMPORT OF THE HEBREW NAME SAMSON.

WHEN a glorious personage came from the heavenly world to announce the Israelites' future deliverance from the oppressive hand of the Philistines, that messenger of Jehovah promised to Manoah's wife a son who was to be an instrument in effecting that deliverance. As also the ancient Hebrew word *Samys* compressed

into *Sams* signified *sun* or *effulgent luminary*, and as the word *On** meant a *divine personage*, the compounded word *Sams-on* signified *the effulgent luminary of God*. Moreover, as thunder, called the voice of God†, was obviously a pre-eminently loud voice, and as the electric fluid, called the fire of God‡, proved to be pre-eminently destructive fire; *the effulgent luminary of God* was a suitable appellation for a man whose prodigious strength hostilely exerted against the Philistines, evinced that, as a judge raised up in Israel, he was not only a sun, but a sun of extraordinary power. If, indeed, there had been no intimation of Samson's future destiny, the coincidence of his name and character might have been considered as purely accidental. But the Holy Ghost either personally or through the medium of created existence said concerning Samson before his birth, “He shall begin to deliver Israel out of the hand of the Philistines,” Judges xiii. 5.

In eastern countries the sun's burning rays are often arrows by

* When the sacred writers substitute *Isra-On* for *Isra-El* as they do when they use that Hebrew word which is expressed by *Jeshurun* and *Jesurun* in the English translation, it is obvious that *On* has the meaning of *El*, and signifies *Deity*. In the name Simeon too the termination *On* seems to mean *God*. For if Leah had merely intended to intimate that a deaf ear had not been turned to her affliction, the word *Sime* would have answered her purpose. But wishing to attribute this compassionate hearing to God himself, she said, “Because *Jehovah* hath heard that I was hated, he hath given me this son also; and she named him *Sime-On*,” Gen. xxix. 33. Leah's son Simeon, therefore, was a monumental pillar on which she inscribed, “God did not turn a deaf ear to the voice of my affliction.”

† See Ps. xxix. 4.

‡ See Job. i. 16.

which premature death is inflicted; and when the Psalmists speak of Jehovah as a shady covert for the righteous, that imagery suggests the idea of the "coup de soleil," or sun-stroke, as the evil avoided. "Jehovah," says he, "is thy shade on thy right hand. The sun shall not smite thee by day, nor the moon by night," Ps. cxxi. 5, 6. Samson, therefore, was a sun scattering the arrows of death among the Philistines, from which arrows their god Dagon afforded no shelter. "Their rock," the godly Israelites might say, "is not as our rock, even our enemies themselves being judges."

Thus Samson was an effulgent luminary formidable in power, inasmuch as, like the sun going forth in his utmost strength in tropical regions, he was a severe scourge. Hence, when he was captured by the Philistines, they said in reference to their heathen deity, "our god hath delivered into our hands our enemy, and the destroyer of our country, who slew many of our nation," Judges xvi. 24. Samson, indeed, was not a sun without spots; and this fact may account for the humiliating circumstances in which he passed his latter days. "When we are judged," says the apostle, "we are chastened by the Lord, that we should not be condemned with the world," 1 Cor. xi. 32. At length, however, the afflictions of Samson drew near to their close, when, in the spirit of the existing dispensation*, that ex-

traordinary man invoked Jehovah, and said, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines' for my two eyes." This prayer was answered. For by aid of the prodigious strength communicated to him, Samson "jeoparded his life" still more than the descendants of "Zebulun and Naphtali" did*, and sunk in the Western horizon a more scorching sun to the Philistines than he had been at his greatest altitude.

Nor did the writer to the Hebrews forget Samson when he was speaking of ancient saints who through faith had obtained a good report. "Time," says he, "would fail me to narrate the exploits of Gideon, of Barak, of Samson, of Jephthah, of David also, and of Samuel and the prophets." Thus Samson appears in a company in which we may safely hope to meet him, "if we are not of them that draw back unto perdition, but have faith to the saving of the soul."

Stratford, Essex.

J. F.

THE BIRTH OF AN INFANT.

HOWEVER paradoxical the remark may appear, it is nevertheless indisputably true, that the most astonishing events are of very frequent occurrence. But how often is it seen that while things of comparative insignificance excite a high degree of curiosity, those of infinitely greater moment are regarded as incidents too commonplace and trivial to be noticed. This is strikingly exemplified in the birth of an infant. When the monumental pillar is erected to

* Whenever a Divine commission was given for the infliction of death on those who had filled up the measure of their iniquities, it was consistent to pray for such infliction of death. Thus in comparing the Mosaic and Christian dispensations we perceive that "there is a time to kill, and a time to heal;" "a time of war, and a time of peace."

* See Judges v. 18.

perpetuate the name of some illustrious individual, or the remembrance of some splendid victory, —when the foundation-stone is laid of some intended bridge, whose magnificent arch is designed to stretch for centuries across the silvery stream,—when the stately vessel is slidden from the stocks and launched into the bosom of the spacious deep,—thousands and perhaps tens of thousands assemble on the spot, evincing by the intenseness of their gaze the deep-felt interest which agitates their breasts: but an infant may be born, an immortal soul ushered into existence, without exciting more than a slight observation, as though it were an event of little or no importance. Yet, when the majestic vessel shall have foundered on the rock, or mouldered by a more gradual decay,—when the granite arch shall have crumbled into dust, and be no more remembered than the drops of water which are now rolling beneath it,—when the monumental pillar shall be found unfaithful to its trust, and itself, as well as the occasion of its erection, entirely forgotten,—the infant, which yesterday came into being, will have before it an eternity of duration.

It is the *immortality* of the human soul which enstamps upon its entrance into being an importance to which it is difficult, if not impossible, to find a parallel. Were we permitted to be borne on the pinions of a Seraph to Creation's utmost boundary, and, while gazing on the awful void beyond, to behold a world, a system, or a thousand systems, rising before us in all the richness of primeval beauty; even this display of Jehovah's power (considered apart from its probable connection with the destiny of intelligent and immortal beings) must yield in point

of importance to an infant's birth; inasmuch, as millions of ages after these worlds shall have accomplished the end of their creation, when the archangel's blast shall have reduced them to nothingness, or when the materials of which they were composed shall have become component parts of other worlds and other systems, the never-dying spirit will retain its original identity, and be experiencing, and expecting for ever to experience, unutterable woe or indescribable felicity. Surely then, however frequent the occurrence, the birth of an infant may well excite our astonishment, and deservedly suggest a few reflections. Amongst the things of which it reminds us, we notice

1. *The dignity and responsibility of the parental relation.* To be entrusted with the guidance of the first steps of an immortal being,—to be permitted to train in its earliest stages, a plant which may, during an endless duration, adorn the celestial paradise,—to be instrumental in giving the first direction to one whose course will continue for ever and ever,—to have at least a very considerable influence on the final destiny of a deathless principle,—how great the honour! how vast, how solemn the responsibility! An honour conferred, perhaps, on none but mortals! A responsibility which no created mind can fully understand or adequately feel! O ye parents! esteem your privilege. Think on the obligations connected with it, and the account you will have at last to render. Consider your duty, your danger, and your inability; and while this consideration compels you to exclaim, "Who is sufficient for these things?" remember that "your sufficiency is of God: he is able to make all grace to abound to-

ward you; to supply all your need according to his riches in glory by Christ Jesus;" and, eventually, to bring each of you to stand before his throne, exclaiming, with those rapturous emotions which only parents thus distinguished can experience, "Lo! here am I and the children thou hast given me."

2. *We learn the impropriety of judging of future events from present appearances.* When Newton was lying in the helpless state of infancy, who could have supposed that, during the brief span allotted to his earthly sojourn, his mental powers would have been so far developed as to excite the admiration, not merely of his contemporaries, but of succeeding generations? yet thus it was. Nor is it beyond the limits of possibility, that the period may arrive when the infant whose soul now seems destitute of even a single idea, shall claim an alliance with the first-born sons of Deity; when with them it shall rove amidst Jehovah's works and imbibe unmeasured and unceasing draughts of knowledge and enjoyment from the Eternal Fountain. That body too, at present so feeble and so helpless, shall, if redeemed by Immanuel's blood, whether or not it attain maturity on earth, eventually be "fashioned like unto his own most glorious body who is able to subdue all things unto himself." Those who judge only from present appearances, place themselves as it were in a dungeon where these delightful anticipations are completely hidden from their view. Nor is it merely in this instance, that reasoning from data so partial and inadequate leads to conclusions the most mistaken, and to conduct the most preposterous. What is there that is great or good in our world, to which we might not point and

with propriety inquire, who hath despised the day of small things?

3. In the birth of an infant we may find *an antidote to our pride.* How commonly do we meet with those who are glorying in their corporeal strength, or their fancied mental superiority. But wherefore? seeing it is not long since the most gigantic and healthy of our race were dependant on others for their entire support; and but as yesterday, the wisest were more ignorant than the brutes which perish.

4. *We are reminded of our early obligations to the Divine Goodness.* It was he who at our birth provided for us sustenance the most proper, and friends to afford us the necessary help: and not only so, but

"Parents, native place, and time,
"All appointed were by him,"

or we might have been born in circumstances far less favourable than those in which we were actually placed. The remembrance of these things enkindled emotions of gratitude in the breast of the pious Psalmist*, and surely a reminiscence so nearly similar ought to excite the same feelings in our own bosoms.

5. We are reminded that *the time of our departure is rapidly approaching.* As every drop of water which emanates from the fountain requires (if the equilibrium be preserved) that a drop should fall into the ocean; and as every drop in the current is impelled onward, not only by its own gravity, but also by the impulsive force of the waters behind it; so the birth of an infant, especially in our own families, impels us as it were perceptibly forward in the stream of time, and reminds us that we are advancing towards

* Psalm lxxi. 6.

the ocean of eternity. Our predecessors and our ancestors have passed away to make room for us; and we must as assuredly follow them to make room for our successors. Are we prepared for the solemn exit? As soon as we were once born we were by nature children of wrath (Ephes. ii. 3), but it is requisite to be twice born to become children of God, and candidates for celestial happiness: for the faithful and true witness hath said, "Except a man be born again he cannot see the kingdom of God."

Kettering.

J. J.

ORIGINAL LETTER OF THE REV.
ROBERT ROBINSON OF CAM-
BRIDGE.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,

I HAVE sent you the enclosed copy of an original letter from the Rev. Robert Robinson to Mr. David Riste, an honorable deacon of the church at Isleham. It is so truly valuable that I much wish its insertion in our Magazine.

I am, my dear brother,
Your's truly,
I. MANN.

46, Long Lane, Bermondsey,
June 28th, 1831.

Hawton, May 5th, 1763.

DEAR SIR,

After hearty thanks for your kind letter, and begging pardon for so long deferring my answer, let me tell you I rejoice in your experience, as it appears to me to savour of that *anointing* which teacheth all things; for out of it I gather abasing thoughts of your-

self, and high ones of *that man* by whom God will judge the world, who shall be glorified by his saints and *admired* by all them that believe. Brother Riste, I commend to you honey of which I myself have tasted, when I exhort you to study as a powerful antidote against all heart-sorrow, *that Revelation* which God has made of his Son, in whom you and I are interested:—First, in the *dignity* of his person, as, *God over all*—as the brightness of the Father's glory—the first-born of every creature—the *Man*, Jehovah's *familiar*,—having a name *above* every name, and to which every knee shall bow. Secondly, he is revealed in the *efficacy* of his atonement. As offering to Jehovah *once*, and *but once—one*, and *but one* sacrifice, even his own body and soul as a complete propitiation for the sins of the world:—the whole elect world,—and thereby obtaining *eternal redemption* for us. Further, let us remember, that cleansing the conscience is denied of every thing, saving *this blood*. Thirdly, he is revealed in the *perfection* of his obedience to the law; magnifying it, making it honourable. A very great honour is done to the law when the legislator himself obeys it; and a great honour is put upon us, when that obedience is reckoned ours, and in it when we are viewed without *spot* or *wrinkle* or any such thing. Fourthly, Revelation farther tells us of a *fulness* of grace treasured up in this same person, as corn in Egypt was laid up, when the earth brought forth by handfuls against a foreseen famine. So was grace not only purposed to be given, but *actually* given us in Christ before the world began; and happily for the elect of God, they all receive from thence *grace*

upon *grace*, as some interpret that word John i. 16. See, he sits upon the throne, and thence sends the Comforter, and with him every needful blessing. Paul knew that all grace centred there, or he dared not have said, he was *confident* of this *one* thing, that he that had begun, would finish the good work in the Philippians. And, lastly, He is revealed in the *beauty* of a pattern. Leaving us an example that we should follow his steps. Christ is a propitiation to my conscience, and pattern to my life. Though to me belongs shame that I write so badly after so clean a copy as the life of Jesus. My dear friend, read the word in which Christ is revealed, and pray earnestly to know

him more and more, for in that science is all your happiness contained. I hope you will write me when you have opportunity. Remember me before the Lord in prayer, and give my Christian love to all Isleham friends. My wife joins in love to yourself and spouse; Mr. Lambert and his, and sympathize with him in his late loss. I have heard him sweetly on God's *sovereignty*; now may it be a comfort to him. "I, Jehovah, do all these things." Farewell, my dear brother; walk circumspectly, redeeming the time. Let your moderation be known to all men, the Lord is at hand.

I remain, dear Sir,
Your's affectionately,
R. ROBINSON.

POETRY.

SAVING FAITH.

"*Thou believest that there is one God; thou doest well: the devils also believe and tremble.*"—James ii. 19.

Do I believe there is a God in heaven
By whom all things were made—all life was
given—
Who rules his vast dominions with a nod?
The devils own the being of a God.

Do I believe that mighty sovereign Lord
Is pure and holy, both in deed and word?
The devils know his words and ways are just;
And that he so created them at first.

Do I believe that I have disobey'd
The righteous law, which God my sov'reign
made,—
By which he justly claims allegiance true?
The devils know they have revolted too.

Do I God's righteous indignation fear—
The consequence of sins committed here?
The devils tremble at their awful doom,
Expecting sorer punishments to come.

Do I believe there is a heaven of rest,
Where saints and angels will be ever blest?
Surely the devils must remember well
That heaven from which, by sinning, once
they fell.

But here's the turning point my state must
prove,
Do I possess the faith that works by love?
Do my affections to my God aspire?
Is likeness to himself my chief desire?

Then sin shall I abhor, (though lov'd before)
And seek deliv'rance from it more and more:
Then shall I search God's Word from day to day,
To learn his will—his precepts to obey.

Then will my prayers to Him, through Christ
ascend,
Then shall I walk with Him, my constant
friend;

Then shall I long that all mankind may own
Him as their Saviour and their God alone.

Then sov'reign grace shall be my daily theme—
Faith, while on earth, afford of heaven a gleam;
Then when I die, my soul shall soar above—
And join the host of heaven, where all is love!

J. D. WADMAN.

Bromley.

REVIEWS AND BRIEF NOTICES.

The Constitution of the Bible Society defended: in a Letter to the Hon. and Rev. Gerard T. Noel. By JOSEPH FLETCHER, D.D. Holdsworth and Ball.

IT would have been strange indeed if the British and Foreign Bible Society had not met with many opponents, both in its rise, and in its progress to the present time. The first to assail it (we are ashamed to acknowledge,) were ministers of the Establishment; but like the infant Hercules, it strangled many serpents even while it was yet in the cradle.

Not long since, a keen blast from the north threatened to destroy it root and branch. This, however, time has shewn to be a great blessing. While we lament the bitterness of some distinguished men who opposed the committee, we rejoice that the *Apocrypha* is gone—never, never more to be bound up with the *Holy Scriptures*, as far as this great society is concerned.

For some time past, we have heard of a faction of ultra-doctrinalists, who have been labouring with great tenacity of purpose to subvert its constitution. But they were defeated by an overwhelming majority at the annual meeting in April last.

The proceedings of that meeting have given occasion to a number of pamphlets, but the time is not yet come for a general review of a controversy which we expect will soon spread itself over all the horizon.

In the mean time, our readers may be gratified by the perusal of Dr. Fletcher's admirable letter, which now lies before us. And while we are inclined to think he is right when he says, "I must deliberately state it to be my own conviction that the committee ought never to have entertained the question at all," still we cannot but hope that the best results will be eventually secured. The discussion

and illustration of first principles, if ably conducted, must be always useful. Many sincere disciples of our Lord Jesus Christ have had their feelings shocked, and their minds perplexed. They have need to be disabused, and we are greatly indebted to Dr. Fletcher for the luminous and powerful address which this letter contains. Probably we shall be called again to this subject hereafter.

We are particularly pleased with the notice Dr. Fletcher has taken of the union of the three denominations of Protestant Dissenting ministers, because we know it has been of late a stumbling-block to many of our readers. It appears from the appendix to the late Mr. Samuel Palmer's Catechism, that this society was formed in the year 1727*, and from the year 1736 they have been accustomed to hold their meetings at Dr. Williams's Library in Red Cross Street. It ought to be known that the design of this union was to strengthen each other's hands as Protestant Dissenting Ministers (for union is strength) and to unitedly support the great general principles of civil and religious freedom. From the very commencement, there could not by any possibility be any union for the purpose of supporting any theological sentiments however important. Such men as Dr. Watts, who was in the habit of meeting them a hundred years ago, must have deeply felt that the English Presbyterians were rapidly and most lamentably receding from those evangelical principles which their ancestors had gloried in, and

* Previously to this they assembled together only occasionally, as circumstances required. On the accession of King William and Queen Mary, Dr. Bates presented the address of congratulation on behalf of the three denominations, which may be seen in Mr. Ivimey's History of the English Baptists, vol. iii.

which the other two denominations continue stedfastly to maintain. The history of this union most plainly shews that there has been no compromise of principle, nor any mutual recognition thought of, beyond that which is included in Protestant Non-conformity.

"That in which we are united," said the late Mr. Fuller, "unites us." The first question therefore ought to be, "Is that good or evil in which we unite with others?" It is written, "Thou shalt not follow a multitude to do evil." Exod. xxiii. 2.

Dr. Lardner and Dr. Gill were "wide as the poles asunder," in theological sentiments, but they were united in all the great principles of religious liberty, and they both agreed that these principles are sanctioned by the New Testament, and therefore *quoad hoc*, as far as this matter was concerned, they could sit at the same board and act together.

In this society we find Samuel Chandler and Samuel Stennett, Thomas Towle and Thomas Belsham, Abraham Rees and Abraham Booth, James Dore and James Lindsay; not to mention here any living names. And we cordially believe that if now a compromise were proposed, or any thing approaching or seeming to look that way, it would be, in a moment, most indignantly rejected and reprobated, and equally on both sides.

This society connects the Dissenters occasionally with the court, the cabinet, and the senate, and is honoured with some privileges. It has been recognised by the king and his ministers, and the members of both houses of parliament, ever since the revolution of 1688. Nor can it be reasonably supposed that the government could or would give that attention to the several denominations separately, which it has long granted to the united body.

After all, if it can be shewn that the object is not consistent with Christianity, or that there is a compromise of religious principle among the parties, the sooner the society is dissolved the better. On the other hand, if the object be good, purely good, in the sight of God and of all good men, and if there be no sinful, shameful compromise (and we know there is not) why

should the Dissenters weaken their own hands, and expose themselves gratuitously to the contempt of their adversaries?

Modern Fanaticism Unveiled, 12mo. pp. 225, London: Holdsworth and Ball, 1831.

THERE have appeared in different ages men of vast pretensions, little learning, and no modesty, who have just lived to erect themselves into oracles of heresy, and soon have fallen before the sword of the spirit in the hand of some stripling who trusted in God. There are instances of this pervading the whole history of the Christian church. So early as in the first century appeared the Gnostic sect: they boasted of being able to restore mankind to the full knowledge of the true God, which they modestly supposed had been lost in the world. They attributed the creation of the universe to some being denominated *the evil principle*, and boasted that they would ruin his empire. These miserable men, whom, alas! we have moderns that resemble, "entertained unworthy notions both of the person and offices of Jesus Christ. They denied his deity, and rejected his humanity, upon the supposition that every thing concrete and corporeal is, in itself, essentially and intrinsically evil." In the second century appeared Basilides, than whom no man has advanced farther into the regions of absurdity. He had, like some among us, his learned terms, and fictitious heavens; for he spoke of *Æous* called *Dynamis* and *Sophia*, which engendered angels of the highest order who made themselves celestial abodes, and produced children of lower nature than their parents. These heavens, and orders of angels, increased until their number was three hundred and sixty-five. But we must desist, else we could shew that errors relative to theology have existed and expired,—been introduced and defeated, ever since Christianity first came from heaven to enlighten and bless the earth. The work before us abundantly sustains the truth of our remarks, and proves the necessity for making them. The writer conceals his name, but his book shall have as extensive a reading

as our warmest recommendation can procure. It proposes to explain, in its first chapter, the nature of assurance of interest in the divine favour through Jesus Christ. This is accomplished most judiciously, and the presumptuous assurance of Malan is well refuted. The second chapter treats on miracles, and, while it exhibits the folly of modern and recent pretensions, presents those Divine interpositions, which adorned the apostolic age in all their glory. The third chapter is a scriptural representation of the forgiveness of sins which those who depend on Jesus receive, and a just exposure of the extreme folly and injurious tendency of Erskine's universal pardon. The fourth chapter relates to prophecy, and holds up in their disgusting presumption, and rebukes for their sin, our modern millennarians. The last division of this most useful work respects what the author denominates "profane and vain babblings." The notions of Edward Irving concerning the human nature of Jesus Christ are here placed in the light, and exposed to the holy detestation, of all who believe the Scriptures, and love the Holy Redeemer.

In connexion with this subject we feel disposed to introduce a passage from a sermon recently published*, which is directly pointed against this abominable heresy, and which, as contrasted with Mr. Irving's muddy attempt at metaphysical refinement, recalled to our minds the language of Job, "How forcible are right words;" Mr. Irving's style of reasoning being much less adapted to expound his subject than to confound his readers.

"The *flesh* of Christ was sinful," monstrous position! What can it mean? Does it mean that the body of Christ was the subject of moral pravity? But by what extraordinary logical powers will proof be adduced of the depravity of corporeal substance? By no process of argumentation could the human body be proved to be depraved, which would not

equally prove the depravity of the brute creation. But surely, if by any extraordinary proof we could satisfactorily evince that the body was the subject of depravity, we might spare *him* from such a charge who was 'undefiled and separate from sinners.'

"Surely such an idea as that the body of Christ is sinful could not be entertained but by a mind as fond of novelties as are some of our modern visionaries. By a coarse figure of speech, body must be put for mind; and we are to understand, I apprehend, that the soul of Christ was under the influence of moral turpitude. For though such a doctrine would be an abomination in theology, yet in physics we could understand the assertion, that mind was depraved. But, then, shall we admit that Christ was actually a sinner? Was the equal of the eternal Father united to an apostate? And was he who made an atonement for sin labouring under the curse of his own crimes? How then could the Redeemer of mankind be distinguished as a human being by that appellation, 'That holy thing?'

"It cannot, on any ground, be supposed that the deity of the Son of God was made a sacrifice for sin. The mysterious union of the deity with the humanity of Christ gave an infinite value and efficacy to his work; but it was his soul that was made an offering for sin. But his soul must have been polluted by sin, if he were sinful at all. And how then could a polluted soul make an atonement for sin? Or could a holy God accept a sacrifice which in itself was unclean? If a brute animal were accepted as a typical sacrifice, it was because it could not be the subject of depravity; and, if human sacrifices were abominable, one reason, in addition to many others, might be, because they were depraved. Nor can we on any principle conceive how a sinful spirit could, by any sufferings, remove the guilt of another till its own were fully expiated. Our glorious Redeemer then, before he could have occupied, as a victim, that altar on which we deserved to bleed, must have died for his own sins; for 'the soul that sinneth shall die.' It is surpassing strange that an old error, subversive of the whole system of redemption, should be strenuously maintained by one who still calls himself a minister of Christ. The Socinian has dismantled the Saviour of his perfections as the true God, but has left his humanity spotless; and now a modern believer in the deity of Jesus has clothed his humanity with pollution and crime!"

* "The preaching of Christ a reason for joy and holy exultation. A sermon delivered at the opening of the New Baptist meeting-house, in Charles Street, Leicester, on Wednesday January 19th, 1831, by Isaac Mann, A. M."

If any thing, in the order of means, would cure the unholy and very per-

nicious follies and errors against which the volume before us manfully contends, we should hope that much good would result from its perusal.

Our author will, at least, receive some reward in the utility of his exertions in the prevention of evil. If any of our readers are in the smallest danger of being detained from the perusal of the plain, practical, necessary, and saving parts of the Divine Book; if they are in any danger of being drawn from self-examination and closet prayer; if they are in any danger of deserting a scriptural, sanctifying, and every-way useful ministry, to attend the preaching, to doze over the dreams, and to chatter about the dogmas of these pretended seers, we recommend them to attentively peruse "*Modern Fanaticism Unveiled.*" Especially would we recommend this to those who are young in years and piety. The benevolent author seems to have written principally for their benefit.

"Taking," he says, "a deep interest in the rise and progress of religion in the minds of young, ardent, and inexperienced converts, our observation has of late been frequently and painfully exercised upon the thickly-multiplying forms of temptation, artfully concealed beneath the garb of religion, by which, in the present day, such persons are unconsciously assailed at the very outset of their Christian course. No sooner have they drawn the breath of spiritual life,—and ere time has been allowed them to derive nutriment from the sincere milk of the Word, and to acquire incipient strength and stability of constitution,—than these babes in Christ are hurried into some noxious atmosphere, or made to partake of unwholesome and pernicious aliment, whereby their system is debilitated, and a foundation is laid for that moral melody whose symptoms are discernible in the weak, vacillating, restless, and error-stirring spirit that now prevails in a particular section of the professing world. To guide the recently-awakened mind in its pursuit after truth; to guard the impetuous against the wildness of enthusiasm; to assist the timid, who, in their hesitancy, scarcely 'know to refuse the evil and choose the good;' and to press upon the candid inquirer the force of that inspired aphorism, so applicable in this age of conflicting opinions. 'The prophet that hath a dream, let him tell a dream, and he that hath my word, let

him speak my word faithfully: what is the chaff to the wheat? saith the Lord;' these are the ends designed by this little volume."

The Christian Ministry, with an Inquiry into the causes of its inefficiency, and with an especial reference to the Ministry of the Establishment. By the Rev. CHARLES BRIDGES, B.A. Vicar of Old Newton, Suffolk, and Author of "*Exposition of Psalm cxix.*" Second edition, corrected and enlarged, 12mo, pp. 640. London: Seeley and Burnside, 1830.

It has been sometimes said that a Reviewer should be without feeling, in order to be qualified to form an impartial estimate of the works which pass under his notice; and that a certain air of infallibility should pervade his performances, that so a deeper impression may rest on the minds of his readers. Now if these qualifications be essential to the character of a Reviewer, we very readily admit we do not possess them, and lay down our pen in despair. The reading of this volume has produced feelings we do not often possess, though would to God that we always lived under their influence; and while we are thankful for the impressions we have received, we are heartily ashamed that a volume like this, above all price, should have lain for some months on our shelves without our best endeavours to introduce it to *all* our readers, and especially to those among them who either sustain the ministerial character, or are preparing for it. Having thus made the *amende honourable* for our apparent neglect, we very cheerfully hasten to the performance of what we feel to be our present duty.

In the discharge of our official engagements, we have met with many volumes on the office, duties, and dangers of the minister of Jesus Christ; but we never expected to meet with a work which should combine so many excellences and so few defects as the one now before us. It has never been our happiness to know any thing of Mr. Bridges, except from the present work; his volume on the 119th Psalm never having fallen under our

notice; but we do not hesitate to believe that his spirit must be most deeply imbued with the responsibility of the ministry, and that he is supremely concerned that both himself and his brethren who sustain the pastoral office, among whatever denomination of Christians, may "make full proof of their ministry." Every page tells. Almost every sentence affords matter for reflection, for reproof, and prayer. The book is large, but the attention never becomes wearied. Scarcely a writer who has produced any work on the ministry has been neglected, but all have been made to contribute to this general storehouse, and called to aid in the production of this Cyclopaedia of ministerial duties. And yet the volume is not a collection of scraps, but a well-digested arrangement of lessons of practical wisdom.

Our readers will expect something like an analysis, that they may be enabled to form their own opinion of the work we so warmly recommend to them. The table of contents is too copious to transcribe into our pages; we shall only remark therefore in the general, that the volume is divided into six parts: I. A general view of the Christian ministry; II. General causes of the want of success in the Christian ministry; III. Causes of ministerial inefficiency connected with our personal character; IV. The public work of the Christian ministry; V. The pastoral work of the Christian ministry; VI. Recollections of the Christian ministry. This general outline is filled up with a great variety of subordinate sections, in which the duties, dangers, and encouragements of the man of God are fully delineated, and applied as motives to diligence. It will not be imagined we approve of every sentence written by our author. We decidedly object to every established church; we are completely at variance with Mr. B.'s opinion of the church catechism; and all his piety and good feeling cannot reconcile us to infant baptism or confirmation, till he gives us authority from the New Testament for them, either in the shape of command or example. And while we are thus making our trifling abatements from the praise we feel bound to give, we must object somewhat to the

size of the volume, as inconveniently thick, and request that future editions may be printed in octavo.

We should indeed feel gratified in proceeding to justify our recommendation by producing extracts, but we feel a very great reluctance to do this, because there are very few passages we could wish to keep back, and the paragraphs we have marked for quotation, would fill at least a number of our Magazine. We do hope that the deacons of our churches will take care that every pastor and probationer has the book forthwith in his possession. If they can obtain it in no other way let an hundred persons give a penny each, assured, that the volume read with serious meditation and prayer, will produce very happy results on the piety and usefulness of every Christian minister. We hope before long to meet with the estimable author again.

We are gratified to find that this work has just passed into a *third* edition.

Tracts on Temperance. Published by the Temperance Societies.

We are really sorry that we have not sooner called the attention of our readers to the tracts and other publications of these societies. We read with astonishment the accounts of their success in America, and Scotland, and even Ireland! That many inveterate drunkards should have "ceased to do evil, and learned to do well," was as unlikely as for "the Ethiopian to change his skin, and the leopard his spots;" but many such have been induced to put away their spirituous liquors from them, and are now attendants on public worship, and are become blessings instead of curses to their families.

We reprint one of these short addresses, printed at Belfast, hoping that the plain common sense statements in respect to the total uselessness, to say nothing of the dreadful results in many instances, of using distilled spirits, may induce every one of our readers instantly to resolve, that, excepting for medicinal purposes, they will relinquish their consumption themselves, and use their influence to

persuade others to do so. This may be done without societies being formed for the purpose: the good old English maxim may be applied to this wide spreading evil, "Let every one mend one."

"The object which Temperance Societies have in view, is the restoration of distilled spirits to the place which they first occupied, as a medicine, under the guardianship of the physician. As a *medicine alone*, they are good. As a *medicine alone*, they are useful. Under all circumstances, men in health are much better without them. They *do not* prevent the evil effects of heat or of cold—they *do not* assist digestion in the healthy stomach—they *do not* increase strength—they *do not* support under fatigue.

"The community groans under a load of ignorance and prejudice, respecting imaginary uses of distilled spirits. One object of Temperance Societies is, to show that *distilled spirits are, for all common purposes, completely useless*.—Give them a fair hearing.

"All the unnumbered evils caused by distilled spirits, have been erroneously attributed to the *abuse* of a substance in its own nature *wholesome and good*. Temperance Societies prove these evils to arise from the *use* of a substance which is so *tempting, insidious, and destructive* in its own nature, as to be *wholly disqualified for common use*. The *use* of distilled spirits leads to their *abuse*,—a country cannot continue temperate with distilled spirits as a common drink. Distilled spirits are in their own nature injurious to the human constitution; and the most moderate use of them is not only calculated to *create the drunken appetite, but injures the health, and cuts short life*. The first medical authorities in the world have published their conviction, that no cause would be so much calculated to improve the health of the community as an entire disuse of distilled spirits. '*They should be renounced by all men in health as most noxious superfluities.*'

"Of such a substance, as a *common drink*, there ought not to be—there cannot be a *temperate use*. Whoever uses it as a customary beverage, whether *knowing or not knowing* the consequences, is teaching the public a *ruinous lesson of falsehood*,—he is giving his sanction to the use of distilled spirits, in a capacity which they should never occupy; and in proportion to the influence of his character, as a benevolent man, a patriotic man, or a Christian, will be the amount of evil done by his example to the community.

"The most violent enemies of Temperance Societies acknowledge that they are utterly

astounded by the success which has crowned their efforts. The change produced on public opinion and practice,—the quantity of information communicated,—the elevation of the standard of temperance,—the decrease in the consumption of spirits,—the number of drunkards reclaimed,—all surpass the warmest expectations of the most enthusiastic friends of Temperance Societies. Let no man then rashly deny *that* to be the *work of God*, which has *already produced incalculable good*. Temperance Societies only ask a fair hearing."

The Life and Diary of the Rev. Ebenezer Erskine, A.M. of Stirling, Father of the Secession Church. To which is prefixed, a Memoir of his Father, the Rev. Henry Erskine, of Chairside. By DONALD FRASER, Minister of the United Associate Congregation, Kennoway, Fifeshire, 12mo. pp. 543, with a portrait. London: Hamilton, Adams and Co.

THE venerable name of Ebenezer Erskine, is well known in England in connexion with his elaborate and evangelical "Sermons," and the "Gospel Sonnets." In his highest character, however, as a conspicuous reformer in the established church of Scotland, or "the Father of the Secession church," but little information had been furnished, till this well-written and most valuable memoir was published among us: many thanks to the judicious compiler and masterly writer for the rich treat he has furnished to those persons in England who can feed on "strong meat," and "who by reason of use have their senses exercised to discern both good and evil."

The "Diary," of this good minister of Jesus Christ is well arranged under suitable heads, by the writer—a great grandson of the Rev. Ralph Erskine) who says, in his preface, p. ix, "he has availed himself, in particular, of a treasure hitherto unexplored—a *Diary* in short hand characters, written by Ebenezer, which contains an interesting account of his history and religious experience for about twenty years." We quite agree in opinion with the author, that the extracts from this journal "for deep-toned piety and energetic expression have been rarely

surpassed, or even equalled." And that "they can scarcely fail to prove acceptable and edifying to ministers and private Christians of all denominations;" to which we add, and especially to *ministers!*

We read with peculiar interest the second chapter, which states the defectiveness of the character of Mr. Erskine, as a *Christian*, when he commenced his ministry. His excellent father, in imitation of the pious Hannah, had, by devoting him to the ministry, "*lent him to the Lord;*" no doubt, hoping, but as we think without just reason, the Lord would accept the offering. In a vast number of instances such ministers have been left, judicially, perhaps, to blindness of mind and hardness of heart, and of course have known nothing of the essential qualities of the character of "a good minister of Jesus Christ." To this improper manner of providing for a succession of Christian pastors, may be traced the worldly-minded conduct, and temporizing principles, of the majority in the Church of Scotland in the time of Mr. Erskine; and the total destruction of the Presbyterian denomination of dissenters in England. That Mr. Erskine, by marrying a lady of genuine piety, should, through her instrumentality, have become the subject of conversion to God, is one of those remarkable instances of divine sovereignty in which Jehovah has been "found of them that sought him not;" and made "manifest unto them that asked not after him." Of all the multitude of saved sinners, such ministers, it may be presumed, should there be "any work of contention in heaven on the subject of degrees in mercy, will claim right to sing above the rest." But it is in his character as an ecclesiastical reformer, and a resolute and patient *confessor*, (and, we doubt not, had he been called to it, he would have been also a courageous *martyr*,) that we chiefly present him to the attention of our readers: that they may "glorify God in him," or be furnished, at least, with another instance of the same spirit which produced the reformers, confessors, and martyrs, both in England and Scotland, when they "overcame" their anti-Christian persecutors, "by the blood of the Lamb, and the word of their testi-

mony, for they loved not their lives unto the death." There can be no reasonable doubt, but what the spirit of determined opposition made by the General Assembly of the Church of Scotland to the "marrow" doctrines of Erskine, and his companions,—had they lived under the reign of either of the three first monarchs of the house of Stuarts, instead of under the protecting shield of the house of Hanover,—would have increased the number of souls crying for vengeance from beneath the altar.

The Life also of the Rev. Henry Erskine, one of the noble race of Nonconformists, who took joyfully the spoiling of his goods, and endured trials of cruel mockings, and even banishment, is a most encouraging narration as to the special providence of God over those who suffer for the sake of truth and a good conscience.

We are happy to find, that the Memoirs of the Rev. Ralph Erskine may soon be expected from the pen of the same judicious writer.

The Protestant Dissenters' Catechism: containing, 1. A Brief History of the Dissenters; 2. The reasons of dissent from the National Church. The twentieth edition; with an Appendix and a Preface. By WILLIAM NEWMAN, D.D. p. 83: Holdsworth.

WE consider this compendium of facts and principles so intrinsically valuable, and so universally known, as to require little from us besides a mere announcement that its TWENTIETH EDITION is now in circulation!

At a period, however, when conscientious endeavours to maintain the primitive purity and spirituality of the Redeemer's kingdom, are condemned as sectarian bigotry, and almost every species of laxity and compromise is dignified with the title of Christian liberality, it cannot be less than our indispensable duty to recall attention to this truly excellent publication; presenting, as it does, in a manner so admirably clear and concise, the history and reasons of dissent.

Very urgently would we recommend

that the affluent members in all our churches, should constantly provide themselves with a number of the copies of this Catechism; as it will form, not only a most useful present to the young, but also a highly serviceable communication to those, among the more mature, whose means and opportunities will scarcely allow a more enlarged examination of the subject on which it treats.

On the accessions which this work has received, from time to time, in passing under the accurate revision of the esteemed editor, it may be sufficient to remark, that in writing to him, the late eminently distinguished Rev. Robert Hall, pronounced upon their merits as follows, "the additions you have made are important and greatly enhance its value."

The Power of Religion exemplified in the remarkable experience of Agnes Beaumont, of Edworth, Bedfordshire: a persecuted member of the Church [under the pastoral care] of the immortal John Bunyan: written by herself, with a Preface. By THOMAS MIDDLEDITCH. London: Wightman, Paternoster Row.

THE respectable editor of this little work, in a modest Preface, says, "The experience of Agnes Beaumont was first presented to the public as part of an interesting volume published by the late Mr. James, of Hitchin, and ever since its publication, has been read with pleasure and profit by Christians of various denominations. Since the providence of God has fixed my residence and labours in the vicinity of the scene of her conflicts and her joys, it has frequently been the subject of conversation, and numerous efforts have been made to obtain a copy of this work without success: I have, therefore, been induced to publish it in its present form, hoping that it may prove acceptable, and, by a divine blessing, be rendered useful in the Church of God."

In this pious wish we most cordially unite, and have no doubt but the desire expressed will be granted: it must prove very acceptable to religious persons at places in the vicinity of Bedford.

Daily Commentings, Spiritual and Devotional, on Select Portions of the Book of Psalms, by the Right Rev. George Horne, Bishop of Norwich. London: Hamilton and Co. pp. 268.

THE book of Psalms is an invaluable treasure to a pious and devout mind, and the reason is obvious—it is a faithful record of the holy emotions and heavenly aspirations of a kindred spirit. "As in water face answereth to face so the heart of man to man." At these streams of experimental piety many a weary pilgrim has refreshed his fainting spirit. "He hath drank of this brook by the way, and therefore hath he lifted up the head." It is well observed by the venerable prelate—

"The fairest productions of human wit, after a few perusals, like gathered fruit, wither in our hands and lose their fragrancancy; but these unfading plants of Paradise, become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightening; fresh odours are emitted and new sweets extracted from them. He who hath once tasted their excellences will desire to taste them again; and he who tastes them oftenest will relish them best."

This neat little pocket volume is well adapted to foster a devotional frame, and to soothe a perturbed spirit, when retired from the bustle and disquietudes of the world; and we cannot wish our readers a greater blessing, than a spiritual capacity to taste and appropriate its pious meditations.

A complete Concordance of the Old and New Testament: or a Dictionary and Alphabetical Index to the Bible. In Two Parts. To which is added, A Concordance to the Apocrypha. With a Compendium of the Bible, and a brief Account of its History and Excellency, by Alexander Cruden, M.A. with a sketch of the Life and Character of the Author. By WILLIAM YOUNGMAN. London: Joseph Ogle Robinson.

THIS is a work so well known and so highly appreciated by every biblical student, that the Reviewer's ordinary task to characterize or recommend would here be useless. It is sufficient to say, that this is the third edition, of an invaluable work, with those improvements, of which productions of this class are especially susceptible in their progress to perfection.

OBITUARY.

MRS. GIMBLETT.

THE Psalmist observes that the just shall be had in everlasting remembrance. The memory of the pious dead, is associated with so many pleasing recollections, that the practice of writing their memoirs has existed to a considerable degree in every age of the Christian church. The relatives and friends of the subject of the following brief memoir, trust, that in placing it on public record, they are influenced neither by feelings of vanity nor mere affection, but by the hope, that whilst its preservation will be gratifying to them, its publicity may be instructive and profitable to others, and productive of praise and glory to God, to whom, as the original cause, all good must be ascribed. Mrs. Izatt Gimblett was born at Leigh Barton, in the county of Somerset, in the year 1790. During the first years of her life she did not possess those religious advantages which fall to the lot of many, the light of the Gospel had not penetrated into the neighbourhood where she lived, nor did any opportunity present itself of hearing of Christ. But when she was about 18 years of age, Providence removed her to the neighbourhood of Watchet, where she was led to attend the ministry of Mr. Tyso, who was then the pastor of the Baptist church in that place. Under his ministry her mind became enlightened, her heart sanctified, and her state changed. She saw herself to be a sinner, believed the power of Christ to save her, and placed all her trust in him. Often would she allude, with peculiar animation and delight, to this, the time of her espousals to the Lord. In the year 1824, after many mental conflicts on the subject, she was enabled publicly to avow herself on the Lord's side, and, in company with her now bereaved husband, was baptized and received into the church. This profession, though tremblingly made, God enabled her to adorn

until the period of her removal to the mansions on high. The writer of this is persuaded that he may appeal with the fullest confidence to her numerous relatives and friends, as witnesses how holily, justly, and unblameably she walked. As a wife the heart of her husband could safely trust in her, and to him she was both a friend and a counsellor. As a mother she sought with unwearied diligence both the temporal and spiritual prosperity of her numerous family; the salvation of their souls was especially near her heart, and her incessant prayer to God was that they might live before him. As a neighbour, she felt for others' woe, and was the frequent visitor of the poor and sick. As a member of a church also, her conduct was truly exemplary. Though attached from principle to the community of which she was a member, she owned, admired, and loved, the impress of her divine Redeemer wherever she beheld it. Her regard for the house of God, her affection for the society to which she belonged, and her concern for the prosperity of religion in general, were all evinced in the punctuality of her attendance on the various ordinances of the sanctuary, in the seriousness of her devotion, her hospitality and kindness. As she lived so she terminated her career; her mind was calm, peaceful, and serene; and she sunk into the arms of Jesus in a state of holy tranquillity, and with unshaken confidence and hope, committed her soul to the care of her Redeemer. Her sickness was long and painful; the complaint under which she laboured was one which was peculiarly distressing; but amidst all her pains her spirit was at rest, and her conversation was highly instructive. On one occasion, being asked concerning the foundation of her hope of heaven, she replied, "I feel myself to be weak and worthless, my sins are very numerous, and I deserve the wrath of God, but he has so loved the world as to give his only begotten Son

that whosoever believeth on him might not perish but have everlasting life; I depend upon his word, and this constitutes my hope." She then repeated—

" Other refuge have I none,
" Hangs my helpless soul on thee,
" Leave, oh! leave me not alone,
" Still support and comfort me."

On another occasion, being asked if she did not feel the want of the public means of grace; she replied, "I have always highly esteemed them, and through them I have derived much profit:—

' Thine earthly Sabbath's, Lord, I love,
' But there's a nobler rest above,
' To that my labouring soul aspires
' With ardent pangs of strong desires.'"

Again, being asked how she was able to bear so much pain, she replied, "I have often wondered at the power of God, which enables a poor worm like myself to bear up under such a weight of affliction, but I have been hitherto sustained. It was no vain boast of the apostle, when he said, 'I can do all things through Christ strengthening me;' God has strengthened

me, and I desire to submit to his will in all things." Being asked if she feared the approach of death, she replied, "No, the sting of death to me is taken away, my anchor is cast within the veil, I long to depart and to be with Christ. 'Though I walk through the valley of the shadow of death I will fear no evil.' O what a great change shall I soon experience, God will wipe away all tears from my eyes; no pain, no faintings, no heaviness then; I would not be impatient, but I cannot help saying, I long for the time; come, Lord Jesus, come quickly." About a fortnight before her decease, thinking she was dying, she summoned her family round her bed, gave them her parting blessing, and whilst all were in tears, she exclaimed, "I am so happy, I could sing." She died March 15, 1831, aged 41 years. Her funeral sermon was preached by her pastor, the Rev. S. Sutton, at Watchet, on Sunday evening, March 27th, to a crowded congregation, from Psalm xxiii. 4, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

INTELLIGENCE, &c.

FOREIGN.

WEST INDIES.

EMANCIPATION OF SLAVES.

We have great pleasure in being able to inform our readers, that the British Government have determined on the emancipation of the slaves belonging to the crown in the various conquered colonies. Directions to this effect have already been forwarded to the Governor of Barbice, and in a few months we may joyfully anticipate that our *Government* at least, will be purged from the foul stain of Slavery.

AMERICA.

*Extract from the Letter of a Minister in the United States to the Rev. Dr. H. F. Burder.**

"During much of the time since I last wrote to you, I have had my hands full of the most interesting work that a minister ever has to perform. Since the beginning of December, there has been a constant and blessed effusion of the Holy Spirit upon my congregation, and most of the other Presbyterian congregations in this city. Most of the other denomi-

* We are obliged by this communication and regret that it was received too late for our last Number.

nations have shared in the blessing, though none in the same degree, unless it be the Methodists.

"I assure you, my dear brother, though I have been in several interesting revivals, I have never been in one, where the work seemed at once so rational, and deep, and overpowering, as this in which it is my privilege now to mingle. It is impossible to say how many hopeful conversions there have been in the city, or even in a single congregation; but each successive communion brings from twenty to seventy, and in some churches in this vicinity a hundred and fifty, into the church. And you will rejoice to know that this glorious work is rapidly spreading over the whole country. The cities of New York, Philadelphia, Boston, Charleston, Richmond, New Haven, Hartford, indeed, almost every city of any importance in the United States, is at this moment the theatre of a blessed revival. The Spirit of God has come down with mighty power on a large number of our colleges; and in Yale College out of 340 students, I understand there are less than 100 who are not hopefully the subjects of renewing grace. I observed a statement to-day in a religious newspaper, that more than 120 different towns, are known at this moment to be visited by showers of divine influence, and many of these, places of very considerable extent. On the whole, we are in the midst of a scene of divine wonders. We feel confident that the church has never seen such a day before. We long to hear that you are blessed in the same manner."

In addition to this gratifying account, the following statement from the New York Observer, dated 4th of June, will be read with great interest, accompanied, we trust, with earnest prayer to the source of all spiritual good that similar blessings may be poured upon our British churches.

"Abstract of the 15th Annual Report of the American Education Society.

"The Report commences by adverting to the extensive effusions of the Holy Spirit, by which the present period is distinguished.

From various religious journals it appears that 434 towns, in 17 states, have been blest with revivals; 181 in New-England, 197 in New-York, and 66 in other states of the Union. This enumeration, for obvious reasons, must be incomplete. The number of towns which have been blessed to a greater or less extent with revivals, cannot fall much short of *one thousand*. In 185 towns more than 18,000 instances of conversions are reported as having taken place. From these *data* 'it is not extravagant to suppose that the whole number hopefully converted in *all* the places visited, may not be less than 50,000.'

"It is worthy of special notice that cities and colleges have shared largely in this divine blessing. The colleges most favoured are Yale, Amherst, Middlebury, Bowdoin, Williams, Hamilton, Jefferson, Kenyon, Union, Hampden Sidney, New Jersey, Western Reserve, Brown University, and the University of Ohio. In these institutions, the number of students hopefully converted is 320. Many pastors and missionaries will, no doubt, enter the field, in consequence of these revivals. The annual concert of prayer for colleges was observed on the 2d Thursday of February, as in former years. It was a day of unusual solemnity. United and fervent prayer was offered; and an abundant blessing has followed."

TEMPERANCE SOCIETIES.

From the New York Observer, June 4, 1831.

"Facts from the Report of the American Temperance Society.

"It appeared from the Report that according to the best information that they had obtained, the Committee concluded that there have been formed, on the plan of abstinence from the use of ardent spirit, more than 3,000 Temperance Societies—18 of them are State societies—that more than 1,000 distilleries have been stopped—that more than 3,000 merchants have given up the traffic, and more than 300,000 belong to Temperance Societies. If as many more abstain that do not belong to Temperance Societies, it would make 600,000—and if as many more of children and persons in their employment now abstain, it would make 1,200,000 brought under the influence of the temperance reformation.

"Among more than 100,000 people, no one has licence to sell ardent spirit but the tavern keeper; and ardent spirit has been excluded from more than 100 taverns. Their keepers will not consent, for money, to poison even the traveller. More than 3,000 who were drunkards have ceased to use the drunkard's drink. More than 6,000

others abstained for a time, till some retailer or some moderate drinker enticed them to go back, and now there is reason to fear they will perish.

"In one town of 2,000 inhabitants not a new drunkard has been made since they formed their Temperance Society, four years ago. Whereas, had they continued as things were five years ago, they would have made in that time, had they furnished their proportion, not less than 24 new drunkards. And if the formation of a Temperance Society of 700 members, has been instrumental, in four years, in saving 24 persons from becoming drunkards, the 300,000 members of Temperance Societies in the United States, may, in the same time, have saved from becoming drunkards, more than 10,000.

"In one town in which the quantity of ardent spirit used, has been diminished nine tenths, the bill of mortality has been lessened more than one fourth. Should every town in the United States do the same, and should it be followed by a similar result, it would lessen the annual bills of mortality more than 70,000.

"The Hon. W. Cranch, Chief Judge of the Court of the district of Columbia, has estimated the loss to the country from the use of ardent spirit at more than 94,000,000 dollars annually. The value of all the houses and lands in the United States in 1815, was 1,771,312,908 dollars. If the value has since increased in proportion to the increase of population, it would be now 2,519,009,222 dollars; and the loss to the consumers of ardent spirit, and others in consequence of its consumption, would, according to Judge Cranch's estimate, be in 30 years, 2,832,750,000 dollars—being 313,740,778 dollars more than the present value of all the houses and lands in the United States—all of which, and much more might be saved by abstinence."

DOMESTIC.

THE BAPTISM OF A SWISS YOUNG LADY.

This young lady, left the city of *Geneva* about nine months ago, in the family of a very respectable military officer, and in the capacity of a French governess to his children. When she arrived in this country, she knew nothing of the English language. Although French is generally spoken in Col. —'s family, yet she has acquired a considerable acquaintance with English; still

not so as to *express* herself in it, except in a very limited degree. Since she came to this neighbourhood, till within about three months past, she, when she could, attended public worship in the episcopal church, where the paraphernalia of ecclesiastical forms and ceremonies is imposingly exhibited. But the services were of such a nature that she could not profit by them, nor was she in the least dazzled by the grandeur of the edifice, or the splendour of its cathedral-like devotions. Yet conceiving our country establishment to be *Protestant*, and in a land totally strange unto her, knowing nothing of *Dissenters*, she naturally imagined that the Church of England Protestantism was the whole and sole Protestantism of Great Britain.

But returning home one Lord's day evening from church in company with an English lady, then upon a visit in the family, she happened to pass by our place of worship when the last hymn was in singing, and she said to her friend, "What sweet music;—let us turn in here." And upon leaving, with a sort of rapture, she exclaimed, "O, this is like my Geneva, I should like to attend here." Having been a member of a Pædo-baptist seceding church in that city, in which the minister wears no gown, black or *white*, and in which great plainness and simplicity prevail in the exterior and modes of worship, she at once felt herself at home. And on the following Sabbath evening, she, and the other lady came to meeting, heard the writer, and waited till he descended from the pulpit to speak to him. Through the medium of her accomplished friend, who spoke English and French with equal facility, she stated, that she *understood the substance* of what had been delivered, intimated her great enjoyment, and solicited an early interview. The next day her companion called, and brought a note addressed to me from the young lady, in which the sweetest Christian feelings and sentiments were displayed and uttered. She remarked, that she had learned that I was of the Baptist persuasion, stated that she herself was not of that communion, but said, that she wished to confer with me on that subject, namely, baptism. She was not able to visit me on the Monday, but the following Wednesday afternoon, she and her kind associate came, when for above an hour, in the most agreeable strain, and with elevated candour and decision, she, by her interpreter, continued asking me questions on the nature of the church of Christ, and various important doctrines and maxims pertaining to the Christian institution. Retiring, she said, that, by my permission, she would shortly write to me on certain topics upon which she felt anxious to be informed and satisfied.

In a few days a letter arrived, in which she expressed her sentiments, and solicited counsel and advice. She commenced with the constitution of the church of Christ, on which point she evinced a superiority and a perfect correctness of apprehension and judgment. She next proceeded to the ordinance of baptism, upon which her notions were not quite so clear and lucid. Still her mind was so unwarp'd by prejudice, and unfettered by preconceived opinions, that, as a new born babe, she was prepared to receive the sincere milk of the Word. All her solicitude was to learn and know, that she might embrace and do the will of her blessed Saviour. She most respectfully asked, "Was it requisite that a true believer in Jesus that had been baptized in infancy in the sacred names of the Trinity, should be baptized again? Would not this be giving too much importance to the form?" I immediately replied to her letter; and as we perfectly coincided on the nature of a Gospel church, my paper was chiefly devoted to the subject of baptism. And here, "analogical reasoning and moral considerations," &c.—the artillery on the other side the question, were quite superfluous. Evangelical truth only was necessary. I consequently laid before her the simple facts of the ordinance in reference to both subject and mode, as introduced in the New Testament. Many passages were cited, and chapter and verse were distinctly marked. The result was, so entirely was her mind cast in the mould of divine truth, and intensely panting after the knowledge of her Redeemer's pleasure, that no sooner had she obtained information, and received conviction, than she renounced her former untenable theory, and most joyfully yielded to the evidence and force of the Scriptures. And in her next epistle, which soon followed the receipt of mine, after acknowledging her obligations for the light she had received, she at once surprised and delighted me with a declaration of her faith, thus closing her letter:—"Such is the confession of the *heart* and the *mouth*; and what doth hinder me to be baptized?"

Without allowing any delay she earnestly sought to be baptized immediately; and on Lord's day, the 15th of May last, a day not soon to be forgotten here, she was buried with her Lord in baptism, and united to the church under my care.

On this interesting occasion, after your correspondent had delivered a sermon on the *example* of Christ in reference to the sacred institution of Baptism, our foreign candidate was led forth to the baptistery. And here I must digress for a moment to remark, that our friend had never seen the rite of baptism

administered by immersion; nor, in her own country, had ever heard a syllable on the subject. Still about the time she left Geneva for England, her mind, *by merely reading the New Testament*, was deeply exercised on the subject,—so affected, that she seemed happily prepared to receive the light of truth whenever it shone upon her. It was a singular coincidence, not known till the morning of her baptism, that same day two years she had been admitted a member into a Pædobaptist church in Geneva.

But to return, it is customary with us, previous to our descent into the water, to address the audience; and on the occasion before us, our friend's history and rare proceedings were particularly and in order detailed, in which relation, her love and zeal, decision and promptitude, were closely applied and brought home to the feelings and consciences of those who had as long neglected and despised, as they had heard and known, the things belonging to their peace. The effect was touching and extraordinary. Tears copiously flowed, and all seemed to be unusually interested. Her youth, her distance from home and every earthly relative, her modesty, her composure, her enjoyment, evinced by every feature of her countenance, in a word, her whole demeanour, created an atmosphere, so to speak, of overwhelming interest and delight. Young and old appeared to feel alike deeply impressed. And when the moment arrived for her to be planted together with Christ in the likeness of his death, she appeared to be so completely at home, that nothing seemed new or strange except the uncommon felicity of the season.

But the idea that a few weeks only were to revolve, and our young friend so beloved by all, was to be torn from us, was to us painful and pungent. To her it was very undesirable, yet contemplated by her with calm serenity and pious resignation. Having made herself so dear to her new connexions, and instead of diminishing in their esteem, gaining upon their affections as the intercourse advanced, they were solicitous to retain her amongst them, to see whether an opening in the capacity of a French governess in these parts, or some other in this kingdom, presented itself. *Here* the prospect is doubtful; but it is expected that when her character and sterling piety become known, many families and seminaries favourable to real religion, and situated in large towns and cities, would gladly avail themselves of the opportunity which her accomplished education in the French tongue, with a character so richly adorned with grace, will afford them, for instructing their offspring or pupils in that popular language,

and winning their early attention to the pursuits of piety. She is now assiduously studying the English language, and from the great progress she is making, will soon be able to explain in English what may be deemed requisite in conducting a French education.

A. T. M.

STEPNEY ACADEMICAL INSTITUTION.

The general meeting of the friends and supporters of this Institution was held in the College Chapel on Friday evening, June 24th. After a hymn had been sung, and prayer offered up by Rev. Thos. Middleditch of Biggleswade, the chair was taken by W. B. Gurney, Esq. the Treasurer, who introduced the business of the meeting: the report was then read by the Rev. E. Steane, the Secretary, of which we give the following abstract:

Eighteen students are at present under the patronage of the Institution. Two have left since the last report, and three applications for admission are now before the committee. The testimonies of the tutors and examiners to the diligence, piety, and successful application to study, of the students are such as to afford much satisfaction.

The expense incurred by the improvements at the college, and the erection of the chapel is entirely defrayed. This very important object has been effected by the renewed liberality of many friends of the institution, who have given a second, and, in some instances, a third donation towards it, and especially, by the munificence of Thos. Key, Esq. of Water Fulford, who, in addition to £300 previously subscribed, by another handsome contribution extinguished the debt.

Some increase has been made in the annual subscriptions, but the current expenditure still surpasses the income, so that the denomination is called upon, and especially that part of it resident in the metropolis, and those churches whose pastors have been educated at Stepney, to afford enlarged pecuniary aid.

During the proceedings of the evening, the meeting was addressed by Rev. J. Kershaw, of Abingdon, J. M. Cramp, of St. Peter's, I. Sprigg, of Ipswich, J. Wilson, from Ireland, R. S. Allom, of Great Missenden, E. A. Crawley, from Nova Scotia, and Dr. Fletcher, of Stepney, and also by Newton Bosworth, Esq. of Hackney.

The resolutions of course related to the necessary business of the Institution, except the last, to which we particularly call the attention of our readers: it was as follows—

“That as the preaching of the Gospel is the means specifically appointed by the Redeemer, and in all ages pre-eminently blessed

by the Holy Spirit for the salvation of man, this meeting is deeply impressed with the importance of the number of able and devoted ministers being largely increased.”

THE HOME MISSIONARY SOCIETY.

We regret that by some oversight the account of this valuable Institution was overlooked and omitted in our last number.

The twelfth anniversary meeting was held May 17th last, when there was a far more numerous assembly than ever met on any former occasion of a similar nature. It is supposed that not fewer than 3500 persons were present at Exeter Hall, which was then lighted up for the first time.

Dr. Morison had preached on the previous evening at Albion chapel, a very able, argumentative, and animating discourse, from Psalm lxxvii. 1, 2.

At the hall the chair was taken by Thomas Thompson, Esq. in the absence of Sir Thomas Baring.

The sale of useful and ornamental articles took place at Exeter Hall, on Wednesday morning, May 18, and the proceeds fully evinced the zeal displayed by those benevolent ladies who kindly undertook the conduct of the sale.

The *Report*, read by Mr. Henry of Tooting, informs us, that during the past year eight stations, including fifty villages, were added. The Society employs thirty-five Missionaries, and about twenty pastors and stated ministers, who devote to its great object a portion of their time. It has 200 villages, and not fewer than 4000 children under its care. The Treasurer has received £4909. 4s. during the past year, and has paid £4900; but the institution is still indebted to him not less than £700.

Our limits will not permit us to do more than add an anecdote related by Mr. Henry Townley. “A Hindoo once said to me, ‘Why are you so very earnest to save others? What is it to you if they should all be lost?’ I said to him, ‘If you should see a poor fellow-creature sinking beneath the waves of the Ganges, and your boat was passing by him, would you not be glad to put out your hand that you might save him?’ ‘No;’ he replied, ‘I should look to myself.’ And shall we do so? shall we let our perishing fellow-men alone, because we are safe ourselves? we have reason to doubt our own religion if we do.”

ASSOCIATIONS.

YORKSHIRE AND LANCASHIRE.

The churches of this Association held their annual meeting at Liverpool, May

21, 25, and 26, 1831, of which the following minutes are given :

Met at Lime-street chapel, at seven o'clock, p.m. on the business of the proposed Association Fund. After the Secretary had given an account of the London fund, and of several Association Funds, in different parts of the kingdom, and several of the messengers present had expressed their sentiments upon the subject, it was unanimously agreed to recommend the following Resolutions to the adoption of the Association, on Thursday next :

1. That it appears very desirable to this meeting, that a fund be raised for the relief of poor ministers in this Association.

2. That to form such a fund, the churches be recommended to make an annual collection, in any way they please, and present it to the association, for this object.

3. That the fund, thus raised, be at the disposal of the Ministers and Messengers of the churches contributing, those being excepted whose pastors apply for assistance from it.

4. That Mr. H. Kelsall, of Rochdale, be requested to accept the office of Treasurer.

5. That brother Godwin be requested to assist Dr. Steadman, in the Secretaryship of the Association.

The meeting was begun and closed with prayer.

Wednesday 26. At eleven, a. m. Met to arrange the business of the Association. Brethren Holmes and Millard prayed.

At two, p.m. Met in Lime-street chapel. Brother Lister prayed, and was chosen Moderator. The letters from the churches were then read, from which it appeared that the greater part of them are in peace, and regularly supplied with the means of grace; that most of them have one or more promising, and some very large and flourishing Sabbath Schools attached to them; that the Pastors, generally, give much attention to village preaching, &c. but that the additions to many churches, as will be seen from the annexed summary, have not been so numerous as in some former years. Brother Whitewood, of Halifax, late of Andover, Hants, concluded with prayer.

Evening, six. Brother Stephens prayed. Brother Steadman preached from 2 Thes. ii. 1, and gave some account of the Itinerant Societies, in aid of which the usual collection was then made. Brother Jackson read the circular letter and concluded with prayer.

Thursday, six, a. m. Prayer Meeting at Cocks-pur-street. The brethren Shaw, Sayce, of Wrexham, Aldis, Edwards, and Walton, prayed. The attendance was good, and the service very interesting.

At ten, a. m. Met at Byrom-street chapel.

Brother Acworth prayed. Brother Jackson preached from Heb. xii. 28, 29. Brother Godwin from 1 Sam. ii. 30. Brother M. Saunders prayed. The following Resolutions were then adopted :—

1. That the circular letter, written by Brother Jackson, be adopted and printed as the circular of this Association.

2. That the next association be held at Salendine Nook, on the Wednesday and Thursday in Whitsun week, 1832. Brethren Fisher, Steadman, and Saunders to preach; in case of failure, Stephens, Scott, and Larom.

3. That the next letter be 'On the Duty and Advantages of Believers marrying only in the Lord,' and that brother Lister draw it up.

4. That this Association cordially approves the resolutions of the meeting at Lime-street chapel, on Tuesday evening last, and trusts, that as many of the letters from the churches expressed their approval of the proposal to form the fund to which those Resolutions refer, they will cheerfully do what they can, to secure the object contemplated.

State of the Churches :

Baptism.....	230	By death.....	82
Letter	48	Dismission ...	34
Restored ...	9	Exclusion ...	59
Clear increase 112			

Total number of members 3,937.

Subject of the Letter, "The obligations of the Members of churches to be regular and constant in their attendance upon the religious services of the church to which they belong, and to pay greater attention to Sabbath Schools and Prayer Meetings, than has, in many places, been customary;" duties which are enforced by many serious and important considerations.

SUFFOLK AND NORFOLK.

This Association was held at Wortwell, the 7th and 8th of June, 1831, comprehending fifteen churches, and 1489 members: 1303 children are instructed in the Sunday Schools; and the Gospel is preached in forty-three villages. Sermons were preached by brethren Crate, Tidd, Cole, Elven, Sprigg, and Goksmith. The devotional services were conducted by brethren Elven, Pollard (messenger), Payne, Green, Clark, Morris (Independent), Squirrel, Seaman, Barnes, Harvey, Wilson, J. Fisher (Independent), Hickman and T. Fisher (Independents). The next Association is to be held at Glemsford, in Suffolk, the first Tuesday and Wednesday in June, 1832: brethren Cole and Wilson to preach; in case of failure brother Elven; brother Payne to be moderator.

The address prepared by brother Elven on spiritual reform was read and adopted. It refers to the necessity, the means and the advantages of spiritual reform. The necessity arises from the state of secret prayer—family prayer—social prayer—discipline of the church—church meetings—attendance on the Lord's Supper—and religion in the heart. The means are, self-examination—fervent prayer—attention to ordinances—Christian affection—and the influence of the Holy Spirit. The advantages, separation from the world—being attractive to the world—prosperity of the Church—and the conversion of the world.

We were surprised by the omission, in this Association letter, of the names of the pastors belonging to the respective churches in the Association.

BUCKINGHAMSHIRE.

The Buckinghamshire Association was held at Gold-Hill, May 11, 1831. Sermons were preached by the brethren Tyler and Allom, from Rev. iii. 22, and Isaiah lii. 1. The devotional exercises were conducted by the brethren Statham, Harsant (Independent), A. G. Fuller, Dossett, and Cooper. Brother Clarabut preached in the evening from Luke xxiii. 48.

The Circular letter on, "*The best means of promoting religion in our respective neighbourhoods*," was written by brother Dossett. State of the 14 churches: baptized 138; received by letter 4; restored 6; dismissed 34; excluded 10; dead 22; clear increase 82. Twenty-two were dismissed to form the new church at Aston Clinton.

The Association to be held next year at Chesham, on Thursday, May 10.

BEDFORDSHIRE.

The Bedfordshire Association of Baptist Churches held its Annual Meeting at Hale-Wiston, Huntingdonshire, the 11th of May, 1831. In the forenoon, half-past ten, brother Beetham, of Blunham, read and prayed. Brother Middleditch, of Biggleswade, preached from 1 Cor. iv. 7, first clause. Brother Hindes (late of Sharnbrook) prayed. Brother Knight, of Staughton, was chosen moderator for the ensuing year. The letters from the Churches were read. Brother Knight concluded with prayer. In the afternoon brother Watkins preached. The circular letter, by brother Holloway, of Cardington, Cotton End, was read. In the evening, brother Early preached from 2 Cor. v. 20. The next Association to meet at Luton, Bedfordshire, the second Wednesday in May, 1832,—brother Edmonson to preach. State of the Thirteen Churches:—Baptized 39;

received by letter, 2; restored 1; dismissed, 8; excluded, 2; dead, 24; clear increase, 8.

THE EASTERN BAPTIST ASSOCIATION IN SOUTH WALES.

The Annual Meeting of this Association was held this year at Aberavan, Glamorganshire, May 31, and June 1, 2.

May 31. Met at 2 o'clock, when brother T. Jenkins, Twyngwyn, read the Scriptures and prayed; after which the account of the state of the churches was given, when it appeared that peace prevailed in all the churches, and that a gradual increase had been generally realized, though many had fallen away from the good cause of our Lord, to walk in their former ways of wickedness and sin.

Our aged and respected brother Maurice Jones, of Merthyr, finished his earthly course since our last meeting, after labouring a great number of years in the vineyard of Jesus Christ.

Brother D. Edwards has been set apart for the work of the ministry at Hephzibah, Breconshire; and brother D. Evans has been ordained pastor of the Church at Penuel, Monmouthshire. Brother J. Ashford has taken the charge of the English Church at Brecon; brother D. Richards has taken the pastoral care of the church at Maes-yberllan; brother E. Jones has been recognized pastor of the church at Penygarn; and brother D. Rees has taken the care of the church at Dowlais.—Before the congregation separated, brother J. Pritchard, of Langollen, preached from Isa. liv. 5.

At 6 in the evening, brother B. Williams, of Beulah, read and prayed; and brethren E. Jones, Castleton; and J. Edwards, Nantyglo, preached from Zech. xiii. 7, and Eph. i. 14.

June 1. At 6 in the morning, brother B. Williams, Goetre, began the public worship by reading and prayer; and brethren T. Morris, Newport, and J. Evans, Brecon, preached from Psa. cxxxviii. 6, and 2 Peter i. 8.

At 10, brother R. Williams, Llanygnidr, commenced by reading the Scriptures and prayer; brother C. Evans, Cardiff, preached from Heb. ix. 14; brother D. D. Evans, Pontrhydynyn, (in English and Welsh,) Luke xxiv. 50, 51; brother J. Jenkins, Hengoed, from Phil. iii, 9, 10; brother W. Jones, Cardiff, concluded in prayer.

At 2, brother J. Edmunds, Bethesda, prayed; brethren D. Davies, Swansea, and F. Hiley, Llanvenarth, preached from John xviii. 30, and Col. i. 21, 22, and brother J. James closed in prayer.

At 6, brother D. Rees, Dowlais, read and

prayed; brethren J. Williams, Trosnant, and D. Saunders, Merthyr, preached from Matt. xvii. 4, and Phil. ii. 12, 13.

June 2. At 6 in the morning, a Meeting was held in the Calvinistic Methodist chapel; brother H. W. Jones prayed; brethren E. Oliver, Penyenc; and T. Harries, Merthyr, preached from Tit. ii. 13, and Heb. iii. 1.

At 8, the ministers and messengers met in conference, when brother D. Evans, Cadoxton, prayed, and, after deliberating and agreeing upon several things relative to the cause of Christ amongst us, the Association was concluded in prayer, by brother D. Phillips, Caerleon.

Amongst other things agreed upon at this Association,—it was Resolved,

To receive the churches meeting at Llanarchoyauw, Llysfaen, Ramoth, and the English church at Newport, members of the Association.

In order to diminish the expences attending the Association, and to give more consideration to the important matters belonging to the cause of our Saviour among us than can possibly be given now; it was agreed, in true brotherly love, that the churches in Monmouthshire form themselves into a separate Association, according to their own desire.

That the next Association be held at Aberdare, Glamorganshire, on the first Wednesday and Thursday in June, 1832.

That the Monmouthshire Baptist Association be held at Beulah, the third Tuesday and Wednesday in May 1832. The ministers and messengers to meet at 10 o'clock on Tuesday morning; and public worship to begin at 6 in the evening.

The circular letter was drawn up by our late brother J. Jones, of Newtown, whose subsequent death has filled both ministers and churches with grief and sorrow,—a great man indeed has fallen in our Israel.*

The letter urges upon Christians the importance of a due consideration of the relation existing between them and the Lord Jesus Christ—that in which they stand to each other—their relation to the cause and glory of Christ in the world—and the relation in which they stand to their fellow-men. Upon each of these, serious and judicious remarks are made, fraught with the sentiment and spirit of the Gospel of Jesus Christ.

CHANGES.

Baptized.....	861	Died.....	122
Restored.....	138	Excluded ...	403
Rec. by letters	32	Dis. by letters	40
	1031		565
Increase.....	466.		

* See page 340.

ORDINATIONS, &c.

LUTON.

The ordination of the Rev. Henry Burgess, of Stepney College, as pastor of the Baptist church, Luton, Beds., took place on Wednesday, June 15th. The Rev. John Upton, sen. commenced the services of the day by reading and prayer: the Rev. S. Tomkins, M. A. Classical Tutor of Stepney College, defended the principles of dissent: the Rev. T. Middleditch asked the usual questions:—the Rev. T. Morell, Theological Tutor of Wymondley College, offered a prayer on behalf of the pastor: the Rev. W. H. Murch, Theological Tutor of Stepney College, gave the charge; and the Rev. Mr. Aston, of Buckingham, concluded by prayer. In the evening of same day, the Rev. G. Browne, of Clapham, addressed the church and congregation. The Rev. Messrs. Gould, Wayne, Hobson, Hopley, and many other ministers were also present on the occasion.

ABERSYCHAN, MONMOUTHSHIRE.

June 29th, 1831. Brother Stephen Price was ordained pastor of the English Baptist church at Abersychan, in the county of Monmouth; public service commenced at 10, a. m., when brother J. Evans read the Scriptures and prayed; brother D. Phillips, Caerleon, delivered the introductory discourse, asked the usual questions, and received the confession of faith; brother J. Price, of Alcester, offered up the ordination prayer; brother M. Thomas, Abergavenny, delivered the charge from Acts xxvi. 18; brother D. D. Evans, Pontrhydryn, addressed the people from Phil. ii. 12, 13; and brother J. Howell concluded in prayer.

At 3, brother E. Thomas prayed; brethren J. Evans, Caerleon, and W. Thomas, Blaerman, preached from John iii. 34, 35, 36, and 1 Tim. i. 14.

At 6, brother T. Harries, Merthyr, preached in English from John xvii. 17, and brother J. Williams, Trosnant, in Welsh, from Mark vii. 32—35.

Two sermons were also preached in the same place the previous evening. Brother F. Hiley, Llanwenarth, preached in English from Heb. ii. 9; and brother R. Owen, Blaenavon, in Welsh, from 2 Cor. iii. 6. Brethren M. Jones, (Independent) and —Davies, engaged in the devotional exercises on this occasion,

CORTON, WILTS.

On Whitmonday, July 13th, the Rev. T. Hardick was publicly recognized as the pastor of the Baptist church, Corton, Wilts; when the Rev. J. Mitchell, of Downend, stated the nature of a Gospel church, and received the confession of faith; the Rev. T. Gough, of Westbury, Leigh, gave the charge, and the Rev. J. Viney, of Beckington, preached to the people. Several other ministers engaged in the devotional exercises. The attendance was numerous and the presence of the Great Head of the church was realized.

HULL.

The Rev. C. Daniell, late of the Baptist College, Bristol, has accepted the invitation to the pastoral charge of the Baptist church, George Street, Hull.

REV. J. JONES'S BEREAVED FAMILY.

We are requested to acknowledge the receipt of the following sums for the widow and family of the late Rev. J. Jones, of Newtown, mentioned in our last Number, (p. 292,) to which our readers are referred for the names of the respectable individuals who have kindly undertaken to receive subscriptions.

Contributions at Newtown .	£127	0	0
From the Committee of the New Selection of Hymns }	6	0	0
Rev. I. Maan	0	10	0
Rev. W. Shenston	0	10	0
Rev. E. Lewis	0	10	0
Mr. Wood	0	5	6

NEW PUBLICATIONS, &c.

Just Published.

Journal of Voyages and Travels, by the Rev. Daniel Tyerman and George Bennet, Esq. deputed from the London Missionary Society, to visit their various stations in the South Sea Islands, China, India, &c. between the Years 1821 and 1829. Compiled from Original Documents. By JAMES MONTGOMERY.

The Canon of the Old and New Testament Scriptures ascertained, or the Bible complete without the Apocrypha, and unwritten tradition, by Archibald Alexander, D.D. Professor of Theology in Prince Town College, New Jersey, Author of "Brief Outline of the Evidences of the Christian Religion." With Introductory Remarks. By JOHN MORISON, D.D. Author of "An Exposition of the Book of Psalms."

Oriental Customs, applied to the illustration of the Sacred Scriptures. By SAMUEL BURDER, A.M.

A Demonstration of the True and Eternal Divinity of our Lord Jesus Christ in opposition to the attacks of the present age, by Dionysius Van de Wynpersse, D.D. late Professor of Philosophy, Mathematics and Astronomy at Zeyden. Translated from the Dutch. A new edition with an Introduction and an Appendix, containing Notes and Illustrations. By WM. LINDSAY ALEXANDER, M. A.

A complete edition of the Vocal Music of C. W. Banister. Edited by H. J. BANISTER. No. I. folio.

Lectures on the Book of Jonah. By REV. GEO. YOUNG, of Whitby. Second edition.

DISTRIBUTION OF PROFITS.

The Widows whose initials follow, were assisted from the profits of this periodical at the last meeting of the Proprietors.

E. C. £4 recommended by Rev. T. Tilly
R. E. 3 W. Williams
L. W. 4 I. Rigby
A. W. 4 S. Nicholson
M. M. 4 Mr. G. Blight

A. E. £3 recommended by Rev. R. Ellis	R. Pengilly
A. M. 4	W. Calcroft
A. A. 4	J. Carver
E. B. 4	J. B. Cox
J. F. 4	T. Griffin
A. C. 4	G. Mantell
H. M. 4	B. Evans
C. S. 4	T. Middleditch
S. H. 4	

IRISH CHRONICLE,

AUGUST, 1831.

THE Chronicle of the present month will be found to contain the substance of the speeches which so much gratified our friends at the late Annual Meeting. Both the temporal and spiritual exigence of Ireland powerfully affected the minds of the speakers, and imparted more than ordinary interest to their communications.

We are sure it will afford very peculiar satisfaction to every reader of the Chronicle to be informed that the appeal to our denomination on behalf of the distressed condition of that part of the Irish population which was reduced to the very brink of starvation, has been answered to an unusual extent, and with a benevolent promptitude almost unprecedented, upwards of £2000 having been promptly communicated, and many hundreds of persons, besides those connected with the schools, have been supplied with oatmeal. We intend when this season of distress is over to give the full history of this business, with the letters of correspondence, &c. &c. as an appendix to the Seventeenth Report of the Society.

ANNUAL MEETING.

THE Seventeenth Anniversary of the Baptist Society for Promoting the Gospel in Ireland, was held at the City of London Tavern, Bishopsgate Street, on Friday, July 8th, J. EASTHOPE, Esq., M.P., in the Chair.

Prayer was offered up for the divine blessing by the Rev. Mr. Upton, of St. Alban's.

The *Chairman*.—"The deficiency of my knowledge as to the details of this Society will not be accounted any injury, because the company now assembled here are, I am persuaded, fully acquainted with its general design, if not with many of its minute and specific details. It is enough for me to know that, apart from all political strife and difference of opinion as to minor points, its objects are purely spiritual and religious. Thankful am I to be connected in any measure with a Society which commences its proceedings by singing the praises of heaven, and by offering prayers to Him without whose aid all our efforts must ever be in vain. I hope that in the great morning of the last great day we shall all have reason to rejoice that we have not met this morning in vain to mitigate the distress, and to promote the welfare of our fellow-men."

The Rev. J. *Ivimey* then read a very interesting detail of the proceedings of the Society during the last year.

The Rev. *Thomas Middleditch*, of Big-

gleswade, moved,—That from the interesting facts contained in the Report, the Meeting agrees to adopt it, that it may be circulated among the members and friends of the Society;—because they consider those facts as indications of the divine blessing having rested upon the labours of its various agents; and as encouragements to united prayer that a yet more abundant spiritual influence may attend all its operations.—“In rising to present the first resolution to this meeting, I feel relieved from the embarrassment under which I should be overwhelmed, by the recollection that the Report has furnished details and afforded matter for devout thanksgiving to all that truly love God, and delight in the success of the Redeemer's kingdom. Indeed, if we love our sister Ireland, we cannot but rejoice in what we have heard. Much was anticipated from the measure which excited so deep an interest, I mean the emancipation of the Catholics: but it is not by any political movements, however wise or expedient, that the moral and spiritual wilderness of Ireland is to be cultivated, or that desert made to rejoice and blossom as the rose. It is by the Gospel of Christ alone that the good so needed can be done; by that Gospel which, while it brings glory to God in the highest, diffuses peace upon earth, and good-will amongst men. And it is very pleasing to find, that where the operations of this Society are the most felt, there good order has prevailed, and no wanton, cruel outrages have disgraced the scene. But while we rejoice in the operations of the Society, as it has been the means of

promoting general knowledge, we must recollect that its chief anxieties have been felt in reference to the immortal souls of men which are fast hastening towards eternity. The great object for which this Society establishes schools—for which it sends Bibles and Bible-readers to the cabins of the poor—for which it employs missionaries to proclaim the unsearchable riches of Christ—is that it may point poor perishing sinners to the Lamb of God who taketh away the sins of the world. We have reason, therefore, to rejoice that our agents have been so successful—that they have now 8000 children under a course of religious instruction—that they read to many those Scriptures which are able to make wise unto salvation through faith in Christ—that God has given testimony to the word of his grace—and that many have been made acquainted with those truths which have dispelled their ignorance, which have consoled them in distress, which have supported them amidst the agonies of dissolving nature. And when that solemn day shall come in which we must all stand before the tribunal of God, and have each his everlasting destiny assigned him, we shall doubtless see immortal souls, far more numerous than our most sanguine expectations and desires have led us to calculate upon, who have been brought to the knowledge of salvation, supported in life and in death, and made to shine for ever in the realms of light and glory, through the instrumentality of this Society. We have cause for gratitude, therefore. But while this resolution calls upon us to be thankful to God ‘for those indications of the divine blessing which have rested on the labours of the various agents of this Society,’—it calls upon us for renewed exertions, and for united prayers, that yet more abundant showers of divine influence may descend upon all its operations. While we have such striking proofs that God is crowning the humble labours of his servants with success, we certainly ought to go forward with confidence. It would not be proper to relinquish our exertions in reference to Ireland, if we had seen no fruit of our labours: it would still be our duty to go forward, remembering the word of him who hath said, ‘Go ye into all the world, and preach the gospel to every creature:’ but as God has graciously given us such proofs of his favour, as he has shewn us that our labour is not in vain, it is certainly our duty to be ‘steadfast and unmoveable, always abounding in his work.’ Only let us pursue our course with humility, recollecting our own feebleness and unworthiness, and resting entirely on Him who alone is able to bless our feeble efforts. Let us do this, and he who humbles the pride of men, but delights

to bless the lowly, will not fail to shine upon our work, so that the moral wilderness which is now barren or overspread with weeds, shall rise from its degradation, burst forth into fertility and beauty, and become a praise and a rejoicing to the whole earth.”

The Rev. *Joseph Davies* seconded the resolution. He said, “If a man direct his attention to one section of Christianity only, we may be assured that he has formed mistaken notions of Christianity itself. True conversion is called a new birth; and what a strange appearance would an infant present who should grow in one part and not in another! Such an appearance will be presented by those who put doctrine, and experience, and precept apart. God has united these things; and what he has united let no man put asunder. We have often heard much of the privileges of the Christian; and they are great beyond our highest conceptions: but if we have privileges, let us have duties too, and if we regard our duties aright we shall find them to be among our privileges. There is not one duty, rightly considered, which will not be found to be a high and a holy privilege. It was the duty of the Israelites to go forth and fight against their enemies; but God made it their privilege also, by allowing them to partake in all the benefits of victory. Many Christians are apt to take a wrong view of the present dispensation: we talk of the glorious blaze of the Gospel day, and so on, and this is true; but let us not forget that we have important duties to perform, though of a different nature from those enjoined on the Israelites. They were commissioned to destroy; our errand is to save: they went forth with the thunders and the lightnings of Sinai, we with the blood of peace and the covenant of salvation. If this be not privilege, then there is no privilege in heaven or in earth. The duty and delight of every Christian should be thus to work. God could act without human instruments, but he has chosen to employ them, and he will not fail to bless those who exert themselves aright. Our motives, also, must be pure; we must recollect that God searches the heart. There are three cardinal graces in the Christian character—Faith, Hope, and Charity; there are also three cardinal graces in the missionary spirit—obedience to Christ, dependance on his Spirit, and faith in his promises. There must be obedience to Christ. You may tell me that man has an immortal soul—I admit it; that he is exposed to everlasting misery—I admit it; that there is an adaptation in the gospel to his every condition—I admit it; that great success has ever attended its promulgation—I admit this also. But if, in addition to all this, you could not point me to

the express command of Christ, all the rest might be in vain, however magnificent. We have his command; he has said, 'Go ye into all the world, and preach the gospel to every creature:' this command has not yet been fully obeyed; limits have hitherto been set to it, and we shall not see the full accomplishment of its design and intention till we are permitted to behold the top-stone laid on, and to hear the shoutings of 'Grace, Grace unto it.' There must also be dependance upon his Spirit; for without this all human exertions are and must be vain. Then there must be faith in his promises: he has told us that the kingdoms of this world shall become the kingdoms of God and of his Christ. With this and similar assurances we are not as those who strive against the air; we have God with us, and if he be with us who can be against us? Thus let obedience, dependance, and faith, become as principles on the altar of our hearts, and God will not fail to bless us; let these be wanting, and God will blow upon our sacrifices, and refuse to accept them."

The Rev. *Josiah Wilson*, of Sligo. "I have been somewhat prepared for this meeting by attending the other meetings which have been held this week. I have heard of the conversion of Hindoos, and of Negroes; and I have not found it difficult to trace the same features of darkness and degradation in those among whom I have laboured for the last fourteen years; and dearly as I love the Hindoos, and ready as I should be to shed the last drop of my blood for the emancipation of the poor shackled Negroes, I am fully convinced that none are in circumstances more deeply to be deplored than the objects of my charge. Theirs are mental bonds, and I am sorry to say that the greater portion of them love their bondage. In the report, the word 'Reformation' is made use of: and by this word is meant much more than proselytism from one system to another. It is difficult to bring men from a neglect of the Scriptures to a careful perusal of them; and yet we find that many promise to do this who do not become better men: no dependance can be placed on any thing short of a renewed heart and a complete change of life. We generally speak of a reformation *from* popery: I am happy to speak of some reformation *in* popery. There is, for instance, a great reduction in the number of holidays; and many who were accustomed to spend those days in idleness, may now be found in the fields at work. Many of the public penances also are now discontinued by the priests. Every new edition of the Douay New Testament approaches nearer to our version than the former: it is not for me to say how these changes bear on the plea of *infallibility*. Much interest

I perceived, was excited by the mention of the great number of chapters repeated in the schools. I did not hear all these repeated, it is true; but when a list was handed to me of what the children were able to repeat, I made a selection, almost at random, and when I found that they were perfect in these, I entertained no doubt as to the rest; and in one case I inferred that 1200 chapters could have been repeated had time allowed. There is now a general disposition among the people to cultivate their own minds; and as a consequence of this, books are inquired for. In places where not a bookseller's shop was to be found for many miles, there are now several; and in Dublin, where formerly very few publications were to be obtained till the order was sent to London, there are now forty booksellers, besides societies for the distribution and sale of tracts and books. And while we are thus engaged in promoting the welfare of their souls, we find that their temporal interests are very considerably promoted. Habits of industry, of good order, of peace, are cultivated. The night schools have been very useful: the commencement of the winter is generally dreaded in Ireland; but since these schools have been introduced, a large number of young men, just ripe for joining the ribbon-men, or for engaging in any mischief, have had their attention occupied, and been instructed in the Scriptures, and in decent and honest habits." Mr. Wilson then proceeded to confirm several of the statements made in the Report. He mentioned the case of a poor paralytic who had generally been treated as an idiot, but who had been relieved and since instructed by an agent of the Society. Mr. Wilson gave him a Bible with marginal references, and he proved himself to be not only decidedly sane, but decidedly christian, and lived as became the gospel. Mr. Wilson then said, "One circumstance mentioned in the Report gave me great pain; it was stated that the Committee did not feel themselves justified in increasing their expenses, and the reason they assigned was that they had no more money. I am aware that it is difficult to exercise faith in God, but O it is very painful to be obliged to give the negative in so many cases to applications that are made for schools and for books. I must not omit to mention the circumstances of poverty, wretchedness, and starvation which prevail in the south-western districts of Ireland, and nearly along the whole western coast. In some of those parts the potatoe crops were wholly destroyed, and nearly so in Sligo, Leitrim, and Roscommon. At Sligo the streets are crowded in hopes of obtaining relief from the Meudicity Society there, but it has not sufficient to supply the wants of

the regular population of the town. Indeed, in spite of all that can be done by the English, hundreds must perish from starvation and disease. Two Roman Catholic priests have lately died in consequence of the disordered state of the hundreds who crowded around their houses for relief. Hundreds of the children have been obliged to leave the schools to go and pick up sea weed or nettles, as a means of subsistence. If liberal contributions are offered, these children may yet be brought back, and the schools may even be increased; and if we are enabled by any means to support them in existence till the middle of August, a powerful impression will doubtless be made upon their minds. They will be convinced that we feel for their bodies as well as for their souls; thus they may become strongly attached to the Society, and great good may result from our operations."

The Hon. and Rev. *G. H. Roper Curzon*, of Ledbury, moved,—That this meeting rejoice in the statement made by the treasurer of an increase in the receipts of the Society during the past year beyond that of any former period, and fully equal to the annual expenditure; and therefore recommends the future committee to increase the number of Scripture Readers, should suitable men of pious character, and well instructed in the principles of the reformation, be found who shall be willing to engage in the service of the Society; from a persuasion that the requisite additional support for persons of that description will be furnished by the friends of scriptural and evangelical instruction in Ireland.—“We have recently been told, that in America they often feel the want of suitable agents for the great work, but the want is not long felt before they receive the fulfilment of that declaration of the Apostle, that He who has ascended up on high and received gifts for men, furnishes pastors and teachers for those who need them; so that men are found ready to go to Burmah and preach the gospel of Christ. And thus it shall be as to Ireland also; and men shall soon be found ready to go forth to that land, and gather the sheep that are there scattered abroad. And let that but come to pass—let the Lord hut hear our prayers in this respect, and stretch forth his hand, and again command the light to shine out of darkness; and the light shall shine, and men shall be made wise to salvation. But if the Lord be thus pleased to raise up men, the resolution expresses confidence in the Churches that they will supply the means of sending those men forth. There is another source of supply also for this Society: there are many now present towards whom my heart is drawn, many children who, if not already, may soon become children of God;

and when they can call God their father, they will do as their father does. When I look on these children, I behold no emaciated forms; I see none of them departing to collect precarious food. No; you are the children of pious parents; and if not yet fully devoted to the Lord, I trust you soon will be. And if the Lord has thus blessed you with the bounties of his providence, as he has not blessed others, what is his command concerning you? If those who have had much forgiven should love much, those on whom the bounties of providence have been bestowed should be ready to prove their gratitude also, by doing kindly to others. Little children, God has not left himself without witness, doing you good continually; but many of your fellow creatures are perishing: O, give them the bread of life, and they shall not perish. They are miserably poor as to the cultivation of their mental faculties; they can neither read the book of man nor the book of God: it is not so with you; your parents love your minds, and have made provision for your good. And while you rejoice in these gifts of Providence, and rejoice that your parents would not deprive you of any thing that could do you good, O look to Ireland, and there you find priests, and parents, and friends, all uniting to deprive children of all that can communicate light to them! and while you see this, do you aim to send that Gospel to them which may make them happy in themselves, and cause them one day to become blessings to all the inhabitants of the earth."

The Rev. *Mr. Malcom*, of America, in seconding the resolution, referred to the interest which had been taken in this Society by his fellow-Christians in the United States. There, he said, such an institution was singular, the people having been too well instructed to need such aid as that which it proffered. Hence it had attracted much attention, and excited a peculiar feeling in its favour. The rev. gentleman then adverted to the spirit of co-operation which this Society promoted, and strongly recommended the extension of the system of mutual labour amongst Christians. In those churches in which all the work devolved on the pastor, little, comparatively, of prosperity was enjoyed. The pastor left to discharge, single-handed, the duties which should be attended to by the deacons and members of his church, frequently failed in his aims at extensive usefulness. Obligated to bear alone the burden and heat of the day, and frequently oppressed by constitutional infirmities, his attempts proved abortive. But when aided and encouraged by the persevering exertions of those whose incumbent duty it is to assist him, his labours were more abundant, and his success large

and permanent. Let every member of a Christian society be employed, though it should be only to sweep the snow from before the door of the house of God, and he would feel an interest in his work, which would stimulate him to perseverance and success. He wished this plan were generally adopted. Then would our churches and societies become more extensively useful and prosperous. He once heard of a deacon who said to his pastor, on his leaving the pulpit, "Sir, you have failed in your discourse this afternoon." The pastor replied, "Have the goodness, Sir, to get into the pulpit and do better." It was easier to complain than to remove the evil, and many were found to do the former who would not attempt the latter. If laymen were generally employed in aiding the ministers of the Gospel in their work, they would be more vigilant and more useful, there would be greater accessions to the church of God, and mutual satisfaction would arise from mutual labours. (Hear.) They would also be more prayerful, and of the necessity and the efficaciousness of prayer there could be no doubt. (Hear.) Why could not the members of churches, especially in London, be employed as Scripture readers or expounders? It was singular that while Ireland exported pigs, and butter, and potatoes, and other commodities, she should herself be in distress. There must be something wrong, or such a state of things could not exist. The rev. gentleman noticed the manner in which the efforts of the Society would remove this anomaly. God had promised that no good thing should be wanting to those who walked uprightly, and the Society was sending to the Irish that Divine knowledge which, by the blessing of God, would lead them into the paths of righteousness. (The rev. gentleman was here about to remark on the loss occasioned to the Irish by the frequent recurrence of saints' days, and other observances of the Roman Catholic religion; but the chairman interposed, and suggested, that those topics which would excite party feeling, would be better avoided.) Mr. M. proceeded to remark, that as none of the requisitions of popery had been relaxed, and as these were oppressions upon the poor Irish, this, at a time like the present, should lead to greater exertions on the part of the friends of the Society to propagate the Gospel of Christ, which imposed some of those heavy burdens. An illustration of the fact, that Catholicism continued the same as it had ever been, had recently occurred in America. A Presbyterian minister delivered a course of lectures on the errors of popery. The consequence was, that a great outcry was raised against him by the Roman

Catholic editors of papers, and others. They protested that their religion had been libelled, for the errors complained of had been long since repudiated. The Roman Catholic Bishop, however, interposed, and preached discourses in various places, to prove that the religion he professed was unaltered, and unalterable. This led the people to inquire, and they were many of them convinced. In his intercourse with men of different creeds, he had found some characteristics in each which he could not but admire; and therefore, he contended, that it was of advantage to mix occasionally with our Catholic brethren, in order that prejudice might be removed, opposition to their persons be relaxed, and our usefulness promoted. The rev. gentleman then referred to the money which had been subscribed in France to the American fund for building Roman Catholic colleges (a favorite mode of promoting Catholicism in America), and remarked, that in this way the Catholics would spread themselves in America, and hence the necessity for adopting more extensive means for disseminating the light of truth. Mr. M. then made an appeal to the meeting in favour of the Society, and suggested that the fact of Ireland's having been the scene for the display of theological exertions should be a motive to us to desire more ardently the conversion of its inhabitants. (The rev. gentleman's observations were received with loud expressions of approbation.)

The Rev. *Thomas Shirley*, of Seven Oaks, moved,—That this meeting deeply sympathizes with the thousands in Ireland who are starving from want of food, and especially with the children in the schools in Connaught and Sligo, under the superintendance of the Rev. James Allen and the Rev. Josiah Wilson; and cordially approves of the steps taken by the committee to raise a separate subscription for the assistance of those children, their parents, and the schoolmasters; confiding the distribution to the Rev. Messrs. Allea and Wilson, and five other persons, selected by themselves, to assist in its proper application.—He considered that quite enough had been said if it were but practically followed up. He felt it to be of importance that it should be known that the wish of the society was to render temporal as well as spiritual good to Ireland. He had himself been employed in promoting this great object in and about Seven Oaks, and was happy to state that about 200*l.* had already been raised in that neighbourhood. As to the spiritual wants of Ireland there was a simplicity and excellence about the plans of this Society, which could not fail to recommend them, as well as to ensure their success. Mistaken rule had hitherto prevailed in Ireland: but

with a king so benevolent, and with a government so well acquainted with the objects of distress, it was a pleasure to join in any attempt to do them good. Ireland had long been a clog to this nation, and it was only by counteracting her ignorance that she could become a blessing. A spirit of patriotism, philanthropy, and benevolence, should prompt us to act for her good.

The Rev. *Mr. Lewis*, of Chatham, seconded the resolution. He had often reflected with delight on the fact, that after all that was read and heard of the benefits derived from the exertions of the Irish Society, still the greater part of the blessings which it was the instrument of conveying were yet unknown. Of the converts to Christianity, through its means, it might be said, in the language of poetry,

“Full many a gem of purest ray serene,
“The dark unfathomed caves of ocean bear;
“Full many a flower is born to blush unseen,
“And waste its sweetness in the desert air.”

But we were anticipating that great day when all things would be made known, and the hidden things be made manifest, and then even these things, of which the religious public were necessarily unacquainted, would be brought to light. Then, and then only, would it appear what was the extent of the Society's usefulness. Four years ago he became acquainted with a soldier of the 63d regiment, now stationed in Van Dieman's Land, where he had been twice promoted, as the result of his good behaviour. Some time ago, a lady paid him (the soldier) a visit, and left him a New Testament. He was afraid to read it, and hid it for four days under his pillow, before he would venture to use it. At length he opened it, and it pleased God to direct him to the 3d chapter of John's Gospel. The word was applied with power to his heart, and he was excited by it to inquire for some Home Missionaries, of whom he had previously heard. Having heard where they preached, he walked a distance of eight miles to hear them preach. This he did, though exposed to much opposition from his companions, who waylaid and pelted him as he went to and from the place to which he repaired. His zeal and courage soon became so great, that he was seen talking with Catholics on the necessity of faith. The priests heard of this, and a Catholic bishop happening to be in the neighbourhood, the individual was summoned before him, to give an account of himself. Previous to his meeting the bishop, he retired to a field, and prayed to be directed whether or not he should obey the summons. He determined in the affirmative, and boldly repaired to the place

of meeting. When he was asked by the bishop, if he was the person who dared to talk with the people on religious subjects, he did not attempt to state and support his creed, but like St. Paul, in the presence of his accusers, told the simple tale of his conversion to God. The consequence was, that the bishop took down a horse whip, and threatened him expulsion from the church. The next Sabbath-day he was publicly cursed, and thus exposed to the opposition of his friends, who were respectable Catholics, he had no alternative but to enlist in the army. He did so, and was placed in a regiment chiefly composed of Irishmen, to whom he read the Bible in Irish. Subsequently he went to Van Dieman's Land, and he (*Mr. L.*) had obtained for him two Irish Bibles from the Chatham Bible Society. The last time he heard from him, he stated that he had received money enough to buy a black coat (a laugh), and had obtained leave of his superior officer to preach to the natives on the Sabbath-day. Thus, this individual had been led forward by Providence, and was now engaged as a sergeant in the army, and a missionary to the heathen, and all this had been accomplished by the instrumentality of the Baptist Irish Society.

The Rev. *J. Blakeman*, of Crayford, moved, that this meeting presents its cordial thanks to William Napier, Esq. the Treasurer, and to the Rev. Messrs. Ivimey and Pritchard, the gratuitous secretaries, for their services during the past year; that they be requested to continue their services for the ensuing year;—that the following gentlemen be the committee for the next year:—Messrs. William Bailey, Gilbert Blight, Edwd. Buttenshaw, William Bowser, John Chandler, William Cozens, John Danford, Jonathan Dawson, Peter Ellis, Job Heath, John Low, Stephen Marshall, Thomas Merrett, Paul Millard, Samuel Moore, William Paxon, John Penny, Joshua Russell, Joseph Sanders, Alexander Saunders, William L. Smith, Robert Stock, John Walkden, Samuel Watson, Eleazer Wilkinson, B. C. Wilmshurst, and Charles Young; and that Messrs. Millard, Wilkinson, and Young, be the auditors. He felt satisfied that the cause of Missions was the cause of God. As a Protestant Minister, and as a subject of the King of England, he could not but feel himself under deep obligations to promote the good of Ireland. He rejoiced that the efforts of this Society were in accordance with the genius of the Gospel; this he considered had been proved by the result. Religion, if it had affected the heart, would lead to the cultivation of kind and benevolent feelings to those who were in distress, and would not

fail to produce a resemblance to God as to his benevolence and compassion.

The Rev. *W. Giles*, of Chatham, seconded the resolution.—“I was acquainted with a Romish priest who visited me when ill, with an evident aim to proselyte me, assuring me, and I believe with much sincerity, that there was no salvation out of the pale of that church. I told him that my hopes were built upon the rock of ages. He said that was impossible, unless I was built on the rock of the church. On my telling him that in his church addresses were made to saints, and petitions presented to them, he contended that the practice was scriptural, and that St. Paul had requested the saints to pray for him. If their prayers were available, though they were not then perfect, how much more available must their prayers be when perfected in heaven.” “But,” said I, “he sent epistles of advice to those saints, how do you send epistles to your saints? He replied, that he wished that I had stated that objection when his bishop was there, as he had no doubt he would have been able to answer it. Now the object of this society is to relieve the spiritual wants of Ireland; and while the committee cannot consistently allow the funds to be employed in any other way, I hope that this meeting will commiserate the temporal condition of their fellow-men, and aim to meet the wants of their bodies and of their souls also. I trust the committee will ever be ready to enter every open door, trusting to the Providence of God to furnish the necessary means. If some of our rich friends, instead of going to France and Switzerland, would visit Ireland, I am persuaded they would find abundant means of doing good.”

W. Napier, Esq. the *Treasurer*.—“I said, a year ago, that I hoped I should love your service so well, that I should be willing to have my ears bored after the manner of the Israelitish servants. But I assure you that the office I hold is no sinecure: I have for years been engaged in a considerable concern in London; but I have had more trouble with the concerns of this Institution in one year than in twelve years with my own concern. Relief has been granted again and again, just in the time of need. From Fulford, in Yorkshire, a hundred pounds came in most timely, and from Bury St. Edmond’s also, and from other places, seasonable aid has been furnished. But while these sums come down suddenly, like thunder-showers, to refresh the parched earth, it is from regular contributions that we look for those genial showers which shall fertilize the ground. A few years hence, perhaps, and we shall see Ireland handing back the bounties she has received from England and Scotland. We live, Sir,

in an eventful period; the world is now in a wonderful whirl, and it is difficult to say how it will settle. Your presence here to-day reminds me of what Dr. Johnson says of Dr. Watts, that in the morning he was composing hymns for little children, and in the evening forming problems which a philosopher could scarcely solve. You are here this morning promoting this cause, and this evening you will have to promote a cause which is dear to thousands. Ah, Sir, we sometimes talk of emperors, but you occupy a post which a monarch might envy. As we live in such extraordinary times, we ought to do extraordinary things. I return thanks to my friends for the honour they have done me, and, I was going to say, I will never doubt more.”

The Rev. *G. Pritchard* acknowledged the vote of thanks to the Secretaries. His excellent colleague accepted the invitation of the meeting to continue in the service of the Society another year, and he (Mr. P.) was cordially willing to assist him to the utmost of his ability.

The Rev. *Dr. Newman*, of Bow, moved.—That the respectful acknowledgments of this meeting are due, and are hereby presented to John Easthope, Esq. M.P., for his kindness in taking the chair, and for the ability with which he has presided on this occasion.—“From all that we have heard this day, we must have seen that it is our duty to strain every nerve. Philip Henry said, ‘We should always set in the plough wher Providence has softened the ground.’ Let us hope that by all Providence has done in Ireland the ground is softened, and let us put in the plough. I shall not say much as to our chairman. O, if the Irish were here, how much would they love and bless him! and I hope that we all, in true sincerity of heart, are glad to see him, and shall be ready to thank him. We should have rejoiced if he had not had M.P. attached to his name; how much more when we remember that he is a Member of a House in which the case of Ireland will be considered, and where we hope it will not be considered in vain.”

The Rev. *J. Chin*, of Walworth, seconded the resolution.—“I feel happy that I have been long connected with this Society, and that I have been able to shew my attachment to it by doing something for it every year. The church of which I have the honour to be pastor, has been in prosperity and adversity, but amidst all we have not forgotten Ireland. I have felt much interested in the different Institutions whose anniversaries we have celebrated this week. Indeed I have felt towards them somewhat as a certain father is said to have felt in reference to his three daughters; the eldest, he said, was the finest woman in

the world; the second was handsomer; and the third was the most beautiful of them all. I hope that you will all prove that you have felt as you ought, and that you will now contribute cheerfully. I stand here as a foe to Popery, and as a friend to the Irish; I feel desirous for their emancipation; and I see that the exercise of benevolent feeling is the most likely to accomplish that end. The Bible teaches me to bless my enemies, and to pray for them that hate me; and also to do good to those that persecute me. We have been persecuted, but we will love them, and aim to do them all possible good, both as to their bodies and as to their souls. I have read of a meeting of Christians which was held at Portsmouth early one cold morning. They met for religious conversation and prayer. The subject was charity, and several gave their definitions of it. One plain man said, 'Here is a brother that has come a long way, and his clothes are very bad, here is my shilling towards buying him a great coat.' That was one of the best expositions of the text."

The *Chairman*.—"If I were longer to claim your attention after the space of time which has been occupied, I should ill repay your patient kindness, and weaken the effect which has been produced by the eloquence with which you have been delighted. But I must say, that I am least of all deserving of the thanks you have just given me; for one sentiment has been expressed which I deeply feel, that if the individual who has filled the chair had been possessed of greatest honour, that situation would have been the highest honour of all. We live in a most eventful period. Not only are we threatened with the evils of war—not only do the clouds gather darkly around us—but we are threatened also by the desolating scourge of epidemic disease. And if that deplorable plague should enter our land—if the metropolis of the world should witness the direful scene, how would the slumberer then arouse from his bed; and seven o'clock would not be thought too early to associate for the relief of distress! And if such feelings would then occupy our minds, shall we not be capable of feeling at the narration of the distress of so many who are dying from want, or shall we think it hard to come forward for their relief? If such a calamity should arrive, we shall surely rejoice that we had wrested a few moments from our ordinary pursuits to assist in the relief of distress so urgent. But so eloquently and efficiently has the present distress and the future good of Ireland been pleaded, that it would be worse than trifling to take up your time further. Of all the possible means by which error is to be counteracted, the educa-

tion of children is surely one of the most simple and efficacious, for we are assured that if we train up a child in the way that he should go, his future course will be proportionate. I shall always delight to be found associated with you in such important labours."

Many liberal donations were announced. The meeting concluded with praise.

CONTRIBUTIONS.

Received by the Treasurer.

	£	s.	d.
Mr. Goldsmith	-	-	5 0 0
Mr. J. Rhodes, Shipley	-	-	0 10 0
A Friend	-	-	0 1 0
Woolwich School, by Miss James	12	13	2
Rev. J. West, Amersham	-	2	2 0
Walworth, by Mrs. Chin	-	-	30 0 0
Little Alie Street	-	-	6 0 0
Westerham, Kent	-	-	6 6 0
Mr. Wallis	-	-	1 0 0
Addition to the Newbury collection	2	0	0
Whitchurch, Hants	-	4	0 4
Mrs. Sawyer, by Dr. Newman	-	0	10 0
Friends at Blandford Street, by			
Rev. Mr. Dawson	-	4	0 0
Mr. J. Lowther	-	-	1 0 0

Omitted in the Printed Circular of the Contributions on account of the distress in Ireland,—

Rev. Mr. Davies, of Hailsham - 1 0 0

The receipt of several Baptist Magazines from Mr. Cronshey, Bexley Heath, is thankfully acknowledged.

Erratum.

In the July Chronicle, 17th line of the last column, *dele*

Ilford Missionary Association, by the Rev. J. Smith - - 9 0 0

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

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

ANNUAL MEETING.

RESOLUTIONS of the General Meeting held on Thursday, June 23, 1831, at Finsbury Chapel, Moorfields:

W. B. GURNEY, Esq. in the Chair.

Moved by the Rev. W. H. MURCH, Theological Tutor of the Baptist College, Stepney, seconded by the Hon. and Rev. G. H. R. CURZON, of Ledbury, and supported by the Rev. J. FLOOD, Missionary recently arrived from Jamaica,

- I. That this meeting receives with much satisfaction the Report now presented; and renders humble thanksgivings to the God of all grace for the various and evident tokens of his favour resting on the operations of the Society, during the year now closed.

Moved by the Rev. J. P. MURSELL, of Leicester, and seconded by the Rev. EUSTACE CAREY,

- II. That the present aspect of Divine Providence towards the world at large, viewed in connexion with the spirit of compassionate zeal increasingly prevalent in the Christian Church, awakens the delightful hope that the day is approaching in which the kingdom of the great God, even our Saviour, shall be universally established: and that, in this expectation, it becomes all his servants to pray more fervently, labour more diligently, and cultivate more earnestly in all their proceedings the spirit of meekness, humility, and Christian love.

Moved by the Rev. Dr. STEINKOPFF, and seconded by the Rev. HOWARD MALCOM, of Boston, in the United States, Recording Secretary to the American Baptist Missionary Society,

- III. That the Treasurer and Secretary be invited to continue in their respective offices, and the Auditors and Committee consist of the gentlemen named in the following list; and, in requesting these brethren to undertake the management of the affairs of the Society for the ensuing year, this meeting entreats, on their behalf, the wisdom profitable to direct, and that all their measures may be undertaken in dependance on Divine aid, and be succeeded with a Divine blessing.

Treasurer—John Broadley Wilson, Esq.

Secretary—Rev. John Dyer.

Auditors—Messrs G. Kitson, T. Bickham, and S. Summers.

CENTRAL COMMITTEE.

Rev. C. E. Birt, Portsea.

William Copley, Oxford.

F. A. Cox, LL.D. Hackney.

Richard Davis, Walworth.

T. C. Edmonds, Cambridge.

William Giles, Chatham.

Rev. Thomas Griffin, London.

William Gray, Northampton.

William Groser, Maidstone.

J. H. Hinton, Reading.

Joseph Ivinney, London.

Joseph Kinghorn, Norwich.

Rev. Isaac Mann, London.
 W. H. Murch, Stepney.
 E. Steane, Camberwell.
 Thomas Price, London.
 G. Pritchard, London.
 W. Shenston, London.
 James Upton, London.

Messrs. T. Bickham, Tottenham.
 J. Foster, Biggleswade.
 W. B. Gurney, London.
 J. Gutteridge, Camberwell.
 Edward Smith, London.
 Samuel Salter, London.

GENERAL COMMITTEE.

Rev. J. Acworth, Leeds.
 W. H. Angas.
 I. Birt, Hackney.
 J. Birt, Manchester.
 J. Chin, Walworth.
 T. Coles, Bourton.
 E. Clarke, Truro.
 T. S. Crisp, Bristol.
 G. H. R. Curzon (Hon.), Ledbury.
 J. Edwards, Nottingham.
 W. Hawkins, Derby.
 J. K. Hemming, Kimbolton.
 J. Hoby, Birmingham.
 R. Hogg, Kimbolton.
 T. Horton, Devonport.
 W. Innes, Edinburgh.
 J. Lister, Liverpool.
 J. Macpherson, Hull.
 J. Mason, Exeter.
 T. Morgan, Birmingham.
 J. P. Mursell, Leicester.
 W. Nicholls, Collingham.
 S. Nicholson, Plymouth.
 Dr. Newman, Bcw.
 J. Payne, Ashford.
 R. Pengilly, Newcastle.
 J. Puntis, Norwich.
 P. J. Saffery, Salisbury.

Rev. S. Saunders, Liverpool.
 Dr. Steadman, Bradford.
 M. Saunders, Howarth.
 T. Swan, Birmingham.
 M. Thomas, Abergavenny.
 T. Waters, Worcester.
 T. Welsh, Newbury.
 J. J. Wilkinson, Saffron Walden.
 T. Winter, Bristol.
 Messrs. B. Anstie, Devizes.
 W. Burls, Edmonton.
 T. Blyth, Langham.
 J. C. Gotch, Kettering.
 J. Dent, Milton.
 H. D. Dickie, Edinburgh.
 J. Fletcher, Tottenham.
 R. Foster, jun. Cambridge.
 J. Hanson, Clapham.
 C. Hill, Scarborough.
 W. D. Horsey, Wellington.
 T. King, Birmingham.
 J. Leese, Manchester.
 J. Lomax, Nottingham.
 W. Pollard, Ipswich.
 B. Sbaw, Clapham.
 J. Sheppard, Frome.
 R. B. Sherring, Bristol.
 J. M. Thomas, Cardigan.

Moved by the Rev. J. IVIMEY, of London, and seconded by the Rev. W. GROSER, of Maidstone,

- IV. That the presence and ^{and} communications of the Rev. HOWARD MALCOM, one of the Secretaries of the Baptist General Convention in the United States of America, have afforded much pleasure to the meeting; and that he be requested to assure the brethren with whom he is associated of our earnest desire to hold friendly intercourse with them, in attempts to fill the world with the glory of the knowledge of God.

Moved by the Rev. J. TYSO, of Wallingford, and seconded by Mr. JOHN BENHAM, of London,

- V. That this Meeting is deeply sensible of the Christian kindness shown by the respected Ministers and Trustees of the several Chapels which have been so cheerfully granted for these Annual Services, and that wishing grace, mercy, and peace, to all who love the Lord Jesus Christ in sincerity, this Meeting is now adjourned to Thursday, June 22nd, 1832.

FOREIGN INTELLIGENCE.

CALCUTTA.

A recent arrival from Calcutta has furnished us with a variety of intelligence respecting the work of God in that city, and in the stations immediately connected with it. An addition of *two* has recently been made to their number, which is now *six*, (or, including the Lal Bazar Chapel, *seven*;) viz. Calcutta, Bonstollah, Luckyantipore, Kharee, Chitpore, and Howrah. Each of these is not only important in itself, but may be regarded as the centre of a wide sphere for Christian benevolence and Missionary enterprise.

NATIVE CHURCH.

At the date of the last report, the church consisted of ten members, to whom there have been since added eleven by baptism, four by restoration, and six by dismission; including among the latter, four who were baptized by Mr. CARAFIET, at *Bonstollah*, a twelvemonth ago. The total is *twenty-one* persons added to the communion of the church within the year. Another has been accepted, and is waiting for Christian baptism; and two others are proposed, who, it is expected, will shortly be admitted. On the other hand, four of the old members have been dismissed, three to join the church at Howrah, and one to join the church at Chitpore; one has been excluded for improper conduct, and four have died, leaving *twenty-two* in the communion of the church. With regard to all who have died, it is pleasing to add, that they have been called, it is fully believed, to enter on a better world. Those who remain, with some imperfections, walk as becometh the gospel, and some may be considered as greatly adorning their profession. One has been for a considerable time employed to preach the Gospel to his countrymen, which service he has discharged to the satisfaction of the Missionary brethren. Others seem to possess useful abilities, three of whom have been recently engaged to itinerate in the villages south of Calcutta.

For the spiritual improvement of the members of this church, three Bengalee services have, during the year, been conducted on the Sabbath, and one in the week; and latterly a second week evening service has been commenced. On the Lord's day

morning and evening, a sermon is preached, and other parts of worship are conducted as in English congregations; but the afternoon service is catechetical, and designed to ascertain how far the morning sermon has been understood, remembered, and applied, by the more intelligent or attentive part of the hearers; and also to impress it on the minds of the less informed or thoughtful. One of the week evenings is occupied with a few verses, in regular course, of the Acts, and the other of John; the former as tending to illustrate the history, and the other the inward feelings of Christianity. All these services, it is hoped, have been useful; but the catechetical ones on the Sabbath, with some of the week day exercises, have been particularly gratifying. This is mentioned from the conviction that any effort made for the improvement of Native Christians, to be successful, must be partly catechetical, adapted to make them *think for themselves*, and thus to counteract that indolent way of receiving all that their teacher says, which in some of those converted late in life, has accompanied them for many years. As in every thing else, so in religion, indolence and indifference are the prevailing and destructive sins, which the minister of a Native Church will have chiefly to combat; and nothing will be found so much to counteract it as judicious catechetical instruction, something after the plan of the Bible classes, happily now common among the Christians of Britain and America.

PREACHING TO THE NATIVES.

In this department of labour Mr. C. C. Aratoon, assisted, in Hindoostanee, by a native brother, has been indefatigable in his efforts to enlighten the Heathen and Mussulman population of this city; so that from his lips alone, thousands, in the course of the year, have heard the words of eternal life. These labours have been chiefly, though not exclusively, conducted in the Society's three Bungalows, which are the same in number and situation as is stated in the last report. The attendance on the ministry of the word, though ever fluctuating, has been very considerable, and not unfrequently large; especially in two of the Bungalows situated in Wellington Street, and Jauu Bazar. In the latter, a congregation of from 30 to 50, and upwards, can at almost any time be obtained. Generally speaking, too, the Missionary has had no occasion to complain of a want of apparent attention, or otherwise indecorous behaviour. Latterly a considerable degree of excitement, on the subject of religion, has manifested itself among the followers of Mohunmud. Hence they have assembled in

much greater numbers, and evinced a more eager desire than formerly to hear, and if possible, answer our objections to their religion, and refute the arguments used in the defence of Christianity. As a pleasing proof that a spirit of inquiry has been excited, an unusual number of applications for the copies of the New Testament, in the Hindoo-tance and Persian languages, has been made; and there is every reason to believe, that the Scriptures are read more extensively, and with greater attention, than heretofore. Although the end in view does not appear to be so much to ascertain the mind of God, as to support erroneous opinions already formed, yet it is certainly matter of rejoicing to know that the word of God is read. The contents of the sacred volume are thus becoming better known; their purity and excellence brought more to light, and prejudice against them diminished: nor is it too much to hope, that some will speedily be brought to see their present errors, willingly abandon them, and cordially embrace "the truth as it is in Jesus." Besides, there is an idea prevalent among the followers of Islam, that the New Testament contains predictions concerning their Prophet; and this notion can in no way be so readily and effectually eradicated, as by putting the book into their hands, and thus giving them an opportunity of satisfying themselves on this subject, and also of comparing its sacred contents with those of the Koran.

It might not be amiss to observe, that the spirit of inquiry which has recently appeared among this people was excited, there is every reason to believe, by Tracts, which have an immediate bearing on the subjects of controversy between the two systems, published by the Calcutta Tract Society; and which have been put into rather extensive circulation among the Mussulman population, especially those frequenting the chapels. That these books have been read with care, and the force of the arguments used in them felt, is evident from the fact, that a paper, purporting to contain replies to some of those arguments, has been put into the hands of a Missionary in Calcutta, in which are a number of passages taken from one of them. The impression, too, made on the mind of Mr. Yates, who attended several of the meetings before referred to, was, that the Tracts had not only been read, but their contents made the subject of much inquiry; and that the persons who attended to take part in the controversy evidently came prepared to urge the best arguments, with which their superiors could furnish them. More than this, it is known that answers to one or more of the Tracts have been written, and are about, it is said, to be

printed. It is earnestly hoped this will be the case, as it will promote inquiry, and thus ultimately advance the interests of Christianity, which courts the fullest investigation, and suffers from nothing so much as the concealment of the oracles on which it is founded, or ignorance of their contents.

ENGLISH CHURCH.

The English Church has, during the last year, been rather fluctuating as to its number, owing to the removals of some by death, and of others to different parts of the country, or to Europe. Mr. Fraser, one of our Deacons, died last year, and it may be remarked by the way, has left his property in such a manner, that the interest of it will ultimately come to the Mission. It amounts to about sixteen thousand rupees. The departure of the Governor General to the Upper Provinces has deprived our congregation of several families that were regular in their attendance. We have reason however to be thankful, that notwithstanding these removals, the attendance has not diminished. The first day of the year was set apart by the church to fasting and prayer, and was experienced by many to be an interesting day. We have reason to believe, from the deep feeling excited, and expressed in the prayers that were offered, that it was "a day of refreshing from the presence of the Lord;" and should the spirit excited be continued, there is no doubt but we shall see more done for the glory of God and the salvation of souls in this than on former years. On the 2nd of January five persons were baptized, three young men of English parents, and two women belonging to the Native Church.

TYPE FOUNDRY AND PRINTING OFFICE.

This establishment, began in 1818, has, during the last 12 years, gradually increased so much, that it now affords regular employment to 140 persons. Through the publications more particularly wanted by Government having been now printed, the employment from this quarter will in future be more limited; and the pecuniary advantage of the press to the Mission be probably not so great as before. It will still however, we doubt not, afford important aid, abundantly sufficient to justify you in carrying it on.

Types in most of the languages of India have been cut and cast at the foundry, which, besides supplying our own wants, has been employed during the past year by Missionaries of other societies in the preparation of large founts of Mahratra and Goozurutte for the West, and Burman, Malay, Siamese, &c. for the East.

In addition to works of a miscellaneous character, for Government or individuals, executed during the year, the press has been fully employed in the printing of thousands of tracts and school books in the various languages of India, chiefly for those useful institutions—the Calcutta Tract Society and Calcutta School Book Society. We have also commenced the printing of 2,000 copies of our new translation of the Testament in Bengalee, in the prosecution of which the liberality of our friends at home has greatly encouraged us.

TRANSLATION.

In this department, the chief labour and responsibility of which devolve on brother Yates, we have not made quite so much progress as we expected. We have found it necessary to adopt the old proverb, *Festina lente*. The copy of the whole Testament has been prepared, with the assistance of a Pundit, and with close attention to the original; but in order, if possible, to make the version more idiomatic, elegant, and simple, we have resolved to put it into the hands of another clever Pundit, to be re-written in his best style. After this it is again compared with the original, and pruned of any little excrescences. Proofs are then sent to brethren of other societies, and to three of our own number, who read them with their Pundits; and, last of all, the various alterations suggested being considered, and, where apparently improvements, adopted, the sheet is finally again compared with the original, and ordered to press. By this means we hope to secure that ease and accuracy which the combined acquirements of Europeans and Natives united alone can produce. If we are not greatly mistaken, our version will, by this process, become intelligible and pleasant to native readers, while we hope it will be found a faithful exposition of the mind of the Spirit.

MONGHYR.

Extract of a letter from Mr. Leslie to the Secretary, dated Monghyr, January 17, 1831.

“When I was at Hadjipore, a new thought struck me:—The Saviour, perhaps, would have thought and acted differently from the way in which I did. He would probably have confined himself to the poor in his ministrations; but I, for once, thought that I would attack the rich. Many of the native princes attend this assembly; and the only way of

getting near them was by attending at their tents, sending in books addressed directly to themselves, and awaiting an answer. Accordingly I sallied out two or three mornings with a number of books under my arm, handed two or three into the tents, and had the pleasure of being sometimes called in for conversation regarding their contents. The most pleasing interview I had was with a Mahomedan prince,—a man who was really very inquisitive and interesting. He gave me a seat by his side, while his attendants stood around with all their insignia of office. After some desultory conversation regarding myself and objects, he informed me that he had read our New Testament, and that he, with other Mahomedans, was convinced that the Paraclete mentioned in the 16th of John was really Mahommed; and for this reason he was his follower; but he was nevertheless willing to hear what I had to say on the subject. I replied, that whoever was meant by the Paraclete, I could not, for the following simple reason, believe that Mahommed was that person:—the Paraclete was promised to the disciples existing at the time the promise was made: but Mahommed did not appear till all these were dead. The prince appeared very much struck with the force of this; and begged to know what I understood by the Paraclete. I referred him to the account of the day of Pentecost, when the very disciples to whom the promise of the Paraclete had been given, were filled with divine knowledge and power, and were, according to the very words of the promise, led into all the truth. This explanation still more astonished him. He confessed himself unable to reply, and, indeed, added, that he was now convinced that Mahommed could not be the Paraclete. He really seemed very much in earnest; and at the close of the interview, pressed my hand very affectionately, saying that he rejoiced he had had an opportunity of conversing on a subject on which he had long been reflecting.

But not thus were all these great men. Some received my books without allowing me to have an interview; others, after looking at them, sent them back; and one or two had the unprincipled manners of throwing them out at the tent door. I was not, however, discouraged. I gathered them up from the ground and went away to others. I know not, however, that I shall go again to the rich. Not many wise, not many noble are called. To the poor the Gospel is preached.

We have had no additions to our church; but the number of persons from all directions around us, that have been making inquiries, and that have been attending at our chapel, has been very great. I do not think that the Gospel is a matter of indifference in the sur-

rounding districts: on the contrary, I think the interest in it is greatly on the increase. I have, during this season, visited, along with some of the native Christians, many of the numerous villages around us; and everywhere we are known, and something of our message.

Two or three evenings ago I was greatly surprised at meeting a man with whom I had had, at different times, long conversations on Christianity. He is somewhat respectable both as it regards his mental abilities and circumstances in life, but had always shewn himself a strenuous opposer of Christianity. My first words to him were, "Well, I hope your heart is somewhat softer than it was when I last saw you, and when you affixed so many lies upon us and our doctrines." He replied, "Why should not my heart be softer? I have been thinking much of Christ, and have composed two hymns on his work and

character." "Will you let me hear them?" "Yes." On this he sang the two hymns in my presence, and in the presence of several others; and they were really not only unexceptionable in point of doctrine, but interesting descriptions of the mercy of Christ, and of the fitness of his atonement for guilty man. I was much affected. I entreated him to tell me if these sentiments were the language of his heart. He replied, that he would not tell. But I have seen him since an attentive listener at our chapel; and cannot help cherishing some hope.

My schools and the church continue in their usual state. All the members appear to stand firm. The poor Hindoo man who was last baptized, and who lost his all, is a great comfort to me. He evinces the true spirit of godliness. He is holy, and he is happy."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.	Rev. William Yates and others	-	-	Calcutta	-	Jan. 14, 1831.
	James Thomas	-	-	Sulkea	-	Jan. 24
	James Penney	-	-	Calcutta	-	Jan. 25
	Andrew Leslie	-	-	Monghyr	-	Jan. 17
	Hendrick Siers	-	-	Colombo	-	Feb. 17
WEST INDIES	Rev. Thomas Burchell	-	-	Montego Bay	-	April 8
	Ditto	-	-	Ditto	-	April 16
	Ditto	-	-	Ditto	-	May 6
	H. C. Taylor	-	-	Spanish Town	-	April 13
	Ditto	-	-	Ditto	-	May 4
	W. H. Angas	-	-	Kingston	-	April, 8
	James Coultart	-	-	Ditto	-	April 12
	Ditto	-	-	Ditto	-	May 9
	W. W. Cantlow	-	-	Montego Bay	-	April 8
	Joseph Burton	-	-	Kingston	-	April 11
	Ditto	-	-	Ditto	-	May 10
	T. F. Abbott	-	-	Montego Bay	-	April 6
	Ditto	-	-	Lucea	-	May 2,
	Joshua Tinson	-	-	Kingston	-	April 19
	Ditto	-	-	Ditto	-	May 9
	Francis Gardner	-	-	Montego Bay	-	April 8
	Ditto	-	-	Savanna-la-Mar	-	May 6
	John Kingdon	-	-	Montego Bay	-	May 4
	Ditto	-	-	Ditto	-	April 16
	J. M. Philippo	-	-	Spanish Town	-	May 9
	Mrs. Philippo	-	-	Ditto	-	May 9
	Rev. J. Barlow	-	-	Anotta Bay	-	May 7
	Wm. Knibb	-	-	Falmouth	-	April 12
	Ditto	-	-	Kingston	-	May 6
	John Shoveller	-	-	Ditto	-	May 10
	Ditto	-	-	Ditto	-	May 21
	W. Whitehorne	-	-	St. Ann's	-	May 5
	John Clarke	-	-	Kingston	-	May 9
	Edward Baylis	-	-	Port Maria	-	May 3
	Mrs. Coultart	-	-	Stewart Town	-	March,
AMERICA	Rev. Joseph Bourn	-	-	Belize	-	April 16

DOMESTIC.

DESIGNATION OF MISSIONARIES.

On Wednesday, May 18th, Mr. John Lawrence was designated as a missionary to the East Indies, at the Baptist Chapel, Loughton, Essex. After the Scriptures had been read, and prayer offered by the Rev. Samuel Brawn, pastor of the Church, the Secretary of the Society introduced the business of the day. The ordination prayer was offered by the Rev. Eustace Carey; Mr. Brawn delivered a very suitable and affectionate charge to his friend and near relative, Mr. Lawrence; and the service was closed with prayer by the Rev. James Hargreaves of Waltham Abbey.

A similar service was held, June 8, at Maze Pond Meeting House, for the designation of Mr. J. D. Ellis to the same arduous and honourable employ. On this occasion, the Rev. Edward Steane of Camberwell commenced with reading and prayer; Mr. Dyer delivered the introductory discourse; Mr. Ivimey commended the Missionary in solemn prayer to the divine favour and protection; Mr. Mann gave the charge; and Mr. Upton sen. concluded in prayer.

These brethren, with their wives, have since embarked on board the *Andromache*, Captain Lawes, and sailed from Portsmouth the last week in June. Mr. Ellis is well acquainted with the printing business, and is intended as a coadjutor with Mr. W. H. Pearce in that department, as well as in more direct efforts of Missionary labour. Mr. Lawrence will proceed to Digah, to

take charge of the station there, left destitute by the decease of our late friend, Mr. Richard Burton. May they be preserved in their voyage across the mighty deep, and rendered eminent blessings in the country where they are about to reside.

MONMOUTHSHIRE.

The Baptist Missionary Meeting for Monmouthshire was held at Llanwenarth, May 3, 4.

May 3, met at half-past six in the evening, when brother E. Oliver, Penycac, read the Scriptures and prayed; brethren E. Jones, Penygarn, and T. Jenkins, Twyngwyn, preached, Prov. viii. 31. Matt. iii. 1, 2.

—4. Met in Conference at half-past eight, and at ten public worship commenced, brother B. Williams, Goitre, read and prayed; brother B. Williams, Beulah, preached in Welsh, and brother D. D. Evans, Ponrhydryn, in English, Psalm xcvi. 2. 1 Cor. xvi. 8, 9.

Met again at two o'clock in the afternoon, and after brother T. Kenvin prayed, G. Brewer, Esq. of Coalbrookvale, was called to the chair, who, with several of the ministers present, delivered addresses in a zealous and lively manner, in both languages, on the subject of Missions, which excited considerable interest in the large and respectable audience convened on the occasion, and the meeting was concluded in prayer by brother R. Owen, Blaenavon.

At half-past six in the evening met at Tudor Street Chapel, in the town of Abergavenny, brother Rees, Llanvanley, (Independent) read and prayed; brother E. Jones, Penygarn, preached in Welsh; and brother J. Edwards, Nantyglo, in English and Welsh, Rev. xiv. 6. Matt. vi. 10.

Contributions received on account of the Baptist Missionary Society, from June 20 to July 20, 1831, not including individual Subscriptions.

	£.	s.	d.	£.	s.	d.
Collections at the Annual Meeting; viz.						
Poultry Chapel - - - -	70	17	11			
Surrey Chapel - - - -	75	5	0			
Devonshire Square Chapel - - -	2	8	6			
Finsbury Chapel - - - -	501	8	5			
				649	19	10
Portsmouth, Portsea, and Gosport Auxiliary Society, on account, by Mr. E.						
H. Hinton - - - -				40	0	0
Amersham, Collection and Subscription, by Rev. J. Statham - - -				25	2	0
Reading, for Mrs. Philippo, <i>Spanish Town</i> , by Rev. J. H. Hinton - -				9	0	0
Bessels Green, Collection, by Rev. E. Carcy - - - -				4	12	2

	£.	s.	d.
Burnham, Collection, by Rev. J. Garrington	-	-	1 6 0
Lyme, small Subscriptions, by Rev. A. Wayland	-	-	1 0 0
Princes Risborough, Collection and Subscriptions, by Rev. A. Terry	-	-	18 7 6
Alic Street, Female Auxiliary Society, by Rev. W. Shenston	-	-	7 15 7
Royston, Collection and Subscriptions, by Mr. Pendered	-	-	8 11 0
Lion Street, Walworth, Female Auxiliary Society, by Mrs. Chin, two-thirds	-	-	60 0 0
Church Street, Blackfriars, Auxiliary, by Mr. Pontifex	-	-	32 6 4
Ditto, Part of Collection, by Mr. Evans	-	-	5 0 0
Missionary Boxes, by M. A. P.	-	-	1 0 0
Mr. J. Pulbrook	-	-	0 17 0
Miss R. Williams	-	-	2 15 0
Miss Esther P. Williams	-	-	1 0 0
Mrs. Blakeman, <i>Crayford</i>	-	-	0 10 0
Eye, by Mr. John Branch	-	-	1 0 0
Dorman's Land, Part of Collection, by Mr. Chapman	-	-	6 0 0
Cardiff, Subscriptions &c., by Mr. Jones	-	-	36 10 7
Henrietta Street, Sunday School Subscriptions	-	-	6 3 6
Winchester, by Rev. B. Coxhead	-	-	5 3 3
Wantage, by Rev. W. Glanvill	-	-	1 4 0
Sheerness, Collection and Subscriptions, by Rev. Jas. Flood	-	-	10 0 0
Rawden, Collection, by Rev. S. Hughes	-	-	1 4 0
Brighton, Sunday School, by Mr. Bailey	-	-	0 18 0
Ulpha, Friends, by Mr. John Fell	-	-	4 7 0
Fakenham, Baptist Friends, by Misses Johnson	-	-	2 1 11
Rugby, Female Association and Subscription, by Rev. E. Fall	-	-	5 0 0
Walton (Suffolk), by Mr. Pollard	-	-	5 12 0

DONATIONS.

John Mortlock, Esq., by J. B. Wilson, Esq.	-	-	100 0 0
E. M. Barret, Esq. <i>Ledbury</i>	-	-	20 0 0
Friend, by Miss Freeman	-	-	10 10 0
W. Manfield, Esq., by J. Gutteridge, Esq.	-	-	10 0 0
James Taylor, Esq., by the Secretary,	-	-	5 0 0
Mr. J. D. Paul, <i>St. Ives</i>	-	-	5 0 0
Friend, by Rev. Thomas Griffin,	-	-	2 0 0
Mrs. Innes, <i>Marlows, near Hemel Hempstead</i>	-	-	1 0 0
Mr. Biddle, by Rev. James Upton	-	-	2 0 0
Two Friends, by the Secretary	-	-	1 1 0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Dr. Rippon for a Copy of Dr. Gill's Exposition on the Old and New Testament, royal edition, sent to Mr. W. H. Pearce, Calcutta: also to Mr. Catt and Mr. Garnham, Ashbocking, Suffolk, for a number of Baptist Magazines.

Our esteemed correspondent at Rugby may be assured that his obliging hint would have been readily complied with had it been practicable without detriment to the general object.

BAPTIST MAGAZINE.

SEPTEMBER, 1831.

MEMOIR OF MRS. CRACHERODE,
WIDOW OF THE LATE REV.
MR. CRACHERODE.

OUR late valuable friend was deprived of her mother at two years of age, but a second union formed by her father with a person of much piety and judgment, left no cause for regret on her own account. As the youngest of four little ones she seemed peculiarly dear to her amiable mother-in-law, and the numerous tokens of maternal tenderness she received from her were often mentioned, more especially the obligations she was under for the religious care she evinced in her education. So deeply were the seeds of divine knowledge sown in her mind, and so early did they take root, that our friend could never trace their rise, but by their influence in forming her Christian character. At the age of 21, she was admitted as a member of the late Rev. Mr. Toller's church, and he was often heard to say he could not wish for a more consistent and prudent young communicant. Indeed, prudence and discretion were the prominent features in her disposition, and qualified her more especially for the station which Providence designed her to fill; for a few years afterwards she became the wife of a dissenting minister. She accompanied her husband to several congregations, and not being much occupied in domestic duties, they having no family, associated very frequently

VOL. VI. 3d. Series.

with their Christian friends. Such habits required the constant exercise of her prominent virtue. She knew the private history of many families, the trials and perplexities of many individuals, their faults as well as their excellences, but on no occasion could an imprudent disclosure, or an idle tale, be traced to the wife of her minister. The poor and ignorant profited by her counsels, and her conversation was pleasing to all, being not only piously sensible, but enlivened by innocent sallies of humour and anecdotes which her tenacious memory had laid up in store from the books she read, or the conversations she had heard. Her taste in reading almost exclusively confined her to religious subjects, though previously to her marriage she knew nothing of controversial writings; afterwards, to oblige her husband in reading to him out of such works, she became well versed in most points on which Christians differ; she always expressed a dislike to this sort of reading, so often injurious, but it had a good effect on her devout mind, for she became more liberal in her views and affectionate in her spirit, when she knew the grounds and reasons for difference, and the little importance so frequently attached to the argument. Mr. Cracherode, at the time of his marriage, and for several years afterwards, preached amongst the Independent dissenters, but his views on the subject of baptism being altered, he united himself to

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the Baptist connexion, where he became equally useful, and greatly esteemed. Our friend still continued in communion with the Independents till a few months previous to her husband's decease, when she was baptized, and received from his hands the administration of the Lord's Supper, *once only*, for before the following month he was called to partake of the heavenly feast. He left his house in good health on a Sabbath morning in the year 1807, to preach at a neighbouring village, where he officiated twice. As he was returning home in the evening, designing to preach again, he fell from his horse in a fit of apoplexy within half a mile from his house.

After a happy union of more than twenty years, it might be expected that so sudden a separation would operate greatly on the bodily and mental powers; from this time a nervous disorder and general debility fixed on the constitution of our friend and frequently occasioned severe indisposition: for several years she regretted the peculiar state of her feelings, though, as she expressed herself, "I *know* that I am resigned to the will of my heavenly Father, convinced that He does all things well, though I can truly say that were it in my power I would not snatch my late beloved partner from his bliss, and though I *do* fix my supreme affections upon God, and often experience the manifestations of his presence, yet I am not so happy here without some earthly tie as I *ought* to be. I want something to reconcile me to a longer residence on earth, something that might take strong hold of my affections, and interest my thoughts, yet this feeling and desire may be sinful." It should seem there was no sin attached

to this desire, for it pleased God to grant her wishes to their utmost extent. A nephew married and invited her to reside with him. The birth of a daughter soon after realized the truth of our friend's supposition that she could be reconciled to earth were her affections strongly interested. She superintended the education of this child, adopting the same method she so well recollected as used by her mother. The same blessed effects have resulted, and the child so singularly, in this respect, favoured by Providence, is now, at the early age of 14, a candidate for Christian communion, on the approbation of a minister of much judgment and experience. Family afflictions, and pecuniary losses twelve months since, constrained our friend to separate from her relations and seek a solitary habitation. From the possession of all the necessary comforts of life, and some of its luxuries, she became the occupier of one room, unattended, for the first time in her life, by a servant, at an age most needing such attendance: her friends were apprehensive she would sink into dejection of spirits, but far otherwise was the case; her God sustained her in this trying hour. At no period of her life was she more cheerful, nor in better health. Her natural love for reading and contemplation increased; she felt an interest in the concerns of her little neighbourhood, and the amiable young couple with whom she resided: she had a few friends with whom she delighted to converse, and nothing but a nervous deafness which had troubled her for many years seemed to impede her enjoyments. In this little room, she would often say, "I have at present all my real wants supplied, it is true my means for continuing

that supply are *apparently* very uncertain, but there is no uncertainty with God. If it were his will, I could wish to continue here to the end of my pilgrimage, but wherever he places me all will be well." To a friend accustomed frequently to visit her, she observed, "You have absented yourself longer than usual, it was well you sent me so much provision, I have lived a whole week on a very small part of it." The provision she meant was a volume of Dr. Collyer's on Christian Doctrines, and the part alluded to, his Lecture on the Resurrection. She called her books her daily food, which she took care should be always agreeable to her taste. Humility and gratitude were most conspicuous at this time; every attention she received was made a theme of conversation, and appreciated far beyond its value. But she was not long thus to glorify God and adorn her Christian profession. At the close of eleven months after she had entered her little sanctuary, as she called her apartment, she was translated, after only three days previous illness, to the "house not made with hands." On the first day of her indisposition, a friend expressed the hope that she might recover, "I hope I shall," she replied, then recalling the words, "This," said she, "is a way of speaking we take up on these occasions, but I have no hope about it, if I go now it will be the best time." To her medical attendant she mentioned on the following day, how much her nervous deafness had perplexed her mind as to the duty of constant attendance on public worship; the great desire she felt when there to hear, without the ability, was very painful, and tempted her to stay at home: perhaps her yielding so often to

the temptation was sinful. The gentleman remarked, We all did well to be afraid of sin, and to pray daily to be saved from its power. "Yes, indeed," she replied, with a strong emphasis, and was going to enlarge on the subject, when he requested her to desist from more conversation lest her weakness might increase. Had her friends been aware this was the last sentence they should hear drop from her lips, the prohibition would not have been given. An hour after she was seized by a paralytic stroke, and, without an interval of consciousness, expired on the following evening. She was interred in the church-yard of the parish where she died—West Hackney, May 18, 1826.

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ORIGINAL LETTER OF THE LATE
REV. ROBERT HALL TO A
YOUNG LADY.

To the Editor of the Baptist Magazine.

DEAR SIR,

THE following is an exact copy of an original letter of the late Rev. R. Hall, of Bristol. It was written in answer to a letter addressed to him by a young lady (since deceased) who was convinced of Scripture baptism, but her father being opposed to it, and she being a minor under his legal authority, she found some difficulty in ascertaining the path of duty. Should you feel disposed to give it a place in your columns, it is quite at your service.

I am, dear Sir, yours very truly,
J. BROOKS.

*Fenny Stratford,
July 18th, 1831.*

“Leicester,
December 5th.

“Dear Madam,
“I wish it were in my power to give you such advice as might be relied upon with confidence in a situation so trying and perplexing as that in which you are placed. That we ought to obey God rather than man is the dictate both of reason and Scripture,—nor am I aware on what principles the refusal of an accountable creature to comply with the injunctions of his Creator and Redeemer, can be justified, whatever consequences may ensue:—to decline obedience to his commands from the fear of the displeasure of a fellow-creature, is nothing less than to transfer our allegiance from God to man: the authority of the Supreme Being is unquestionably paramount to every other, and the language of our Saviour on this point is clear and express, ‘He that loveth father or mother more than me is not worthy of me.’ Much, however, appears to me to depend on your being at age; unless you are, it may well be doubtful whether you have a right to act for yourself in violation of the prohibition of a parent. How a minor, under the legal authority of a father, ought to conduct herself in your situation is a difficult problem, which it requires more sagacity to solve than I feel myself to possess; and supposing you are legally at your own disposal, I have no hesitation in saying that, after a few weeks delay, that your conduct may not appear the result of a sudden impulse, it will be your duty to follow the Lord in the sacrament of baptism, as I have not the smallest doubt that infant sprinkling is a mere human invention, and a nullity. The Lord whom you serve has the hearts of all in his hands, and if your ways please him he will probably cause

even your enemies to be at peace with you. At all events, ‘he that walketh uprightly walketh surely,’ and you cannot expect to enjoy his presence or his approbation unless you are determined to abide by the determinations of his will. You will be aware, my dear madam, of the indispensable necessity of imploring his guidance and assistance by earnest prayer, both that you may know the path of duty, and that you may possess courage and resolution to walk in it.

“I most sincerely sympathize with you, and that our common Lord may enlighten you by his wisdom, and sustain you by the right hand of his righteousness, is the fervent desire and prayer of, dear madam,

“Your obedient humble servant,
“R. HALL.”

ON INCORPORATING TEXTS OF
SCRIPTURE WITH JESTS OR
PUNS.

To the Editor of the Baptist Magazine.

DEAR SIR,
WILL you permit me to offer a few remarks in your Magazine on a subject of great importance, namely—On the impropriety and sinfulness of incorporating texts of Scripture with jests or puns. I do not now refer so much to the conduct of the infidel, or scoffer of our holy religion, as to the inconsiderate conduct of him who professes to be regulated by the principles of the Gospel. It may indeed be questioned by some, whether a Christian can so employ portions of the Scripture. I have never yet met any one who attempted to justify such practice, but know several who are occasionally guilty of it. I am, Mr. Editor, no asce-

tic, have no wish to see religion coupled with that demure deportment which would give it an unlovely and a forbidding aspect to the young and the sprightly: I love to see it combined with cheerfulness, and with those diversified *lawful* enjoyments arising from our social intercourse with each other. But surely there is a wide distinction between *levity* and *cheerfulness*; and there is a boundary beyond which we *dare* not pass, as the followers of Christ, to conciliate the good opinion of others. I would also make every allowance for the different temperaments of men's minds; some are naturally of a more lively disposition than others; but still the practice alluded to, in any case, or under any circumstances, is indefensible and sinful. First, it tends to diminish our reverence for the Holy Scriptures. They are of a too sacred and holy nature to be applied to such purposes: if we do apply them in this way, we degrade them, and their Author too. Secondly, such practice is incompatible with a high tone of pious feeling. Ask the new convert, when in his first love, or the Christian on the bed of affliction, when his conscience is tender, and his communion with Christ is sweet, what he thinks of such practice: or appeal to such men as Matthew Henry, or Brainerd, or others, who possess more than an ordinary share of true piety, and ask them, whether such a use of Scripture may be regarded as fuel or water to the fire of devotion in the heart! Thirdly, the practice under consideration often prevents a profitable reading of the Scriptures. In the course of reading in the family, or in the closet, those parts will, of course, at times, be included, which have been applied in the way we are

now animadverting on: when this is the case, the effect produced on the mind by the laws of association I need not describe. Fourthly, this trifling with the Holy Oracles is also injurious to others. There is a variety of character in most social circles, and even in *families*. Let such an application be made of portions of divine truth, in a mixed company, as we now condemn, and what is the consequence? it wounds the mind of the serious Christian, throws a stumbling-block in the way of the inquirer, or the hopeful, and confirms the sinner in his course.

Other reasons might be adduced confirmatory of the general sentiment contained in this paper, but the confined limits of your journal only permit me to throw out a *few hints* on the subject; and these have been carried to such a length as to require an apology for occupying so much of your time, and for begging the favour of their insertion.

In the spirit of Christian love and fidelity, I would affectionately entreat the candid and serious attention of those who may read this article, who, from inadvertence, or want of thought, may occasionally make that use of Scripture disapproved of in this paper, and which is manifestly injurious to them and to others.

Wishing you, Mr. Editor, success in promoting the cause of the Saviour, and begging the favour of an early insertion of the above,

I remain yours truly,

A LOVER OF CONSISTENCY.

P. S. My principal reason for requesting the insertion of the above, is because the evil complained of is not *local*, and I *know* there are some respectable ministers themselves that are not guiltless in this particular.

THE HEBREW PROVERB RECORDED IN PROV. XI. 8.

IN Prov. xi. 8, we read "The righteous is delivered out of trouble, and the wicked cometh in his stead;" and such language obviously implies a previous state in which the wicked are comparative strangers to the afflictions of the righteous.

Trouble or tribulation is a permanent evil beginning with time, and, in many cases, extending through eternity. Vast, indeed, is the difference between the mitigated sorrows of this world, and the awful accumulation of woes that a lost spirit will have to sustain: but as temporal suffering and eternal suffering are both fruits of sin, they may both be called by the same name.

Trouble is the inheritance of all men; and, in some aspects of it, the termination of a good man's sorrows is so associated with the beginning of sorrows to the wicked that there seems to be a transfer.

In reading the history of Lot it is easy to conceive that, when he was sojourning in Sodom, he did not live where the wicked ceased from troubling, but that, as it is stated in 2 Peter ii. 8, "his righteous soul was vexed from day to day with their unlawful deeds." Thus the triumph of the men of Sodom, and the anguish of Lot, afforded scope for that exchange by which he was delivered from his actual afflictions, and from impending vengeance, while those who practised violence with apparent impunity became the sole sufferers in that awful conflagration which consumed the cities of the plain. In such an aspect, therefore, "The righteous is delivered out of trouble, and the wicked cometh in his stead."

The same proverb has some-

times been verified still more minutely, when wicked men have dug a pit for the righteous and have fallen into that very pit themselves. Thus Daniel being "preferred above the presidents and princes of Darius," became the object of envy and persecution; and thus, by the suggestions of those men, king Darius was blindly led on to make a decree that implicated Daniel, and caused him to be cast into that den of lions from which he was so delivered by a marvellous interposition of Divine Providence as to give occasion for the wicked to come in his stead. As the sequel, therefore, we find that Daniel's accusers were cast into the self-same den; and that, instead of their being preserved and extricated like Daniel, "the lions had the mastery of them, and brake all their bones in pieces, even without letting them quietly reach the bottom of the den," Dan. vi. 24.

In times of national pressure too the man of integrity is often a severe sufferer, while those who will not be at the expense of keeping a good conscience, appear, for a time, to have the advantage. But when affliction kindly intended brings forth the peaceable fruit of righteousness, God either "turns the captivity" of the just man, as he did that of Job, or else he is only waiting to be gracious by a rich bestowment of blessings still more valuable; whereas the comparative advantages obtained by the shipwreck of a good conscience are but of short duration, and sometimes terminate in bitter disappointment, irretrievable ruin, and a death as unblest as that of Saul the son of Kish.

In the present world, however, the proverb in question is only exemplified occasionally, as God, in a way of judgment, often per-

mits the wicked to take their own course in the enjoyment of carnal pleasure, worldly honour, and unimpaired riches. But death verifies the proverb universally, when the righteous bid an eternal adieu to sorrow, and when the wicked, perhaps for the first time, enter on the heart-rending course of untransferrable suffering. Thus the rich man and Lazarus exchanged conditions at death. "Remember," said Abraham to the rich man, "that thou in thy life-time receivedst thy good things, and Lazarus received evil things: but now he is comforted, and thou art tormented," Luke xvi. 25. So true, therefore, is it that sooner or later, "The righteous is delivered out of trouble, and the wicked cometh in his stead."

J. F.

Stratford, Essex.

ON BEING ANGRY WITHOUT SIN.

THIS is a delicate and difficult subject, but as it is a Christian precept, Ephes. iv. 26, it demands serious attention. Christians may be angry without sinning in their anger, and it is possible for their anger to be exceedingly sinful. But this may be said of many of the common and daily actions of life: Christians may eat, and drink, and sleep, and converse with men, and have dealings with men, and do many other things without sin; and they may, possibly, sin in all these things. But, perhaps, it may be said of anger, that when it rises in the hearts of believers, they are more in danger of sinning than in many other things. In general, anger is *suddenly awakened* in the heart; and, without great self-command and self-denial, the

first rising of it will be in sin. It is true that some Christians are much less liable to sin in their anger than others are—not because they are more under the influence of truth, but because anger is not their *natural* disposition: they are not angry even when they would do well to be so. But others are, from natural disposition, easily excited to anger: and these, especially, have great need to look well to themselves, that in their anger they sin not; for they are most in danger of it.

It is an important question, *When are Christians particularly in danger of sinning in their anger?*

Their danger is great if their angry passions are not habitually mortified and restrained by the force of Christian principle. They should be *prepared* for being angry without sin; prepared for resisting all temptations to sin when anger shall be kindled; and the habitual mortification of all sinful propensities, is an essential part of such preparation. Without it, the time of anger will, almost certainly, be the time of sin. The divine command is to *keep the heart with all diligence*.

Christians are particularly in danger of sinning in their anger, when the offence that is the occasion of it is committed against themselves; or against those whom they almost identify with themselves;—their nearest kindred and particular friends. Then it is that they are most in danger of failing in meekness, and patience, and long-suffering, and forgiveness: and to fail in any of these is sin, whatever the provocation may be.

They are also in particular danger of sinning, when the sins of anger may be committed with impunity as to men; when self-interest cannot operate to restrain anger; when he with whom they

are angry cannot make them smart for their anger. Excess of anger, and anger producing injurious words and actions, are some of the sins of anger; and there never is greater danger of this than when the objects of it are in such circumstances that giving them offence is not feared. It is too true, that sometimes the fear of man restrains when the fear of God does not. When Christians are angry with children, or servants, or persons who are in any degree dependent upon them, that cannot, or dare not, shew resentment, great is their danger of running into a sinful excess.

Christians are in danger of sinning in their anger, *in proportion to the degree in which they are sufferers*; whether in their good name, or in their temporal possessions. The greater the injury the greater will be the provocation, and, consequently, the stronger must be the temptation to sin. Some are in the greatest danger when injured in their reputation; and others when injured in their temporal possessions. Every one should know himself, that he may be prepared for those assaults that threaten him with the greatest danger. They that are seldom angry, that are not very prone to anger, whose anger when excited, is generally moderate, may, by being greatly injured, be driven into a tempest of passion, sinful from its excess, and productive of much evil. Persons that are not often angry should look well to themselves when they are; for that which kindles anger in *them*, is very likely to drive them into sin.

Perhaps every man is, at times, in a more irritable state than at other times; and cannot tell why he is so. There are times—and perhaps, this is his state generally,

— when scarcely any thing has power to move him to anger; but there are also times when *mere trifles* have this effect upon him. In these seasons—of which he is conscious, though he may not know the cause—let him be upon his guard, for if provocation to anger come, great will be his danger of sinning. They are the seasons of his *weakness*, and, as such, of danger. The warrior that is sick at the time of a battle, generally keeps out of the field—and Christians that are subject to fits of irritation, would do well, when a fit is upon them, to go into privacy, and have some secret dealings with God and their own hearts. Some of the medicine of truth will do them good, and enable them again to appear among men with less danger.

The danger of sinning in anger is great and constant with them that do not see and feel the danger—who think little or nothing of it. They have been angry, and have sinned in their anger, many times; yet they have no deep and lively impression of danger in their minds. If this arises from the want of consideration, it is bad. If it is self-confidence, it is, perhaps, worse. If they cannot distinguish between anger and sinning in anger, but think that whenever they are angry they do well to be so, whatever their anger may lead to—it is bad indeed.

The inquiry, *when it is that Christians sin in their anger?* calls for the solemn consideration of all who name the name of Christ.

1. They do so when they are angry *without cause*. The Lord Jesus, in his exposition of the divine law, says, *Whosoever is angry with his brother without cause, shall be in danger of the judgment*. Without cause here, may mean, without

any offence being committed. The supposed offence may be, a false report, or a false accusation, or altogether imaginary, or a mistake as to the nature of an act, viewing it as an offence, though, according to Christian law, it is not. To be angry with any one without cause, is to judge him as guilty without proof; and this surely is sin. Anger is also without cause when there is not *sufficient* cause for it; when it is some little matter that should be passed by, or if noticed, it should be without anger. This is, perhaps, one of the most common and prevailing sins of anger. Some, with the Christian name, are so frequently angry, that there cannot, at all times, be sufficient cause for it: they must, very often be angry without sufficient cause. They seem as if anger was their element. There is much sin committed by them. They are self-tormentors; they are the plague of many; and they dishonour the Christian profession. Parents, and all who have much to do with children and servants, should be ever upon their guard against this sin. Anger is, perhaps, hardly in any case justifiable, but as a *means of good*. It declares certain acts as disapproved, and condemns them as evil; and is meant to deter from the repetition of them. But to be equally angry with all offences, small as well as great, is to make no distinction between them, and to prevent the salutary effects of anger when serious offences are committed. When a parent is angry with his child for every small offence, his anger when grievous offences are fallen into, will be without good effect.

2. Christians sin in their anger when it rises to *excess*: when it exceeds due bounds. How un-

seemly, bow shocking it is, to see a Christian man in the violence of passion! A countenance expressive of fury—his whole frame in a state of frightful agitation—his words as thunder and lightning—the object of fear and dread to all around him—with no more self-control than a wild beast. Can this infuriated creature be the disciple of Him who was meek and lowly in heart? Is there any thing here of *the fruit of the Spirit, love, peace, long-suffering, gentleness, meekness*? Was any thing at all resembling this ever seen in the example of Christ? But there are various degrees of sinful excess in anger that come short of this storm of passion. It is always sinful when it does any wrong to its objects; or vents itself in like manner upon others. It is not lawful to render evil for evil. Revenge is a passion of fallen human nature, and not a Christian virtue. If anger be in resentment it is sinful. Some think that anger is an excuse for injurious words and actions: and that it is a sufficient apology to say, I did it in anger. But that can never be justified which drives a man to the violation of Divine law. If a Christian's anger against any one does not run into an excess which is sinful, he will do him no harm, nor wish him any; but be as ready as before to do him good.

3. There is sin in anger when it is of *too-long continuance*. It should, in every instance, soon subside. The apostle gives great latitude to it when he says, *Let not the sun go down upon your wrath*. His meaning is, the sooner anger subsides, the better; but on no account must it outlive the day. And has not the sun gone down upon the anger of those who, though living under the same roof, have not exchanged a word with

each other for days together? This is called *sulking*, but its true name is, the sin of prolonged anger. Men may think that this conduct is giving strength and efficacy to their testimony against the offence that has awakened their anger,—but they are deceived—it is pride; it is resentment; it is intended not to correct but to punish. The Word of God does indeed say, *Though you be angry sin not*; but it does not say, *Though you be malicious, sin not*; for malice, in its very lowest degree, is sin. Malice is a disposition, a desire, to hurt another—it is ill-intention. Anger, within certain bounds, arising from an abhorrence of evil, is not malice; but there is always danger of its becoming such. Let not the sun go down upon anger, and it will not turn to malice: but keep it, and it will soon lead to schemes of mischief.

S. R.

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MANDATE ADDRESSED BY
CHARLES II. TO THE UNIVERSITY OF CAMBRIDGE, ON EX-
TEMPORE PREACHING.

“VICE-CHANCELLOR and Gentlemen,—Whereas his Majesty is informed that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continues even before himself: his Majesty hath commanded me to signify to you his pleasure that the said practice, which took its beginning from the disorders of the late times, be

wholly laid aside, and that the said preachers deliver their sermons, both in Latin and English, by memory, without book, as being a way of preaching which his Majesty judgeth most agreeable to the use of foreign churches, to the custom of the University heretofore, and to the nature of that holy exercise; and that his Majesty's commands in these premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue the present supine and slothful way of preaching be from time to time signified to me by the Vice-Chancellor for the time being, on pain of his Majesty's displeasure.

“MONMOUTH.”

“Oct. 8, 1674.

See *Statute Book of the University of Cambridge*, p. 301, Car. II. Rex.—*Grimshaw's Life of Legh Richmond*, 5th edition, p. 157.

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THE SPEAKING CLOCK.

See *Allen's Daily Monitor*, reviewed in the present number, p. 372.

A Clock having the following lines inscribed on it, was presented to Pomarre, King of Otaheite, by the Rev. Rowland Hill:—

Master, behold me, here I stand
To tell the hours at thy command.
What is thy will? 'Tis my delight
To serve thee both by day and night.
Master, be wise, and learn from me
To serve thy God, as I serve thee!

REVIEWS AND BRIEF NOTICES.

A Text-Book of Popery: comprising a brief History of the Council of Trent, a Translation of its doctrinal decrees, and copious extracts from the Catechism published by its authority; with Notes and Illustrations: the whole intended to furnish a correct and complete view of the Theological System of Popery. By J. M. CRAMP. 12mo. pp. 439. Holdsworth and Ball.

IT is of great consequence that Protestants should know what Popery is, and one of the best means of obtaining a correct acquaintance with it is, by an attentive perusal of the history and decrees of the *Council of Trent*. When any thing like an accurate representation of Popery is given, many are ready to say, this might have been true once, but both the system and its professors are now improved, and the days of such violence and absurdity are gone for ever. Hence, he who endeavours to turn the attention of Protestants to nothing more than the truth, runs the risk of losing his reputation, either for knowledge or for candour. To increase the delusion, the writings of members of the church of Rome often give their system a colouring which is not correct, apparently for the purpose of beguiling Protestants into the Romish communion. An author who knew them well, asserts, without hesitation, that there are two sorts of books among them, one for the Protestant public, and those among themselves who cannot digest the real unsophisticated system of their Roman head; and the other for those who still adhere to the Roman Catholic system, such as it is professed in countries where all other religions are condemned by law.* To know, therefore, what Popery really is, the best way is to go to the original, unrepealed source of authority, to that which is es-

teemed the law and the testimony; as in the present case, to the *Council of Trent*.

This Council was, in its consequences, of incalculable importance to the Christian world, by bringing forward, under the most undeniable authority, a full declaration of what the Church of Rome believed, and what she claimed, so as to tell all men what was her real character. Prior to this Council it pleased God to raise up a set of men of mighty minds, favoured by those who knew their value, and who were able to protect them. These, according to their several ability and cast of mind, boldly attacked the corruptions of the Romish Church, brought the New Testament into circulation, and promoted that great event, the consequences of which have affected the whole habitable world,—THE REFORMATION. The undecided creed of the *infallible* church in some things, and the gross corruptions of the *holy* apostolical church in others, convinced those parts of Europe which still adhered to the pope, that something must be done, that the whole head was sick, and the whole heart faint, and a multitude of voices called for a *Council*.

In the first chapter of the work before us, the author has given us a short view of the state of religion and morals in Europe from the commencement of the sixteenth century, under the title of an *Introductory Sketch*. In the second chapter, entitled, *the Church*, we have a description of Trent, of the state of parties, and a brief view of the various arrangements previous to the opening of the Council, which took place December 13th, 1545. From the beginning to the end of this Council on December 4th, 1564, eighteen years rolled away. During this period popes and princes died, the prospects of Europe were daily altering, the passions of men were continually in a state of excitement, but from first to last

* Blanco White's *Practical and Internal Evidence*, Letter II.

Popery maintained the same character, and every attempt to improve it utterly failed. "We would have healed Babylon, but she is not healed," Jer. li. 9.

Two main objects were professedly kept in view;—the settlement of the doctrine of the church,—and the reformation of abuses. In an early part of the business the fathers who met in this Council declared, that the *Apocryphal books* were written by inspiration, and that the will of God was also contained in *unwritten traditions* which came from the same God who made known his will in the Holy Scriptures, and were dictated by the same spirit. So that the rule of faith established by the Council of Trent, was not that volume which we call the Bible, but a rule of far wider extent, and more difficult definition.

The next subject of consideration was *Original Sin*,—then followed *Justification*,—*the Sacraments*,—*Baptism and Confirmation*,—*the Eucharist*,—*Transubstantiation*,—*Penance*,—*Extreme Unction*,—*Communion in one kind*,—*the Mass*,—*the Priesthood*,—*Celibacy of the Priesthood and Monachism*,—*Purgatory*,—*Indulgences*,—*Saints, Relics, and Images*, and then *Decrees of Reformation*, which by leaving many affairs almost entirely in the hands of the pope, in reality reformed nothing. At the close of the Council, a committee was left sitting, to draw up an *Index of prohibited books*, and a manual of religious instruction under the title of the *Catechism of the Council of Trent*, and published in 1566, by the command of the pope. This work, originally written in Latin, was ordered to be translated into the languages of those countries into which it might be introduced for the benefit of the Romish Church, and accordingly it has been translated into English. Mr. Cramp has compared two of these translations, and given, he informs us, out of a great number of instances, specimens of *omissions, additions, and mistranslations!*

Our readers will instantly see from the list of subjects recited, that the points discussed were of vital importance in the controversy between the Protestants and the Church of Rome; and as our author

has given us translations of the doctrinal decrees and canons, our readers will see, what the fathers met in Council, (by the direction of the popes,) decreed to be the doctrine of the church. But we must warn each of them, that if he dares to judge for himself, whether these decrees and canons are right and true, if he dares to rebel, even in thought, against those decisions of holy church,—he must make up his mind to be accounted a *heretic*, and to hear, on repeated occasions, the usual compliment of the Romish Church, *let him be accursed!*

The Council was composed, in part, of ambassadors and official men of high station from the emperor of Germany and other princes,—of cardinals—and of bishops from various places, subject to the Roman see; so that there was both a political and an ecclesiastical body at hand, and all found employment in the department with which they were best acquainted. In their discussions a considerable portion of talent and acuteness was often manifested, but so much was the spirit of this world, and the spirit of the worst part of the popish system displayed in bringing all things round to the will of the pope, that there was no real freedom in the Council on any subject of consequence; and although they declared that it was under the guidance of the Holy Ghost, nothing but great prejudices or great credulity could lead any one to believe it.

In compiling this work Mr. Cramp has availed himself of the writings of *Paul Sarpi*, (commonly called *Father Paul*,) of *Pallavicini*, and of *Vargas*, besides referring to *Sleidan* and others. The history of this Council best known to English readers, is that of *Father Paul*; but he has to bear the reproach of giving, what may be called the Protestant view of the Council, while *Pallavicini* is considered as the historian favourable to the Roman Church. Yet as some have observed, supposing *Pallavicini* in some points the more correct, in consequence of his having access to the acts of the Council, *his* history in all the great facts justifies *Father Paul's*, and gives it an authority which otherwise it would not have possessed. The information and opinion of *Vargas* is of great

consequence. He was the agent of the emperor Charles V.—a lawyer, an acute observer, and he does not hesitate to speak his mind respecting the craft of those who conducted the business.

We are glad to find a work on this subject now presented to the public. Mr. Cramp has bestowed upon it a large portion of time and attention. He has given us a volume which contains a great quantity of reading; and though he has chosen the duodecimo size, there is more in it than in many a large octavo. In the Appendix he has given us the doctrinal decrees and canons,—the *acclamationes patrum* on the termination of the Council, (ending with a *curse* on all heretics,)—the rules concerning prohibited books,—and *Pope Pius's* creed, in the original Latin. This will be a convenience to those who wish to know how the fathers expressed themselves on the various subjects of discussion, and particularly as the work from whence these extracts are taken, is in the possession of few. By giving his readers these decrees and canons, Mr. Cramp enables them to judge, not only what *was*, but what *is* the doctrine and spirit of the Church of Rome. For whatever be the absurdity or injustice of any of the sentiments asserted in these documents, not one of them can be given up, without sacrificing all the high claims which Rome asserted for ages, and which she still wants the world to admit.

Mr. Cramp's statements in the volume under review are clear, the information he gives is valuable, and there are few who will read it, even among those who are tolerably acquainted with the history of the Council of Trent, and of the times when it took place, who will not find their information enlarged by the perusal. As the account is brief, they will probably recollect particulars which Mr. Cramp has not mentioned; and which they may judge were worthy of a place: but such variations of opinion may always be expected. We intended to have added a few observations on some of the expressions which occur in the decrees, and on some of the sentiments which they bring forward, from which we thought useful lessons of instruction and admonition

might be drawn; but we have extended our article so far, that we must refrain. In conclusion, we wish that Mr. Cramp's work may have an extensive sale, so that he may be remunerated for his labour, as well as for the expense of publication; and if our recommendation can at all contribute to this end, we freely give it.



The Life of the Rev. John Wesley, A. M., sometime Fellow of Lincoln College, Oxford, and Founder of the Methodist Societies. By RICHARD WATSON. Mason, City Road. 12mo. pp. 379. With a highly engraved Portrait.

IN a brief advertisement the author says, "The present life, without any design to supersede larger publications, has been prepared with more special reference to general readers. But, as it is contracted within moderate limits, chiefly by the exclusion of extraneous matter, it will, it is hoped, be found sufficiently comprehensive to give the reader an adequate view of the life, labours, and opinions of the eminent individual who is its subject, and to afford the means of correcting the most material errors and misrepresentations which have had currency respecting him." We can assure our readers that the expectations which this statement excites, will be fully realized by a candid perusal of the volume.

The labours of Mr. Wesley extended through a period of more than sixty years, and were of the most extraordinary kind: no principle, it is presumed, but the experimental and heart-stirring influence of the "love of Christ" could have so powerfully and so perseveringly "constrained" him to endure such fatigues, to submit to such persecutions, to be subject to such vexations, and to superintend such multifarious agents, as he met with in becoming the "Founder," and it might be added, the Superintendent or Bishop of the Arminian Methodist Societies.

The success, too, of these evangelical labours, when the demoralized state of society at the time that he began his itinerant mode of preaching is recollected, is

very surprising:—"mighty signs and wonders" in the conversion of thousands of sinners were effected, "by the power of the Spirit of God." To him, and to his early co-adjutor Whitfield also, is to be attributed a powerful revival in the dissenting congregations; and a yet more surprising effect upon the established church; by the gradual increase of the few clergymen who at that time preached the peculiar doctrines of the Gospel of Christ, until they have arrived at probably the number of several thousands, who, so far as relates to their preaching, are as much *Methodists* as were Wesley and Whitfield.

The peculiar opinions of Mr. Wesley, after he became decidedly an Arminian, when the avowal of those doctrines caused a separation between him and Whitfield, the Countess of Huntingdon, and others of his former Calvinistic associates, are stated by Mr. Watson with great fairness, while he has found himself to be quite competent to set them in the most favourable light. We confess we felt a degree of anxiety when we approached the year 1770, lest the biographer should be found to give his approbation of resolutions passed in the Conference of that year, on the doctrine of justification in direct opposition to the true Protestant principle on that most vital subject, and very essentially different from Mr. Wesley's own statements fifteen years before. After repeating those sentiments, Mr. Watson remarks:—

"That these were passages calculated to awaken suspicion, and that they gave the appearance of inconsistency to Mr. Wesley's opinions, and indicated a tendency to run to one extreme, in order to avoid another—an error which Mr. Wesley more generally avoided than most men,—cannot be denied. They however when fairly examined, expressed nothing but what is found in substance in the doctrinal conversations at the Conferences from 1744 to 1747, but the sentiments were put in a stronger form, and were made to bear against the Antinomian opinions of that day." P. 249.

We should have been more pleased had Mr. Watson entered his protest against this sentiment, "that salvation is by works as a condition, though not by the merit of

works," than to have told us that "Mr. Fletcher brings off his friend unhurt." We are morally certain that this most able casuist who admits that the above expression "is not to be commended," would not set his hand to the following statement:—

"We have received it as a maxim that 'a man is to do nothing in order to justification!' Nothing can be more false. Whosoever desires to find favour with God should cease from evil, and learn to do well. Whosoever repents should do works meet for repentance! And if this is not in order to find favour, what does he do them for?"

And if this statement is not in direct contradiction to the Scriptural doctrine of justification by faith alone, without the deeds of the law, we cannot understand the reasoning employed in the Epistles to the Romans and the Galatians.

Notwithstanding the caustic remarks of Mr. Watson on the ministers who opposed Mr. Wesley on this occasion, we are of opinion, that zeal for the truth of the Gospel demanded the exposure of such erroneous sentiments; nor was it without a salutary effect on the Methodist Conference held at Bristol, in 1771. Speaking of the Rev. Walter Shirley and other ministers having attended that meeting, Mr. Watson says:—

"The meeting was creditable to each party. Mr. Wesley acknowledged the minutes were not sufficiently guarded! This must be felt by all; they were out of his usual manner of expressing himself, and he had said the same truths often in a clearer, and safer, and even stronger manner. He certainly did not mean to alter his previous opinions, or formally to adopt other terms in which to express them; and therefore to employ new modes of speaking, though for a temporary purpose, was not without danger although they were capable of an innocent explanation. Even Mr. Fletcher acknowledges the minutes wore 'a new aspect; and that at first they appeared to him unguarded if not erroneous.' Mr. Wesley showed his candour in admitting the former, and to prevent all future misconstruction, he, and the Conference, issued the following declaration, to which was appended a note of Mr. Shirley acknowledging his mistakes as to the meaning of the minutes." P. 255.

We must refer the reader to the work for further information on this subject, and

we are mistaken if he will not conclude with us that the common-sense meaning of the terms employed by Mr. Wesley, gives a most fallacious view of the vital doctrine of justification, and that it required all the polemical skill of the vicar of Madeley to make his statements at all plausible. We rejoice that Mr. Wesley and his Conference retracted, and earnestly hope that the Methodist ministers at the present time preach the doctrine of justification as Paul stated it: "We believe that a man is justified by grace without the works of the law."

The following anecdote is most creditable to the self-denying character of Mr. Wesley. In the year 1775, the House of Lords directed that the Commissioners of Excise should write to all persons whom they suspected to possess *plate*, and who had not paid the duty upon it. Mr. Wesley was one of those: his reply was very laconic:—"Sir, I have two silver teaspoons at London, and two at Bristol. This is all the plate which I have at present; and I shall not buy any more while so many around me want bread. I am, Sir, your most humble servant, JOHN WESLEY." On this circumstance, Mr. Watson shrewdly remarks:—

"No doubt the Commissioners of his Majesty's Excise thought that the head of so numerous a people had not forgotten his own interests, and that the interior of his episcopal residence in London was not without superfluities and splendour."

We copy the following account of Methodism in America, and with the greater pleasure as it includes some respectful notice of our own denomination in that wonderfully increasing country.

"The Methodists are become, as to numbers, the leading religious body of the Union; and their annual increase is very great. In the last year it was 36,000, making a total in their communion of 1900 ministers and 476,000 members, having, as stated in a recent statistical account published in the United States, upwards of 2,500,000 of the population under their immediate influence. In the number of their ministers, members, and congregations, the Baptists nearly equal the Methodists; and these two bodies, both itinerant in their labours, have left all the other religious denominations far behind." P. 235.

The following extraordinary statement will give some idea of the usefulness of Mr. Wesley's ministry:—

"At the time of Mr. Wesley's death, the number of members in connexion with him in Europe, America, and the West India Islands, was 80,000. At the last Conference, 1830, the numbers returned were, in Great Britain, 249,278; in Ireland, 22,897; in the Foreign Missions, 41,186; total, 313,360, exclusive of nearly half a million of persons in the Societies in the States of America. As to the field of labour at home, the number of circuits in the United Kingdom was, at the time of his death, 115. At present they are 399. The number of mission stations was 8 in the West Indies, and 8 in British America: at present there are 150. The number of preachers left by him was 312. It is now 993 in the United Kingdom; and 193 in the Foreign Missions. In the United States of America the number of preachers is about 2000." P. 378.

Our limits prevent us from making further extracts. Suffice it to say, that the work is written with very great ability. Mr. Watson's remarks on a variety of subjects discover a most acute and discriminating mind, and occasionally an ability for castigation, of which those who are the subjects of it (some of whom are living) would, we suspect, have rather been passed over in silence.

The entire Works of the Rev. Robert Hall, A. M., with a brief Memoir of his Life, and a critical Estimate of his Character and Writings. Published under the superintendance of OLINTHUS GREGORY, LL.D., F.R.A.S. Vol. 1. Holdsworth and Ball.

As we hope to see the "entire works," before the end of the year, and may then offer a general view of the six volumes as a whole, we shall only express in few words at present our high gratification in the appearance of the first volume of this publication. It is elegantly printed, and is, no doubt, destined to be read very profitably by a very large portion of the reading population of this empire.

The first volume contains the celebrated Sermon on Modern Infidelity—Reflections

on War—The Sentiments proper to the Present Crisis—The Advantages of Knowledge to the Lower Classes—On the Discouragements and Supports of the Christian Minister—Address to the Rev. Eustace Carey—Funeral Sermon for the Princess Charlotte—Funeral Sermon for the Rev. Dr. Ryland—with three circular Letters on the Excellency of the Christian Dispensation, on the Work of the Holy Spirit, on Hearing the Word.

The last in the volume is a sermon never before published, on the Substitution of the Innocent for the Guilty, from Isaiah liii. 8, preached at Luton in the year 1822. Mr Hall has discussed the peculiarities of the substitution of Christ in ten particulars, and has interspersed some acute and profound observations on the general doctrine of substitution which deserve the attention of every Biblical student.

There are some passages of great force and beauty expressed in his happiest manner. We shall insert one short extract.

“While we accompany the Saviour through the successive stages of his mortal sojourning, marked by a corresponding succession of trials, each of which was more severe than the former, till the scene darkened, and the clouds of wrath from heaven and from earth, pregnant with materials which nothing but a divine hand could have collected, discharged themselves on him in a deluge of agony and of blood, under which he expired, we perceive at once the sufficiency, I had almost said the redundancy of his atonement.” P. 515.

Eminent Piety essential to Eminent Usefulness. A discourse preached at the Anniversary of the London Missionary Society, May 11, 1831, at Surrey Chapel, by ANDREW REED. Holdsworth and Ball.

THIS elegant sermon, which has already come to the third edition, was heard, and will be read, with uncommon interest. The best recommendation of it is that it makes a powerful and pungent appeal to the conscience, not easily to be evaded nor resisted. Many of our ministers will welcome the appeal, and respond to it with zeal and affection, and thus we hope it will become useful to many who had not the opportunity of hearing it delivered.

The Daily Monitor; being a portion of Scripture, an anecdote, and a verse of a hymn, for every day in the year. By the Rev. JOHN ALLEN, of Chudleigh, Westley and Davis.

SEVERAL works have appeared similar in principle to this, but the distinguishing feature in the one before us appears to be, that both the text of Scripture, and the verse of the hymn, coincide in impressing the sentiment, which the anecdote, (short and in general pointed,) is designed to illustrate.

The neatness of the type and general execution of the work recommend it to the reader; and we feel disposed cordially to recommend it to the attention of all, but more especially to those who are engaged in the moral cultivation of the young, both in Sabbath schools and otherwise. We subjoin a few specimens:—

“Feb. 6. ‘Thou God seest me,’ Gen. xvi. 13.

“A father said to his son who was at a Sabbath school, and had attended to what he heard there, ‘carry this parcel to such a place.’ ‘It is Sabbath,’ replied the other. ‘Put it in your pocket,’ replied the father. ‘God can see in my pocket,’ answered the child.

‘Almighty God thy piercing eye
Strikes through the shades of night,
And our most secret actions lie
All open to thy sight.’”

“March 1. ‘The foxes have holes,’” &c. Matt. iii. 20.

“A little boy about four years old was one day reading to his mother in the New Testament; and when he came to the above words, his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter; as well as his sobs could let him, he said, ‘I am sure, mamma, if I had been there, I would have given him my pillow.’

‘The manger was his infant bed
His home, the mountain cave;
He had not where to lay his head,
He borrow’d ev’n his grave.
Earth yielded him no resting spot,—
Her Maker—but she knew him not.’”

“July 18. ‘And when they had blindfolded him, they struck him on the face,’” &c. Luke xxii. 64.

“When Henry Martin was at Shiraz in Persia, translating the New Testament into

the language of that country, he seems to have been delighted with the following incident. 'The poor boy,' says he, 'while writing how one of the servants of the High Priest struck the Lord on the face, stopped, and said, Sir, did not his hand dry up?'

"July 28. 'He that believeth on me though he were dead, yet shall he live.'

"A clergyman having occasion to wait on the late Princess Charlotte, was thus addressed by her, 'Sir, I understand you are a clergyman?' 'Yes, Madam.' 'Permit me to ask your opinion, Sir, what is it that can make a death-bed easy?' Mr. W. affectionately recommended to her the study of the Scriptures, which, as he stated, uniformly represent faith in the Lord Jesus Christ as the only means to make a death-bed easy.' 'Ah,' said she, bursting into tears, 'that is what my grandfather often told me; but then he used to add, that besides reading the Bible, I must pray for the Holy Spirit to understand its meaning.'

'Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.' "

An Essay shewing the intimate connexion between our notions of Moral Good and Evil, and our conceptions of the Freedom of the Divine and Human Wills. By ROBERT BLAKEY. Longman and Co. pp. 216.

THE *unlettered Christian* will not feel much interest in the ingenious speculations of this volume. He knows nothing about the self-determining power of the will. He has, however, a general conviction that *the man* is free, (whether it be correct or otherwise, to say that *the will* is free) for reason and Scripture unite to assure him that every man is accountable to the Judge of all in the last day.

The *general reader* who is acquainted with the controversy relating to philosophical necessity will see which side the author has taken, and will find many critical observations on Clarke and Leibnitz, Hartley, Reid, and Stewart, and others who have plunged into the thicket and the thorns of that metaphysical inquiry, the subtleties of which have often perplexed the strongest and the clearest minds. And he will probably agree with

us that many of the illustrations, though not perfectly satisfactory, are written in a perspicuous and pleasing style, which never fails to be interesting.

The *theological reader* will be gratified in observing, that divine revelation is treated by Mr. Blakey uniformly with great reverence.

But we cannot possibly concur with the author, when he says,—

"It may also, I think, be fairly maintained, that even the moral precepts of the Almighty do not stand upon any different ground from his positive commands; nor does there appear to be, at bottom, any arguments for referring the latter to the express *will of God*, which do not equally, and with the same force, apply to the former." p. 135.

We think also that he is entirely wrong when he represents the distinction between a moral and a physical necessity as

"A distinction without a difference." p. 197.

Does he not (to use his own words respecting the necessarian), "shelter himself under the thin garb of verbal equivocation?"

On the whole, we apprehend that Jonathan Edwards (who is here, by mistake, called Dr. Edwards) has explained this subject in a manner far more in accordance with the truth.

Writings of Edward the Sixth, William Hugh, Queen Catharine Parr, Anne Askew, Lady Jane Grey, Hamilton, and Balnaves.

The Saints' Everlasting Rest; or a Treatise of the Blessed State of the Saints in their enjoyment of God in Heaven. By REV. RICHARD BAXTER. A.D. 1649. Printed for the Religious Tract Society.

FOR both these volumes we are indebted to the Committee of the Religious Tract Society, which has already laid the Christian public under great obligations. The former is a part of a series, which, when completed, will be of inestimable value, containing "The British Reformers, from Wickliff to Jewell." Both are eminently rich in matter, elegantly printed, and

cheap, "by the liberality of a highly respected individual." The latter is well known as one of the finest pieces of theology, of the devotional class, that ever appeared in our own, or any other language. Baxter was a young man when he wrote it, not more than 25 or 26 years of age, though it was not printed till 1649, when he must have reached his 34th year, having been born in 1615. In the "Dedication," he tells us "it was written, as it were, with one foot in the grave, by a man that was betwixt living and dead, that wanted strength of nature to quicken invention or affection, and had no book but his Bible, while the chief part was finished; nor had any mind of human ornament, if he had been furnished." Few books have been more useful in the conversion of sinners, of which the eminently holy John Janeway is an instance, and, perhaps, none have contributed more to the edification and comfort of the people of God, both living and dying, of all denominations.

Practical Remarks on the Book of Genesis, adapted for Family Worship. Dublin, 1831.

THE author, M. M. who is unknown to us, has given to the public a family expositor on the first book of the Old Testament, which appears well adapted to be eminently useful. In a pious and sensible Preface, from which we infer that he is well affected to evangelical sentiments, he has shewn the vast importance of domestic devotion and 'piety at home.' His aim has been to prepare, not a collection of critical remarks, but what he calls 'a colloquial kind of comment,' the primary object of which is the instruction of *Irish* servants and labourers.

The late Rev. Charles Wolfe and others having been applied to in vain, the author has performed this service for the benefit of his own family, 'and the labouring poor who occasionally attended with them at family worship.' The prayers and the hymns are valuable features of the book.

Mr. M. M. writes with great serious-

ness and simplicity, and if he shall be permitted in this way to go through all the other sacred books, we hope he will never write in vain.

The Christian's Annual Directory through the whole Bible; with Tables for the reading of every day, by which the whole may be read in a year. By T. TIMPSON, Westley and Davis, and R. Baynes.

WE cordially recommend this little work to our readers and earnestly hope that the judicious writer may prevail with many to read, as he has exhorted for information, confirmation, sanctification, and comfort.

"Dr. Thomas Gouge, the benevolent distributor of Bibles in England and Wales, used to read fifteen chapters of the Bible daily; five in the morning, five after dinner, and five before he retired in the evening. Bishop Ridley the martyr thus attests his own practice, and its corresponding fruits:—'The walls and trees of my orchard, could they speak, would bear me witness that there I learned by heart almost all the epistles; of which study, although in time a part was lost, yet the sweet savour thereof, I trust, I shall carry with me to heaven.' Thomas Cromwell, earl of Essex, in a journey to and from Rome, learned all the New Testament by heart; which was the means of bringing him to a true and saving knowledge of Jesus Christ. [Query, What is the authority for this statement?] Alphonsus, king of Arragon, read through the Bible with a large commentary, fourteen times. George, prince of Transylvania, read through the Bible forty-seven times. Lady Frances Hobart read the Psalms over twelve times every year, the New Testament thrice, and the other parts of the Bible once. Susannah, Countess of Suffolk, during the last seven years of her life, read over the whole Bible twice annually." p. 3.

"An acute, avowed infidel once told the writer of this paper, that he was accustomed to read through the Bible annually; and that he had frequently confounded believers from the testimony of their own Scriptures, of which he charged them as grossly ignorant, confining their attention chiefly to a few chapters in Paul's epistles, with which indeed they were familiar. There is reason to apprehend that such reflections, though made by an enemy, contain too much truth." p. 5.

The Vocal Music of C. W. Banister.
 Edited by H. J. BANISTER. Nos. I.
 and II. upright folio, pp. 16 each.

OUR readers may perhaps recollect that in the Baptist Magazine for January 1829, we mentioned the works of this author as an instance that modern sacred music, although possessing the strongest claims on the ground of merit, seldom secured even remunerating patronage.

It seems clear, however, that we are not considered oracular; for, in the teeth of this opinion, appears the commencement of a new and more costly edition, with a separate accompaniment for the organ or piano, by the author's son, (a musical professor of known ability,) and in a style and form equal to the best productions of the day.

How far the success of the undertaking may invalidate or confirm our opinion, time must shew—we have only now to do with the character of the work.

The late Mr. Banister (for we are much concerned to see that he died while the first number was in the press) appears uniformly to have aimed at uniting the delicacy and point, of what is usually (although often inappropriately) termed "Glee Music," with the pure and devotional ideas of "Psalms, Hymns, and Spiritual Songs." His qualifications for this work seem to have been, a sensitive mind, a warm imagination, a correct taste, and a habit of composing only when excited by the kindred inspirations of poetry. The result is, we conceive, a body of music, possessing a very unusual share of originality, sentiment, and pathos, and if, as we must admit, a somewhat imperfect musical education had occasionally betrayed him into violations of the strict rules of counterpoint, we know not any one so well qualified to correct them as an editor who, to critical ability, unites a filial anxiety for the author's reputation.

Of the four pieces contained in these numbers three have been long known and admired by a portion of the musical public, viz., the Sailor's Song, David's Song (which was, we have heard, the author's especial favourite), and Zittaw the Fourth, entitled "Sunshine," is now first

published; the words "How fine has the day been," &c. from Dr. Watts's Moral Songs. This is a light and flowing treble duet, and (excepting that good second trebles are scarce) quite within the range of ordinary performers; the fugue "But now the fair traveller," is particularly pleasing; the instrumental accompaniment, which is in this instance *obligato*, is a proof of the editor's judgment and taste, and harmonizes perfectly with the vocal subject.

On the whole, we feel much pleasure in recommending the work to the notice of our musical readers, and trust it may have the effect, both of promoting a taste for a chaste and intellectual style of harmony, and of proving that good music may be obtained unalloyed by those exhibitions of false and reprehensible sentiment which are too much tolerated in even the most select circles.



No. XXV. *Crown Street Chapel Tracts, containing an Abridgment of the Works of Ancient and Evangelical Divines. Encouragement to Perseverance, and Holy Importunity in Prayer. Being the substance of a Sermon, preached by the Rev. Robert Harris, B.D. May 25, 1642, in the parish Church of St. Margaret, Westminster.* Richard Baynes.

THE volume before us contains five other Tracts beside that of which we have given the title page. Those who know the pious character and evangelical sentiments of the compiler will not need our expressions of approbation of that which he has thought suitable for the edification of the church of God. They are sold at the small price of twopence each. Our readers may depend upon it that these Tracts contain "sound speech which cannot be condemned," and such sentiments as Calvinists of the old school, such as Gill, Booth, and Fuller, had they been living, would have united with us in recommending to our readers.

The Doctrine of the New Testament on Prayer. By ISAAC CREWDSON. Hamilton, Adams, and Co.; Westley and Davis.

So far as we know, the idea and plan of this excellent little work are quite original: and we are decidedly of opinion, that it is so executed as to give it the completest adaptation to the usefulness which it contemplates. There are, indeed, many classifications of passages of Scripture under their several heads: but we have not, till now, met with a publication which exhibits a concentrated, and, at the same time, an entire view of the aspect and bearing of Divine Truth on one fundamental doctrine. This Mr. Crewdson has attempted, and with good success; and he has, thereby, furnished his readers with a perfectly instructive manual on the most important of all subjects.

The author has divided his work into three parts. The first is entitled "PETITION," and comprehends the passages of the New Testament which relate to the following particulars:—"Prayer and Intercession by Christ—Intercession of Christ our High Priest—Intercession of the Holy Spirit in the hearts of believers—Precept by Christ to Prayer and Intercession—Prayer and Intercession by the apostles and others—Precept by the apostles to Prayer and Intercession." The second part relates to "CONFESSION," and arranges the New Testament passages under—"The Encouragement given by Christ to Confession and Penitential Prayer—and Precept to Confession." To these are added, in a third part, the passages which come under the heads—"THANKSGIVING and PRAISE," and an Appendix containing "The Applications to Christ partaking of the Nature of Prayer in different degrees, and Unavailing Prayer," by which the author intends—"Prayer rendered unavailing through the prevalence of inconsistent and unholy principles," such as Matt. vi. 5, and James iv. 2, 3.—and "Prayer rendered unavailing by delay, when the time of probation is ended, and the season of

mercy passed away for ever." It may be well to state, that this work consists entirely of the words of Scripture, except the titles and summaries of the chapters, which are both concise and luminous. The object of the publication is thus described in the Preface: "He hoped it might serve the cause of religion, to bring into a focus the doctrine of the New Testament on Prayer, a duty of indispensable obligation, enjoined by the precept, and enforced by the example of the Lord Jesus Christ and his inspired apostles; for, though many excellent treatises have been written on this important subject, all Christians will acknowledge the paramount authority of the Scriptures."

Many of our readers are aware, that Mr. Crewdson is a devoted and highly esteemed minister among the Society of Friends, nor will they have forgotten him as the editor of an abridgment of Baxter's *Saints' Rest*, and of the late Mr. Fuller's most excellent *Treatise on Religious Deceit*; and it will afford them peculiar pleasure to receive such a publication as this from such a quarter. If we are correctly informed of the sentiment with regard to prayer entertained by some members of the Society of Friends, it is, that prayer is not a duty in all circumstances, at all times, and in all states of feeling, that they are warranted to pray, only when inwardly prompted by what they apprehend to be the spirit of prayer, and that therefore it becomes them, however great their necessity or urgent their distress, to refrain from prayer until they experience that emotion. In the perusal of this book, however, which is compiled by one of their own body, they will be reminded in the words of Christ himself, "that men ought always to pray and not to faint." This is not the place for such a discussion, or we should affectionately suggest to those of the Friends who act upon the before-mentioned sentiment, that refraining from prayer, is necessarily most unfavourable to the spirituality of affection which they desire, and for which they wait; and, that it cannot be judicious to expect that frame of mind as

preparatory to prayer, for which prayer itself is the appointed and only preparative. Besides, to substitute personal feelings for the Scriptural rule of duty, is the way to chill and wither the very feelings they desire to cultivate. To such persons, we conceive, this compilation is calculated to be of essential benefit.

On the other hand, they who acknowledge that prayer is always a duty, and appropriate to all circumstances and occasions, are in great danger of an abatement of their sense of its importance and responsibility; and, by neglecting a due preparation, and by indifference during its exercise, of degenerating into a spiritless and unprofitable formality. They who pray at fixed periods, and especially in public, ought to be very jealous over their own hearts and lips, lest they substitute in their own esteem the habit of praying for the spirit of prayer; and lest they themselves should mistake, and cause others to mistake, that fluency which is the result of practice, or of external excitement, for a truly devotional "pouring out of the soul before God." To such Christians, this work is calculated to be of as great service as to those who are in the contrary extreme; and, in the words with which the pious author of this invaluable compendium concludes his preface, "how animating is it to know, from Divine authority, that the spirit of supplication shall be poured upon believers; that whatever we ask in prayer, believing, we shall receive; that, in compassion to our weakness and ignorance, the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God; and that the Lord Jesus Christ, who in the days of his flesh, prayed, not only for his apostles, but for them also who should believe on Him through their word, now as our High Priest maketh intercession for us; and that the prayers of the saints, through his mediation, ascend with acceptance to the throne of God."

A Letter to an Inquirer. pp. 8. Newell.

THE worthy author of this serious tract says to his Inquirer,—

"I am aware of some of those reasons which have hitherto prevented you from coming out from the world and casting in your lot with the people of God, and I purpose to notice a few of them with a view to their removal. Your difficulties may, I think, be reduced to two kinds in particular, those which relate to yourself, and those which relate to others. It shall be my aim briefly to notice both, and to suggest some considerations which, I trust, will tend to their removal, and lead you to say at last, 'Come, and hear, all ye that fear God, and I will declare what he hath done for my soul.'"

We have every reason to believe that there is a numerous class of persons to whom this letter may be highly important; and we cannot, therefore, but sincerely hope that it may obtain speedy and extensive circulation.

1. *A Catechism for Children, &c.* By the REV. ROWLAND HILL, A.M. Third edition. Page and Son.

2. *Instructions for Children; or a Token of Love for the rising generation.* By the REV. ROWLAND HILL, A.M. Eighth edition. Page and Son.

It is delightful to contemplate this venerable minister writing instructions, and counsels, and prayers for children, and 'a short account of the lives and deaths of good children who died rejoicing in the Lord.' The second of these articles contains an address to parents and guardians, full of sound practical wisdom, and is dated, Surrey Chapel, May 2, 1831.

No Fiction: a Narrative founded on recent and interesting Facts. By ANDREW REED. Eighth edition. Westley and Davis.

THE extensive circulation of this popular work has induced the publishers to reprint it in one volume small octavo.

Calmet's Dictionary of the Holy Bible. By the late MR. CHARLES TAYLOR. With the Fragments incorporated. The whole condensed and arranged in Alphabetical order; with numerous additions. Illustrated by Maps and Engravings on wood. Part I.—August. To be completed in eight parts. Holdsworth and Ball.

AMONG the most encouraging signs of the times, we can now happily point to the multiplying facilities for the acquisition of Biblical knowledge. Conciseness, condensation, and compression were, to a great degree, unknown to our forefathers: they are now the order of the day.

This work so celebrated, so comprehensive, and so cheap, will be to the theological student invaluable. It is intended to make *one volume* in royal octavo, beautifully printed with double columns. We should like to give some very interesting extracts, but our limits, at present, forbid. We anticipate an extended circulation, and heartily wish the enterprising publishers may have that degree of countenance from the religious public which the work so richly deserves. We shall hail the appearance of the following parts with intense interest, congratulating the general reader that he may expect for twenty-four shillings the substance of the fifth edition of *Father Calmet*, which comprised five quarto volumes, and sold for ten guineas!

The Duty of imparting Christian Instruction to the Children of the Poor: a Sermon, delivered at the Baptist Chapel, Dunstable. By DANIEL GOULD, pp. 32. London, Westley and Davis.

THE instruction of the young is so closely connected with the extension and prosperity of the Redeemer's kingdom in future years, that every sincere attempt to draw the public mind to its importance, must be hailed with satisfaction. The Sermon before us has this character, and accomplishes its purpose with feeling, taste, and judgment. Although possessing a local application, it

develops principles which all must admit, and which, if acted upon, would tend greatly to embellish the moral wild with flowers and fruits of holiness. To heads of families and Sunday School teachers, we most cordially recommend the perusal of this judicious discourse.

Outlines of Fifty Sermons. By a MINISTER of the GOSPEL in London. Harding.

LET Saul keep his armour for himself, and let David go out with weapons which he may justly call his own. We advise the young preacher to study his text carefully, and cautiously to draw from it the subject on which he may insist. And when he has sketched his own plan, and exhausted the resources of his own mind, he may, perhaps, see in the pages of this little work an additional useful thought suggested.

The Instructive Reader, containing Lessons on Religion, Morals, and General Knowledge, in easy Gradations. Illustrated by instructive cuts on an original plan, &c. &c. By INGRAM COBBIN, A.M. Westley and Davis.

A VERY pretty book, full of instruction and amusement, neatly printed, richly adorned with cuts, and in every view worthy of its ingenious author. We anticipate for it a very wide and general circulation, and we hope the lessons of piety which it contains will prove a permanent blessing to the rising generation.

An Address to Ministers of the Church of England on the Duties of the present Times. A Sermon preached in the Parish Church of Hatfield, on Monday, June 20, 1831, at the Triennial Visitation of the Lord Bishop of Lincoln. By the Rev. EDWARD BICKERSTETH, Rector of Watton, Herts. Seeley and Sons.

A VERY sensible, serious, evangelical discourse, for which the author received "the unanimous thanks of the Bishop and Clergy."

OBITUARY.

MRS. ELIZABETH WALTON

WAS the daughter of Mr. William Rhodes, of Shipley, near Bradford, Yorkshire, and was born June 23rd, 1789. Her parents were both members of the Baptist Church in that village, and brought up their daughter in the nurture and admonition of the Lord. Whatever serious impressions may have been made upon her mind, we have no memorial, or any information till the year 1806. At that time she was occasionally favoured with opportunities of hearing the Word preached by Dr. Steadman, and under his ministry was brought to the knowledge of the truth. Some time after this, she felt a strong desire to unite with a church of Christ, but was advised by some of her friends to defer it, as she was thought too young. This unwarrantable advice she much regretted that she listened to; nor can we conceive upon what Scriptural principle baptism can be so long delayed, or so many obstacles be interposed as frequently are, to prevent the young convert publicly avowing his supreme love to Christ.

But whatever little difficulties might embarrass her way, Miss Rhodes was baptized on May 29th, 1814, by Dr. Steadman, and was united in church fellowship with the Baptist Church at Shipley, near Bradford; and on the 31st of May, 1815, was married to the Rev. W. Walton, then the pastor of the Baptist Church at Lynn, in Norfolk, and now of Trowbridge. Perhaps very few females have come into such a situation better qualified to discharge its duties. It may be proper here to notice a few of the principal traits in her character.

She had a particular and strong regard to the ministers of Christ for their work's sake. So great was her anxiety on their account, that they might prosper in their work, that it was her general practice to retire on Saturday mornings for prayer on their behalf: and she manifested a holy concern that the Spirit of God might rest upon them to enlighten their minds, and succeed their labours.

Her zeal for the enlargement of the Redeemer's kingdom was equally ardent; and in integrity of heart and conduct she was very conspicuous. As a reprovee of sin she was faithful, but ever affectionate and tender; nor could she ever leave any society in which she occasionally, or more frequently, mingled, without suggesting something which led the mind to Christ and spiritual subjects. To the house of God she was warmly attached; to be there regularly, to be there early, that she might unite in every act of worship, was her delight. But this delight she was frequently denied by a prevailing weakness, and much indisposition. For a number of years that weakness was, at times, attended with most excruciating pains; but humble acquiescence in the will of God was apparent in all her sufferings.

She was very deeply interested in the spiritual welfare of her children. Frequently would she say, that if they were but partakers of divine grace, it was to her a matter of comparatively small importance as to their worldly circumstances. Over their early movements she watched with truly maternal solicitude, and offered constantly on their behalf the inwrought prayer of faith. At the same time her fears were often oppressive lest she herself should have merely a name to live, and should be found at last only a professor of that faith she was so anxious others should possess.

Her last illness commenced with peculiar severity in December, 1830, and continued most distressing with very slight intervals of abatement, until the period of her dissolution. During the whole of her affliction she manifested the most remarkable submission and resignation to the will of God; the only reason for which she at any time expressed her wish to recover was, that she might be enabled to live more to the glory of God. During the early stages of her affliction, and indeed occasionally afterwards, she suffered very much from mental darkness. This arose, in a great measure, from physical causes.

Such was the extreme weakness to which she was reduced, that she was often incapable of thinking either respecting this world, or that which is to come. It will not be matter of surprise if the enemy took advantage of this, and suggested to her mind, that if she were a child of God she would not feel so much indifference in the prospect of an eternal world. This was exceedingly annoying and harrassing to her mind. She did, however, experience very many scenes of a quite different character. On her husband saying to her one Lord's day, that he should administer the ordinance of the Lord's Supper, she said, "Tell the people that I love them all, but I love those the most who love Christ most." On a similar occasion, when asking her the state of her mind, she replied, "I can think of nothing but of eating the grapes of Eshcol, and drinking new wine with my Lord in his Father's kingdom."

After a night of severe suffering, being asked by her sister, how she had been supported, she said, "I have been very ill, but these afflictions are exceedingly light when compared with what my Lord endured; and I shall soon go where there is no sin, and then I shall have nothing to occasion sorrow." On another occasion, when observing the same relative weep, she said, "I hope you do not despair of the sufficiency of the atonement; had I a thousand sons, I durst venture them all on the finished work of a bleeding Saviour. I have loved him in years that are past, and he will not disappoint me now. I know he will not leave me in the trying hour."

After alluding to a period of previous darkness, during her affliction, she added, "How kind and condescending is the Saviour. My sins are all forgiven." On her youngest child leaving the room, she was asked, "how she could feel so composed in the prospect of leaving her family?" to which she replied, "God is their Father, and if it were necessary for their good, and his glory, he would continue me with them." After a severe attack of sickness, which frequently returned, she was asked "if she did not feel it very hard to bear?" to which she replied, "The cup which my

exalted Saviour drank was much more bitter than this; and for what purpose did he drink it? That sinners, such as I am, might be freed from sin, and live for ever in his glorious presence. What a delightful thought!"

About a fortnight before her death, when her sister was sitting alone by her bed-side, she had a fainting fit, and the nurse coming into the room at the time, she was supposed by them to be dying. Shortly after she was heard distinctly to say, "Be ye lifted up, ye everlasting doors, let the King of Glory come in." On opening her eyes, she inquired for her sister, and said, "Oh Mary! never doubt the faithfulness of God again. You know not what I have seen; I can never tell you; I was just entering heaven. He has compassed me about with songs of deliverance." Being requested not to exhaust herself so much with talking, she said, "I know you may think that I am delirious, but you are mistaken. I only want to recommend the love of the exalted Saviour!"

From this time, to the period of her dissolution, she was completely delivered from all distressing fears respecting her personal interest in the Lord Jesus Christ. She was perfectly tranquil, and occasionally exulting in the prospect of her final deliverance; she experienced the truth of what she had often delightfully sung:—

"Jesus can make a dying bed,
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

About half an hour before her death, addressing herself to Mr. Walton, she said, "O my dear! I long for my heavenly Father to come and fetch me home; for I have a desire to depart, and to be with Christ, which is far better." After having requested to be moved a little, she repeated the following lines very faintly, but very distinctly, which she had often mentioned during her affliction, and which were the last words she spoke:—

"The Lord my pasture shall prepare,
And feed me with a shepherd's care:—"

and presently after this she fell asleep in Jesus, March 26th, 1831, in the forty-second year of her age. Her mortal re-

mains were deposited in the dust on the 1st of April, and on the following Lord's day, April 3, her funeral sermon was preached from Psalm xxxii. 7, "Thou shalt compass me about with songs of deliverance." On both occasions an immense concourse of people assembled, who testified the most unequivocal esteem for the deceased.

To the writer of this memoir it occasions no surprise that Mrs. Walton died in full possession of a good hope, and enjoyed, in a large degree, the consolations of the gospel. Her life was the life of a genuine Bible Christian. She adorned the doctrines of God her Saviour in all things; and having honoured him, she was also honoured by him. For more than twenty years of her life, she was personally known to him; and while he bears testimony to her piety, he knows that his testimony is true. At the same time it is obvious, without concession, that my departed friend was a fallen creature; her daily sins she deeply deplored:—but she has washed her robes and made them white in the blood of the Lamb.

46, Long Lane,
Bermondsey.

I. MANN.

MR. THOMAS KING.

It is our painful duty to record the sudden and unexpected death of this truly excellent man, which took place at his residence, Edghaston, near Birmingham, on Lord's day, July 10th, 1831, in the 77th year of his age, having been an honourable member of the Baptist Church in Cannon Street, Birmingham, upwards of 48 years, and a deacon nearly 41 years.

He attended public worship in Cannon Street Meeting House, morning and evening on the day of his decease, and gave out the hymns in both these services with peculiar emphasis and devotional feeling, and apparently in the enjoyment of usual health and spirits. The *last verse** he read in public (not three hours previous to his happy spirit quitting its mortal tenement) is remarkable for its adaptation to this solemn event.

* See 149th Hymn, Dr. Rippon's Selection.

"Rejoice in glorious hope!
Jesus the Judge shall come,
And take his servants up
To their eternal home.

We soon shall hear th' archangel's voice,—
The trump of God shall sound *Rejoice.*"

At the close of the evening service he attended a committee-meeting of the Benevolent Society for the relief of the distressed poor connected with the church and congregation, and with much zeal and energy advocated the claims of that excellent institution. He walked home about nine o'clock, and on entering his house sat down on the sofa apparently in health, and complained of nothing except the warmth of the weather. He gave directions for his supper, which was of the simplest kind; the domestic left the room for the purpose of fulfilling his wishes, and on returning again, in the course of two or three minutes, found him a corpse.

He was a spiritual, humble, and peaceable Christian—ardently attached to the church, and an ornament to the denomination to which he belonged. As a deacon, he was judicious, faithful, zealous, and liberal, and a true friend to the poor. He was one of the earliest friends to the Baptist Mission; for many years Treasurer to that Institution; and to the end of his life, amidst all its difficulties, continued one of its most cordial and generous supporters.

The high esteem in which he was held by his fellow townsmen was demonstrated by the large concourse of people who attended his funeral. On Sunday evening, July 21th, his pastor, (Rev. T. Swan), improved his decease to an overflowing audience, from Psalm xii. 1: "*Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.*"

J. W. S.

MRS. MARY MILLS,

Who died April 15, 1831.

THE subject of this brief memoir was the widow of Mr. Evan Mills, many years deacon of the Baptist church at Clapham, Surry; of whose death, notice was taken in this Magazine for October, 1824. Her grandfather was, for thirty years, pastor of a church at Sutton in the Elms, Leicestershire. She lived to the advanced age of 85, fulfilling the duties of her humble

sphere with much diligence and consistency, enjoying the esteem and affection of all that knew her. During nearly the last five years of her life, it pleased God to lay her on a bed of extreme suffering, from which she never recovered, and from which, from the first, there was no prospect of her recovering. It was under these circumstances that she was called to experience the trial of her faith, and to shew forth the graces of submission, patience, and hope; and to the glory of God's grace it may be said that, amidst the increasing infirmities of old age, acute bodily suffering and privation, and constant confinement in one position to a sick bed, she was eminently patient and thankful, and her conversation was in heaven. Early taught to fear God, under the care of pious parents, she began to mind religion young, and being fond of reading, and having a retentive memory, her mind was well stored with Scripture truth; which proved a source of unspeakable support and comfort to her through life, but more especially when her eyes became dim, and she was no longer able to read, and when, through her protracted illness, she was deprived of religious ordinances, and cut off much from the society of Christian friends, in which she delighted. Then it was she could say, "Thy Word that I have rested on, shall help my heaviest hours." This may suggest to us the great importance of being diligent readers of the Word of God while we are in health; of so reading it that it may be conveyed (so to speak) through our hearts to our memories, that thus we may lay it up in store against the day of adversity, and the season of affliction.

It was noticed by her relatives that previously to her last affliction, she walked much in darkness, and her mind was greatly exercised, so that she often said, "Is his mercy clean gone for ever? Will he be favourable no more?" Doubtless there was a cause for this, and her heavenly Father knew what remedy to apply for her restoration. "Every branch in me," said the Saviour, "that beareth fruit, he purgeth it that it may bring forth more fruit." Thus, on drawing her nearer to himself, it pleased God to visit her with a serious accident (the dislocation of the hip through

a fall,) that was the occasion of her long confinement. She saw, however, a Father's hand in this chastisement, and her mourning was turned into rejoicing. She felt assured that all was necessary, all was kind, and though her sufferings were often extreme, yet amidst them all, she was enabled to say, "It is the Lord, let him do as seemeth him good." She had, indeed, her seasons of darkness, when she seemed to doubt of her interest in Christ, and when she felt that Satan was very busy with her; still she could testify to the support of the Gospel of the grace of God, which she loved, and on which her faith was steadily fixed. She received it as glad tidings of great joy, and to be near Christ, and to be like him, was the fervent and habitual desire of her soul. Thus she was highly favoured of the Lord in the evening of life; her delight was to enjoy communion with the Lord's people, and when any called upon her, she would often say, with tears of joy in her eyes, "I am still waiting, I long to be at home, but I hope I am not impatient, the Lord's time is the best time." She felt that her heavenly Father was too wise to err, and too good to be unkind: her hope was fixed on the finished work of her crucified Saviour, and she was enabled to look forward to the change that awaited her with holy delight. The last sabbath before her departure, during an interval of reason, she said to a near relative, (and these are nearly the last words she was able to articulate,) "I think I am now going to a better country—a heavenly one." "In my Father's house are many mansions" These last words she repeated many times with ecstasy—"In my Father's house are many mansions." Her mental powers at length became exhausted, and her speech had nearly failed for several days before her death, till at length she sweetly fell asleep in Jesus. The days of her mourning are now ended, and her surviving relations and friends are consoled with the pleasing assurance, that she has exchanged the earthly house of her tabernacle for a building of God—a house not made with hands, eternal in the heavens. "The memory of the just is blessed."

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

August 10th, after a lengthened affliction, departed from this mortal life, John Marshall, Esq. late of Southampton Row, Russell Square; having been forty-five years an honourable member of the church assembling in Keppel Street, and thirteen a valuable deacon.

BAPTIST CONTINENTAL SOCIETY.

MR. EDITOR,

Having been requested to communicate some particulars relative to what I have lately witnessed of the moral and religious state of the French during a short visit to France, I do most cheerfully comply in the hope that this communication may induce some of your readers to aid the Continental Society which our denomination has lately formed.

I can assure you, Sir, that the effect produced on my mind last Sabbath morning was quite overwhelming. Having arrived only the evening before from France, I could not but contrast the closing of the shops in London,—the crowded prayer meeting,—the numerous and attentive congregation listening to the pure word of God,—with what I had for weeks been accustomed to witness on the Lord's-day on the other side of the channel. Never, since the latter of my parents was removed by death, have I felt so disposed to shed tears as at the recollections awakened by those services. Pardon this allusion, it is strictly and literally true, and may assure your readers that the writer is by no means indifferent in regard to the subject.

The condition of Asiatics and Africans has often been pleaded and awakened laudable sympathy in the breasts of the British. The French ought not to be forgotten, they dwell near to our own shores and their manners and habits bear a great resemblance to our own. We owe them a large debt of Christian benevolence increased by all the long years of warfare that are past. British hands have unhappily sent myriads of the

French to untimely graves. Let us testify our sorrow for the sins of our fathers by active zeal to shed the blessings of religion over that land which they have so often made the theatre of war. Besides our political interest calls on us to shew the greatest regard to the spiritual welfare of that nation. If the French become truly religious and peaceful, Britain and France may in future ages prove how good and how pleasant it is for neighbouring nations to dwell together in unity.

In reference to this subject there are two questions which appear to me worthy of attention. Is the moral and religious condition of France such as loudly calls for the exertions of British Christians? Is there sufficient reason to conclude that in the present crisis our exertions may produce a permanently good effect?

To the first I can answer without hesitation in the affirmative, having personally witnessed the lamentable deficiency of any thing like real godliness in those parts where I have been. That a few read the Scriptures and fear God, I rejoice to know, but they are few indeed, compared with the crowds of an opposite description. The Lord's-day is spent by the majority as a day of business and pleasure. Instead of seeing on the walls of a French town placards announcing charity sermons for Sunday Schools or other meetings to promote the cause of religion and benevolence, there you see announcements of plays to be acted,—balloons to ascend,—dogs and bears to fight, and other scenes of folly on the Lord's-day. The vast majority of the male population arrived at manhood are under the power of infidelity. The priests of the Romish communion have their churches attended by crowds of women and children and are now using strenuous exertions to train up the latter in their faith, and have them introduced very early to the communion of their church. The Protestants have great influence at present in proportion to their numbers, being persons of more enlightened and liberal views than the Romanists. But, alas! they have generally too little inclination to use their influence for decidedly promoting the everlasting good of others. Besides the present regulation of government, that the salaries of Protestant ministers shall be paid by the state, is likely

to operate most perniciously if it continue. Their dependance on the state, their fear to displeas the authorities, their dread of awakening the jealousy of the Roman Catholics, and many other considerations, make them fearful of taking one aggressive step to attack the kingdom of darkness. Though numbers of books are offered for sale in the shops and the streets, one can scarcely find a single volume of an evangelical character. Thus the millions of this mighty nation are amusing themselves with a constant succession of gaities and follies, and scarcely any thing is done to remind them of the eternal realities so soon to burst on their astonished souls, or to shew them the Scriptural way to heaven.

In regard to the second question, permit me to say that there is great reason to conclude that prudent and zealous efforts to promote religion at the present time would be attended with the most beneficial results.

About three or four years ago, some religiously disposed young men (medical students I believe from America) wishing to have preaching in English in that part of Paris where they resided, obtained and fitted up a large apartment for the purpose: they applied for license to have religious service there, but they applied in vain. They got a note from their ambassador urging their plea, but all was in vain, and, as my informant told me, they were compelled, after having fitted up the place at considerable expense, to close its doors and desist from their pious purpose. How different is the state of things now! The writer during his stay, preached as often as he chose, both on shore and in vessels within the harbour. He had the satisfaction to preach in that identical ship which performed the good office to France of conveying from its shores the tyrant Charles the Tenth. To these, and other religious services, not the shadow of opposition was manifested. Religious tracts may now be circulated in almost every direction, and the people are generally very ready to receive and to read them. We met with several encouraging instances of this kind in distributing some hundreds of tracts which the Society in London kindly placed at our disposal. Another encouraging fact is this, that God has raised up in the south of France, and the borders of Switzerland, some eminently faithful men who are labouring to promote the spread of the Gospel. With one of those persons I have had much conversation. He avowed himself a decided Baptist in the conviction of his heart, and told me of several others who entertained the same views, some of whom have actually been baptized. This calls on our denomination to come forward and render its aid in breaking off the

yokes of superstition and vice in which the most interesting nation on the continent of Europe has long been bound. One day I happened to meet with an eminently pious Swiss lady, who rejoiced much when she found to what denomination I belonged. "I am also" said she, "a Baptist—I am so from reading the Scriptures—I sought for the baptism of children, but *it was not there.*" The writer has obtained a most interesting French Sermon, published in 1829, by a minister of the Baptist denomination, (M. Auguste Rochart), and shall feel happy to furnish a portion of it for the Magazine, should your columns be at liberty for the purpose.

There is at present in the vicinity of Havre a pious and laborious minister of our sentiments sent out to preach the Gospel by a small church at Lausanne. After having, as he informed me, enjoyed his ministry for a season, they sent him forth to preach the Gospel where Providence might direct his way. And shall a poor church in Switzerland manifest so much zeal and self-denial—shall they be willing to give up a beloved minister, that he may labour more extensively for the advancement of Christ's kingdom,—and shall the numerous churches of Britain "pass by on the other side" with the apathy of the priest and Levite, while the millions of France are dying without the hopes and consolations of true religion? A favourable crisis like the present may quickly pass by, and not soon return again. Let us "work while it is day, for the night cometh wherein no man can work."

August 11, 1831.

J. H.

BRITISH AND FOREIGN BIBLE SOCIETY.

At a general meeting of the Baptist Board, specially convened on Tuesday, August 23, 1831, at the Baptist Missionary Rooms, to take into consideration the present circumstances of the British and Foreign Bible Society, the Rev. W. Newman, D.D. in the chair, It was unanimously resolved:—

I. That this body, fully sensible of the vast importance of efforts to promote the circulation of the Holy Scriptures to the utmost possible extent, have witnessed with the liveliest satisfaction and thankfulness, the formation and progress of the British and Foreign Bible Society: by means of which Institution that great object has been effected during the last five and twenty years, both at home and abroad, on a scale never before attempted, and to an extent surpassing the most sanguine anticipation of its founders.

II. That, in the opinion of this body, the

great success which has attended the operations of the Society, is to be attributed, chiefly, under the Divine blessing, to the simplicity of its object, the diffusion of the inspired writings, and of them only, and to the comprehensiveness of its plan ;—which, securing the benevolent co-operation of all who are desirous of imparting to their fellow creatures that inestimable gift, takes no cognizance of the manner in which its members may interpret it.

III. That this body have observed, with disapprobation and regret, a recent attempt to new model the constitution of the Society, by the introduction of a test as to the religious opinions of those who shall be admitted as members, and are fully convinced that the adoption of such a measure would lead to results highly detrimental to the interests of the British and Foreign Bible Society, if not endangering its very existence.

IV. That as the alteration proposed was negated by a vast majority at the last annual meeting of the Society, this board consider that the advocates of the measure ought either peaceably to acquiesce in that determination, or to retire from the Society ; but that to retain a connexion for the avowed purpose of disturbing the harmony of the Institution by persevering efforts to alter its fundamental regulations, is a mode of proceeding, in the judgment of this board, subversive of all order, and contrary to every principle of Christian courtesy and kindness.

V. That, influenced by these sentiments, this body tender to the Committee of the British and Foreign Bible Society their respectful thanks for the firm and temperate manner in which they have resisted any innovation upon the original plan of the institution, and express their earnest hope that by a steadfast adherence to the principles on which the Society has been hitherto conducted it may be rendered a yet more extensive blessing to the ignorant and unenlightened in every part of the habitable globe.

(Signed) W. NEWMAN,
Chairman.

MANUMISSION OF SLAVES.

(From 'The Times' of Wednesday, August 17.)

"Mr. Briscoe rose, amidst considerable noise, to ask a question of the Chancellor of the Exchequer. When, on a former occasion, he inquired of the noble lord whether orders had been given to emancipate all the slaves in the crown colonies, he was answered in the negative. He would now ask, whether orders had not been given to emancipate those

slaves in the crown colonies who were the property of the crown? He believed that this question would be answered in the affirmative, and that answer, he was sure, would give great satisfaction to the public in general.

"Lord Althorp said, that the honourable member had, some time ago, asked whether orders had been put out to emancipate all the slaves in the crown colonies. He was surprised that such a question should have been demanded, and he answered that he never heard of any such order. Now, however, that the question was put in a different form, he could at once state, that *directions had been given for the emancipation of all slaves who were the property of the crown.*"

SLAVERY.

(Extract from 'The Times' of Thursday, August 18.)

"Mr. Burge asked the noble Under-Secretary for the Colonies, whether government had taken proper measures for the regulation and maintenance of the crown slaves, who had been emancipated in the West India Islands.

"Lord Howick said, that government had not issued orders for the emancipating of the crown slaves until they had taken all necessary precautions to guard against unfortunate consequences. It was, however, gratifying to find that these precautions were unnecessary. He had received a dispatch from the Governor of Antigua, which stated that during the five months which had elapsed since the emancipation of the crown slaves, they had been occupied industriously in providing for their own support, and that although their number was 371, no case of crime had occurred amongst them, nor were there any complaints of poverty.

"Mr. Burge expressed a hope that the noble lord would communicate with persons who were best able to give him information with respect to the measures about to be adopted by government.

"Mr. Hume thanked the government for having emancipated the crown slaves, which was a measure recommended by him ten years ago."

ASSOCIATIONS.

CHRISTIAN INSTRUCTION SOCIETY.

At the general meeting of this Society a resolution was adopted which authorised the committee to render assistance, according to the means placed at their disposal, to local

Societies in the country; in conformity with which, the committee are anxious to grant supplies of covered tracts, and other publications, to promote the formation of "Christian Instruction Associations," in the towns and populous villages of the kingdom. In administering the bounty of others, they are, at the same time, solicitous to bestow their aid on the most necessitous cases, and therefore request that applications may be accompanied with answers to the following questions:—

What is the population of your town or village?

How many places of worship are there, and of what denomination?

How many Sabbath Schools are there, and what is the number of children in attendance?

Of what denomination is your congregation, and who is the pastor?

How many church members or other pious persons are willing to become visitors?

How many families is it proposed to visit?

Are there any village preaching stations connected with your congregation; what is their number, and how and when are they supplied?

Are there pious persons willing to circulate loan tracts in those neighbourhoods?

Will your Association adopt the regulations, and correspond with the officers of the parent Society?

The Committee meet in the last week of every month, when letters of application, with answers to the above queries, will receive immediate attention.

JOHN BLACKBURN, } Secretaries.
JOHN PITMAN, }

5, Paternoster Row.

KENT AND SUSSEX,

Assembled at Dover, June the 7th and 8th, 1831. This Association includes twenty eight churches, and 1827 members:—2889 children are instructed in Sunday Schools. The churches at Canterbury, Deal, and Folkestone are destitute. Mr. Matthews of Cradley, Worcestershire, has engaged to supply Canterbury for twelve months, with a view to the pastoral office.

Sermons were delivered by brethren Moulton, Garner, Cramp, sen. and Groser. The devotional services were conducted by brethren Bolton, Paine, Christian, Crowhurst, Taylor, Butler, Lewis, Smeed, jun., Giles, and Smith.

The next Association to be held at Crayford; brethren W. Paine, Gates, and Shirley to preach; in case of failure, brethren Sowle, Smith, and Groser. Brother Lewis to write the circular letter.

The letter for this year, written by brother Sowle, and signed by John Rogers, Moderator, is on *brotherly love*, which is well explained, enforced, and recommended.

THE WESTERN ASSOCIATION

Held their eighth meeting at Great Torrington, May 25th and 26th, 1831. This Association includes forty churches. The number of members is not given.

The sermons were preached by the brethren May, J. M. Chapman, Baynes, and Sharp. The brethren Glanvill, Busby, Price, Crook, Pyne, and R. Chapman, engaged in prayer. Brother Pulsford was elected Moderator.

The circular letter written by brother Austie (instead of brother Holy, who is removed to Birmingham), contains a good answer to the question—"Which appear the wisest and most prudent means of encouraging individuals under serious impressions, to make a public profession of religion, and to unite with our Christian churches?" Pastors, deacons, and private members are powerfully exhorted to consider the duty incumbent on them in their respective stations, and to address a word in season to the unbaptized, who are divided into two classes. "The first class includes all whose minds are comparatively at ease on the subject, and who live year after year in a great measure satisfied with themselves, while neglecting to follow Christ in this ordinance. The second class consists of such as have given themselves to the Lord, are anxiously desirous of giving themselves to his people according to his will, and are longing to follow their Divine Master in all the ways of his appointment."

State of the Churches:

By Baptism...209	By Death..... 33
By Letter..... 29	By Dismission 18
By Restoration 11	By Exclusion 35

249

86

Clear increase163

Brother Baynes to prepare the next letter on "The Influence which the Signs of the Times ought to exert on professing Christians."

THE WESTERN ASSOCIATION IN WALES,

Assembled June 6th and 9th, 1831, including 76 churches; branches not included.

Baptized.....498	Excluded... 335
Restored.....203	Died..... 184

701

519

Clear increase 182.

The reason why so many are among the excluded, is owing to a division that took place in the church at Neath. The Association was the largest ever witnessed by the oldest ministers present. One hundred and thirty-two Ministers were in the conference.

Sermons were delivered by the brethren Thomas Jenkins, Thomas Morris, John Prichard, Benjamin Williams, Hugh Williams, Hugh W. Jones, Daniel Jones, David Jones, Daniel Davies, John Roberts, Francis Hiley, Thomas Kenyvn, and John Edwards. Timothy Thomas, Thomas Evans, David Williams, Richard Hughes, and Edward Evans prayed.

The Circular written by the Moderator, brother John Herring, is on the *Cause of Religion among us*. In a highly figured style (resembling that of Christmas Evans) it contains instruction, warning, reproof, and encouragement, which, we trust, will be extensively useful.

The next Association is to be held at Llanglofan, on the second Tuesday, Wednesday, and Thursday in June, 1832.

It would be an improvement if we had also here the the number of members, and the number of children in Sunday Schools.

THE SHROPSHIRE ASSOCIATION.

The twenty-third annual meeting of this Association was held at Oswestry, on June 29th and 30th. The churches connected with it are few in number, and, generally speaking, very small. During the past year there had been added—

By Baptism... 61	By Death ... 6
By Letter..... 10	By Dismission 10
By Restoration 2	By Exclusion 21

73	37
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Clear increase..... 36

The newly formed church at Cherbury, consisting of 19 members, was received into the Association. Two had been called out to the Christian ministry. Among the resolutions passed was the following, "That a meeting be held on the last Monday evening in every month by all the churches in the Association, for special prayer to God for a revival of religion."

BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of the Wilts. and East Somerset Auxiliary, will be holden at Kcynsham, on the second Wednesday in September.

ORDINATIONS, &c.

On Thursday, June 2, 1831, Edmund Hall, late of Bristol Academy, was ordained co-pastor with the Rev. John Nicholson, of the Baptist Church, Kingsbridge, Devon. An excellent preparatory sermon was preached on the preceding evening at the Independent Chapel, by Rev. W. Dore, Modbury; prayers were offered by Rev. W. Field, Ashburton, Independent, and Rev. T. Steel, Exeter. On Thursday morning Scriptures were read and prayer was offered by Rev. H. Watts, Independent, after which Rev. W. Burchell, Falmouth, ably described the nature of a Christian church, and stated the principles of dissent, and then asked the usual questions. Rev. J. Nicholson offered the ordination prayer, and Rev. T. Horton, Devonport, delivered a very affectionate and impressive Charge, from 1 Tim. iv. 16; Rev. T. Colwell (Wesleyan) concluded.

In the evening, Rev. W. Aveline read the Scriptures and prayed; after which Rev. Samuel Nicholson, Plymouth, addressed the church in a very interesting manner, from Ezra x. 4; Rev. T. Miles Ford, Independent, concluded.

Hymns were read by brethren Gillard, Field, Miles, and Dore.

The congregations were extremely good, and all the services deeply solemn and impressive.

Tuesday, August 2, the Rev. John Franks, formerly of Newport, in the Isle of Wight, was set apart to the pastoral office over the Baptist Church at Kingston-upon-Thames, late under the care of the Rev. Mr. Phillimore. Mr. Crow, Independent minister of Kingston, commenced the service by reading the Scriptures and prayer; Mr. Pritchard, of London, delivered the introductory discourse; Mr. Davis, of Walworth, asked the questions of the church and the pastor; Mr. Munn, of London, addressed both from Heb. xiii. 17. Mr. Belsher, of Chelsea, concluded in prayer: Mr. Binney, preached in the evening.

NOTICE.

The Annual Meeting of the Berks and West London Association, appointed to be held September 13th and 14th, is postponed on account of the Sunday School Jubilee, until Tuesday and Wednesday, September 20th and 21st, at which time it will be holden at Staines. Brethren Uppadine, Fuller, Welsh, and Tyso, are expected to preach.

To the Editor of the Baptist Magazine.

Fen Court, August, 1831.

Dear Sir,

Be kind enough to announce the following sums, contributed for the relief of the Orphans of the late Mr. Deacon, of Earl's Barton, whose affecting case was inserted in one of your former numbers.

	J. D.		
	£.	s.	d.
Rev. Dr. Rippon - - -	5	0	0
Mrs. Thos. Rippon - - -	3	0	0
J. C. Gotch, Esq. and friends, Kettering - - -	2	0	0
Rev. Jas. Clark, Guilsborough	1	1	0
Rev. T. J. Jeffery, and Pupils, Gray's Walk, Lambeth - -	4	11	6
Mr. James Smith, Blockley - -	2	0	0

NEW PUBLICATIONS, &c.

Just Published.

A Discourse, occasioned by the removal into Eternity of the Rev. John Clowes, M.A. Rector of St. John's, Manchester, &c. &c. Delivered at the New Jerusalem Church, Cross Street, Hatton Garden, on Sunday June 19, 1831. By the Rev. S. NOBLE.

Seventeenth Report of the Religious Tract and Book Society for Ireland, presented at the Annual Meeting held on April 11, 1831.

The Twenty-first Report of the Sunday School Society for Ireland, adopted at the Annual Meeting, held in the Rotunda, Dublin, on the 13th April, 1831.

A Vindication of the South Sea Mission from the Misrepresentations of Otto Von Kotzebue. By WILLIAM ELLIS.

The Family Memorial; or a Father's Tribute. By STEPHEN MORELL.

Prize Essays. By the Rev. BAXTER DICKENSON, A.M. of New Jersey.

The Daily Monitor. By the Rev. JOHN ALLEN.

The History and Prospects of the Church. By JAMES BENNETT, D.D.

The Character, Duties, and Obligations of the Minister of the Gospel; a Discourse delivered, June 23, 1831, in Devonshire Square Meeting House, London, before the Members and Supporters of the Stepney Baptist College. By JOHN KERSHAW, A.M.

Ellis's Polynesian Researches, improved edition, the fourth and concluding volume, with a map and two engravings by Fenden, viz., Vignette Title, and a View of the celebrated Volcano of Kiranea.

Separation without Dissension. Observations addressed to General Medical Practitioners, on the best means of maintaining their privileges and respectability. By WILLIAM COOKE, M.R.C.S. Secretary to the Hunterian Society, &c.

Also, by the same Author,

A Practical Inquiry into the Sources and Effects of derangements of the Digestive Organs, embracing dejection and some other affections of the Mind. Second edition.

Scripture Chronology made Easy and Entertaining. By T. KEYWORTH, Author of "The Daily Expositor," &c. and one of the Authors of "Principia Hebraica."

The Sabbath' School Class Book, comprising copious exercises on the Sacred Scriptures. By E. LINCOLN.

On the Office of the Holy Spirit in Regeneration: a Discourse delivered at the Rev. Thomas Williams's Chapel, Rose Lane, Ratcliffe, at the Monthly Association of Protestant Dissenting Ministers and Churches, holden March 10, 1831, and published at their request. By THOS. WOOD, of Jewin Street.

The Supreme Importance of the New Creation, viewed in connexion with religious ceremonies. A Sermon preached at Thrapston, Feb. 6, 1831. By S. GREEN, jun.

Preparing for Publication.

The Amulet for 1832, the sixth volume of the series, is announced for publication early in November. Among its illustrations will be found engravings from four of Sir Thomas Lawrence's most celebrated paintings; that of "the Marchioness of Londonderry and her Son" being the frontispiece.

The "Juvenile Forget Me Not" for 1832, the fifth volume of that publication, edited by Mr. S. C. Hall, is announced to appear in October. It will contain a considerable number of fine engravings on steel and on wood; and the literary contents will be from the pens of the most eminent writers for the young.

IRISH CHRONICLE.

SEPTEMBER, 1831.

BAPTIST IRISH SOCIETY.

THE readers of the Chronicle will be pleased to hear that the appeal made to the Baptist congregations to come forward for the help of the famishing Irish in our schools in Connaught has been most successful. Enough has been contributed not only to relieve the children, their parents, and the schoolmasters, but thousands besides entirely unconnected with our Society. It will be recollected that Mr. Allen at first asked for only £50 or £60 per week for eight weeks: at the close of that time he had distributed £1800. The good providence of God in this instance has made all grace to abound towards us, so that having had all-sufficiency in all things we have been enabled to abound in supplying the necessities of the destitute inhabitants of Mayo.

In one of the early letters sent by Mr. Allen, he mentioned that the 3000 children in his schools were in the most wretched state of destitution in regard to clothing, being almost naked. This intimation merely, has produced already several hurdles of new and old clothing, which have been sent to Mr. Allen. These have been forwarded by friends at Waltham Abbey, Olney, Seven Oaks, Crayford, and Brighton, to whom the most respectful thanks of the Committee are presented. It would be very pleasing if after having "fed the hungry" we could also "clothe the naked:" and we have no doubt but the Christian benevolence which has enabled us to effect the former will prove equal to our accomplishing the latter. Any articles of *coarse strong clothing*, suited for boys or girls of all ages, from six to fourteen years, may be sent to the Secretaries: as there are in all the schools in Connaught, including those also under the care of Mr. Wilson, upwards of 6000 almost naked scholars, there is no danger of sending too much.

The extract from Mr. Wilson's third letter, it will be seen, contains a resolution of the local Committee at Ballina, which fully confirms all the statements made by Mr. Allen in his letters of the 20th of June, viz. "That no relief Committees had been formed in most of those remote districts in which our schools were placed, and that no relief had been given except in the neighbourhood of towns." It affords matter for abundant thanksgivings to God that our most excellent agent, Mr. Allen, has exemplified the truth of Solomon's remark: "*when a man's ways please the Lord he maketh even his enemies to be at peace with him.*"

It is intended instantly to prepare a full history of the correspondence and contributions in aid of the starving Irish, as an Appendix to the Seventeenth Annual Report, the publication of which has by this labour extraordinary been hitherto prevented.

From the Rev. J. Wilson to the Secretaries.

Sligo, July 15, 1831.

DEAR BRETHREN,

Under the care of a very merciful Providence, Mrs. W. and I arrived home in safety on Saturday last, and found all well: and as

her health has been re-established by the journey, I trust we shall both feel it as an additional obligation to devote ourselves more than ever to His service who "healeth our diseases, and redeemeth our life from destruction."

I am happy to inform you that it will not be necessary for me to divert the copious streams of public benevolence from Mr. Allen's district to mine, for though there is, at all

times, *distress* enough in this neighbourhood, yet there is *no famine*.

Provisions are plentiful, and rather cheaper than usual at this season of the year, and though work and money are scarce, yet the condition of the people is better than it was when I left home.

And it gives me great pleasure to add, that appearances promise that the Lord will "crown the year with his goodness:" the early crops are particularly promising.

I have seen persons from every part of my district, and their united testimony corroborates the foregoing statements, as does that of the readers, all of whom I have seen. From the latter I have learned that the schools are well attended, and that great expectations are raised as to the premiums I was to bring for them from England.

Allow me here to put in my claim for a large share of the *clothing* which I hope will be collected for distribution in the schools; as the children under my care are as numerous and as destitute as those mentioned in Mr. Allen's letters.

I have heard many observations since my return on the efforts making by our friends in England to relieve the distress among our schools in Mayo, and it is the general opinion that it will be peculiarly advantageous in promoting the influence and interests of the Society.

It is now believed that no one need be destitute of provisions, more or less in consequence of the arrangements made to afford relief by the different committees.

Your letter reached Mr. West while I was in Dublin, and I was rejoiced to hear that they had appointed Glynn as a reader in my district. I hope what Mr. West has said about Pocket Bibles and Testaments will be *immediately* attended to, as they have been so long wanted.

With most affectionate regards, I remain,

Yours sincerely,

J. WILSON.

From the Same.

Ballina, July 21, 1831.

MY DEAR BROTHER,

Having come to this town to render any assistance I may be able to afford to brother Allen, I think it right to forward an early intimation of some of the things I have seen and heard. It is truly a scene of *business*, and as far as my observations have extended, it is conducted in a *business-like* manner. I was greatly rejoiced to find that additional funds were available for this important object,

and that it was not necessary for me to draw *much* upon those funds for my district, for however enlarged they may be, *all* will be wanted here. When in Sligo, I heard repeatedly that very exaggerated accounts had been made of the distress that prevailed in this county, and that part of the county of Sligo which is near it; but from what I have seen, and from all the information I can collect, there has been no exaggeration in the statements of Mr. Allen; indeed it would not be easy to overstate the actual distress that exists. It has given me pleasure too, to find that the two clergymen of the Establishment, and another respectable gentlemen, have been added to the committee of distribution here. Besides the assistance sent in different directions by this committee to the schools in the remote parts of the country, there is occasionally meal delivered in stones and half stones to the destitute poor in this town, and not less than *eight hundred* were in this way relieved at Mr. Allen's house yesterday, and the *system*, the attention, and the precaution that were manifest, could not be exceeded even by the oldest mercantile establishment. As an evidence of the extent of distress that exists, I will just mention that there have been persons here this day for meal, some of whom did not expect to obtain more than *two quarts*, who came from a distance of from *eight to thirteen* miles. In consequence of the various representations given by Mr. Allen of the conduct pursued by some of the Roman Catholic priests, all of which representations, I have not the least doubt, from the inquiries I have made, were perfectly correct; he has been most grossly calumniated, and in other respects shamefully treated. He having been requested to be on the local committee of this town, which is connected with the central committee in Castlebar, this latter committee passed a vote of censure on Mr. Allen in consequence of his letter of June 20th, and *then they invited him to attend that committee*, to prove the charges made against the priests.

Although he was by no means amenable to that body, he did attend, and the result of his doing so will be seen in the "Mayo Constitution," which will reach you to-morrow. His treatment there was such as might be expected by those who know the character of the class of persons who formed the majority of that meeting, viz. Romish bishops and priests. One Protestant indeed, under the influence of similar feelings to those evinced by them, made a wonderful discovery of Mr. Allen's magnifying the number of his schools to *thirty-one thousand*, instead of thirty-one, which appears to have been a typographical error in one of the papers! yet this formed

the burden of the song of one of the speakers for a considerable time, and then Mr. Allen was told he was at liberty to speak, but he must not occupy much time! A resolution formed after Mr. A. left the room, was, as you will perceive, that he was to be no longer a member of the local committee in Ballina, but I am happy to find that every Protestant in that committee is determined he shall not be thus expelled, as they fully approve of his conduct in the whole of the circumstances referred to, and value his services too highly to lose them without a sufficient cause.

Extract of a letter from the Rev. J. Wilson to the Rev. J. Irimy.

Ballina, August, 1, 1831.

MY DEAR BROTHER,

I returned to this town on Saturday last, soon enough to attend the meeting of the local committee. You will be pleased to read the following resolution, passed by a large majority:—"That the resolution passed by the central committee, Castlebar, in reference to the Rev. J. Allen, having been officially laid before us, we deem it an act of public justice to express our decided conviction that Mr. Allen's character, motives, and conduct, are, so far as we know, superior to the impeachment of any party, however influential and responsible they may be: and we add, that it is our firm determination to adhere to the resolution of our last meeting, in which we recognised Mr. Allen as a member of this committee."

A respectable clergyman, residing near Ballina, called upon me in Sligo, a few days since, who said, that "but for the indefatigable exertions of Mr. Allen and his friends, and the peculiarly serviceable aid afforded by them, many families of his own knowledge, would not have had food for more than two days in a week."

I hope your supplies will hold out for another fortnight at least.

Yours affectionately,
J. WILSON.

From the same to the same.
Ballina, August 6, 1831.

DEAR BROTHER,

The "Mayo Constitution," which you will receive with this, contains another letter from

the Rev. M. H. Seymour, which will I hope be productive of great good. There is another document of very considerable importance to our Society. I allude to the attestation borne to the truth of Mr. Seymour's statement in vindication of Mr. Allen's character and conduct in his letter to the Secretary of the Mayo central committee. In that committee Mr. Seymour asked Dr. McHale whether he intended that his charge of *proselytism*, by means of *oatmeal*, was against Mr. Allen only, or also against the Baptist Society in general; when Dr. McHale answered "both." Mr. S. instantly and firmly pronounced the assertion to be an "unfounded calumny."

The Mayo central committee have resolved that the money to be apportioned to the Ballina district, (the last which is to be granted to that or any other place,) shall be distributed by Colonel Gore and Dr. McHale.

Yours affectionately,
JOSIAH WILSON.

* * * The following is the attestation referred to by Mr. Wilson: it includes the names of two of the members of the central committee at Mayo—

We, the undersigned, having seen in the "Mayo Constitution," of the 28th ult., a letter bearing the signature of the Rev. MICHAEL SEYMOUR, take this public opportunity of expressing our marked approbation of his manly and lucid statement, and our thorough conviction of its truth.

Chas. N. Knox, High Sheriff.
R. A. O'Donel, Foreman, Grand Jury.
George Jackson, Gov.
A. Knox, jun., Grand Juror.
Domestic Browne, do.
George Ormsby, do.
Charles Costello, do.
John Gardiner, do.
Thomas Ormsby, do.
Robert Orme, do.
Thomas Palmer, do.
H. I. H. Browne, do.
Walter J. Bourke,
Thomas Kirkwood,
George Knox,
James Gildea,
John Fynn,
Thomas Jones,
John Bourke,
James Anderson, jun.
William Malley,
George Ormsby,
Lewis Atkinson.

CONTRIBUTIONS.

Received by the Treasurer.

FOR THE SOCIETY.

	£.	s.	d.
"A Loiterer," by Mr. Pritchard - - - - -	1	0	0
Birmingham Friends, by Mr. Lepard - - - - -	10	1	6
Mrs. W. Fletcher - - - - -	1	1	0

FOR THE STARVING IRISH.

"A Loiterer," by Mr. Pritchard - - - - -	1	0	0
Collection at the Baptist Chapel, Cockspur Street, Liverpool, (including } thirty shillings by Mr. Garniss, from Masters of Vessels in Salthouse } Dock), by Rev. Moses Fisher - - - - -	8	16	7

Received by Mr. Dyer.

FOR THE SOCIETY:

Rochdale, additional, by Mr. Littlewood - - - - -	0	10	0
Fakenham, ditto, by Miss Johnsons - - - - -	2	1	11
Mr. Biddle, St. Alban's, (Distress £1.) - - - - -	2	0	0
Mrs. Page, Worcester, by Rev. E. Carey - - - - -	3	0	0
Mr. Daniel, ditto, by ditto - - - - -	3	5	7
Eythorne, collected by Rev. J. Pain, for Distress - - - - -	8	10	0
Waddesden Hill, ditto, for ditto - - - - -	2	4	6
Laverton, ditto, for ditto - - - - -	1	13	0
*Rowley and Hindley, by Rev. R. Pengilly - - - - -	4	14	0
*Wolsingham, by ditto, - - - - -	2	12	0
*Newcastle, additional, by ditto, - - - - -	1	10	0

* For the Distress or General Fund, at the option of the Committee.

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurers; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbrooks and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

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

FOREIGN INTELLIGENCE.

CALCUTTA.

FROM the Twelfth Annual Report of our Auxiliary in this city, we copy the following Narrative, which affords additional proof of the usefulness of tracts to the Christian missionary.

"Some time ago a Mussulman was presented with a tract, containing the parables of Christ, in Hindoostanee; a few days after he heard some of those parables read and explained to persons standing in the road; he immediately recognised them as the same he had read in the tract. A second tract, "Ceremonies practised by Mussulmans," was then put into his hands. A short time after he applied for a third tract, stating that he had read the former, and making some observations on its contents. "Reasons for not being a Mussulman," was then offered, which he took, and immediately began to read. Several weeks then elapsed before he was again seen by the Missionary, when he was met on the road, and asked if he had read the tract. He replied, that he had, and that it was "a very bad book." "But why," it was asked, "is it a bad book? Does it contain abusive language?" "No, none at all," was the reply. "Does it contain assertion without proof?" "No, but it is opposed to Mohummed and his religion, and proves both false." He further observed, that the reading of it had quite unhinged his mind, excited many doubts about his religion, and made him feel very uncomfortable; hence, having read through the book, he threw it aside. He was reminded of the importance of the subject, and the necessity of giving it a full and serious investigation, exhorted to reperuse the tract, and well consider all it says; and assured that, should he think himself able to reply

to the objections urged against his prophet and religion, we should be glad to hear what he might have to say. He confessed he could not reply to them, but thought some of the learned Moulawees might. He had evidently read the tract, and understood and felt the force of the arguments contained in it, and hence described it as a *bad* book; he, however, very willingly took another, called "Marks of a true Prophet." On the following day he was again seen and spoken to on the subject, when he again referred to the tracts he had received; and said, that some of his acquaintance to whom he had shown them were displeased with them, and said, that the assertions made in them were not to be depended on, and the quotations were false. This, however, he candidly admitted he did not believe, owing to the particular references annexed to them. He was immediately shewn a copy of the Koran, in Arabic and Hindoostanee, from which quotations had been made, as also copies of the Holy Scriptures in the latter language; and one or two places, to which references were made in the tract, were pointed out; when he appeared surprised and delighted. He was then presented with a copy of the New Testament, with a request that he would read it, with prayer for divine direction. This he promised to do, but, alluding to the title of one of the tracts, added, "I cannot forsake my religion." Some weeks subsequently he was again seen, and asked if he had read the New Testament: he was understood to say, he had once read it through, but not fully understanding some parts, he had begun it again; but what greatly surprised him, he said, he had not met with a single word about Mohummed, while the book was full of accounts concerning Jesus Christ. The entire absence of any intimation respecting the coming of Mohummed seemed to fill him with utter astonishment. He was assured that the New Testament does not

contain any information of the kind he wanted, and reminded of the great design for which the Redeemer came into the world, which having been accomplished, there was no necessity, nor any room, for another prophet to arise. What may be the result in this and numerous other cases, it is not for us to determine; but we know who hath said, "In the morning sow thy seed, and in the evening withhold not thy hand."

The same document thus notices the two new stations, recently occupied by our brethren, as stated in our last number. p. 59.

LUCKYANTIPORE.

Mr. G. Pearce and Native Assistant.

"This village is situated about 35 miles south of Calcutta, and surrounded by a dense population. Luckyantipore is now connected with the Chitpore station, and the members there are in communion with the church under the care of Mr. G. Pearce. From this place *one* person was baptized at Bonstollah, more than a year ago; and in October last, *two* others were baptized, and added to the church at Chitpore. Two or three months ago Mr. P. visited this station, and found many opportunities of proclaiming the word of God. In Luckyantipore, and some adjacent villages, he found Christianity making its way among the people to an extent not contemplated; six families, containing about forty individuals, had declared for Christianity, and several others seemed disposed to follow their example. As to worldly possessions they are poor, but not the less to be regarded on that account, since it only accords with what has generally been God's method, who chooseth "the base things of the world, and things that are despised, yea, and things which are not, to bring to nought things which are, that no flesh might glory in his presence." Another visit has since been made by Mr. Yates and Mr. Pearce, which confirmed the impression before made, and proved highly pleasing as affording evidence of actual improvement.

KHAREE.

Mr. W. H. Pearce and Three Native Assistants.

This is the second village referred to, and situated about fifteen miles beyond the former, and fifty from Calcutta. It is con-

nected with the native church in this city. The station has been visited during the year by two of the missionary brethren and others; and parties of from five to twenty have frequently visited Calcutta, and during their visits, attended, daily, to receive further instructions in divine truth, at the Mission House. From the vicinity of this place, *five* persons have already been received into communion, *three* are proposed as candidates for the ordinance of Christian baptism, and several others are on the list of hopeful inquirers. There are now *thirty-two* families, consisting, with others, of upwards of a *hundred* individuals, who have embraced the profession of Christianity, and regularly attend Gospel ordinances. They have lost all reverence for idols, strictly regard the Sabbath, live in harmony with each other, and have, by degrees, conciliated the good opinion of many who before reviled and persecuted them.

The last two months having been their harvest time, they have not been able to visit Calcutta in such numbers as before; but from all that can be ascertained from them, and the native itinerants, who have regularly visited them, there is every reason to believe that they are all growing in knowledge, and living in greatly improved moral habits; and that some have indeed experienced the mighty power of the Gospel, in renovating their hearts, as well as illuminating their understandings, and reforming their outward conduct. As a testimony to the improved state of their moral habits, it might be observed, that three couples, who were living in illicit intercourse, have been regularly married by the missionary; and that no instance of irregularity, on the score of morals, is now known among them.

At both these stations ground has been purchased, to serve in part for the erection of a chapel, the interment of their dead, and also for other purposes of a missionary character. At each place bungalows are being erected, to serve as school-rooms and places of worship; but such is the hostility felt towards them at Luckyantipore, that none of their heathen neighbours, for fear of being expelled caste, could be prevailed on to assist in the erection of the chapel. The prayers of the members and friends of the Society are requested, that God may carry on with still greater power, his work, so happily begun in these villages; and on the behalf of all those who have been led to renounce idolatry, and embrace the profession of the Gospel; that God may, by his Spirit, perfect that which concerneth them, by *deepening their sense of sin, and exciting fervent love to the Saviour.*

JAMAICA.

Our readers are generally aware that two of our Missionary brethren from Jamaica, Messrs. Flood and Cantlow, had returned previous to the annual meeting, and were present on that occasion. Since then Mr. and Mrs. Coultart, from the South of the island, and Mr. and Mrs. Burchell from the North, have also been constrained to seek a restoration of health and vigour in their native climate.

By the Garland Grove, which brought our friends last mentioned from Montego Bay, Mr. Angus returned also, having accomplished, greatly to the satisfaction of the Committee, the various objects he had so kindly undertaken on their behalf.

As it appears, on the whole, that the constitution of our esteemed brother, Mr. Cantlow, is so little adapted to the climate of Jamaica, as not to justify the Committee in wishing him to resume his station there, his connexion with the Society has terminated. The regret which the Committee feel in being compelled to this unwelcome decision, is greatly mitigated by the pleasing hope, that Mr. Cantlow may be speedily directed to some station at home in which he may long and successfully labour in the Redeemer's cause. Arrangements were made, before our brethren quitted their respective stations, to provide them, as far as possible, with the regular administration of the means of grace. Mr. Burchell hopes to return to his important sphere before the year closes, and the Committee expect that a new Missionary who has lately been accepted for this service, will be ready to accompany him.

Intelligence has been received of the safe arrival of Mr. Shoveller, at Kingston. His letter announcing it is dated May 2d. The following is an extract:—

“Through the kindness and faithfulness of our heavenly Father I have been brought hither in safety. We left Gravesend on 21st March, and arrived at this port on 30th April. I have not had opportunity to look about me much as yet, but as a ship is expected to sail for England to-morrow, I am desirous that you should at least be informed as above. Brother Knibb had just come to supply a few weeks, as brother Coultart and his wife are on the point of leaving for England. I was much refreshed yesterday in the house of the Lord. Great good has indeed attended the Gospel ministry in this island. I spoke at the ordinance of the Lord's Supper yesterday afternoon, and as I looked around on the sable and coloured countenances of the numerous communicants, I could not but anticipate with delight that grand assemblage from the east and the west which we hope to join in the kingdom of the Lord above. Oh, may we give all diligence to make this calling sure.

“I know that many kind prayers were offered up for me on the voyage, and I bless God our Father that they have been so abundantly answered in my protection.

“The former part of the voyage was rough, but the wind was fair. I distributed tracts to the mariners, and expounded the Scriptures as I had opportunity on the Sabbath days, but I am an unprofitable servant still, nor can I say I have done all that was my duty to do. I have, however, considerable hope that essential spiritual benefit has been derived through the beloved Redeemer's blessing on my conversation with one of my fellow passengers, such benefit as I hope will prove to be nothing less than true conversion to the Lord.”

In a subsequent letter, under the date of June 6th, he writes:—

“My time is fully occupied, and it is a blessed occupancy. I feel that I am living *usefully*, and should it please our Lord to preserve my health and strength, I believe that I shall be as happy in this service as I can expect to be on this side heaven. Yesterday was a delightful day; the attendance in this capacious chapel most numerous; the people devoutly attentive; and many of them evidently much affected under the preaching of the Word. In the afternoon, when they stood up by *hundreds* to sing, after partaking of the bread and wine at the Lord's table, the hymn,

‘How sweetly awful is the place,
With Christ within the doors,’ &c.

and especially the verse,

'We long to see thy churches full,' &c.

my heart truly thrilled within me at witnessing the wonderful grace of God.

"I am much interested with the simple evangelical piety of many of the black people. Here are Christians of various attainments and gifts, as it is with you in England, but the doctrine of the cross is the solace of them all. During the past three weeks, I have been much engaged in the quarterly renewing of tickets for communion, so that I have had an opportunity of conversing with several hundreds of members and inquirers. I find the knowledge and the power of expression among the people very various, and many are more shrewd and intelligent than I had expected.

"Those who have had much intercourse with the white people, do not so much use the negro dialect. You would, however, be much interested, I am sure, with the remarks of some of the poor people both of town and country. 'I hope,' said I to one of them, 'you love the Lord Jesus.' 'Oh! yes, my dear massa, me must love him—he first loved me—him too good to me—took upon him the sins that was to condemn me.' To another, 'Well, my friend,' said I, 'whom do you trust to for your salvation?' 'Ah! me trust to *Massa Jesus Christ*.' On asking another if he loved the Saviour; he took off his hat, and shewing me his grey woolly head, 'Ah! Jesus,' said he, 'take care of me long time; when I was taken from Africa, and bring me to the gospel, and take care of me till now:—me must love him.'

"I am much interested with the schools here, and have now a class of the best scholars of both sexes, who come to me once or twice a week to spend an hour for religious instruction. Some of these are black, others children of colour. I anticipate, in dependance on the Divine blessing, some usefulness from this exercise."

AMERICA.

The following extract of a letter from an esteemed minister of our denomination, dated Philadelphia, May 6, 1831, affords a pleasing confirmation of the statements which have been made, from other quarters, respecting the progress of the Redeemer's kingdom among our Transatlantic brethren.

"How far what is passing in our youthful nation, and in our new born churches, may interest our Baptist brethren of the 'old coun-

try,' and especially of your nation-like city, I have but limited means of knowing; but I doubt not Ziou's prosperity is dear to you in whatever part of the world her interests may lie, and that no better 'news from a far country' can be sent to you than that the Lord is building up her wastes, and multiplying her converts.

"The present season is one of deep interest to us in this city. Our Baptist churches, which for many years have been in a state of alienation and bitterness, are experiencing the reviving and uniting influence of the Spirit of God. The hearts of ministers are knit together: preaching is more experimental and warm; and private brethren are more ready to take part in prayer-meetings. Most of our churches have early morning prayer-meetings through the week, and sometimes a sermon is preached at six o'clock on Sabbath-morning. The impenitent are becoming thoughtful, and converts are beginning to come forward and tell of their rescue, and request the privilege of publicly putting on the Lord Jesus by baptism. The seriousness seems to be daily increasing, and we cherish the hope that we shall have a general revival in our city. Our Pædo-Baptist brethren are sharing in this good work, and have shared, hitherto, more largely than we have. But what we have experienced in this city is not to be compared, for extent and power, to the blessing which the city of New York is enjoying. Four weeks ago it was calculated at least 1000 had united to the Presbyterian and Dutch Reformed Churches in that city, and that there were as many more expecting to come forward at the next communion. I have not heard the number connected with our churches. The work still continued with unabated power. It began (as was stated by a clergyman of that city a few evenings since) at an early morning prayer-meeting, which one of the ministers attended, at the private house of a friend, and at which were assembled a number of persons of different denominations; and several non-professors also attended, not one of whom is destitute, at this time, of a hope of having obtained forgiveness of sins and an inheritance in heaven. I have said the work began at that morning prayer-meeting; I believe it was afterwards found that a number of private prayer-meetings had been established, about the same time, in different parts of the city, and unknown to each other, and thus it seems that the Spirit of God stirred up the minds of his people in different parts of the city to pray for the blessing which was already drawn from the magazine of his love, and ready to be poured from on high. A similar work has commenced in Boston, and also in the city of Washington. So you see the Lord has appeared as a

merciful Conqueror in the midst of our great cities—the strong holds of wickedness. In the city of New Haven, Connecticut, the work transcends in power anything I have heard of in modern times. Not far, I believe, from 200 of the students in Yale College are hopeful subjects of the work. Several other colleges have also shared largely in the blessing of conversions: and many hundreds of our

towns and villages are visited. I think I saw it stated the other day that not less than one hundred and fifty towns and villages, in the state of New York alone, had special excitement, attended with ingatherings to the churches. So while the Eastern continent is quaking under the devastations of the Demon of War, the Western is rejoicing in the bloodless triumphs of the Prince of Peace."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.	Rev. G. Bruckner -	Serampore -	Feh. 1, 1831.
	Nathaniel Wright, Esq.	Agra -	Jan. 18
	Rev. J. Williamson -	Sewry -	Feb. 15
	G. Pearce -	Chitpore -	Feb. 12
	W. H. Pearce -	Calcutta -	Feb. 7
WEST INDIES.	Rev. John Shoveller -	Kingston -	May 2
	Ditto -	Ditto -	June 6
	Joshua Tinson -	Ditto -	June 4
	James Coultart -	Ditto -	May
	John Clarke -	Ditto -	June 4
	John Manderson, Esq. -	Montego Bay -	June 3
	Rev. William Knibb -	Falmouth -	May 23
	Ditto -	Ditto -	June 16
	J. Burton -	Kingston -	April 18
	Ditto -	Pigeon Hill -	May 31

DOMESTIC.

GLoucestershire.

The various services connected with the Gloucestershire Auxiliary to the Baptist Missionary Society, have been attended with more than usual interest. Favoured with the kind assistance of our esteemed brethren, the Rev. J. Dyer, Rev. C. Birt, Rev. J. Hoby, and the Hon. G. H. Roper Curzon, the season was welcomed by the friends, who looked forward to it as a religious festival, when they were to enjoy the fellowship of kindred minds, to repeat their solemn vows, and to consecrate their energies with renewed ardour upon the altar of the Missionary cause.

On Sunday, July 3, 1831, sermons were preached on behalf of the Baptist Mission in the following places:—at Avening and Chalford by the Rev. W. Hewitt; at Gloucester by the Rev. J. Dyer; at Hampton, Shortwood, and Stroud, by the Rev. C. Birt; at Ledbury by the Rev. E. Elliot; at Nupend by the Rev.

W. Yates; at Uley by the Hon. G. H. R. Curzon; and at Woodchester and Shortwood by the Rev. J. Hoby.

The public meetings were held in various places, and awakened a lively interest in the Baptist Mission, by the pious, instructive, and missionary character of the addresses delivered. At Eastcombs, on Wednesday evening, June 29; at Shortwood, on Thursday evening, June 30; at Hampton, on Friday evening, July 1; at Stroud, on Monday evening, July 4; at Wotton-under-edge, on Tuesday evening, July 5; at Kingstanley, on Wednesday evening, July 6; and at Ledbury, on Thursday evening, July 7.

Convinced of the great utility of such annual services for the promotion of union and piety in our churches, as well as for the furtherance of the Baptist Mission, the writer would urge his brethren in the ministry to the formation of Auxiliary Societies throughout the denomination. Let not the demon of discord divide us, but rallying around the missionary standard, which has been so long raised, and which forms the glory of our community, may we swear our allegiance to the holy cause. The feeling of undiminished confidence in the

Society, and determined zeal to support its interests, were unitedly expressed in every public meeting among us, and may the same spirit soon possess all our churches, so that there may not be a Baptist Church but what is engaged in the support of the Baptist Mission.

W. Y.

CORNWALL.

The services of the Eleventh Anniversary of the Auxiliary in this county were held in the month of July, when the cause of the Society was most eloquently advocated by Mr. Eustace Carey and the Hon. Mr. Curzon, the deputation from the parent committee, and by various brethren of our own and other denominations. Public meetings of the Branch Societies constituting the Auxiliary were held at Penzance on 11th, Helston 12th, Redruth 13th, Chacewater 14th, Grampound 15th, Falmouth 18th, and Truro 19th of July. Twenty-three sermons were also preached;—eight by Mr. Carey at Chacewater, Redruth, Penzance, Helston, Grampound, Truro and Falmouth; nine by the Hon. Mr. Curzon at Helston, Penzance, Redruth, Penryn (where the use of the Independent Chapel was kindly granted), Falmouth, Flushing, and Truro; two by Mr. West of Redruth, at Penzance and Helston; one by Mr. Dyer of Bristol College, at Penpoll; one by Mr. Croggon, Methodist Missionary from Zante, at Falmouth; one by Mr. Nash at Marazion; and one by Mr. Spasshatt at St. Day.

The Annual Meeting of the County Auxiliary was held at Truro in connexion with that of the Branch Society in that town. In the forenoon a missionary prayer-meeting was held, and subsequently the committee met for business; and in the afternoon, a truly excellent discourse from Rom. viii. 33, was delivered by the Hon. Mr. Curzon. In the evening, the chair was occupied by Mr. Clarke; and after the report and business of the Truro Society had been attended to, Mr. Dyer, jun., who was supplying at Truro in consequence of the pastor's indisposition, read the Eleventh Report of the Auxiliary, from which the following is extracted:—

“The receipts for the year ending July, 1830, amounted to 171*l.* 2*s.* 10*d.*, making a total in ten years of 1958*l.* 11*s.* 0*½d.* The receipts of the Branch Societies for the present year being yet unascertained, your committee can only express the hope that when completed, they will manifest that the zeal of the Cornish Churches has not only been unabated, but increased. In the course of the year, missionary meetings have been

held in several village stations in the county. The Branch Societies are steadily pursuing their course: that at Redruth has obtained the valuable aid of several female collectors, who have canvassed the town and realized a considerable addition to the funds of the Society. The collectors of the Truro Branch have recanvassed their districts, and appear to be actuated by a spirit of persevering zeal. The contributions of the Sunday School Association have exceeded those of former years.”

The various resolutions were proposed and seconded by Messrs. Curzon, Moore (Independent), Budd (Wesleyan), Carey, Dyer, jun., and West. The attendance at this and other meetings was numerous and respectable. The addresses were highly appropriate, eloquent, and effective; and the lively emotions of zeal pervading each assembly were chastened with the solemnity which becomes the house of God. May the greater prevalence of holy love and self-denying activity in the cause of Christ during the following year prove that the grace of God in regard to these meetings has not been bestowed in vain!

E. C.

LIVERPOOL.

On Lord's day, the 31st of July, the Ninth Anniversary of the Liverpool Auxiliary Baptist Missionary Society was held in Byrom Street and Lime Street Chapels, when appropriate and excellent sermons were preached by the Rev. Eustace Carey, and the Hon. and Rev. G. H. R. Curzon. On the following evening, the friends of the Society assembled at Lime Street for prayer; and on Tuesday evening, the public meeting was held in Byrom Street. James Cropper, Esq. was called to the chair. The meeting, which was very numerous and respectfully attended, was addressed by the Rev. S. Saunders, the Rev. Dr. Ralph, the Rev. E. Carey, the Hon. and Rev. G. H. R. Curzon, the Rev. Mr. Burchell (just returned from Jamaica), Mr. Edward Baines, jun. of Leeds, the Rev. Mr. Kelly, the Rev. Dr. Stewart, the Rev. Dr. Raffles, and other gentlemen. Great interest was excited by the observations of Mr. Carey relative to the improvement which had taken place in the morals of Europeans residing in Calcutta, through the introduction of the Gospel; and also by the details of Mr. Burchell, respecting the success of Missionary labours in the West Indies. The meeting was very serious and very interesting. About 60*l.*, including a handsome donation from the worthy chairman, was collected on the occasion. The contributions during the anniversary amounted to 153*l.* 18*s.* 1*d.*

Contributions received on account of the Baptist Missionary Society, from July 20 to August 20, 1831, not including individual Subscriptions.

	£.	s.	d.		£.	s.	d.
Gloucestershire Auxiliary Society, by Mr. Peter King, Treasurer				Uley collection	-	-	5 3 6
Avening Collection	0	15	0	Wotton-under edge Collection	-	6 13	1
Eastcombs Collection	4	0	0	Sunday School	-	1 2	0
Weekly Subscriptions	0	16	0	Weekly Subscriptions	0	9	0
Sunday School, &c.	0	5	0	Mr. Rogers	-	1 0	0
				Mr. Perrin, Kingswood	-	1 0	0
Chalford Collection	1	7	0	Mr. Carpenter, do.	1	0	0
J. Bath, Esq.	1	0	0				11 4 1
A Friend	0	4	0	Woodchester Collection	2 11	6	
				By Miss Long	-	1 6	0
Gloucester Collection	5	0	0	Sunday School	-	0 2	0
By Miss Rees	-	2	0				3 19 6
By Miss Greaves	1	0	0				
Missionary Box	-	0	5	Total	-	-	142 11 4
Hampton Collection	5	4	0	Liverpool, Auxiliary Society, by W. Rushton, Esq. Treasurer	152	0	0
Mrs. Neal	1	1	0	Highgate, Collections at Baptist chapel, by Rev. W. Cantlow	4	10	0
Sunday School	-	0	17 9	Cheltenham, Collection, by Hon. and Rev. G. H. R. Curzon	8	10	0
				Sevenoaks, Subscriptions, Collection, and Missionary Boxes, by Rev. J. Shirley	-	40	0 0
King Stanley Collection	-	7	0 0	Lowestoft, Subscriptions, by Mr. Bell	-	5	2 0
Mr. P. King	-	1	1 0	Norfolk and Norwich Society in aid of Missions, by T. Brightwell, Esq.	-	10	0 0
Miss King	-	1	1 0	Harpندن, for School in Ceylon, by Mrs. Leonard	-	10	0 0
Mrs. King, sen.	-	0	8 0	Tring, Moity of Collection at New Mill, by Rev. I. Mann	7	16	0
Rev. James Cousins	0	10	6				
Mr. John King	0	10	6	South Wales, Collected by Rev. John Statham.			
By Miss King	-	1 15	10½	Llanely	-	-	5 0 0
				Swansea	-	-	25 12 3½
Nupend Collection	-	-	2 7 6	Vellenfoel	-	-	2 14 2
Ledbury Collection	-	-	17 14 8	Galilee	-	-	0 16 6
Shortwood Collections	20	8	0	Mollerton and Pisgah	-	-	5 2 5
Weekly Subscriptions	15	8	2½	Milford	-	-	8 3 7½
By Miss Bliss for Calcutta Schools	-	4	2 6	Pembroke Dock	-	-	10 16 0
Sunday School	-	2	3 11½	Haverford West	-	-	51 2 6
Mr. J. Heskins	-	1	0 0	Jabesh	-	-	4 8 6
Mr. J. Hillier	-	1	0 0	Bethlehem	-	-	4 13 0
Mr. B. Antill	-	1	0 0	Llangloffan	-	-	16 5 6
Mrs. Morse	-	0	10 0	Fishguard	-	-	8 8 6
				Tabor	-	-	1 10 6½
Stroud Collections	12	9	8	Newport	-	-	5 19 0
By Miss E. Antill	1	14	9	Cardigan	-	-	35 14 9½
Miss Clutterbuck	1	8	8	Verwhig	-	-	0 17 6
Mr. H. Hawkins	0	8	0				
Mr. Mills	0	5	3				
Sunday School	-	2	6 5½				
Missionary Boxes	-	0	4 6				
Miss Nash	-	1	1 0				
Mr. Wm. Hopson	-	0	10 6				
Mr. Reader	-	0	5 0				
	20	8	9½				

	£.	s.	d.		£.	s.	d.
Buenwhaun - - -	9	0	0	Bethel and Brochyshew - - -	2	10	6
Perry Park - - -	1	8	3	Newcastle Emlyn - - -	6	2	0
Hermon - - -	1	8	6½	Neath - - -	7	0	0
Narberth - - -	6	3	3	Bulchgynt - - -	0	13	0
Cwyvalim - - -	0	10	0	Ebeuzer - - -	1	0	0
Llandysyll - - -	1	1	0	Ffynonhenry - - -	2	0	0
Rehoboth - - -	0	15	0	Llangundaran - - -	0	15	0½
Bethel - - -	2	0	3	Porthyrhyd - - -	1	1	0
Bluenyffos - - -	3	13	0	Carmarthen - - -	21	12	4
Bethabara - - -	3	18	0	Providence - - -	2	6	7
Beulah - - -	0	14	6	Cwmivor - - -	1	0	0
Cilfowyr - - -	10	3	4	Cwmdw - - -	0	7	6
Aberystwyth - - -	3	7	0	Llandilo - - -	2	9	0
Swyccffynm - - -	0	14	0				
Pewrhyneoch - - -	0	5	1½				
					£281	3	0½

* * * *Mr. Statham wishes us to present his most grateful acknowledgments to his Welsh friends for the extraordinary kindness received from them throughout his late journey. In these acknowledgments the Committee very cordially unite, and beg to return also their hearty thanks for the liberal contributions conveyed by the hands of their respected brother, as well as for the expressions of esteem and approbation of the Society's proceedings which accompany them.*

DONATIONS.

	£.	s.	d.
Friend in <i>Southwark</i> , by Mr. Luntley - - -	10	0	0
T. Z. (West India Fund) - - -	5	0	0
Loiterer, by Rev. G. Pritchard - - -	2	0	0
Northamptonshire Friend, by Rev. John Peacock - - -	1	10	0
WIDOW AND ORPHAN'S FUND.			
Trustees of the New Selection Hymn Book, by Mr. Summers - - -	25	0	0

TO CORRESPONDENTS.

As, in this month, payments will become due from the Society, to an amount very far beyond the balance in hand, it is earnestly requested that the Treasurers of Auxiliary Societies, and other friends who may hold monies on account of the Society, will forward the same without delay. Those generous friends of the Mission, also, who have delighted to shew their attachment to the cause by occasional donations to its funds, are respectfully reminded that the reinforcements of Missionaries lately sent both to the East and the West, combined with similar operations immediately in prospect, constitute an appropriate occasion for the renewed exercise of their liberality.

Mr. Dyer wishes to acquaint the kind friend who forwarded him a Bank Note for £50, under the signature of H. and I. that the amount has been applied according to the wishes of the donor: £30 to the Institution at Horton, Nova Scotia, and £20 to the Christian Instruction Society.

Magazines have been received for the Mission from Mrs. Blake, Park Street, Plymouth, and Mr. Bailey, Brighton.

BAPTIST MAGAZINE.

OCTOBER, 1831.

MEMOIR OF MRS. WALKER.

MRS. ANN WALKER, the wife of Capt. Thomas Walker, of Hull, was the daughter of John and Ann Witherwick, of the same place. Of the early life of Mrs. Walker little can be said. Naturally amiable in her disposition, and kind and affectionate to her parents, she was much beloved by them. Her mother being confined to the house by affliction for twelve years previous to her death, the management of the concerns of the family devolved upon her, which duties she discharged in a very exemplary manner. In the early part of the year 1814, her mother died, and at the close of the same year she was married to Capt. Walker, and continued till her death the valued and beloved wife of a kind and an affectionate husband. In Mrs. W.'s conduct as a wife and a mother there was much deserving of commendation. The affairs of her house were conducted with the greatest order and economy, her children were brought up in the "nurture and admonition of the Lord." To use the words of her husband in reference to her conduct and worth, as quoted from Solomon, "she was a crown to him, and marrow to his bones." When it is recollected that Capt. Walker, like other seafaring men, was absent from home for nine and even twelve months together, the value of such a wife and mother will at once be seen.

During the early part of their
Vol. VI. 3d. Series.

marriage, Mrs. W. went several voyages to sea with her husband, and visited different and distant parts of the world; on one of these occasions they had a very narrow escape from shipwreck and a watery grave. Mrs. W.'s fortitude of mind on this trying occasion, and the deliverance which the Lord wrought for all on board, is thus described by the pen of her husband:—"After a most tempestuous night, at day break, I called her out of bed, saying, My dear Nancy, you must get up and endeavour to take care of my desk and papers, as I expect we must go on shore in fifteen or twenty minutes: she rose immediately with as much composure as though it had been an ordinary occasion. In the moment of danger, however, it pleased God to deliver us from approaching death; as the day dawned we discovered an opening between two rocks, into which we succeeded in getting. Just as we entered, leaving behind us the fury of the tempest and using every effort to keep the vessel from the prodigious rocks on either hand, and while a ray of hope had lighted every countenance, and all watched with breathless anxiety the result, at this moment, the vessel struck on a sunken rock; the shock was so great that we supposed the ship must instantly go to pieces; in one minute, however, she got over it and came to an anchor, when we all assembled in the cabin to thank God for his great deliverance to

us." These voyages were occasionally taken for the benefit of Mrs. W.'s health, and generally had the desired effect of improving it. As her family increased, however, she was necessarily confined to home.

At this period of Mrs. W.'s life she was very moral and exemplary in her conduct, attended the house of God regularly, and was favourable to every thing of a religious nature, but yet, like many of similar habits, was a stranger to that inward and spiritual change, which the Divine Spirit produces on the heart of a sinner, and without which, we cannot enter into the kingdom of God. The ministry which she attended at this time she often afterwards complained of as being too high and doctrinal for her to profit by. The minister always preached, she said, to good people, but not to such poor sinners as she was. Having heard Mr. Birt preach (now of Manchester), then minister of George Street Chapel, Hull, she was greatly benefited, and continued a regular attendant on his ministry till his removal. She then attended at the Baptist Chapel, Salthouse Lane, in the same town; and under the ministry of Mr. M'Pherson, it pleased God to call her out of darkness into the marvellous light of the Gospel; an entire change was produced on her sentiments and feelings, "old things passed away, and, with her, all things became new." She was baptized with three others, on a profession of her faith in Christ, August 1827, and continued an ornament to the profession she had made till her death. She might be justly said to be a woman of a meek and a quiet spirit, one who studied the honour of religion and the peace and comfort of the church of which she was a member.

Mrs. W. was the mother of five children, two of whom she lost in childhood. The death of her last child especially, made a strong impression on her feelings as a mother: referring to the death of this child, she said, "the flower of my family is gone."* Yet she bore the stroke as a Christian, and was often heard to say, "I cannot grieve for the child, for I know the Lord does right in all he does, 'he gave and he hath taken away, blessed be his name.'"

About the close of 1829, Mrs. Walker caught a severe cold from which she never recovered; at first nothing of a serious nature was apprehended. It had laid the foundation of all those fatal symptoms which afterwards followed, and which terminated in death. As her complaint assumed a more formidable appearance, an experienced physician was called in, who was unremitting in his attentions, and all that skill or medicine could do was tried, but without any other effect than that of smoothing her passage to the tomb. For some time previous to her death she was confined to her bed, and though it was her death-bed,—an idea very appalling to nature,—she manifested not only the most perfect patience and resignation, but experienced the greatest happiness and joy. Death was, indeed, by her, contemplated without fear, the grave was disarmed of its terrors, and she longed to be gone, crying out in the language of the apostle, "Having a desire to depart and be with Christ which is far better," and often repeating these words,

* An interesting account of the last illness and death of this child may be seen in a small penny Magazine for January 1830, entitled, the Sabbath Scholars' Friend, published at Scarborough, a work admirably suited for the instruction of children.

“Why tarry the wheels of his chariots,” Judges v. 28. During two or three days of her last illness she laboured under comparative darkness of mind. Satan was permitted to harass her, and she complained of not being able to lay hold of the precious promises of God’s word; all her darkness and doubts, however, were shortly removed, and she emphatically “rejoiced with joy unspeakable and full of glory.” A few days before her death, she had one of those visions of glory and foretastes of heaven, which God sometimes affords to his people in their last moments, and which not only makes the pains and the prospect of death tolerable but inspires the soul with longing desires for the moment of dissolution, and the glorious presence of the Saviour in heaven. During the day on which the Lord so peculiarly manifested himself to her soul, she seemed to awake as one out of a dream (though evidently lying awake at the time) and hastily said, “Where am I? O, I have been in heaven! O, the blessed foretaste! I have been at the very gates, and had a sight of the glory, but was not permitted to enter!” She then burst out in an ecstasy of joy and praise, raised herself in bed, called for her children, and, when they were assembled round her bed, addressed them with tears, and all the tenderness and earnestness of a dying mother, on the necessity of seeking the Lord in early life, and devoting themselves to his ways. She then embraced each of them amidst a flood of tears, and earnestly commended them, with her dying voice, to the care and keeping of the Lord through life. She then spoke in the most earnest and affectionate manner to a brother on the importance of religion, and

the great concerns of eternity, and exhorted all present to fly to Christ without delay; and though so feeble as to be incapable, apparently, of the least exertion, yet she exerted herself to such a degree that she was even heard in the adjoining house; every one in the room looked upon her during the time with astonishment, and were dissolved in tears, the mingled tears of sorrow and joy. Such, indeed, was the solemn and delightful scene that a friend who was present said, “O, that the whole world could have been convened in this room to have seen how a Christian can die!” The writer never witnessed such a scene before, nor did he ever stand by a death-bed the subject of similar feelings; all that train of reflections which arise from the solemnities of death on the one hand, and the departure of a soul to glory on the other, presented themselves to the mind; while the grave seemed opening to receive the body, the portals of glory seemed to invite the ransomed and purified spirit. The hectic flush on the cheek, the cold damp sweat on the brow of the sufferer, her difficulty in breathing, her weeping family around, together with her triumph and joy in the salvation of God while struggling with the last enemy, gave astonishing interest and impressiveness to the whole scene, which will not be easily forgotten by those who were privileged to behold it. Such are a few of the circumstances attending the death of this saint, who thus closed her mortal career on Lord’s day morning, July 4th, 1830, in the 38th year of her age.

A few profitable and instructive reflections naturally present themselves from a death-bed scene so peculiarly happy and joyful. If with a frame so feeble as hers,

and now struggling in the last conflict, she could triumph over death, and exult in the prospect of dissolution, what a proof is it of the power and value of religion in the hour of death. If such is the delight of a soul in the prospect of glory, what must be the soul's enjoyment in the full possession of heaven! The peculiarly happy death of this departed saint is the more remarkable when it is considered that she was naturally a timid and fearful Christian. She was the opposite of any thing like enthusiasm; or presumptuous confidence; her experience was that of humble hope, not of strong faith. She frequently spoke to the writer of her own unworthiness, of the little use she was, in the church of God, and would often say, with deep feeling, "I know there is nothing in me to recommend me to the favour of God; Christ, and Christ alone, is my Saviour. It is entirely owing to the grace of God that I am what I am."

Seeing nothing in herself as a ground of hope or acceptance before God, she saw every thing in Christ that she stood in need of, and therefore was led entirely to look out of herself to his all-sufficient atonement, perfect righteousness, and finished work. The failure of comfort and joy which many Christians complain of in their experience, arises from limited views of the perfect nature of Christ's work on behalf of sinners, and the want of an entire and perfect dependence on that work. When once an individual clearly sees the amazing love of God in the gift of his Son:—the perfect nature of that sacrifice which Jesus presented for sin and sinners on the cross:—the proof that God has given of his acceptance of what was done on behalf

of sinners in raising him from the dead, and setting him at his own right-hand, and that the guilty and the lost are freely and fully justified and pardoned through him, and for his sake, to the entire exclusion of all merit or worthiness of their own—then, but not till then, is there *joy* and *peace* in believing. If Christians would only look more to Christ and less to themselves they would enjoy far more comfort in religion. "He that believeth," saith the apostle, "*hath entered into rest,*" Heb. iv. 3. Christ is the entire salvation of the soul, here we find all we want to justify, bless, and make us happy. He who believes or trusts in Christ, has already entered into the rest which is provided in the Gospel for the settled peace and comfort of his soul.

The joy and ecstasy of our friend in her last moments shew the most timid and fearful saint what God can do for them. "He can afford dying comforts in dying moments," and, though doubting and fearing often through life, the Christian may lose all his fears in death. When walking on the borders of the grave, relying on Christ, he will be enabled to sing, "Oh, death where is thy sting, oh, grave where is thy victory!" 1 Cor. xv. 55. While he stands "lingering, shivering, on the brink," and sees the dark and deep waters of Jordan rolling before him, a sight of the Saviour on the other side, stretching out his hand to conduct him over, will dispel every fear, and inspire the soul with confidence and courage.

Such was the experience of our departed friend as she approached the termination of her mortal pilgrimage, though clouds and darkness had sometimes attended her course. As the sun is seen to

break out after a dark and cloudy day, and shine with unusual glory ere he leaves the world, and then to descend in a golden chariot of clouds, gilding the horizon with beauty and splendor; so the sun of our departed friend set in glory and joy: the flood of light which accompanied her descent to the grave acquired a peculiar beauty as reflected from the clouds that hovered round her dying pillow.

May all who read this brief memoir live a life equally consistent, and die a death equally happy! The minister is greatly honoured of God who is made instrumental in the conversion of such individuals. Happy is that church who can rank such among its members, and happy is that husband and those children whose wife and whose mother lived so beloved, and died so triumphantly. Oh! may they, when they read this memoir, and reflect on her whose death they mourn, seek to live and to die as she did, and—

“ One after one, oh! may they land,
 “ In safety on that heavenly strand
 “ Where waves and tempests ne'er destroy,
 “ Nor death again shall mar their joy.”

J. M.

ON THE USE OF THE LORD'S PRAYER IN PUBLIC WORSHIP.

1. OF the prayer commonly called “the Lord's Prayer,” we have two copies, one by Matthew, and the other by Luke. Dr. Campbell's translation is as follows: Matt. vi. 9—13. “Thus, therefore, pray ye: ‘Our Father, who art in heaven, thy name be hallowed; thy reign come; thy will be done upon the earth, as it is in heaven; give us to-day our daily bread; forgive us our debts as we forgive our debtors; and abandon us not to temptation, but

preserve us from evil. [For thine is the kingdom, and the power, and the glory for ever. Amen.]’ Luke xi. 2—4. When ye pray, say [‘Our] Father, [who art in heaven,] thy name be hallowed; thy reign come; [thy will be done upon the earth, as it is in heaven;] give us each day our daily bread; and forgive us our sins, for even we forgive all who offend us; and abandon us not to temptation, [but preserve us from evil.?’]”

2. Our great Christian Rabbi, Dr. Gill, has shewn us that “this prayer is not a strict form, but a pattern of prayer, and a directory to it, both as to brevity, order, and matter; for we do not find the disciples ever making use of it in form; and when it is recited by another Evangelist, it is not in the self same words as here; which would have been, had it been designed as an exact form. Besides, Christ does not bid them pray in these very words, but *after this manner*; somewhat like this: not but that it is very lawful to use the very express words of this prayer in any of the petitions here directed to; and which, indeed, were no other than what good people among the Jews did frequently make use of; and which were collected and singled out by Christ, as what he approved of, in distinction from, and opposition to, other impertinent expressions, and vain repetitions which some used.”

Every petition is found in the *Seder Tephillot*, or other prayers of the Jews, and the doctor concludes his exposition in these words:—“I leave this prayer with one observation, and that is, whereas it has been so long and so often said, that this is the Lord's Prayer, it can never be proved that he ever made use of

it; and it is certain that he did not make it, as appears from what has been cited out of the *Jewish* records: the several petitions in it were in being and use before he directed to them; and not only the petitions, but even the very preface and conclusion are manifestly of *Jewish* original: what our Lord did, was, he took the most proper and pertinent petitions that had been used by good men among that people; which, with some alterations much for the better, he put together in this order, and gave his approbation of; and that with this view, to point out to his disciples some of the best and most suitable petitions to be made; and to give them a pattern of brevity and conciseness in prayer; and teach them to pray after such a manner, or in some such like words and expressions. This I observe, not to lessen the usefulness of this excellent pattern of sound words; the whole and every part of it being exceedingly instructive, and worthy of imitation; but to rectify a vulgar mistake, and to abate the formal and superstitious observance of it."

3. The Church of England has adopted this form of prayer probably from the Roman Catholic liturgy. "The Lord's Prayer is used three or four times, and may occur six times in the same service." See Mr. Palmer's Catechism, twentieth edition, just published, pp. 35 and 42.

4. When reflecting on these things, I have sometimes been greatly surprised to hear some of our young ministers conclude a public prayer with the repetition of the solemn words now under consideration.

Surely it cannot be meant as an idle compliment to the Church of England. To pay compliments in

preaching is bad enough: in prayer, which is a direct address to the Omniscient, it is infinitely worse. What is there to encourage us to symbolize with a church—which indeed is not a church, having no divine charter? No intelligent churchman will thank us for it, though he may perhaps smile very significantly at our conformity and be made more satisfied with his own. That this little circumstance is not unnoticed by the clergy we may infer from an observation made, on a recent occasion, by the Rev. George Washington Phillips. "*Dissenting ministers* use a form of prayer in their public ministrations by using the *Lord's Prayer*, and the apostle's benediction prayer." (*Appeal to the members of the British and Foreign Bible Society*, p. 9.)

Far be it from the writer and from the reader of this paper to impugn the motives of those ministers, whether in or out of the Establishment, who believe, though mistakenly, that our Lord enjoined this prayer as a form, and required it to be used in perpetuity in public and in private.

5. It is of great importance to distinguish the "sundry times," and the appropriate seasons, in which the Christian revelation was very gradually bestowed.

Let it be carefully considered that in the Lord's prayer there was no explicit reference to the name of the Mediator. That directory was given soon after the commencement of the Saviour's ministry, but towards the close of it he says "Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." John xvi. 24. And on us the injunction of the inspired apostle is surely binding, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus,

giving thanks to God and the Father by him." Col. iii. 17. Again: there was not (and there could not be) any plain recognition of the atoning sacrifice of Christ as the medium of forgiveness, for Jesus was then waiting for the time when he should offer himself without spot to God. As in baptism, we find our model, not in the administration of John—nor in that of the disciples while in attendance on the Saviour, "for Jesus himself baptized not but his disciples." John iv. 2—but in the administration of the apostles when they had received their final commission in complete form—so here, what was very suitable for the disciples at that time, may not be suited to our circumstances.

Are we bound to go back so far as to place ourselves in the situation of the disciples who were taught to pray, "thy reign come," and thus were instructed to look out for what has long since appeared? Does not John say when writing long after the date of the Lord's prayer, "the darkness is past, and the true light now shineth." 1 John ii. 8.

Blest with the cheering splendor of meridian day, shall we covet the dimness and obscurity of the twilight? Shall we thus judaize and go on saying, "Thy reign come," when "we know that the Son of God is come?" 1 John v. 20.

From the hints above given it must be inferred that we cannot, with any propriety, adopt the petition "Thy reign come," in the same sense in which the disciples were taught to use it. If it be said we only pray for a greater and still greater manifestation of the glory of Messiah's kingdom, that, indeed, all must confess, will be very proper as long as we live, for even now, though we have

gone far into the 19th century we may say generally, "the whole world lieth in wickedness." 1 John v. 19.

6. After all, we are, no doubt, at liberty to adopt in public or secret prayer the language of our blessed Lord, as well as that of the patriarchs and the prophets who preceded him. Only let us be concerned to pray "with the spirit and with the understanding also."

Let us adore the condescension of the great Eternal, who permits us to consider ourselves as brethren, and to address him under the endearing appellation of "Our Father." He is the supreme, the Most High, in the heavens, and we are worms of the earth. Conscious of our comparative or absolute profaneness and ungodliness, let us pray that his name may be henceforth sanctified in our hearts. Contemplating the present state of mankind, let us unite in beseeching him that he will make his reign more visible and glorious, "from glory to glory," that all flesh may see the salvation of our God. Emulating the order, harmony, zeal, and affection of the holy angels, and the "spirits of just men made perfect," let us humbly ask that we may be assisted to perform his will on earth as they perform it in heaven. Feeling and acknowledging our entire dependance, let us from day to day beg from the hand of his bounty our daily bread. Penetrated deeply with a conviction of our enormous and aggravated guilt, let us without ceasing implore his free and full forgiveness flowing in the blood of the cross, that we, constrained by his pardoning mercy, may be always ready to forgive those who sin against us. Knowing that all events and all our times are in

God's hand, let us entreat that we may not be led into temptation: or, if so it must be, that we may not be abandoned to its fatal power. Let us continue to pray that we may be delivered from the wicked one, and from all the evil his malicious temptations would bring upon us; and that we may be prepared by the grace of the Holy Spirit to unite with all the celestial host in ascribing to Him the kingdom, the power, and the glory, for ever and ever. Amen!

W. N.

Bow, Middlesex.

A SERMON DELIVERED BY THE
LATE REV. ANDREW FULLER,
AT THE OLD JEWRY CHAPEL,
27TH DEC. 1797.

“Beloved, I wish above all things, that thou mayest prosper and be in health, even as thy soul prospereth.”—3d epistle of John 2d verse.

THERE are two or three characters mentioned in the New Testament of the name of Gaius. I shall not now enquire to which of them this epistle was directed, but it is sufficiently evident that whoever it might be, he was an eminently pious, and godly man. Gaius seems, by this epistle, as if he was a man of an afflicted body, and, perhaps, in embarrassed circumstances; but however this was, his soul prospered, and it was the desire and prayer of the apostle John, that he might be as prosperous in his outward as he was in his inner man.

The prayer in the text is something that strikes conviction, at least, to my mind. Here is a prayer for a man that God would prosper him in his outward affairs in proportion as his soul prospered. Now, if this were made the rule of all our prayers for

temporal blessings, if we never were to pray for prosperity to attend ourselves beyond the degree of soul-prosperity which we possess, I am afraid that very few of us would pray for much more than we have, if any, and if we made this the rule of our prayers for one another (and why should we not), I am afraid that we could pray for the outward prosperity of but very few. If our soul-prosperity were made the rule by which we pray or wish for worldly prosperity, which is the case here with Gaius, we should very few of us be found qualified so much as to desire it.

In discoursing on this subject we will, first, consider a few of the leading qualities of soul-prosperity as exemplified in the beloved Gaius. Next, we will consider this soul-prosperity as the standard by which it is safe to pray for prosperity of other kinds.

A thriving soul! This is a matter of serious import my brethren. A plant is said to thrive and prosper when it brings forth fruit—a field when it abounds with grain—a human body when it is healthy, vigorous, and active. It is to the last of these that the apostle makes an illusion. When he speaks of Gaius's soul as prospering he opposes it to his body. You, my friend, as if he had said, you have a weak and sickly body, but you have a prosperous soul, and I pray that your bodily health and your circumstances may be as thriving and as prosperous as your soul is. This was not the language of compliment; neither need I say that it was not the practice of the apostle to deal in unmeaning compliments. The tree was known by its fruits, and Gaius was known by his conduct to have a prosperous soul.

What then are those marks of

a prosperous soul which it behoves us to aspire after? I would mention four or five. Each of them will be found to be exemplified in the beloved Gaius.

I. In the first place a prosperous soul is one in whom the truth dwells, and dwells richly. You must remark, as I read the first eight verses, how much the apostle Paul makes of truth. He described Gaius as having the truth dwelling in him, as walking in the truth, as beloved for the truth's sake, and as being a fellow-helper of the truth. All these expressions are found in those verses. It seems then to enter into the very essence of a prosperous soul, that the truth dwelt in him and that it dwelt richly in him. Truly, my brethren, Gospel truth is that to the soul which wholesome food is to the body, and wholesome words and sound doctrine have an effect on the soul similar to that which wholesome food has on the body; they render it strong, vigorous, and active. Thus the great principles of evangelical truth being imbibed by Gaius afforded a constant spring of activity. He was a lively, active, generous man. It is of great importance what principles we acquire. Principles will be active, will be influential. Indeed this is the very reason why divine truths are called principles. We read of the first principles of the doctrines of Christ, and principles you know signify the first moving cause which lies at the foundation and source of actions. Mere speculative notions or speculative ideas that have no influence on a man's heart are not principles, they may be called more properly opinions, but if the truths of God are drunk as a thirsty man would drink in water from a fountain, they become in

him a well of living water springing up in the disposition to do good and terminating in everlasting glory. Principles, whether good or evil, will be influential if they are thoroughly imbibed. Hence we read of false doctrines having a fatal influence. The Scripture speaks of God giving men up to strong delusion, or to the energy of error, the energy or efficacy of deception or error.

All principles, if they deserve the name of principles, lie at the bottom and source of affections and actions. If they be genuine, evangelical, and true, they are the spring of a holy life and lie at the bottom of evangelical obedience; but if they be false principles they lie at the bottom of a course of alienation and apostacy from God. Indeed, as right principles stimulate to right actions, so where a person imbibes wrong principles, or is indifferent to right, it enervates right actions: even good men who have swerved in a greater or less degree from the truth have sunk into a spirit of indifference with regard to evangelical principles, it has had the effect of stagnating their souls in divine actions.

II. But, secondly, the prosperous soul is a soul where the doctrinal and the practical parts of religion bear lovely proportion and are united. We may often observe with regard to the healthiness or unhealthiness of the body two opposite extremes. We see some who are epicures, and they are of no use in society. They live to themselves and glut themselves in sordid and sensual enjoyments. We see others pining away who are mere slaves. There is a great resemblance in these two characters to different species of professors. There are a kind of religious epicures, men, I mean, who are all clamorous for doctrinal

truth, but have no regard to the practical part of godliness, whose whole object is to enjoy the comforts of religion, to be soothed with its promises, to be flattered with its privileges—to be comforted in the prospect of something great and glorious hereafter. Their whole attention, their whole object is to grasp as much of this as possible, and they are regardless of every thing of a practical nature. On the other hand, there are some who, at the expense of truth, are constantly crying up morality and practical religion. My brethren, these things ought not to be divided; doctrinal and practical religion should be united. To attempt to cultivate the former at the expense of the latter is to constitute an epicurism—to reverse it—is to have a body of slaves whipped to duty, without a motive. It is the great concern of the Scriptures to furnish men with the most constraining and evangelical principles that should render practical godliness pleasurable. The true Christian is like the husbandman who labours that he may enjoy his food with an appetite, that he may be strengthened to future labour, and thus, with a happy mixture of enjoyments and labour, becomes a happy man in himself and a blessing to those about him.

III. I observe, in the third place, the prosperous soul is a soul in which is united a happy mixture of the retired and the active—a happy attention to the duties of retirement mingled with an equal attention to the duties of active life. Great have been the extremes of men in these cases: some have pleaded for a religion that should make men hermits, and shut them up in a cell secluded from the society of man. As to others again, their religion is

always in public, they scarcely ever retire to converse with their own souls. No man can enjoy pleasure in his soul without uniting these. It is not to be always plunged in an active course of life, nor to be shut up always in the closet. Christians must be the salt of the earth, and in order to this they must be spread in every circle of society. They must mingle amongst mankind. It is not enough to mingle in every manner of society where duty calls. But they must retire alone frequently, or they will not carry a savour of God and religion with them. They must be spread like salt, but it will be salt without the savour if they do not retire. It is by retiring to our closets, reading the word of God in private, thinking and praying over it; by conversing with our own souls in secret, by dwelling on divine things, by giving such a tone to the soul that it falls naturally and easily into divine things, it is in these holy exercises that we may expect to meet a divine blessing, and to acquire such a savour of spirit that when we go out into the world we shall carry the savour of Christ with us. This is a prosperous and thriving state of soul.

IV. Fourthly, the prosperous soul may be known by this; that it is accompanied by a good degree of public spirit, and largeness of heart. A man that is concerned principally about himself can never have a prosperous soul. Such was not Gaius—he was a fellow-labourer and helper of the truth. He was habitually concerned in promoting the cause of God and religion in the world by every means in his power. A man that takes up six days out of seven and thinks himself warranted to pursue nothing else but the acquiring of a fortune, and thinks it quite sufficient if he

erves God one day out of the week, cannot be a Christian at all. He has not the first principles of religion in him. I grant that one day in seven ought to be devoted especially to the service of God, but the true Christian's aim is to serve God in the whole course of his life: whatever he may do,—whether he eat or drink, buy or sell,—to do all to the glory of God. What a contrast to him is the man whose sole or main object it is to get a fortune, to accumulate a few thousand pounds, and who says to himself, after a few more prosperous years in trade, I hope to take a country seat and enjoy myself; to attain this object I must save all I can, now and then giving a guinea to some pious object. Such a man may pass through life as a respectable member of society, but a Christian he cannot be. He whose main object is to amass a fortune—he whose main object is to live to himself lives not to Christ. Christianity cultivates a public spirit, a largeness of heart;—not that narrowness of mind by which we consecrate all that we have and are to ourselves.

I may mention, besides this, a sort of religious narrowness of mind in that person whose chief concern it is to get comfort to his own mind; whose chief and almost sole concern it is, that he may obtain a good ground to hope for everlasting life in the world to come, but cares little or nothing about the interest of Christ on the earth, the cause of God, the cause of righteousness, truth, and humanity, who does not grasp within the circle of his prayers his fellow-men, his fellow-Christians—he whose religion centres principally in himself. Alas! it is doubtful whether that man can be a Christian—at any rate he cannot have a prosperous soul, and I have generally re-

marked that those religious people who are continually poring over their own case, who are only anxious to search out their evidences of Christianity, who are perpetually poring over past experience to spell out whether they were truly converted or not, and who hear every sermon only to know whether they were truly converted or not, and who read the Scriptures only to find out whether they can come in for any thing to comfort them—not that I mean to condemn this, but I say I have found that those who spend their whole time in this, will, generally, be disappointed. You selfish soul, that care little for the souls of others, take a course directly opposed to your own interest; seek to bring peace to the souls of others; that will be the way to find comfort for yourself, seek the good of the poor and the afflicted, and in seeking that you will find your own. By seeking the public good we should find a private good. I never knew a man of a large heart whose soul grasped the well being of others, who laid out his time and property for the good of others, greatly troubled about his own interest in Christ. It is in seeking the good of God's cause in the world, and promoting the good of our fellow-creatures, that God will give us the earnest of eternal life. A public spirit is the spirit of the Gospel, and largeness of heart is the mark of a prosperous soul.

V. One remark more, and I have done on this part of the subject. The prosperous soul is dispossessed of an ambitious spirit—it is meek and lowly. If a man were ever so public spirited and active, but withal ambitious, vain-glorious, and noisy, I should say of that man whether he be a Christian at all is at least doubtful—but he cannot be a thriving one, he can-

not be possessed of a healthful soul. A haughty self-sufficient, self-important, clamorous, ostentatious professor, is a very doubtful character. High minds like high hills are blasted and barren. It is the lowly mind which, like a well watered valley, is productive: God's promises are made to such. It is asserted that the Lord is nigh to them that are of a lowly spirit and a contrite heart, and we are told elsewhere that God "giveth grace to the humble, but the proud he knoweth afar off." In proportion therefore as we entertain such a spirit, we shall be far from God and God from us, and we shall be possessed of a soul far from prosperous.

Having enumerated a few marks of soul-prosperity, I proceed in the next place to observe the standard which prosperity of soul affords to our safety in prosperity of other kinds. John prays for prosperity for Gaius, and wherefore? because his soul prospers. Prosperity of soul is that which renders prosperity of body an object of desire, for two reasons. One is, that prosperity of soul makes prosperity of other kinds safe;—we can bear it, which we cannot without. There are few men capable of bearing outward prosperity, almost every man is so vain as to think that he could. There are very few of us that are not so blinded as to think that we could bear a little more than we have. We flatter ourselves that if God would but give us plenty we should do good with it. One says, if I had but such an one's riches, what good should I do! Alas! this evinces an ignorance of your own hearts. Is your soul so well that you are in no danger of being selfish? You cannot but have remarked that prosperity in worldly circumstances elates men; you may have

seen some persons who were very sober, modest, useful, generous, people, to all appearance, when in a mediocrity of circumstances, but when providence has smiled upon them, and improved their circumstances, their hearts have been lifted up in proportion—you must have observed that worldly pleasure and worldly prosperity have had a similar effect on a man, each has detached the heart from God. It is an old saying, that an additional weight put into a bag draws the strings the closer, but you think there is no danger of your being so affected, and therefore you wish, above all things, that your circumstances may improve. And is your soul so prosperous that there is no danger of your becoming forgetful of the poor and needy? Alas! there is nothing but prosperity of soul will enable us to bear worldly prosperity. Blessed be God, we have seen a few to whom it has presented no temptation. I have heard of a good man whose soul prospered alike in temporal prosperity and adversity. He had an intimate friend who used to make free with him, and observing his prosperity, he one day thus addressed him, "Do not you find the smiles of this world, my friend, to be a snare unto you?" He paused, and said, "I am not conscious that I do, for though I enjoy much of this world, yet I think I enjoy God in all things." By-and-by Providence turned another way; he lost all his property, he sunk into indigence; he had scarcely a competency to support him. His old friend thus addressed him, "Well, my friend, how is it with you now, do not you find your heart dejected in these circumstances?" "I am not conscious," said he, "that I do, as before I enjoyed God in all things, now I enjoy all things in God. I find God to

supply all my wants, and a little, with his blessing, is enough." This, my friends, was a prosperous soul. A soul of this description might well bear prosperity, and his friend might well follow the example of John with respect to Gaius, and say, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

But the second reason which renders prosperity of soul a proper standard for that of our bodies and circumstances is, that thus the general good is promoted. If we retain prosperity of soul under temporal prosperity, then for God to bless us, is to bless all around us. A man with a truly prosperous soul will not eat his morsel alone; will not keep it to himself; the poor, the fatherless, the widow, will participate the kindness of God to him: so that for Providence to bless him is to bless the neighbourhood, and to bestow a public blessing. Wherever you see a man of that character the whole neighbourhood will concur with the apostle, and say, "May the Lord prosper thee," or with Boaz's reapers, "The Lord bless thee," and I dare say Boaz himself was such a character, or they would not have said, "the Lord bless thee," "the Lord be with you," said the master; "the Lord bless thee," said the servants, for we know that in this blessing we all shall be blessed; the town will be blessed, the whole neighbourhood will be blessed, the fatherless will be blessed, the widow will be blessed; every one shall share, and therefore we wish that thou mayest prosper, for thy soul prospereth.

These few remarks I submit to your serious attention. I leave them with you, my brethren, they may lead you to consider whether

there be not many who have prosperous circumstances but not prosperous souls; on whom the world smiles and loads them with its benefits, but from whom scarcely any one receives good; whether there be not many such in all places, even in this city, this opulent city? I grant that I think there is a greater proportion of generous characters in this city than perhaps in any other in the world; that I am inclined without flattery, to say; but I am sure there are great numbers who live wholly to themselves, and there are some who profess a regard to religion, and lay their account for eternal life, but who never live to others. Let such consider whether their Christianity be not exceedingly doubtful; or if it must be admitted that they have the root of the matter in them, still, it is clear, they have unprosperous souls. I bless God, however, that there are many who have prosperous souls, and that over and above their circumstances. Generosity is not confined to the rich, my brethren, a poor man may feel as much as another, and he who does but little by his substance may do it in other ways. If we are poor in circumstances, if our hearts be tender we may relieve the poor by our visits, our conversations, and our prayers. I grant that this would not be sufficient without money. He who has money, and who would wish to save his money and give his prayers, will not be received—his very prayers will be an offence; but for the man who has no money, but who has this compassionate and kind disposition, who will not unite with the apostle in interceding "I pray above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Such, my brethren, is my wish and prayer for you; such is my wish particularly for those Institutions in this city which are now, I bless God, pretty numerous, for the visiting and relieving the afflicted poor.* I have said, and still say, that of all the benevolent institutions which adorn this metropolis, I know of none, which excel in their principle and their effects, institutions of this kind, especially in such times as these, when the poor are suffering privations and afflictions perhaps unknown but to those who visit them and search out afflicted cases. True charity does not consist merely in giving a beggar a penny to get rid of his solicitations, or in giving a guinea to a public charity. Many of these things may be done by persons who have very little genuine benevolence about them; but that is genuine charity which leads us to search out the abodes of the wretched, and to make ourselves acquainted with their wretchedness in order to relieve them. I do not say that every one can give his time to these engagements, but he may assist those whose professed object it is to do so. To this I may add, that the relieving men's bodies to get access to their minds, is a primitive and an excellent practice. The Son of God himself, (and who can doubt that he had access wherever he pleased?) has set us the example, he went among the poor, the blind, the lame, the diseased. He mingled himself with them, and healed their bodies; that he might find access to their souls. The Almighty God, in human nature, would not overturn the laws of

* This Sermon it appears was preached on behalf of "A Society to relieve the sick and distressed."

humanity; his desire was to establish and sanctify them. Let us operate by a system he himself has established, and do good to the bodies of men with a view to obtain access to their minds, thus relieving the temporal wants of the afflicted poor, and administering the balm of consolation unto the wounded spirit.

A LETTER FROM R. RAIKES,
ESQ. TO MRS. HARRIS.

9 Gray's Inn Terrace,
16th Sept. 1831.

DEAR SIR,

I SEND you inclosed for insertion in your next month's Magazine, the copy of a letter (the original of which is in my possession,) from Robert Raikes, Esq. the Founder of Sunday Schools, which will not be unseasonable, and I have no doubt will gratify your readers.

Yours very truly,
W. PAXON.

My Dear Madam,

Amongst the numerous correspondents, which my little project for civilizing the rising generation of the poor has led me to address, I have to no one taken up my pen with more pleasure than to you, my old friend, with whom I formerly passed so many cheerful hours.

I am rejoiced to find that the people in your neighbourhood are thus ready to listen to that strong and pathetic injunction given by our Saviour a little before his resurrection, "*Feed my lambs:*" and if it were possible for me to afford any hints that might be useful, great would be the pleasure I should receive.

In answer to your queries, I shall as concisely as possible state,

—That I endeavour to assemble the children as early as it is consistent with their perfect cleanliness, an indispensable rule:—the hour prescribed in our rules is eight o'clock, but it is usually half after eight before our flock is collected. Twenty is the number allotted to each teacher—the sexes kept separate—the twenty are divided into four classes. The children who shew any superiority in attainments are placed as leaders of the several classes, and are employed in teaching the others their letters, or in hearing them read in a low whisper, which may be done without interrupting the master or mistress in their business, and will keep the attention of the children engaged that they do not play or make a noise. Their attending the service of the church once a day, has to me seemed sufficient, for their time may be spent more profitably, perhaps, in receiving instruction, than in being present at a long discourse, which their minds are not yet able to comprehend, but people may think differently on this point. Within this month the minister of my parish has at last condescended to give me assistance in this laborious work, which I have now carried on six years with little or no support. He chooses that the children should come to church both morning and afternoon: I brought them to church only in the afternoon.—If this should answer better than my plan, on some future occasion I will let you or Mr. H. know it.

The stipend to the teachers here is a shilling each Sunday, but we find them firing, and bestow gratuities as rewards of diligence, which may make it worth six-pence more.

But the success of the whole depends on the attention paid by people of condition. If persons

of some consequence will condescend to officiate as visitors, and by kind words encourage the good among these hitherto despised and neglected creatures, and give gentle reproof to those who stray from their duty, a wonderful effect will in a few months be discoverable.—Were I among you I would call forth the gentlemen to visit the boys, and the ladies to superintend the girls.—*Go to Brentford and learn of Mrs. Trimmer!*—This is what I should say to the ladies of Chelsea. I would beg leave to recommend the perusal of Mrs. Trimmer's *Æconomy of Charity*; it may be had at Johnson's, in St. Paul's Church-yard.

It had been sometimes a difficult task to keep the children in proper order, when they were all assembled at church, but I now sit very near them myself, which has had the effect of preserving the most perfect decorum. After the sermon in the morning they return home to dinner, and meet at the schools at half after one; and are dismissed at five, with strict injunctions to observe a quiet behaviour, free from all noise or clamour.—Before the business is begun in the morning they all kneel down while a prayer is read, and the same before dismissal in the evening.

To those children who distinguish themselves as examples of diligence, quietness in behaviour, observance of order, kindness to their companions, &c. &c., I give some little token of my regard, as a pair of shoes if they are bare-footed, and some who are very bare of apparel, I clothe; this I have been enabled to do in many instances through the liberal support given me by my brothers in the city. By these means I have acquired considerable ascendancy over the minds of the children;

besides I frequently go round to their habitations, to inquire into their behaviour at home, and into the conduct of the parents, to whom I give some little hints, now and then, as well as to the children. I was taking a woman to task one day, before her husband, because the house was not so clean as it ought: "Troth, sir," said the man, "I wish you would come a little oftener, we should be all the better." The people tell me that they keep the children in more order by the threat of telling Mr. R. than they could formerly with the most severe stripes.

It is that part of our Saviour's character which I aim at imitating, — *He went about doing good.* No one can form an idea what benefits he is capable of rendering to the community by the condescension of visiting the dwellings of the poor. You may remember the place without the South Gate, called Littleworth, — it used to be the St. Giles's of Gloucester. By going amongst those people I have totally changed their manners. They avow, at this time, that the place is quite a heaven to what it used to be. Some of the vilest of the boys are now so exemplary in behaviour that I have taken one into my own service.

I mention this as an evidence of what may be done.

But I fear I am growing too prolix, and that I shall cause you to repent the opening a correspondence with your old acquaintance.

I must now tell you that I am blessed with six excellent girls and two lovely boys. My eldest boy was born the very day that I made public to the world the scheme of Sunday Schools in my paper of Nov. 3, 1783. In four years' time it has extended so rapidly as now to include 250,000 children, and is increasing more and more. It reminds us of the grain of mustard seed.

Remember me in the kindest terms to Mr. Harris, and believe me, dear madam, both his and your most obedient servant,

R. RAIKES.

Nov. 5, 1787.

It would give me great pleasure to come and see you. If I can spare a day when I next come to town I shall try.

If you think it would be of use I would send you a specimen of the alphabets and books I use.

Directed to

*Mrs. Harris,
Chelsea Hospital.*

POETRY.

CROWNS.

O there are crowns which monarchs wear,
And brilliant diadems—
Composed of gold most gay, and clear,
And ocean's glittering gems.

O there are crowns of bright array,
Rare though they be, and few—
Time's virtuous daughters e'en are they,
Than pearls more rich, more true.

O there are crowns, which oft-times here,
Adorn the holy brow
Of ancient saints, most pure and fair,
And silver'd o'er with snow.

O there are crowns by mercy kept,
For those preserv'd by God—
Who secretly o'er sin have wept
And trod where Jesus trod.

O there's a crown of boundless worth,
Which decks the Saviour's head—
'Tis form'd of those crown'd sons of earth
For whom the Saviour bled.

REVIEWS AND BRIEF NOTICES.

Journal of Voyages and Travels, by the Rev. Daniel Tyerman and George Bennett, Esq. deputed from the London Missionary Society, to visit their various Stations in the South Sea Islands, China, India, &c. between the years 1821 and 1829; compiled from Original Documents. By JAMES MONTGOMERY. 2 vols. 8vo. with portraits, and various plates. Westley and Co. 1831.

THE most interesting parts of this voluminous Journal are those which relate the effects produced by the lives and preaching of the Missionaries in the South Sea Islands. Those of our readers who recollect (as the writer does) the departure of the first Missionaries to these barbarous islands, now upwards of thirty-five years ago, will be delighted with the perusal of the facts recorded in this work of "the mighty signs and wonders by the power of the Spirit of God," which have been wrought on the savage minds, and in the habits and morals, of these uncivilized cannibals. It is impossible not to be reminded of a remark of the writer of the Acts of the Apostles, in reference to the progress of the Gospel in the first age of Christianity: "*So mightily grew the Word of God and prevailed.*"

The limits of our work will not afford much in the way of extracts, the following must suffice: when at Eimeo, they say,

"We visited one of the deacons, who, on account of lameness, was unable to wait upon us yesterday with his brethren. The benevolent and intelligent expression of his countenance exceedingly struck us, and interested us to know something of his personal history. He is a chief and also a judge of their land, who, both in his official and private character, is venerated by his people, and respected by the Missionaries. The latter bear testimony, that, by his uniform Christian demeanour, he has hitherto adorned that Gospel which he was the first in Eimeo publicly to confess, by throwing his idols into the flames. This he did in the presence of his countrymen,

who stood shuddering at his hardihood, and expecting that the evil spirits, to whom the senseless stocks were dedicated, would strike him dead on the spot for his profanation. He remained unharmed however, and it was not long before the other chiefs followed his example, and the people joining in with them, the temples, the altars, the images of Satan were universally overthrown. We have remarked, both here and in Tahiti, that in various instances, the churches of the true God have been erected on the very sites of the demolished narees; so that where their murdered brethren were wont to be offered up to devils, the regenerated natives now present themselves, body and soul, as living sacrifices to Him who spared not his own Son for them, and who, with Him, is now freely giving them all things, p. 96.

Dec. 8. [At Huahine,] "Being the Sabbath, we went to the early prayer-meeting at the chapel, and were astonished to find not fewer than a thousand persons assembled to pay their morning vows to God. These devout exercises, as in Tahiti and Eimeo, were conducted entirely by natives, and consisted of singing, and praying, and reading the Scriptures. About twelve hundred men, women, and children, afterwards constituted the congregation at the public service in the forenoon. The chapel is very compact and commodious, and as many as sixteen hundred auditors have occasionally been crowded into it."

On the next day, Dec. 9, the deputation met the assembled numerous congregation of all ranks, to inform them on what errand they had come among them. The replies of some of the converted natives are very striking, and which, but for the character of the relations, would appear incredible.

"Auna, one of the deacons of the church said:—'Brethren, our hearts rejoice exceedingly on account of the great goodness of God in bringing you among us this day, our hearts are filled with love and affection towards you, though we never saw your faces before yesterday. My tears of gladness almost prevent my saying more. You come from a very far land upon an errand of good-will to us, and

we desire that your visit should be unto us such as that of Barnabas at Antioch, who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. We, here, were in darkness, without the knowledge of God and the way of life, when you, in your country, turned your eyes towards us. But it was God who inclined you to think of us, and send teachers to instruct us in the good word, and lead us into the way of heaven. We now, with you, look to that Saviour who gives endless life to those who believe in his name; and we, as well as you, love Him because he first loved us, and sought us out when we were running along the road to destruction. We are pleased to find that you have received our little property, which we sent to the Society to help them in causing the Word of God to grow in every country; and we pray that we may never be weary in thus well-doing, but go on and increase in our endeavours, that others might be made as happy as we are. Pray you, dear friends, for us, that we may hold out to the end; and, if at any time we faint in this work, may we remember Him who hath said, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

To several other interesting statements, which our limits will not allow us to copy, the deputation add—

"After these addresses, we signified our willingness to give, to all who desired it, the right-hand of fellowship, on behalf of the London Missionary Society, and in the name of the whole Christian world, which was deeply interested in the extension of its borders over the isles of the Pacific Ocean. The kind and ingenuous people were delighted with this token of our friendship, and all the congregation, in classes, according to their standings in the church, down to the Sunday-school children, came in due order to take their share in this hearty testimonial of good will, which however long and wearisome, under other circumstances, it might have been, was truly gratifying to our purest feelings, and was evidently felt in the same way by all our Hualine brethren and sisters," p. 193.

The account given of the King of Pomare in this volume, makes it exceedingly doubtful whether he knew any thing of the grace of God in truth. He had been an instrument in carrying up the building of mercy among his subjects, but whether

he belonged to it himself is more than can be concluded with any satisfaction.

"During one of those short lucid intervals (immediately preceding his death), Mr. Crook addressed a few brief words of exhortation to him, and afterwards seeing his end approaching, observed, 'I would gladly do for you what I can, but I fear my best will be of little avail. You have indeed been a great sinner, but Christ is a great Saviour, and none but Jesus can help you now.' He replied, 'None but Jesus!' These were his last accents. Hautia, the great chief and regent, speaking of his death, said, 'I could not sleep all night for thinking of Pomare. I was like a canoe rocking on the stormy waves, which cannot rest. I thought of his body, and I said, in my heart, that is dead, and will soon be in the grave; but his soul, where is it?'"

We are happy to see these materials compiled by so able a hand as the highly gifted and pious editor. The facts stated are the best refutation of the infidel calumnies of such writers as "Otto Von Kotzebue," a Russian Post-captain, in the work lately published in England, called "A New Voyage round the World," &c.

An Authentic Account of the last Illness and Death of the late Rev. Robert Hall, A.M. In a Letter to the Rev. Joseph Hughes, A.M. By J. M. CHANDLER. 48 pp. Wightman.

WITHOUT any ostentatious pretensions to fine writing, Mr. Chandler has furnished us with an authentic and very interesting account of the last days of his deceased friend and pastor. The substance of it was originally communicated to the Rev. Joseph Hughes, A.M. for the purpose of being read at the close of his funeral sermon. The general expectation not having been gratified on that occasion, it has been considerably enlarged, and is now presented to the public with the view of correcting some erroneous and imperfect statements which have unhappily obtained circulation.

In the dying experience of our lamented friend, we have a most beautiful exhibition of humility and Christian kindness. In the latter especially, he appears to

have learned of Him, who, amidst the excruciating agonies of the cross, commended with such exquisite tenderness his widowed and weeping mother to the sympathy and care of the disciple whom he loved. His own sufferings, dreadful as they were*, so far from inducing a concentration of attention to himself, only served to heighten and expand the benevolence of his heart towards others. The poor especially had a large share of his affectionate concern. Our author observes,—

“Our beloved pastor had, for some time past, evinced a peculiar anxiety respecting the poorer part of his flock, and on a recent occasion he had publicly expressed his concern that they did not make themselves more familiar, by giving him more frequent invitations; telling them that he should feel even greater pleasure in visiting them than others who could afford him more substantial entertainment. He referred to this subject with me, and spoke at some length, begging he might be informed of any whom I knew to be ill or in trouble, and expressed in general his full intention of visiting the sick and afflicted more assiduously.”

“On another occasion, he remarked, ‘How great are the sufferings of the poor. I have received and enjoyed many mercies: many are the privations of the poor;’—stating, that if he should recover, he would endeavour to see them oftener; that he would find them out; that it was proper they should be found out;—adding, ‘Blessed is he who considereth the poor.’ He spoke also of the pleasure he anticipated of meeting many of them in the vestry of the meeting-house, agreeably to a plan he had lately formed. He remarked, what a mercy it was to him, to have so many mercies and alleviations; that there were many—and many whom he knew—(some of whom he affectionately mentioned by name)—who had not the mercies he had.”

That the intercourse of our beloved friend with the poorer members of the church had been so comparatively limited as the foregoing extracts seem to imply, may, we believe, be attributed to causes over which he had little or no controul.

* A beautiful lithographic representation of the calculi found in the natural cavities of the right kidney, ten in number, will convey some idea of the excruciating torture he was called to endure.

He was the centre of a circle distinguished by superior intellectual attainments or worldly acquisitions. And though, as is very justly observed, “he was never known to withhold sympathy from any because of worldly inferiority,” it was morally impossible, while such perpetual exactions of his time were made by the few, that he should devote to the many that attention which he really desired. It would be well if the respectable members of our churches generally, were to “consider the poor,” in this important particular. A pastor is the shepherd of the church—not the property of a select few; and in the vestry especially, if he be inclined to remain after worship, facilities should be afforded for that spiritual intercourse with the poor, which, for obvious reasons, they can seldom otherwise enjoy.

Our limits prevent that extended notice of this highly interesting publication which would be gratifying to our feelings. We could linger with delight over those beautiful exhibitions of Christian humility which these pages unfold. But we must refer our readers to the pamphlet itself, assuring them, that it will amply repay, by a salutary influence on their own minds, the most attentive and frequent perusal. We merely subjoin the account of the final catastrophe.

“Mrs. Hall, observing a fixation of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying; and exclaimed in great agitation, ‘This can’t be dying!’ when he replied, ‘It is death—it is death—death! Oh the sufferings of this body!’ Mrs. Hall then asking him, ‘But are you comfortable in your mind?’ he immediately answered, ‘Very comfortable—very comfortable:’ and exclaimed, ‘Come, Lord Jesus—Come!’ He then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying, ‘Quickly!’ on which her departing father gave her a look expressive of the most complacent delight.

“On entering his room, I found him sitting on the sofa, surrounded by his lamenting family; with one foot in the hot water, and the other spasmodically grasping the edge of the bath; his frame waving in violent, almost convulsive heavings, sufficiently indicative of the process of dissolution. I

hastened, though despairingly, to administer such stimulants as might possibly avert the threatening termination of life; and as I sat by his side for this purpose he threw his arm over my shoulders for support, with a look of evident satisfaction that I was near him. He said to me, 'I am dying: death is come at last: all will now be useless.' As I pressed upon him draughts of stimulants, he intimated that he would take them if I wished; but he believed all was useless. On my asking him if he suffered much, he replied, 'Dreadfully.' The rapidly increasing gasping soon overpowered his ability to swallow, or to speak, except in monosyllables, few in number, which I could not collect; but whatever might be the degree of his suffering, (and great it must have been,) there was no failure of his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me very shortly before the close, with his accustomed courteousness, a fear lest he should fatigue me by his pressure; and when his family, one after another, gave way in despair, he followed them with sympathizing looks, as they were obliged to be conveyed from the room. This was his last voluntary movement; for immediately, a general convulsion seized him, and he quickly expired."

The Church Establishment founded in Error. By A LAYMAN. Effingham Wilson.

An Appeal to the Clergy, addressed more particularly to the Bishops and Dignitaries of the Church of England, on the State of Religion, Morals, and Manners, in the British Metropolis; shewing the necessity of a Reformation in the present Constitution and Government of the English Ecclesiastical Establishment, to preserve the Nation from the desolations of Infidelity. pp. 223. Holdsworth and Fall.

Friendly Suggestions to those in Authority. By JOHN POYNTER, Esq. Seeley and Sons.

THESE pamphlets containing facts, documents, and reasonings of great importance, are destined, no doubt, to strengthen the general impression that all our civil and ecclesiastical institutions are soon to be revised.

Passing over the first chapter which contains a well-written Introduction, the Layman shews in the second, that the

Church Establishment is founded in error, from a disclosure of its *origin*, which is unquestionably *Pagan*. The third chapter contains an exhibition of its characteristic features: (1) "An unjust tax for the maintenance of the clergy. (2) An unjust premium upon a particular sect. (3) A virtual punishment of dissenters. (4.) A debasing subjection of the Christian church to secular power and authority." In the fourth, he argues "from a consideration of the sacrifices by which it is upheld." That it sacrifices the authority of Christ in his church; that it tends to destroy the essential characteristics of the church, its spirituality, unity, identity, and independence; that it impedes the progress of Christianity in a variety of ways, and to a most awful degree. The last chapter gives us "an exhibition of its effects upon persons and society."

We cannot follow this respectable writer into a more minute analysis of his work, but we are happy to add that he has written in a style so fervent, and yet so discreet, as to deserve the serious attention of all his readers, both churchmen and dissenters. We had marked some passages for transcription, containing documents, but as these will have, ere long, a rigorous investigation in parliament, we shall for the present forbear.

The "Appeal to the Clergy" is also anonymous. Whoever the writer may be, he has drawn a frightful picture (we fear too just,) of the British metropolis; and we earnestly hope that his loud warnings may be listened to by those who have civil or ecclesiastical power, before it be too late.

This pamphlet also contains a variety of abstracts, tables, and calculations, which we have not copied, for the reason above suggested. The style is in some pages too lengthy and too wordy; there are, however, some passages of great power,—“Thoughts that breathe and words that burn.” We must make room for a few extracts.

In p 27 he refers to the *Hells*.

“It is a well-known fact that in the west end of the town there are no less than forty gambling-houses of the first order, which have long been designated, in our public Journals, under

the dark but appropriate appellation of *hells*. That these infamous abodes of the blackest crimes should be allowed to exist in the midst of a professedly christian city, is a deep reflection upon the wisdom and energy of our rulers: but that the proprietors of these mansions of vice should be allowed to prosecute their nefarious practices on the sabbath-day, is a scandal to the whole of our civil and ecclesiastical bodies, and a foul stain upon the moral character of the nation at large. Yet to the shame of protestant England let it be known, that the sabbath is the high day of these establishments, and is consecrated to the base purposes of their diabolical craft! The sums won and lost in those resorts of fashionable dissipation almost exceed belief, having been stated at the enormous annual amount of *seven million pounds sterling!* Vast as this sum appears, it is by no means incredible when we consider that there are no fewer than eight thousand lords and right honourable gentlemen and ladies who regularly pay their visits to those abodes of nightly dissipation, where, upon an average, the sum of seven thousand pounds is lost and won every night these houses are open for play. In looking at the dark history of those dens of villany, that which strikes the mind of the beholder with the most appalling feelings, is, the immense sums staked by females of distinction, who, in establishments formed on a more restricted scale, lose and win more in proportion than even the gentlemen! This circumstance alone proves what has been so frequently observed by the closest observers of human nature, that when women give themselves up to the dominant influence of any particular vice, whether it be gaming, drinking, or debauchery, they generally carry their vicious practices to an excess unprecedented in the depraved examples of the opposite sex."

The high tone and temper of this pamphlet may be estimated from the following passage:—

"To sit at the helm, and in a sea of perils, to guide the vessel of the state in safety, amidst the roar and the tumult of the angry elements, requires the dauntless skill of the master spirits of the age; and none, perhaps, have shewn a genius more adapted to the critical circumstances of the times, than those to whom the king has confided the reins of government. The events which have so recently transpired, prove that his majesty's ministers are disposed to meet the wishes of the people, by removing the abuses which have been so long connected with the representative system in this country. The unyielding fortitude with which they supported

the great question of parliamentary reform, and the disposition they have manifested to retrench in the various branches of the public expenditure, argue a willingness, on their part, to enter into an examination of the numerous evils which burden the country without benefiting the state. It, therefore, only remains for the clergy, *with their accustomed loyalty*, to act in concert with his majesty's government, by effecting a general reformation of ecclesiastical corruptions, that the church which is professedly spiritual, may have, at least, an appearance of purity, equal to a state that is avowedly secular. To have the political beast that carries the woman more pure than the woman herself, would be to confer upon it the character of Balaam's ass, a character dignified by wisdom and prudence when compared with the folly and madness of the prophet. Gentlemen, this must not be; it would incontestably prove the degenerate and incurable condition of the church, and leave a blot upon its character which nothing but blood could wash away." p. 213, 214.

Mr. POYNDER has addressed many "Friendly Suggestions to those in authority." Whether they will bear him time will shew. "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." Prov. xxv. 12. His suggestions are highly creditable to his piety, as a professed disciple of our Lord Jesus Christ; and his motto from Burke, is an admirable one. "Whatever disunites man from God, disunites man from man."

Mr. P. declares (to our astonishment) that he has a firm conviction on his mind, "that the Church of England is the most pure and apostolical church on earth." (p. 26) He speaks, however, in several passages, very respectfully of dissenters and methodists.

In p. 35, he calls the attention of those in authority to—

"The consumption of ardent spirits to which the health and lives of so many thousands are falling victims, which is making incessant inroads on domestic virtue and family peace—devouring the profits of the labourer, swelling the ranks of pauperism and disaffection, and stimulating to every possible crime against the security and well being of society at large. It would be endless to enumerate the public and private woes which flow from a source so prolific of all evil—religious,

moral, political, and personal; but some idea may be formed of the extent of the mischief, when I mention, that only at a single distillery, at the east of London, forty-five chaldrons of coals are consumed every twenty-four hours, while one fire alone consumes five chaldrons every night."

"Lord Wynford has lately proved, in the House of Lords, that the increase of crime is a most expensive thing to the nation. He shews that in 1825 we sent but 233 convicts to Botany Bay;—in 1826, 1815;—in 1827, 2587;—and in 1828, 2449. A recent parliamentary paper gives the sum of £25,000 as the cost to the country of only the late special commissioners and the prosecutions for rioting and incendiarism; and we are all aware that (whatever might have been the remote causes of these excesses) the proximate cause was repeatedly proved, in evidence, to have been the abuse of ardent spirits." p. 36.

An Inquiry after Prophetic Truth relative to the Restoration of the Jews and the Millennium, &c. By JOSEPH TYSO.

THIS volume embraces those topics relating to the future dispensations of Providence, which have of late been brought so much into discussion by a certain class of evangelical divines. The mere enunciation of them will shew at once the drift of the work—General Outlines of Jewish History—the Necessity of their (the Jews') Restoration, in order to fulfil the Prophecies—the Manner of the Restoration—the New City and Temple—Gog and his Army—the Personal coming of Christ—the Resurrection of the Saints—the Effusion of the Spirit—the New Heaven and New Earth—the Offering of Sacrifices—Objections to Sacrifices considered—Loosing of Satan—Resurrection of the wicked—the Conflagration.

To discuss these subjects generally, and to present to our readers even a fair analysis of the arguments pro and con which have been, or might yet be adduced, would require a volume instead of the space of an article in a magazine. Without therefore expressing even an opinion on the merits of the controversy, for such it has become, we feel compelled to restrict ourselves to a single remark on the man-

ner in which Mr. Tyso has written on his side of the question. There is no asperity and no dogmatism. It is the language of a real inquirer after truth, or rather, perhaps, of one devoutly convinced of the facts which he believes himself to have discovered. The author's aim is to interpret Scripture with reference to the general course of future events, leaving the minuter questions of chronological calculation. So far we approve his design, and do not hesitate to say that he has shewn much candour, calmness, and piety. The concluding sentence of the preface may be given as a specimen of the author's favorable state of mind in perusing prophetic inquiries:—

"It has not been my object to enter largely on the prophecies, but to give a general outline of them, from the present time, unto the end of the world; nor have I attempted to adduce all those passages which bear upon the subject; nor to be wise above what is written: I am not sure that the slaying of the witnesses has taken place. I doubt whether the seventh trumpet has sounded. I believe the seventh vial has not been poured out; and I think the 1260 years have not terminated. I think it very probable that these events will take place shortly; that there will be a dreadful convulsion of all nations, and that Christ will quickly appear to take vengeance on his enemies, and to establish his kingdom on the earth. "Watch and pray, for ye know not when the time is."

Memoir of William Fox, Esq. Founder of the Sunday School Society; comprising the history of the origin and first twenty years of that benevolent and useful Institution, with the Correspondence between Wm. Fox, Esq. and Robert Raikes, Esq. of Gloucester, the father of the Sunday School system, and other distinguished persons. By JOSEPH IVIMEY. Wightman.

AFTER the joyous celebration of the Jubilee, which has given a new impulse to Sunday School exertions in London, and through all parts of the country, nothing can be more welcome than the information which this little book contains. Mr. Ivimey's compilation is made with his usual zeal and ability.

The Sunday School Society was formed Sept. 7, 1785; and the only member of the original committee is our venerable friend, Joseph Gutteridge, Esq. of Denmark Hill.

Various highly interesting extracts might be made, but we flatter ourselves that our readers will hasten to put themselves in possession of this "Memoir of Wm. Fox," who deserved so well of his country; and whose name will now be always justly associated with that of Robert Raikes.

The work is embellished with a fine portrait of Mr. Fox.

Every Sunday School library should contain a copy of this publication; nor can there be a more appropriate reward book for those children who merit encouragement.

Four Lectures on the Law of the Sabbath, as contained in the Scriptures. By H. F. BURDER, D.D.

THE first lecture treats on "the law of the Sabbath as instituted at the creation,"—and at the head of it stands the passage found in Gen. ii. 3: in this lecture two inquiries receive attention, "I. Is there sufficient reason to believe, that the Sabbath was actually instituted on the completion of the work of creation? II. Is the original institution of the Sabbath binding upon all men, in all ages?"

The second lecture refers to "the law of the Sabbath as contained in the decalogue,"—and at the head of it is placed the portion of the sacred word found in Exodus xx. 8–11. In this part of the work before us various errors relative to the present authority of the moral law are refuted; and its full authority is established by many arguments. It is also shown that the fourth commandment in the Scripture, attached to this lecture, is a part of the moral law, and in force as a rule to us. The difficulties which seem to encumber this part of the subject are met and cleared away. The third lecture is on "the change of the day of the Sabbath,"—and here we have Rev. i. 10, as the scriptural motto at the commencement. The point established is, that "the law of the Sab-

bath, which originally applied to the seventh day of the week," is "now applicable, with undiminished force of obligation, to the first day of the week." The third argument employed to prove this point is the following:—"The practice of the first churches (under the guidance of the apostles), as recorded in the New Testament, is equivalent, in value and authority, to direct precept." When we read this, we felt grateful that our views on the subject of Christian baptism, did not force on our consciences the duty of making it harmonize with the practice of infant sprinkling, or affusion. How any upright, inquiring, and diligent man, can believe the above position to be true, and yet regard unconscious babes as fit subjects for Christian baptism, is to us incomprehensible. The argument is sound in its hearing on the sabbatical subject; but, we think, it should induce him who uses it to renounce Infant Baptism, until he can adduce "direct precept," or, what is equivalent, "the practice of the first churches under the guidance of the Apostles," in its favour.

The last lecture inculcates "the due observance of the Sabbath." The author sanctions the observation in this part of his treatise, by placing at the beginning of it the sacred words recorded in Isaiah lviii. 13, 14.

He contends that the Lord's day requires "A cessation from the ordinary labours and occupations of life. A consecration of the entire day to the spiritual engagements and delights which peculiarly belong to the Sabbath.---The public acknowledgment and adoration of our God and Saviour, in acts of social worship.---The conscientious and diligent discharge of the domestic duties of religion. And, lastly, the performance of the works of charity and mercy." When the certain consequences of the divine blessing on such a regard to the claims of the Sabbath as is here described, are present to our thoughts, we cannot avoid devout prayer that Christians may become sufficiently wise and pious to use aright the holy hours which gracious God has enjoined on their attention.

The Family Memorial, or a Father's Tribute to the Memory of Three Children; with Remarks and Admonitions. By STEPHEN MORELL, of Little Baddow, Essex. Westley and Davis.

In the narrative we see the Father; in the "Remarks and Admonitions" we see the "good minister of Jesus Christ."

"It has pleased Him to remove from a united and happy domestic circle, amidst all the solemnities of death, three of their number, dearly beloved, within the space of six years. The eldest son, Stephen, second of the family, who had recently been ordained to the pastoral office at Norwich, died in the month of October, 1824, nearly twenty-four years of age. The third daughter, and fourth of the family, Lætitia, in the month of November, 1827, at the age of twenty. And the third son, and eighth of the family, George James, in the month of June, 1830, at the age of sixteen years and three months. It is our mercy to be able to say, 'these all died in faith.'"

We cordially recommend this elegant "Memorial," to the attention of those who have suffered, and to those who dread the prospect of suffering the pangs of such bereavements.

Reciprocal Duties, or a well regulated Church. With an Essay on the Advantages of Church Discipline. By JOHN BANE. Wightman.

MR. BANE thinks for himself, writes out of his own mind, and quotes no authorities. We heartily wish he may get the attention he merits in this work, which contains a brief discussion of many important topics in fifteen short chapters.

"The materials of which a Christian Church is composed—the Organization of a Christian Church—the Independence of a Christian Church—the Qualifications of a Bishop—of a Deacon;—the Duties of a Pastor—of Deacons—of Church Members to their own Society as a Body—Respecting the instituted means of Grace—towards their own Pastor—towards their own Deacons—towards each other—Church Meetings—the reception of New Members—the proper treatment of offences."

The work is concluded with "an Essay on the Advantages of Church Discipline," which will amply repay the perusal.

The Entire Works of the Rev. Robert Hall, A.M. &c. &c. Vol. 3. Tracts, Political and Miscellaneous. Holdsworth and Ball.

IN this volume we have "Christianity consistent with a Love of Freedom—An Apology for the Freedom of the Press—On the Renewal of the Charter of the East India Company—An Appeal to the Public on the Subject of the Frame-work Knitters' Fund—A Reply to the principal Objections advanced by Cobbett and others, against the Frame-work Knitters' Friendly Relief Society—An Address on the state of Slavery in the West India Islands—Fragments—A Short Statement of the Reasons for Christian in opposition to Party Communion—Miscellaneous Pieces."

The *Fragments*, extending through nearly 100 pages, were never before published. They contain "A Defence of Village Preaching—the Impolicy of Intolerance—On Toleration—On the Right of Worship;" which, though not finished by himself, bear strong marks of his superior mind.

A Letter addressed to the Author of "Remarks upon the Present State of the Dissenting Interest," &c. By INVESTIGATOR. Wightman.

To those who are studying the laws of Church-government in the New Testament, this tract will be interesting. We do not, however, concur with the writer who professes to agree with his opponent when he says, "I am quite of Dr. Campbell's mind, that no form of Ecclesiastical Polity now in being has any legitimate claim to a divine right."

The Chief Concerns of Man for Time and Eternity. Being a course of Valedictory Discourses, preached at Wheeler Chapel, in the Autumn of 1830. By the Rev. E. BICKERSTETH, Rector of Watton, Hertfordshire. Seeley and Son.

PLAIN, pointed, practical discourses, which were designed and adapted to be useful. They have been useful, we cannot doubt, in the delivery, and they will continue to be useful long after the pious author has gone to his rest and his reward.

Memoir of the Rev. Samuel Kilpin, late of Exeter, with Extracts from his Correspondence and Papers. Hamilton, Adams, and Co.

MR. KILPIN'S "near relative" has displayed good taste and judgment in the compilation of this beautiful and pathetic memoir, which, we think, cannot fail to be extensively read. It is embellished with an admirable likeness of the worthy minister, who endeared himself to so many hundreds of children and young persons, for whose salvation he laboured with all the energies of his warm and benevolent heart. His occasional eccentricities were noticed by many: may his steady, fervent, inextinguishable zeal be imitated by all who bear the Saviour's name.

Scripture Prints, with Explanations in the form of familiar Dialogues. By MRS. SHERWOOD. Seeley and Son.

AN apple is an apple, to be sure, and a picture is a picture to a child. Some of these prints are susceptible of great improvement, which, in subsequent editions, may appear. The instruction is evangelical, and conveyed in a very pleasing style of dialogue, worthy of the name of the pious authoress whose writings are too well known, and too justly appreciated, to need our recommendation. Compared with women, men are but clumsy creatures in teaching a child: they have no tact.

Modern Infidelity considered with respect to its Influence on Society. By the late Rev. ROBERT HALL, A. M. *With a Memoir of his Life, and Sketches of his Character.* G. Stockley, Walworth Road.

OF the sermon we need say nothing: it has long spoken and will long continue to speak for itself. This very cheap edition deserves all possible encouragement. And the more so—as we learn from the close of the highly interesting memoir of Mr. Hall, that "should any profit arise from the sale, it will be chiefly devoted to the Baptist Irish Society."

The Divinity of Christ Established. A Sermon preached at the Baptist Chapel, Morton Street, Clonmel, on Lord's Day Evening, July 10, 1831. With an Appendix, upon the Doctrine of the Trinity, &c. By STEPHEN DAVIS, Minister of the above Chapel. Wightman.

WE thought this great point had been long since fully established. Local circumstances, however, have demanded from Mr. Davis, a discourse which appears very sensible, serious, and satisfactory. We are happy to add it is written without any bitterness of invective against his opponents, and we hope it will be extensively useful, in the Sister Island especially, and by whomsoever it may be read.

Scripture Chronology made Easy and Entertaining. By T. KEYWORTH. Holdsworth and Ball

WE admire the ingenuity displayed in this little work, and cordially recommend it to all who are desirous of assisting the young to read the Holy Scriptures with profit and delight. The neatly executed cuts will be sure to engage the curiosity of children.

Heaven Opened; or a Brief and Plain Discovery of the Riches of God's Covenant of Grace. By REV. RICHARD ALLEINE, A. D. 1665.

ANOTHER valuable reprint by the Committee of the Religious Tract Society. It includes also some pieces by his brother Joseph, full of marrow and fatness, which many have long feasted upon with a delight to worldly men unknown.

A Brief Answer to the Question, "Why are you a strict Baptist?" By a STRICT BAPTIST. Wightman.

THIS small tract deserves the attention of all who feel an interest in the question to which it relates. The motto, from a sermon by the late excellent Mr. Dore, contains a sentiment true to Scripture, which is this: "Where the Bible stops, faith rests—all beyond is imagination."

Calmel's Dictionary of the Holy Bible, &c. &c. Part II. September. Holdsworth & Ball.

IN this 'Part' the article *Bible* holds a distinguished place, and will richly repay the perusal.

OBITUARY.

Mrs. ANN REDRICK.

Mrs. Ann Redrick, daughter of Sam. Weatherill, departed this life in the 21st year of her age. She was an honourable member of the Particular Baptist Church meeting in Cockspur-street, Liverpool, under the pastoral care of Mr. Moses Fisher. She lived by the faith of the Son of God, and she died in the faith and hope of the Gospel. She manifested a constant and believing regard to the atonement of Jesus Christ, and often exclaimed, with peculiar emphasis,

“Here at thy cross, my dying God,
“I lay my soul beneath thy love:
“Beneath the droppings of thy blood,
“Jesus, nor shall it ere remove.

“Should worlds conspire to drive me thence,
“Moveless and firm this heart should lie:
“Resolved, for that’s my last defence,
“If I must perish, there to die.”

Her supports were eminent, and as her sufferings increased, she repeated with composure the following verse:—

“Though painful at present,” &c.

Her enjoyments were great—the Bible was precious to her—she derived much consolation from Rom. viii. 28, Psalm xxxiv, and from the 14th chapter of the Gospel

by John. And when meditating on redeeming love, she exclaimed, with rapture,

“O for this love, let rocks and hills,” &c.

Her frames varied, but her peace was unbroken—when her mind was beclouded, in the exercise of faith, she would say,

“Beneath his smiles my heart has lived,
“And part of heaven possessed;
“I praise his name for grace received,
“And trust him for the rest.”

Her departure was triumphant—she was not only delivered from the fear of death, but she was filled with joy, and peace in believing; in her last moments she repeated, with heavenly tranquillity, the following verses:

“Fearless of hell, and ghastly death,” &c.

“It is religion that can give,” &c.

“Jesus can make a dying bed,” &c.

Her last words were, “O! the pain! the bliss of dying.” Her end was peace. She died on 23d of February last, and was buried on the 1st of March, in the Necropolis Low Hill, Liverpool. Her pastor improved her death the following Lord’s day from John xiv. 27, “Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid.”

MISCELLANEOUS.

THE CORONATION.

William the IV. and Adelaide his Royal Consort, were crowned King and Queen of these Realms at Westminster Abbey, on Thursday, Sept. 8th, 1831.

THE OATH.

The Archbishop of Canterbury, advancing to the King, whose head was uncovered,

said, “Sir, is your Majesty willing to take the oath usually taken by your predecessors?”

To which the King answered—“I am willing.”

Archbishop—“Will you solemnly promise and swear to govern the people of this kingdom of Great Britain, and the dominions thereunto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same?”

King—"I solemnly promise so to do."

Archbishop—"Will you, to the utmost of your power, cause law and justice in mercy to be executed in all your judgments."

King—"I will."

Archbishop—"Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolate, the settlement of the church of England, and the doctrine, worship, discipline, and government thereof as by law established, within the kingdom of England, Ireland, the dominion of Wales, Town of Berwick-upon-Tweed, and the territories thereunto belonging before the union of the two kingdoms, and will you preserve unto the Bishops and Clergy of England, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them?"

King—"All this I promise to do."

The King then arose from his Chair of State, and, attended by his supporters and the Deputy Lord Great Chamberlain, went uncovered to the altar, where, kneeling upon the cushion laid on the steps, and placing his hand on the Holy Gospels, his Majesty took the oath, saying, "The things which I have heretofore promised, I will perform and keep, so help me God," and added thereto his Royal Sign Manual.—*Morn. Chron.*

At the dinner by which the ceremonial was succeeded, the King observed, that "the day had afforded him satisfaction; "but that he did not at all agree with "those who had considered the ceremony "as indispensable, for that the contract "between the prince and the people "was as binding on his mind before; "that no member of the house of Hanover could forget the conditions on "which he held the crown," and His Majesty repeated, striking the table with energy, that "he was not a whit "more desirous now, than before taking "the oath, to watch over the liberties "and promote the welfare of his people."
—*Times.*

His Majesty was born August 21, 1765, and is now in the 67th year of his age: his Royal Consort (Adelaide) was born August 13, 1792, and is now in her 40th year. —May their reign be long, peaceful, and prosperous, over a free, a loyal, and a happy people.

THE REFORM BILL.

The Reform Bill was read a THIRD TIME in the House of Commons on Wednesday, September 21st, after a warm and protracted discussion, which closed at five o'clock in the morning, when the result was,

For the question "that this bill do now pass" 345
Against it 236

Majority in favour of the Bill 109

Voted on this occasion (including four Tellers) 585
Eleven pairs 22
Absent from sickness 40
Vacant boroughs 10
Speaker 1

Total number 658

The bill has been presented to the House of Lords, and is to be read a second time in that illustrious assembly on the 1st Monday in October. As the King, and the Commons, which represents the people, have unequivocally declared their judgment on the measure, the nation now waits, with intense anxiety, to learn that of the only remaining branch of our triple government. May its decision be as wise as it will be important.

TWELVE REASONS

Why a Dissenter should not contribute by rates and tythes, or in any other way, towards the support of a national church:

1. Because the cause of God and truth ought to be supported by the voluntary contributions of its adherents, and is disgraced when compulsory measures are adopted;—2. Because it is compelling Dissenters to support a system which they conscientiously view as unscriptural;—3. Because Dissenters derive no commensurate advantage in return from the church;—4. Because Dissenters bear all the expenses connected with their places of worship, without asking or receiving any aid from the church;—5. Because there is nothing more fair, equitable, and unobjectionable, than that every denomination of professing Christians should meet its own expenditure;—6. Because the church has resources in herself amply sufficient to defray all her pecuniary engagements;—7. Because it is taking from Dissenters an amount which

they might much more profitably employ in the cause of Christian philanthropy;—8. Because it is an infringement of religious liberty, and in direct violation of the divine mandate, “As ye would that men should do to you, do ye also to them likewise.” How would churchmen approve a compulsory tax for the support of dissenting places of worship?—9. Because the remission of this claim by churchmen would efface one foul blot which now attaches to the establishment;—10. Because many churchmen see the impolicy and injustice of thus taxing Dissenters, and are prepared to concede the point;—11. Because Dissenters now equal, if they do not exceed in number, churchmen;—12. Because on no principle of honour, justice, or honesty, can the exaction be defended, and, therefore, reform here must ensue. On a moderate calculation, the washing of surplices costs this nation, annually, upwards of 13,000*l*. A considerable proportion of this amount is exacted from Dissenters. Might not the whole be much more beneficially appropriated? There are probably in England, Scotland, and Ireland, not including the Roman Catholics, not less than 8,000 congregations of Dissenters; which build their own places of worship; which sustain their own ministers;

which support their own colleges, to the number of nearly 20; which conduct the tuition of perhaps 7,000 Sunday-schools; and which expend nearly 150,000*l*. in support of foreign missions.— *World*.

BIBLE SOCIETY.

We have been much gratified in learning, on authority upon which our readers may depend, that the highly respectable and amiable clergyman, who seconded the motion of the Rev. L. Foot, at the last anniversary of the British and Foreign Bible Society, as also his excellent brother, have declared their regret for the part they have taken in opposing the existing constitution of that Society, and their determination to use every means in their power to counteract the evil which the influence of their high name and character may have occasioned.

We allude to the Hon. and Rev. Gerard Noel and the Hon. and Rev. Baptist Noel, whose ingenuous and noble conduct on this occasion, we trust, may find willing imitators among the misguided men who have ranked themselves under the banner of Captain Gordon, in his late crusade against that noble Institution.— *Christian Advocate*.

INTELLIGENCE, &c.

FOREIGN.

RELIGIOUS TRACTS IN FRANCE.

THE effect of the late revolution in France on the operations of religious charitable societies, as was anticipated, is highly favourable. Mr. Henry Lutteroth, Secretary of the Paris Tract Society, in a communication to the American Tract Society, says :

“The operations of our Society have been greatly extended since our late revolution. We have distributed this year more than 430,000 tracts, which is about 200,000 copies more than the preceding year, and which increases our total distributions to nearly 1,700,000 tracts. This amount is small compared with what is done in America and in England; but it is immense, if you reflect on the *smallness of our means* and the difficulties we meet in a country

where it is scarcely twelve years since operations of this kind began to engage attention, and where every thing was to be, as it were, created. We had no Bibles, nor modern religious books of a decisive religious tendency, nor schools, nor even active and zealous christians, who made the advancement of the Redeemer's kingdom their first object.

At present the aspect of Protestant France is very much changed, and although the mass of Catholic France are far from being made attentive to the truth, yet many manifest a desire to know some other doctrine more in harmony with the want of souls. The impious efforts of the Saint-Simoniens are not without usefulness in this sense; for they draw men from that state of religious insensibility into which they had fallen, and they excite that spirit of inquiry so necessary to the progress of the Gospel, which we hope will be engrafted in many, upon the wild and fruitless tree which these new adversaries of christianity are planting. We have deemed

ourselves called on, in these circumstances, to print tracts peculiarly adapted to the most learned classes, particularly those showing the proofs, external and internal, of the authenticity of the Gospel. Such is the character of our last publications. Our tracts are not entering upon subjects of controversy among the true disciples of Christ, we distribute them among the population generally. We are even aided in our distribution by some catholics. In general, however, our zealous and active auxiliaries are to be found among protestants; and we ought to say, with gratitude, that the facilities for the diffusion of tracts increase daily. We continually find new helpers, and believe we shall soon have some in every department of France, inhabited by *thirty-two millions* of souls! to whom, *were not our means so limited*, we should easily have an access, by the creation of dépôts, and sending them our publications. The generous gift that was made to us lately by the Tract Society in Boston, has already enabled us to give, in some departments, more extension to our labors; and if our brethren were to come to our assistance, as they did some years ago, we might be able to cultivate another spot of that immense field which we have under our eye. You give us that hope, and we should be happy to see it realized.

DOMESTIC.

Recent Death.

On Thursday, September 8th, the Rev. Robert Skilliter, of Great Gransden, Huntingdoushire, after a long and severe affliction, was released from suffering and entered into rest. He commenced his probationary labours at Gransden, January, 1797—was ordained to the pastoral office, May, 1798.—He died in the 57th year of his age. His remains were buried in the Meeting-house, Monday, September 12th, on which occasion the Rev. T. Middleditch, of Biggleswade, preached the funeral discourse from Isa. xl. 6.--8. The devotional services were conducted by the Rev. Enoch Manning, of Gamlingay, and the Rev. Mr. Oats.

SUNDAY-SCHOOL JUBILEE.

In a paper issued by the Committee of the Sunday School Union, it is stated, that

“Sunday Schools took the lead in the efforts of modern Christian charity: they were established about the end of the year 1781, and have continued to the present time with increasing prosperity. The fiftieth year of these important institutions is a period adapted to call the past to remembrance, and also to excite gratitude to that God who taught his servant Raikes to devise the plan, who animated his successors to prosecute it with zeal, and who has largely blessed their gratuitous labors. It is also an era from which fresh efforts should be made to extend, improve, and perpetuate the Sunday School system.”

The precise date of the formation of the first school not being ascertained, the birthday of the benevolent founder was fixed upon as the most eligible period. Accordingly on Wednesday, the 14th September, being the fiftieth anniversary, most of the children attached to Sunday Schools in the metropolis, and we believe throughout the kingdom, were assembled and addressed by their respective pastors—or, where several schools were united,—by some worthy Minister appointed for the occasion. After which they were plentifully supplied with the old English fare of roast beef and plum pudding. The principal meeting, however, for the western district, took place at Exeter Hall. A few minutes after ten o'clock every part of the large room was crowded to excess, and several schools being excluded from the want of space, the lower room was opened, but that was also found inadequate to furnish the requisite accommodation, and the remainder of the children were conducted to Orange-street chapel. It is impossible to convey an adequate idea of the interesting aspect which the children presented when viewed from the platform in the large room. Every countenance was cheerful, every eye beamed with gladness, and a general feeling of solemnity pervaded the vast assemblage. At half-past ten, the religious services commenced by the children singing a hymn, composed for the occasion by Mrs. Gilbert. The Rev. Dr. Winter then offered up a very impressive prayer, in which he earnestly invoked the Divine blessing on this embryo of the future church; at the conclusion of which a peculiarly appropriate address was delivered by the Rev. Dr. Morrison, Trevor chapel, Brompton, founded upon the 4th verse of the 3d chapter of Jeremiah—“Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?” The rev. doctor particularly dwelt upon God’s amazing condescension; his earnest call; his near relation; his kind and generous offer to the young; and his urgent and immediate claims

upon them. Another hymn, composed by Mr. Montgomery, was sung; and the services were then closed by prayer.

In the evening, the teachers in connexion with the Union, and other friends to Sabbath-schools, assembled in Exeter-hall, to the number of 3,000: Lord Henley in the chair. This large room was crowded almost to suffocation, and considerable interruption was occasioned in the early part of the evening, by the fainting of females, and the efforts made to obtain even standing room.

Mr. Lloyd, the zealous and disinterested secretary of the Sunday-school Union, read an address suited to the occasion, detailing the measures adopted by the committee, and stating the objects contemplated in the services of the day: it mentioned that 1,000L had been already received. At the close of the address, Mr. L. informed the meeting, that he had recently received an American paper, connected with Sunday-schools, which announced that the friends of Sabbath-school instruction in the United States had resolved on keeping that day (the 14th of September) as a jubilee, in common with their fellow-labourers in Great Britain.

We regret that we are unable, for want of space, to present our readers with extracts from the several animating addresses delivered on this occasion by the Rev. Messrs. Blackburn, Burnet, Morrison, Bingham, Drew, and others. In a personification introduced at the close of his speech, Dr. Cox has ingeniously recorded, the design of the meeting, the growth of the Society, and the claims of another illustrious individual, whose name is entitled to a place in the memorials of gratitude, and ought never to be omitted in the annals of Sunday-school celebrations.

“ Methinks I see the hoary headed genius of history standing at the door and looking over this immense assembly, and, while witnessing the proceedings of the evening, preparing his tablet for the reading of a far distant posterity; and what shall we direct him to write? Let him take down from our lips this inscription:—On the 14th of September, 1831, the different Sunday-schools of Britain, increased within fifty years from a trifling unit to ten thousand schools, one hundred thousand teachers, and upwards of one million children, met in their respective places, and with accordant feelings, and especially in thousands in this hall, without pomp, or parade, or show, with pious gratitude, to commemorate the fiftieth year of the establishment of Sunday-school instruction, by Robert Raikes, of Gloucester. But here I must pause and ask the addition of another name,

that of William Fox, to the record. According to astronomers there are double stars in the heavens—two seen as one from their approximation, distinct and yet united—and thus may Robert Raikes, the founder of the system, and William Fox, the founder of the Society, be viewed and celebrated as a double star in the moral firmament, enlightening and leading the way to Sunday-school institutions. I must ask then of history to correct his line, and inscribe on his tablet at once the names of Raikes and Fox; then add, that the meeting of this night, of teachers and promoters of Sunday-schools, has given a new impulse to these institutions, while it has tended to elevate the motive, and that they are adapted to lead the present, as well as future, generations, to piety, glory, and immortality. But while History is filling the tablet with his words, I see Poetry adorning it with her unfading flowers; and I call upon her still to wreath her sweet scented garland in fresh supplies to border and adorn it. There, too, I observe, and above all, Religion bending over to witness and approve the memorial; but earnestly and successfully requesting to take the pen from History's hand, and subscribe her own language as the closing lines upon the fiftieth page. “Not unto us, O Lord, not unto us, but unto thy name give glory!”

BAPTISM OF AN INDEPENDENT MINISTER.

On the 20th of April, 1831, the Rev. Joseph Redmayne, Independent Minister, Bishop Auckland, Durham, was baptised along with the Deacon and one of the members of the Church of which he was the pastor, in the River Gaunness, by the Rev. David Douglas, of Hamsterleigh. Mr. Redmayne stated the reasons of the change that had taken place in his sentiments. Mr. Douglas also spake on the occasion, and likewise Mr. Thomson of Wolsingham. There were present between two and three hundred persons, who conducted themselves, on the whole, with becoming decency.

ASSOCIATIONS.

THE SOUTH STAFFORDSHIRE UNION.

On Tuesday, August 30th, the annual meeting of the South Staffordshire Union, or Mining District Association, was held at the Darkhouse Chapel Coseley. The Rev. J. Morgan, of Birmingham, preached in the afternoon from Mark ix. 49, 50, immediately

after which the business of the Union was transacted.

The Treasurer, F. Deakin, Esq. of Birmingham, in the chair. The object of this Union, which comprises about twelve churches in the district, is to assist in supporting the ministry at important and populous stations within its boundaries. Some of the ministers, thus assisted, have had grants to the extent of twenty pounds annually, and others in proportion to their necessities. It was resolved that an appeal be made to the churches within the district, for renewed exertion. It is hoped that such an appeal will not be made in vain. The late secretary having removed to another part of the kingdom, the Rev. C. Thompson of the Darkhouse Chapel was appointed to that office. F. Deakin, Esq. to continue Treasurer. The next quarterly meeting to be held at Willenhall.

In the evening a public meeting of the Darkhouse Christian Instruction Visiting Society was held. From the report it appeared that about forty friends, connected with that place, are engaged as visitors; and that 528 families have been visited. Some striking instances of usefulness were reported.

ORDINATIONS, &c.

HULL.

On Tuesday, Sept. 13th, Charles Daniell, late of Bristol Academy, was ordained to the pastoral office, in the Church of Christ, assembling at George Street Chapel, Hull. Rev. James Coultart, from Jamaica, commenced the services of the day, by reading the Scriptures and prayer. Rev. Robert Harness, of Bridlington, in an introductory discourse, described the nature of a christian church. Rev. James Mc. Pherson proposed the usual questions. Rev. Joseph Fox (Independent) offered the ordination prayer. Rev. Eustace Carey addressed the minister, from Luke xvii. 7—11; and the Rev. J. Hithersay, of Hunnauby, presented the concluding prayer.

In the evening the Rev. T. Hicks, of Cottingham, (Independent) read and prayed, and the Rev. Isaac Mann, A.M. of London, addressed the church and congregation from Rom. xv. 32.

At these services more than twenty ministers of different denominations were present, much interest appeared to be excited, and hopes were fondly entertained that God would graciously continue to smile upon his services and to establish the work of their hands upon them.

MAIDSTONE, KENT.

On 28th August, 1831, a Particular Baptist Church was formed at Maidstone, in Kent, on strict communion principles. The origin of the formation of this church was a second secession from the original Baptist Church in that town, both which secessions took their rise from disputes occasioned by the introduction of the subject of mixed communion. Those who first withdrew principally attached themselves to another church in the neighbourhood. Those of the second secession, however, formed a distinct body, and frequently met together to seek divine direction, as to what should be their future course. A chapel has subsequently been erected by one of their number, capable of accommodating nearly 400 persons, which was opened, June 26th, by the Rev. Messrs. Ivimey, of London, and Rogers, of Eynsford. It is remarkably well attended, considering the recent date of its erection, and there are pleasing prospects of its future prosperity. The number of members present at its formation was nineteen. All seemed grateful to God for his mercy in thus enabling them to unite in peace and affection, for the purpose of promoting the glory of their common Lord, and all have expressed a determination to cultivate the kindest regards to the church from which they have felt it their duty to withdraw. They have already offered to pledge themselves to provide a comfortable subsistence for a pastor, as soon as one shall be found able and willing to take the oversight of them in the Lord. The pulpit has been hitherto chiefly supplied by students from Stepney Academy.

DARLINGTON, DURHAM.

On the 1st of September, 1831, a small Baptist Church of about twenty members was formed in Darlington, Durham: and Mr. William Lightfoot and Mr. William Heron were recognized as ministers of the Word among them. Mr. Douglas, of Hamsterleigh, stated the nature of a Christian Church, from John xviii. 36. Mr. Sample, of Newcastle, commended the ministers by solemn prayer to God, and to the word of his grace. Mr. Leng, of Stockton, addressed the ministers, from 2 Tim. iv. 5. Mr. Redmayne, of Bishop Auckland, addressed the church, from Phil. i. 37; and Mr. Tapsco, of Bradford Academy, preached in the evening, from Col. i. 28.

NOTICE.

The thirteenth anniversary of the Bristol Auxiliary Baptist Missionary Society will be held on Tuesday the 25th of October and following days. The Rev. Samuel Saunders, of Liverpool, the Rev. John Dyer, the Rev. Eustace Carey, and other ministers are expected.

REV. J. JONES'S BEREAVED FAMILY.

We are requested to add the following subscriptions—kindly contributed to the above deserving case—to those announced in our Number for August, p. 340; and also to state, that, besides the names mentioned in a former Number, subscriptions will be received at the banking-house of Messrs Whitmore, Wells, and Whitmore, 24, Lombard Street, where the sums raised are deposited.

	Tottenham.	£.	s.	d.
Mr. Bickham	-	1	0	0
Mrs. Flower	-	1	0	0
Mr. Fletcher	-	2	0	0
Mrs. Chaplin	-	1	1	0
Miss Chaplin	-	1	1	0
J. S.	-	0	10	0
Mr. Gibson	-	0	10	0
Mr. Henderson	-	0	10	0
Mr. Rowney	-	0	10	0
Mr. Pitt	-	0	10	0
Mr. Laundry.	-	1	0	0
	Highgate.			
Mr. Lowe	-	1	0	0
Mr. Collard	-	1	0	0
Mr. Clarke	-	0	10	0
Mr. Dawson	-	0	10	0
Mrs. Phelps	-	0	10	0
A few Friends.	-	1	17	0
	Islington.			
Rev. T. Lewis	-	0	10	0
Rev. J. Yockney	-	0	10	0
Friend.	-	0	5	0
	London, &c.			
Mr. Haddon	-	0	7	6
Mr. T. Evans	-	1	0	0
Mr. W. B. Gurney	-	2	0	0
Mr. J. Gutteridge	-	1	0	0
Mr. J. Russell	-	1	0	0
Mrs. Bult	-	1	0	0
Mrs. Saunders	-	1	0	0
Mr. Salter	-	1	0	0
Mr. J. Gurney	-	0	10	0
Mr. J. Penney	-	0	10	0
Mr. S. Marshall	-	0	10	0
S. R.	-	1	0	0
Mr. W. Yockney	-	0	10	0
Mr. Sall	-	0	10	0
A Friend	-	0	5	0
S. S.	-	0	10	0

Mr. G. Dean	-	0	10	0
Rev. Dr. Newman	-	0	10	0
Mr. Moone	-	0	3	0
Mr. H. Tatham	-	0	5	0
J. H.	-	0	5	0
Mr. Brown.	-	0	2	6

By the Rev. J. Dyer.

Miss Davies, Walthamstow,	-	1	1	0
Mr. B. Flint, Canterbury	-	1	0	0
Mr. W. Burls	-	1	1	0
Female Friend.	-	0	10	0

By the Rev. Geo. Pritchard.

Mr. Nickolls	-	1	0	0
Mr. Crowther	-	1	0	0
Mr. Lowther	-	1	10	0
Mr. Napier.	-	0	10	0

NEW PUBLICATIONS,

Just Published.

Recognition in the World to Come, or Christian Friendship on Earth perpetuated in Heaven. By C. R. MUSTON, A.M. Second edition, 12mo.

Hymns and Evangelical Songs for the Use of Sunday Schools. By JOHN BULMER. 18mo.

Religion Every Thing, or Nothing; or no Middle State between that of a Child of God and a Child of Satan; wherein many popular Errors are exposed, and the whole Nature of Regeneration fully laid open and established on the Basis of Scripture.

Robinson's Celebrated Lecture on Non-conformity, in which the futility of the State Religion is fully Demonstrated. A new edition.

Memoirs, Correspondence, and Poetical Remains of Jane Taylor. A new edition, 12mo.

A Voice from the Church: being an Inquiry into the defects of our Episcopal, Cathedral, Parochial, and University Systems; and the amount and misappropriation of the Revenues, with the necessary Remedies. By the Rev. JOHN WRAY, Vicar of Bardney, near Lincoln. In Monthly Numbers. Simpkin and Marshall.

Memoirs of Miss Sprechley, late of Melton Mowbray, chiefly compiled from her Diary and Letters. By R. WOOLERTON.

A Call on Professing Christians to Temperance. By the Rev. AUSTIN DICKINSON, A.M.

IRISH CHRONICLE

OCTOBER, 1831.

SOME of the zealous friends of the Baptist Irish Society have expressed their fears lest the extraordinary efforts which have been made by many of our congregations to relieve the distress occasioned by famine in the schools in Mayo (a history of which is given as an Appendix to the Seventeenth Annual Report) should prove injurious to the Fund for the general purposes of the Institution. It is very true, that that subject, since the annual meeting, has absorbed every other consideration, but the Committee entertain no fears, notwithstanding the Treasurer has not enough to meet the expenditure of the quarter ending with the present month, but what the Divine care, in providing the requisite supplies, will still be manifested. Those excellent persons who have so cheerfully and liberally contributed for relieving the starving children, will not, they are persuaded, suffer the schools to fail for want of their future support.

The Rev. Stephen Davis, of Clonmel, has been requested to visit Scotland in the month of October, to solicit aid in behalf of the Society. A visit to their most hearty friends in the North, who so well appreciate the advantages of scriptural education, has been made every other year from the commencement of the Institution; and never without every expression of approbation having been received. They have, therefore, no doubt, but what the Society's agent will experience the same degree of favour upon the present occasion as he has received on his former visits.

The following letters are from Scripture Irish readers:—

To the Rev. J. Wilson of Sligo.

Coolanly, 13th August, 1831.

REV. SIR,

I have the gratification of informing you, that during the last month, the Lord has been pleased to give me a wider scope, and an additional, though unexpected way of access to talk more freely to the people.—Major O'H., a humane gentleman, feeling for the distress of the poor around him, bought a quantity of wool to have spun and give them employment, and begged that I would weigh and serve out to each individual her week's work, and also, on returning the yarn, to pay each for her week's work in meal: this I did, and found it to be a pleasing task, as it gave me the aforesaid opportunity of reading for, and speaking to some with whom I have not had so much intercourse before. Some seemed to hear with much attention; and, in the depth of their distress, appeared to have derived comfort from the consoling truths of the Gospel. I have seen the tears flow from some while I read of the Saviour's love to sinners. Upon hearing that he died so freely for the worst of characters, their feelings were moved, and I did what I could to inform their judgments. On their coming back, week after week, they, of their own will, would often renew the subject, and rehearse their views and meditations on it. I hope the kind or friendly intimacy

formed with them will be, in future, a new ground of being admitted into their houses, where they may, with the blessing of the Lord, hear the glad tidings with less care or interruption from the appearance or reality of famine or distress. I have had a good deal of satisfaction in talking to a weaver who got some of the work to do; he has read a good part of the New Testament, by which he has discovered much of the errors of Popery; he generally came earlier than the rest, in order to have more time for conversation. I always took care to attend and explain, as well as I could, the truths in which his eternal salvation was involved. He still continues to visit me, and also seems to derive benefit from the word. I purpose, by the blessing of the Lord, to cherish our intimacy, return his visits, and water the seed sown.

I have been several times invited to the place where my Bible was abused: I accepted the kind invitations, and made no remarks on the past. I was civilly received by all the family except the lodger up stairs; he shewed some sullenness. The owner of the house and his servant came to help me part of a day, (I believe to prove there was no prejudice on his part.) It has become since a place of meeting for me and others as usual. I hope, and earnestly pray, that the Lord of his tender mercy, may bless his own word to those who hear it. Amen.

PATT SWEENEY.

Templehouse, August 12th, 1831.

REV. SIR,

In the course of the past month I have had abundant cause of thankfulness for numerous opportunities of recommending the truth to many who were ignorant and out of the way, whilst every day's experience teaches the necessity of imploring the divine blessing on our labours, for Paul may plant and Apollos water, but it is God that giveth the increase.

On Sabbath days I have been employed in forming reading classes and in attending to some already formed: these read the Scriptures and answer questions. I mention the following as a pleasing specimen of this exercise. On Sunday the 25th, a young lad who was brought up a Roman Catholic, read Matthew vii. 13, 14, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." I asked, Where does this narrow way lead to? he answered, "To heaven." Why is the way to heaven called a narrow way? he answered, "Because there is no way or path leading to it but one, that is Christ;" in proof of this he quoted John xiv. 6, "I am the way, and the truth, and the life, no man cometh unto the Father but by me;" then he was asked, Why is the way to destruction called a broad way? he answered, "Because all kinds of unbelievers have room enough in it to run each his own way to destruction," &c.

A man named T. Gunning, who travels much, came and lodged in this neighbourhood, he carried books with him in defence of the Roman Catholic doctrine. Some of these he lent among the people; I went to the house where he lodged, and after some conversation he told me that the Roman Catholic is the true church, that all others are heretics. I told him that the church at Rome in the days of the apostles was a true church, and as such was approved of by St. Paul, but that since that time those called Roman Catholics have fallen into many errors, in faith and practice, which were unknown in the apostle's days. He said that the church could not err: I then read the third and fourth chapters of 1 Timothy, and pointed out to him that the third chapter shews what kind of characters those who preside in the church ought to be; that in the fourth it is expressly foretold by the Spirit of God that there would be a departure from the faith, and that there are certain signs given which apply to none but the Church of Rome. He endeavoured to evade this but could not. I then told him, that praying to saints and angels, and praying for the dead, were never heard of among the

the churches of the saints: he seemed greatly staggered in mind on this subject, and so we parted for that day.

About a week after that time he called on me again, having a book with him in which the doctrine of praying to the saints was defended, partly from the Old Testament, partly from the Apocrypha, and partly from the New Testament: I read over all the passages of Scripture quoted in favour of it, and shewed that they were misapplied. I told him that if the apostle Paul had been of the same mind with the author of the Apocryphal book, he would have said something plainly on the subject. I then shewed several passages where the apostle requested his brethren to pray for him. And in particular Ephes. vi. 18, "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." This passage seemed to get the better of his prejudices and he parted with me in a very affectionate manner.

ROBT. BEATY.

Hollybrook, 12th August, 1831,

REV. SIR,

As the sole object of the Society was to endeavour to extend the light of the glorious Gospel to the poor Papists, who, it may be surely said, "Sat in the regions of the shadow of death:" and as that mystery of iniquity, in all its bearings, is incomprehensible, particularly at this present period. When it is prevailing in every direction in this kingdom, through having, I may say, a strong hand to support it, it will and must, notwithstanding, be consumed with "the spirit of Christ's mouth." After my last journal I was determined to go to the barony of Tyrera, but being pressed by Mr. F. to go to his place, I went very much against my inclination, which I hope was providentially ordered. I have to make these remarks purposely to shew, that what was done five, ten, or fifteen years ago, you will, as I have, the consolation to know that the seed sown, though not *immediately*, perhaps, but when least expected, will have the desired effect. I certify that in the baronies of Liney-coran, Coolavin, Boyle, Tyrera, and Gallen, by reading and conversation the impression is stronger on their minds than it was at that time; and from all those various places I have pressing invitations to go once more to see them; but though it is my heart's desire, my constitution will not permit. In April last I mentioned that, at that time, where a daughter of mine lived, I called occasionally, and at all times I had a crowd of every description of old neighbours and their children; and as it

is written, "faith cometh by hearing," they at all times heard, though, at times, not agreeing. Nevertheless, they always begged I would go often.

W. MOORE.

Kilnamery, 28th June, 1831.

REV. SIR,

Since the date of my last letter, I embraced every opportunity in reading and explaining the Scriptures to my neighbours. Meeting with an old man one day, and after some conversation, he says, "Can you let me know which is the oldest religion?" being well pleased to hear him make such inquiry on the subject, I asked him, "Did he know what religion was?" he said, "All he knew about it, was going to church or mass, for," said he, "the priest never told him what religion was; only pay him his dues and say no more about it." In order to convince him of that mistaken notion, I told him that he must seek for religion in a more pure channel than that of going to mass, and commencing with an early period of the Scriptures, and shewing him how Noah and his family was saved for his pure religion, and how Lot was brought out of Sodom by three angels for his religion, and how Moses preferred religion before the honours of Egypt, and how the three Hebrews escaped the fiery furnace, and how Daniel escaped the fury of the lions and was saved, and leading him on from step to step until I brought him to the conversion of St. Paul, and letting him know that he must seek for pure religion through the blood of a crucified Saviour; it is then he will be able to understand what is the pure and oldest religion. After explaining different parts of the Scriptures to him, and shewing him the mistaken way he spent his lifetime, and that he must cast off that veil of darkness and believe in the Lord Jesus Christ and be saved; he being much confounded at these words, and turning round to me, he says, "Oh! how have I spent my lifetime, now my head is grey, and near seventy years of age, and I never knew what religion was before." I then referred to the sixth chapter of St. John, and shewed him that the Redeemer came not to call the righteous but sinners to repentance, and all that will come to him he will in no wise cast out.

On the 15th of May, I went to the house of a widow woman, who was in a bad state of health; there was a number of people assembled, and no life expected for her. After some time I introduced some texts of Scripture, which they all seemed well pleased at, and also the sick woman took great delight in hearing the Scriptures explained to her. After some time, she says, "I thank you, Sir,

for your good conversation, it gives me great courage to hear the glad tidings of the Gospel." I then explained part of the eleventh chapter of St. John to her, and the twenty-fifth verse, where he says, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live."

SANDY RUTLEDGE.

Sligo, August 14th, 1831.

REV. SIR,

It has been for some few years past my ardent desire and earnest prayer to Almighty God, to be under the immediate auspices of a society whose only object would be the spiritual welfare of men, and though the tidings of my dismissal from my former situation, (as might naturally be supposed) would be the source of uneasiness to a man circumstanced as I then had been, yet anticipations of good, still preponderated my chequered thoughts, that were not aspiring, nor yet despairing, and I thank God I was often enabled to say, "Why art thou cast down my soul, why art thou disquieted within me." And I feel deeply impressed with a sense of gratitude to Almighty God for answering my humble petitions, so that I now can give some intelligence of my humble labours to the denomination for whom I had a predilection.

The Lord's day after I handed you my last, I was called on by a man named Costilla, to visit his wife, whom the Lord afflicted in a strange manner with an erysipelas on the face. When I entered the house it was thronged by old and young of both sexes, who came to witness the wonderful works of God, as displayed in the visage of one who, eight days before, was white and ruddy, but then black and putrified, and which bore but a faint semblance to the human. After shewing the absurdity of charms, as I understood they resorted to them, on behalf of the patient, I endeavoured to impress on the minds of the people that in "the midst of life we are in death," occasionally referring to such texts of the Word of life as shew the cause of temporal affliction and the mortality of the body. Still pointing to the blood of Jesus as the only sure Catholican for the wounds, and bruises, and putrifying sores of the soul. Indeed it is easier to conceive than to describe or explain the feelings of the people at that time. No eye was dry, no heart untouched; but all seemed to say unto God, "How terrible art thou in thy works, through the greatness of thy power shall thine enemies submit themselves unto thee." I trust the Lord "touched their hearts," and caused them to feel the importance of his own word.

The same day I met Collins, whom I men-

tioned in my last; he immediately entered into a conversation with me, and opened a controversial subject, deducing, from Matthew xvi. 18, arguments to prove the infallibility of the Church of Rome. "Did not," said he, "Christ build his church on Peter?" "No," said I: "then you deny your own Testament to be true, for it is written 'on this rock I build my church.'" "Now, Sir," said I, "who did John mean when he said, 'This is the disciple, &c. and we know his testimony is true?'" John xxi. 24. "He meant himself: and who or what did Jesus mean when he said, 'Destroy this temple?'" John ii. 19. "He meant," said he, "the temple of his own body." Here I referred to 1 Cor. x. 4, to shew Christ was called a rock. "Now, Sir," said I, "as you have properly admitted that the word THIS in the two former quotations, though in the third person singular, annexes the idea to the speaker, or first person, you must also in Matt. xvi. 18; and so you prove that Christ himself was the rock, and not Peter; and so it is that your rock is not as our rock, yourself being the judge." Positively he was unable to answer it, to the astonishment of his Roman Catholic brethren who were present. Here, too, I strove to state the Gospel to the people, and I hope it will prove "the savour of life," at least to some of them. Since I came to Sligo, for the most part I laboured with Mr. Brennan. He introduced me in several places where he was likely to be useful, and we visited some more. The people listened to the Word with all readiness of mind. In the "Mendicity" the mendicants listened with pleasing attention. I trust that if we are permitted to renew our visits here some fruit of our labours will redound to the glory of God. When travelling through the schools, I had some conversation as I passed along. I am persuaded that in Liney the Word is "taking root downwards," and we may reasonably expect, to see ere long, it "blossom upwards." As to the schools, the attendance in many of them exceeded my most sanguine expectations; and I am firmly persuaded that multitudes of the children, taught in them, will be bright gems in the several crowns of the members of the Baptist Irish Society "in the day of the Lord Jesus." May the Lord expand their youthful minds, that they may "receive the truth with all readiness of mind," and "desire the sincere milk of the Word that they may grow thereby."

P. B. GLYNN.

PROCEEDING OF THE COMMITTEE.

The Rev. James Haddow, of Ballymachon, County of Longford, who has been recently

baptized by Mr. M'Carthy, applied, by letter, to the Committee at their last meeting, to be employed as an itinerant minister. After having ascertained from the Secretary of the Irish Evangelical Society, that he was a minister of good reputation, they engaged his services, and directed him to settle at Abhyliex, where the Society has a good chapel.

CONTRIBUTIONS.

	£.	s.	d.
Newbold near Rugby, by Rev. E. Fall - - - -	2	10	0
Collection at Speen, after Sermons, by Rev. Messrs. Blake-man and Statham - -	6	0	0
A poor Widow's gift from a feeling of gratitude, by Rev. J. Kinghorn - - -	0	5	0
Rymouth contribution from the How Street Society in aid of Missions, by W. Prance, Esq. Treasurer - - - -	5	0	0
Thos. Ryan, the first fruits of his earnings as a tribute of gratitude, for having been educated in the Mary's Philanthropic School, Mount Shannon -	0	2	6
Part of collection at New Mill, Tring, by Mr. Grover -	3	15	0
W. G. T. W. (Subs.) by do. -	1	0	0
R. H. G. C. (Do.) by do. -	0	10	0
Birmingham, Bond Street, Aux-iliary Society, by Mr. Wm. Lowe, Treasurer - -	10	1	6
Richard Sambourne, Esq. by Rev. I. Mann - - - -	1	0	0
St. Dogmall's, Pembrokeshire, by Mr. Joshua M. Thomas -	1	0	0
Sevenoaks School Ladies' Asso-ciation, by Mrs. Shirley -	8	0	0
Mr. Harrison, by Rev. Thos. Shirley - - - -	1	1	0
Friends, by ditto - - - -	0	3	8
Friends at Down, by do. -	1	0	0
Subscriptions and Donations from the Congregation at Devonshire Square, by Mr. Edward Smith	7	0	9
Devonport, by the Rev. Mr. Horton - - - -	5	0	0

Subscriptions received by W. Napier, Esq. Grand Junction Wharf; Mr. P. Mil-lard, Bishopsgate Street; Messrs. Burbs, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square: and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbrooke and Co. Bankers, Bank-buildings.

APPENDIX
TO THE SEVENTEENTH ANNUAL REPORT
OF THE
BAPTIST IRISH SOCIETY:

THE circumstances connected with the dreadful famine which has existed in the county of Mayo, so far as they relate to the Schools of the Baptist Irish Society situated in that county, and parts of the county of Sligo immediately adjacent, have been so extraordinary, that it is thought desirable a permanent record should be preserved of them, as an Appendix to the Seventeenth Annual Report of the Society; and be also appended to the Baptist Magazine.

The correspondence between the Secretaries and the Rev. James Allen, of Ballina, on this subject, with the acknowledgment of the donations of money and clothing, which have been received, will make up this history.

The controversy which unexpectedly has grown out of this subject, between Mr. Allen and some of the Popish Priests, will be noticed; so far, at least, as is necessary for the vindication of the character of our worthy agent, from the hasty and unjust censure passed respecting him by the Central Relief Committee at Castlebar: to the gentlemen composing which, the large sums confided to the care of the Relief Committee in Cornhill, London, were sent for distribution.

The Committee of the Baptist Irish Society feel that they are laid under renewed obligations of gratitude, for the confidence which many of the Baptist congregations have reposed in them, by so promptly and liberally responding to their call for assistance; and more especially to those of other denominations of christians, who contributed to their aid. But above all, they wish devoutly to acknowledge the divine providence, of which they have been the almoners, to an extent very far beyond what they at first contemplated: they hoped to be enabled to supply the wants of all who were connected with their schools, but they have, in addition to these,

relieved the necessities, and contributed towards saving the lives of thousands.—“*Surely, from this time, it shall again be said, WHAT HATH GOD WROUGHT!*”

The Rev. James Allen, of Ballina, in his letter to the Secretaries in the month of May last, mentioned the symptoms of approaching famine, in the districts of his schools. This statement being repeated in his next month's communication, the Committee issued the following circular, in order to procure assistance for the destitute persons connected with the Society in Connaught:—

51, Devonshire Street, Queen Square,

June 9th 1831.

“Dear Sir,

“At a meeting of the Committee, held on Tuesday evening, June 7th, at No. 5, Paternoster Row, Mr. JOHN PENNY in the chair, a letter was read from the Rev. JAMES ALLEN of Ballina, stating the extreme distress which prevailed among the Society's Schools. These statements were confirmed by the Rev. JOSIAH WILSON of Sligo, who was present. It was in consequence resolved,—‘That the extract from Mr. Allen's letter, and Mr. Wilson's statement, should be printed, and sent to every Baptist Minister in London, requesting them to use their influence to make a collection as soon as possible, in aid of these distressed persons.’

“The whole of the schools under the superintendence of Mr. Allen amount to thirty-one, in which are upwards of three thousand children, and are in the immediate district in which this misery exists. The schoolmasters also, whose incomes are very small, and most of whom have families, need prompt and efficient help.

“The distress amongst Mr. Wilson's schools, though in many cases severe, is not so great as in the Ballina district: it is therefore proposed to send the greater part of the sums subscribed to Mr. Allen. There is no doubt but this misery will exist, and even increase, till the potatoe harvest commences, which will not be for two months at least.

“The Committee were happy to hear, that the congregation at Devonshire Square had collected last Lord's-day evening, 14*l.* 18*s.* 10*d.*, which they had resolved to place at the distribution of the Society's ministers. They hope that this worthy example will be generally imitated.

“You are affectionately requested to read this letter, and the accompanying extracts, from your pulpit next Lord's-day. What you collect, may be sent to the Treasurer, WILLIAM NAPIER, Esq. No. 1, Mecklenburgh Street, Mecklenburgh Square; or to the Bankers, Messrs. LADBROKE, GILLMAN and Co. Bank Buildings, directed for the Treasurer, to be applied to the relief of the suffering children, their parents, and the schoolmasters, connected with the Baptist Irish Society. We are, dear Sir, your's affectionately,

JOSEPH IVIMEY,

GEORGE PRITCHARD, } Secretaries.

Extract from Rev. JAMES ALLEN's Letter, dated Ballina, May 30th, 1831.

“I must beg pardon for adverting again to the distress among us. In Rathnamagh, Croghlam, and other places, fever, arising from want, is now raging. I fear before the end of the season it will be general. Many children have been kept from the schools in consequence of this: others have left their homes to beg. Besides, as provision is now so high, many of the teachers are hard pressed. I may mention McAdam, a schoolmaster, as an instance. This man has, I believe, seven or eight children: there are others equally circumstanced. Of course, in the best of times, they have little to

spare ; but at a time like this, they are driven to their wit's ends. I have bought a ton of oatmeal to-day, to distribute among them till their salaries come. Of course, when they have paid for this, they will be behind hand in the next quarter, till their provisions come in. If you would encourage me to write more at large, I will ; if not, we must strive to struggle on as well as we can. I paid 17*l.* for the meal I bought to-day. I dare say it will cost 25*l.* per ton, in a month or five weeks. I am, my dear Sir, your's sincerely,

To the Rev. Joseph Ivimey.

JAMES ALLEN.

The Rev. JOSIAH WILSON'S Statement.

"Painful as are the preceding statements, having been made a *few days ago*, they do not fully describe the distress at the *present moment*, for the lapse of every day increases the number of the destitute.

"Even two months ago, in the counties of Sligo and Leitrim, where there was not a complete, but only a partial failure of the crops, thousands were wandering about without provisions, without money, and without work, by which they could obtain either.

"And this fearful state of things has not taken place in consequence of the want of forethought, with which the Irish have been often charged, for, in general, the potatoes have not been given to the cattle, as they usually had been, but preserved by the people for themselves, as long as the small stock would supply them with two, or even one meal per day. And every person who could afford it, had his oats ground into meal, and stored up for the anticipated scarcity, by which multitudes have been preserved from perishing by famine.

London, June 7, 1831.

JOSIAH WILSON."

Mr. Allen was immediately written to, and was requested to endeavour to bring back all the children who had left the schools.

The Editor of "*The Times*," also, kindly introduced a paragraph into his widely-circulated paper, on the 13th of June, which was doubtless of great use in promoting the object.

The following letter was sent by the Secretary to Mr. Allen, informing him of the above measures:—

"Dear Brother,

London, June 13th, 1831.

"We sent out a circular to all our ministers on Saturday, within the limits of the two-penny post. We collected at Eagle Street £31. 6*s.* I have received from Salter's Hall, where Mr. Wilson preached morning and afternoon, 2*l.* At Keppel Street, Mr. Pritchard's, 16*l.* were given in the vestry : the collection to be made next Lord's-day morning. My object in writing to-day is to request you to draw on Wm. Napier, Esq. *at sight, for fifty pounds.* You may calculate on another fifty at least. I suggest, as we have thrown great responsibility on your shoulders, that you had better associate with yourself at least five persons of your most respectable neighbours, to be the Committee of Distribution, and send us their names as soon as possible. You should also, if you find it necessary, employ some person or persons on whom you can depend, to take money to the schools. Perhaps Messrs. Mullarky and Berry might be so employed. Say whether it will be necessary for you to be authorized to extend the distribution beyond the schools, in such cases of distress as the Committee of Distribution may think necessary. In our circular we have not mentioned the *Readers*, but only the children of the schools, their parents, and the schoolmasters. If you can get a sight of the *Times* newspaper of this day, there is a paragraph sent by me in the third page. I received 5*l.* from a lady of Bristol on Saturday, and 5*l.* more since I began this letter. I hope we shall get 500*l.* before we have finished our collections, as our plan in confining it to the schools seems to be much approved. Be very particular in furnishing us with a minute statement, once a week of the distribution, signed by all the members of your Committee.

We must impose on you the labour of sending a weekly letter; let it arrive on Thursday at the latest, and then we can get it printed and sent round to our ministers to be read from their pulpits. I begin to hope that the Father of mercies will condescend to employ the Baptist Irish Society as one of his instruments for delivering the poor who cry from hunger from dying by famine. I am, dear brother, your's affectionately,

To the Rev. J. Allen.

JOSEPH IVIMEY.*

The second letter from Mr. Allen was lithographed, and sent to many of our Ministers, with an introductory address, as follows: *

“ BAPTIST IRISH SOCIETY.

“ Dear Sir,

51, Devonshire Street, Queen Square,
June 20th, 1831.

A circular from the Committee of the above named Society, dated the 7th instant, has been sent to the ministers of our London Churches, requesting that collections in aid of the children in the schools of the Ballina and Sligo districts might be made, and several of them have complied with that request. It has been thought that the following letter just received from Mr. Allen might deepen the impression of commiseration on behalf of our suffering fellow subjects, and call forth increased contributions for their assistance.

JOSEPH IVIMEY } Secretaries.
GEORGE PRITCHARD }

“ My Dear Sir,

Ballina, June 15th, 1831.

“ On Saturday last I received your's. On Monday I commenced a tour among my schools, and yesterday, except as I dismounted at the different stations, I was on horseback from eight in the morning till nine at night, and travelled at least forty-five English miles. I had no apprehension when I wrote you last, that the distress was so appalling. To save hundreds of the children and their parents is absolutely impossible. Do what you will, or what you can, they must die. The last earthly substance the poor creatures had, in the shape of a cow, a horse, or an ass, is sold, and the provision bought with it consumed. To talk with them would rend a heart of stone. Many of them are already past hope, and of course, every day will add to the list of the distressed. In fact, all that can be done is, to render very slender assistance till the beginning of August, when the potatoe crop will be ready.

“ I have already distributed two tons of meal, for which I paid 36*l.*, and by the time this reaches you, I suppose I shall have distributed another ton, which in all will make 54*l.* Of course this, agreeable to your directions, has been confined to the readers, schoolmasters, school-mistresses, children, and parents of children connected with our schools. Of this, two tons will have been distributed gratis on your account, and one ton for which I shall take payment, at first cost, in four months, on my own account. And from this, I may say, the readers and teachers, as their salaries soon become due, will have a supply till harvest, but the extent of assistance rendered to the children will only be for *one week*. Lest this should seem an extravagant distribution, I would just say, I have in my district upwards of thirty schools; of these, I am sure no less than two hundred families are now distressed: in fact, are either begging, or what is worse, starving, through shame, at home. Two tons of meal then, is not two stone for each family, and each family, perhaps, contains from five to ten individuals. But every week will find us worse, and I am sure no less a sum than 50*l.* or 60*l.* per week for the next five weeks, will render even partial aid.

* A few of these circulars sent to ministers in the country, (and but very few) were sent back because the postages were not paid. Attempts were made, but unsuccessfully, to get them sent free. It was gratifying to the Secretaries to find that the Ministers in general saw the propriety of the measure, and not only received the letter, but acted upon the recommendation.

“ I have, according to your directions, brought back to the schools no less than forty families of children, and before the end of the week I shall have brought back forty or fifty more : but then, how are they to be kept there ? I have also relieved numbers of families who, for weeks past, had fed upon sea weed, or common cadlock, and other field herbs. But, of course, two stone of oatmeal will soon be gone. Let the friends of the cause step forward, then, and lend a helping hand. If there was ever a time in which they might eendar the operations of the Society to the natives of Ireland, it is this. Let them shew that they care for the body as well as the soul, and by attending to the lesser, they will, in all probability, benefit the greater. Let there not be a Baptist congregation through England to which an immediate appeal is not made. Let us have some old clothes, say two or three thousand suits, for the children and parents are naked as well as famishing. But tell the friends in England, it is useless to send old clothes, unless they also send means to procure food, for unless they send means to procure food they will not need clothes long. I am confident no exertion on your part will be wanting, and I trust you will be able to raise us up many steady friends in this distressing crisis. I am, my dear Brother, your’s faithfully,

To the Rev. Joseph Ivimey.

J. ALLEN.

“ P.S. I hope to hear from you as soon as possible.”

The following note was appended to a printed copy of this letter, sent to Mr. Allen :—

“ Dear Brother,

June 15, 1831.

“ You will see by this copy, that I received your letter : I read it at Fetter Lane last evening, after a sermon by Dr. Collyer. Fear not ; the Lord will provide. Send me regular letters. Your’s affectionately,

JOSEPH IVIMEY.”

Another circular was sent out the same week, to ministers both in London and the country :—

51, Devonshire Street, Queen Square, London,

June 25, 1831.

“ Dear Sir,

“ The extreme urgency of the case must plead our apology (if any be necessary) for sending you these third and fourth letters of our brother Mr. Allen. The contents of which, while they are most appalling, as to the misery which so extensively prevails, are yet cheering as to the good which our contributions have already accomplished, and from the prospect which it affords of our being employed by the Father of mercies to ‘ save much people alive.’ An additional reason for exerting ourselves as a Denomination is, because many instances have already occurred of assistance being refused, even in most distressing cases, to persons who were known to have children in our Schools. The respectable gentlemen who have become, at our suggestion, (in connection with Mr. Allen) a Committee of Distribution, give a pledge as to the correct application of our bounty : it is, however, most evident that a very large sum of money for the next six weeks or two months will be needed, as the Schools are already considered ‘ cities of refuge,’ and will, of course, be crowded with those who are ‘ ready to perish.’ As the Committee have made themselves responsible for the support of all such persons, to whatever extent they may be called upon to supply them with food, we feel confident that you and your friends will not be behind hand with your bounty. ‘ Every man, according as he purposeth in his heart, so let him give ; not grudgingly or of necessity ; for God loveth the cheerful giver.’ We are, dear Sir, your Brethren in the Lord,

JOSEPH IVIMEY,
GEORGE PRITCHARD, } Secretaries.

Third Letter of the Rev. J. ALLEN, of Ballina, received on Friday afternoon, June 24.

“ My dear Brother,

Ballina, June 20, 1831.

“ I received your’s of the 13th instant, and, agreeably to your instructions, have formed a Committee of Distribution, composed of the Rev. D.

Rogers, A. M.; J. Higgins, Esq. Notary Public; J. Montgomery, Surgeon; Wm. Simpson, and Richard Little, Merchants. With this I have sent you the names of the families relieved, the extent of relief afforded, and every item of our expenditure, examined and attested by the Committee. Of this account the following is an abstract;—To one family we have given 2 cwt. of Meal; to ten families, 1 cwt. each; to two families, $\frac{1}{2}$ cwt. each; to sixty-six families, 2 stone each; to five families, $1\frac{1}{2}$ each; to two hundred and seven families, 1 stone each; and to three families, $\frac{1}{2}$ stone each—making in all, 294 families relieved, at an expence of 54*l.* 3*s.* 4 $\frac{1}{2}$ *d.* Your suggestion of providing soup was totally impracticable, as my district is, at least, thirty Irish miles in extent. All the members of the Committee advised meal. This, I think, is cheaper and better than any other provision we might have procured.

“ I am sorry to add, that distress is on the increase. The number of families relieved, as above, were in absolute starvation; some of them begging, and others feeding upon the common cadlock, or any other herbs they might get. I am as confident as that I have an existence, that, through your liberality, several families, who must have died from hunger, have been saved; and I am equally confident that, unless a sum equal to the expenditure of last week, 54*l.* be forwarded weekly till the 1st of August, hundreds of families must die.

“ Our Schools are crowded to excess. One of the Schoolmasters told me yesterday, that the *churches* would not hold his scholars. Others have come to town to ask if they must take all who come, as their houses will not hold them. The fact is, *no relief at all* has been given, except by us, at present in the country about us; the children, therefore, almost dying, are sent where they are likely to get food. We have not relieved any such at present, as we had even too little for the steady and constant attendants of our Schools. I hope you will not forget the 3,000 suits of old clothes: those, however, will do in a month or two, if you send provision. We do not mind them running about naked, so that they are not starving. I hope to hear that you have already raised five or six hundred pounds. This, I am sure, is the least sum that will afford relief to the poor children. I am, my dear Brother, your's affectionately,

To the Rev. J. Ivimey.

J. ALLEN.

“ P. S. I drew on W. Napier, Esq. as you directed, for 50*l.* Let me entreat you to arouse the English people to lend some great assistance. It is impossible to tell how much it will serve the Schools.

ATTESTATION.

“ Mr. ALLEN has sent a most minute Statement of his Expenditure, to the amount of 54*l.* 3*s.* 4 $\frac{1}{2}$ *d.*, with the following ATTESTATION:—

“ The Meal distributed as above specified, has, in our opinion, in every case been most judiciously applied; but we regret to add, that distress is on the increase, in this country, to an alarming extent.

DAVID ROGERS, A. M.

JAMES HIGGINS, Notary Public.

JOHN MONTGOMERY, Surgeon. WILLIAM SIMPSON, Merchant.”

*Fourth Letter from the Rev. J. ALLEN, received on Saturday,
June 25, at Twelve o'Clock.*

“ My dear Brother,

Ballina, June 20th, 1831.

“ Though I addressed you by letter this morning, I am directed by the Committee of Distribution to write to you again. In my letter I stated that relief had been afforded to 294 families during the past week, at an expenditure of 54*l.* 3*s.* 4 $\frac{1}{2}$ *d.* Since writing, I have visited several of the Schools myself, and have also received the accounts of the inspectors whom I had sent out for the same purpose. The result is, that instead of 294 applicants, as during the past week, the number has increased to 1360, at least; and after three or four hours deliberation, the Committee have resolved to give one thousand families a half share of meal each, which will be equal to 52*l.* or 54*l.* more.

“ Now here the matter rests. You have sent 50*l.* and you have promised another 50*l.* This you perceive, and a small item more, will be expended

by the end of this week. And yet, a month of famine and disease, as you are aware, will remain. It was impossible, absolutely impossible, for us to hold the money a single day,—famine required its immediate distribution,—hunger demanded that we should not pause a single hour. To dole out two or three pounds of meal to a family of eight, nine, or ten persons, who had been starving for a week, was utterly impossible! it would have been tantalizing nature, and revolting to humanity. But in no case, except to the school-masters, have we given more than two stones; and, in the majority of cases, only one stone; and, as you will perceive from the minute account I have sent you, in some cases only half a stone, or seven pounds.

“But now, my dear brother, what are we to do? Are we to give them a single meal and then abandon them? And are we to refuse to add to the list, because the 294 families we have relieved happened to be famishing first? I am sure, my dear brother, that both you and every friend of Ireland will now step forward, and determine in the name of God to avert the horrors of this famine, and to save much people alive. And I am sure, that no effort on your part will be wanting to make this distress generally known, and to supplicate relief from one end of the land to another. Let not a single congregation throughout England, though never so small, refuse to lend their aid. Humanity demands it,—our interest in Ireland demands it,—1200 or 2000 famishing families demand it,—the word of God demands it.

“Lest I might appear too urgent, however, and too extensive in my appeals for aid, let me give you a feeble sketch of the state of things here: and mind, every thing I mention, unless otherwise qualified, is what my own eyes have seen. In twenty of my schools all the families are now famishing, and have no means of support. In another week there will not be one hundred out of the three or four thousand families connected with us, that will have a potatoe or a pound of meal left. In Seaview, Fenod, Rathlee, Liffinay, Foghill, Arvagh, Ballinglen, Palmerstown, &c. a great part of the children are feeding on sea-weed alone. In Shraheen, Freehen, Culdruff, Ballibeg, &c. they are feeding on what we call Berastlee, a weed that grows among corn, which in England is called cadlock. Some few, indeed, have been living on cockles; but as most persons who have fed upon them have been taken ill, I am told that, on Lord’s-day, the priests directed the people to eat no more. I have been told, too, of persons going about to bleed cattle, and taking the blood for their support; also, of a mother giving the breast to eight children in succession, and thus deluding them with the mere notion of food. In fact, a recital of the ways in which persons have endeavoured to support themselves under the pressure of famine, would cause a heart of stone to bleed. Let our friends look to it, that the sin of withholding the hand from these poor starving wretches be not laid to their charge.

“I am aware the people in England will say, that a large proportion of provisions is going to the West of Ireland, and the parents of these children will get their share. This, upon my own knowledge, I am able to deny. *In most of those districts in which our schools are placed, no relief committees have been formed*; and even where they are formed in these remote places, I know of no single family in all my district, thirty miles in extent, that has been relieved! Besides, should any assistance be offered hereafter, the persons who send their children to our schools will be rejected, as far as the influence of the Roman Catholic priests extends. Already this spirit is manifested, and they have in some instances proclaimed, though they have given nothing themselves, that if they continue to send their children to us, they may lay down and die, before they will give them a single grain of meal. I repeat it, no assistance has been rendered by any Committee but our’s in the *country*; and on the other hand, it has all been confined to the neighbourhood of *towns*. And I repeat, and leave you to make what use you think proper of it, that the priests are endeavouring to scare the children from our schools, by threats of withholding food. Let me hear from you soon, and let us know what we may expect. I am sure no less a sum than 500*l.* or 1000*l.* will keep them from starvation. Of this, or the half of this, however, we despair. I am, dear brother, your’s affectionately,

To the Rev. J. Twimcy.

J. ALLEN.”

On a printed copy of this letter, written in haste on Saturday afternoon, June 25, Mr. Allen was urged to extend aid to all in distress connected with the Society, the Secretary remarking, that there was no doubt but "the barrel of meal" would continue to afford a supply, so long as there were any persons who required assistance. On the next Monday, the following was sent, for the purpose of further encouraging him:—

"My dear Brother,

London, June 27, 1831.

"When I wrote you the few lines on Saturday, I was going off to Maidstone, and am just returned. Nearly two hundred copies of your letter were sent out on Saturday. I now give you an extract of a letter received this morning, from a gentleman of property and influence:—'Dear Sir, Mr. S. and I received your circular yesterday morning, and the result was, a determination on the part of our friends, to collect at once without notice. We have nearly 50*l.*, and purpose retaining it a few days for additions: you may depend upon that sum. It will be accompanied with a donation from an unknown friend of 20*l.* I have thought it best to let you know, that you may not hold your hand in sending, as I hope many others have done the same. You may tell Mr. Allen, it was quite a reflection upon us, to say he did not expect above half: he should have said, 'I know you will send it, and more, if necessary.' With respect to anything from myself, I have given to the City and Western Subscriptions, and in each of my parishes, besides the collection; but I shall do a little more in your quarter. If you think it of use to have names, you may put me down W. B. G. (third donation) 10*l.* 10*s.* If you do not wish for names, I had rather send it with that of our unknown friend, and be unknown too.'

"We have now upwards of 200*l.*, and I have no fear but what we shall get as much as we shall need, under the cautious distribution of you and your kind friends. I hope you will relieve all who need assistance, who have children in the schools, and not be over-nice if other persons should apply. Suffer no one to perish whom you can relieve. We are to have a meeting of the Committee to-morrow morning, when I hope they will order that 250*l.* beyond the first 50*l.* shall be sent you immediately. I hope you will have had no difficulty to procure credit for a week or two. If you require 100*l.* a week, fear not but we shall be able to pay all your engagements. You may at least go on till you have expended 500*l.*, and then begin again. We are quite pleased with your account: we paid 8*s.* 2*d.* for it. Better send it in letters in future by the mail. Get some person to write them for you, and pay him for his labour. Be sure to get the names of the Committee of Distribution to each statement; this will be of great importance. I trust you will be supported under the labour and anxiety which must necessarily fall upon you. We lost no time, as you will perceive, in getting your letters printed. Present my best respects to your friends, who have so nobly come forward to your help. It is very shocking to think of the hard-heartedness of the Priests and Levites of the present day. Your's affectionately,

To the Rev. James Allen.

JOSEPH IVIMEY."

On the 30th of June, the following circular also was sent to the different Ministers of our denomination:—

51, Devonshire Street, Queen Square, London,

"Dear Sir,

June 30, 1831.

"From your prompt attention to our request, for which we feel truly thankful, we send you the *Fifth Letter* from the Rev. J. Allen, which contains fresh instances of the extreme misery that prevails; and also the most gratifying statement, that your abundance has been an all-sufficient supply for the wants of our perishing fellow-subjects. At the time when Mr. Allen wrote this letter, he had not received two letters written to encourage him to expect, that 'the barrel of meal would hold out, so long as any starving person required help.' Before the circulation of his *third* and *fourth* letters, only

about 250*l.* had been received ; but, encouraged by the remittance of several sums on Monday last, the Committee, on Tuesday, agreed to send 100*l.* per week for a fortnight, in addition to the 100*l.* which had been voted before ; at the same time directing Mr. Allen, that all persons, *whether connected with the schools or not, should be supplied, so that none might famish for want.* Measures will be instantly taken to send them a more abundant supply ; as, we are happy to say, upwards of 600*l.* have been already received. You will, we doubt not, unite with us in presenting thanksgivings to God, for this extraordinary instance of his preventing and preserving mercy, to those who, while we in England ‘ have bread enough and to spare,’ were actually ‘ perishing with hunger.’ Our benevolent friends may rest perfectly satisfied, that whatever is received by the Committee will be instantly communicated. We are, dear Sir, your brethren in the Lord,

JOSEPH IVIMEY }
GEORGE PRITCHARD } Secretaries.

Fifth Letter from the Rev. J. ALLEN, received Wednesday, June 29th.

“ My Dear Brother,

Ballina, June 25, 1831.

“ It is impossible for any one, who is not on the spot, to conceive of the amazing distress pictured in the countenances of the endless applicants for relief. Famine is daily advancing. Distress is more and more prevalent ; and cholera, dysentery, and fever, are appearing among us. In connexion with our schools in this district, I find there are from 1,500 to 2,000 families. Since the first quantity of meal was distributed among them, the school-houses would not contain one-third of the children. I have, under such circumstances, been obliged to direct the masters to arrange them in classes, and teach in the open air, lest the collection of so many children, at such a period of famine and distress, should propagate disease. I am sorry to say, that a poor man, near to the Foghill school, died the other day from mere want ; and I may add, had it not been for the relief you have afforded, during this and the preceding week, I am confident many who are now alive, would have been consigned to a cold grave. In this one county alone, 180,000 families* are, at this present time, entirely destitute of food. In some of the remotest districts of this county, our schools are placed ; and as no Committees of Distribution have as yet been formed in most of these districts, all the assistance that has been rendered has been from you. Let me entreat you, on behalf of these famishing and distressed creatures, not to deal out with a sparing hand.

“ The following is an account of our distribution to the schools during the week. We have attended to eighteen schools, and in those schools to 399 families. Of these 399 families, one has received 3 stone of meal ; nineteen, 2 stone each ; three hundred and six, 1 stone each ; and seventy-three, $\frac{1}{2}$ stone each. The amount of meal distributed then is, for the first week, 2 ton, 16 cwt. 4 stone ; and for the present week, 2 ton. 7 cwt. 7 stone, 7 lb.—making in all, 5 ton, 4 cwt. 3 stone, 7 lb. distributed from June 13th to 25th. The account, as furnished last week, was 54*l.* 3*s.* 4½*d.* ; and for the present week is 43*l.* 12*s.* 10½*d.*—making in all, for the two weeks, 97*l.* 16*s.* 3*d.*

“ You will perceive from this, that we have gone as far as we are authorized at present. Of course we should shrink from the responsibility of distributing more than the 100*l.* upon which you say we may calculate, until instructed by you. I am directed by the Committee, however, to state, as their decided opinion, that to withhold your hand at the present alarming crisis, especially after having done so much, would be injurious to the interests of the Society, and give to the opponents of Scriptural education a cause for triumph. I am persuaded, however, you will not suffer this to be the case.

“ From the returns which have been sent you, you will perceive that very little has been done for the schoolmasters and nothing for readers, at present. The fact is, such of them as were distressed, obtained assistance, either directly from myself, or on my credit, and were not, therefore, in absolute want. It was the

* Mr. Allen subsequently explained that he intended to have said *individuals* !

opinion of the Committee, therefore, that the first portion of the funds raised by you, should be distributed among the children, who were absolutely dying with hunger : and that then a strong representation of the circumstances of the readers and teachers, who had obtained this temporary and forced relief, should be forwarded to you. This I am now instructed to do. Should you therefore be limited in your future remittances, we wish to be authorized by you to offer such assistance *both to the readers and teachers*, as their circumstances may seem to demand. Let it be remembered many of them are *brethren*, and consequently possess the strongest claims. At the same time, we are unwilling to overlook the wants of those who are dying from hunger, or perishing from disease. Let the cry of these famishing creatures be sounded in the ear of every friend of the cause in Britain. Remember, you have supplied 693 families in two weeks; and that four weeks at least of famine yet remain. It is true, disease may and will inevitably follow, from the slender assistance we are able to afford, and the transition from famine to abundance; but I should consider it an eternal disgrace to the friends in England, to suffer one family connected with our Schools to die from mere want. Let only the *luxuries* of one day be given by every friend of the cause in England, and it will go far, very far, towards supporting the perishing inmates of an Irish cabin for a week. Tell them this—tell them that honour, that humanity, that religion, demand the sacrifice. Tell them that 100*l.* has relieved 693 families, and probably kept numbers from death. Tell them to subscribe again and again. I am, my dear brother, your's affectionately,

To the Rev. J. Ivimey.

JAMES ALLEN.

“ P.S. I am so fully engaged from morning till evening, and so are my students, Messrs. Berry and Mullarky, that not one of us could find time to make out the items of the present week's account, for the inspection of the Committee. This shall be forwarded, with the name of every person relieved, and the extent of relief afforded, as I did that of last week. Be sure to send us definite instructions, and they shall be complied with to the letter. Our school-houses are more like Roman Catholic *wakes* than schools, they are so crowded with children and their parents.

The following Letter was written to Mr. Allen, in answer to the above :—

“ My dear Brother,

London, June 30, 1831.

The Committee met on Tuesday, and I ought to have written to you at once; but I was obliged to go from home to preach at an Anniversary yesterday. I hope that what I said on Saturday, would encourage you not to withhold the hand. I suppose you have received 100*l.* from the treasurer, and another is voted for next week. It was resolved too, you should be informed you were not restricted to that sum, and that you were desired to relieve all whom you thought in distress, *though not connected with the schools*. Your letters have produced a most surprising result. I told you on Saturday, we had 250*l.*: we have now 700*l.* ‘From this time it shall be said, what hath God wrought.’

“ We were reading in the family yesterday morning in course, what struck me likely to be realized again: Exodus xxxvi. 7. ‘For the stuff they had was sufficient for all the work to make it, and too much.’ Our congregations have done nobly. There have been some fine instances of self denial. The congregation at Birmingham, *to which you belonged*, sent 82*l.* 8*s.* 3½*d.* yesterday. What you said of the Priests has horrified us. One good brother says, ‘if what Mr. Allen says can be substantiated, shew them up.’ I feel a little uneasy about you on this subject. You must have perceived that I suppressed a paragraph in your third letter. I hope you will be circumspect, but firm. If you get affidavits of the facts you refer to, let me have attested copies of them. You know they are, many of them, all *serpent* and no *dove*. ‘Be ye therefore wise as serpents, and harmless as doves.’ May you have wisdom profitable to direct. I have your letter of June 25, printed already, and shall send out copies to all those, this evening, who have sent us money.

“ You will receive the Times of Tuesday. I hope to have a full advertisement in many of the papers to-morrow, to keep it going. I am sure the hand

of the Lord is with us—and ‘who art thou, O great mountain! before Zerubabel, thou shalt become a plain. Grace, grace unto it.’ I have been writing for the good cause from a quarter before three this morning, and now it is nearly two. Respects to Mrs. Allen, in which Mrs. I. unites. Your’s most affectionately,

To the Rev. James Allen.

JOSEPH IVIMEY”

The next circular was issued the 5th of July:—

“Dear Brother,

“The following letter of Mr. Allen’s, is copied from the *Ballina Impartial*, of June 27, 1831.

“To the Editor of the *Ballina Impartial*.

“RELIEF OF THE DISTRESSED—PRIESTLY INTERFERENCE
—BAPTIST IRISH SCHOOLS.

“Mr. Editor,

“As the agent of the Baptist Irish Society, in this district, I have been instructed to afford relief to the readers, teachers, and families connected with our schools, in this frightful period of famine. For this purpose a Committee of Distribution has been formed in this town; and the above named instructions complied with. The Committee has, from the 13th to the 18th instant—the short space of one week—distributed to one family, 2 cwt. of meal: to ten families, 1 cwt. each; to two families, $\frac{1}{2}$ cwt. each; to sixty-six families, 2 stone each; to five families, $1\frac{1}{2}$ stone each; to two hundred and seven families, 1 stone each; and to three families, $\frac{1}{2}$ stone each;—making in all 294 families relieved in one week, at an expence of 54*l.* 3*s.* 4*d.* In this instance, then, we have stepped forward, and given those individuals the lie to their very teeth, who misrepresenting us, have said, ‘You will get Bibles enough from those heretics, but no food.’ If I had only to contradict this statement, however, I should have remained silent—I should never have appeared in print. But I have a grave and heavy charge to prefer against many of the Priests of this diocese, which justice to myself, to the Society with which I am connected, and to those very Priests themselves, compels me to proclaim to the world. I speak advisedly—I have sufficient evidence of the fact—and I now say, the Priests have been playing their own game with the money placed at their disposal, instead of extending relief in all cases of distress; when I say they have been playing their own game, I mean THAT THEY HAVE BEEN REFUSING TO GIVE RELIEF TO ANY WHO ARE IMMEDIATELY OR REMOTELY CONNECTED WITH MY SCHOOLS.

“Now let the case be stated. I have from 1500 to 2000 families in this district, connected with our schools. Any relief I can extend to those families is extremely partial. I may say one thousand or twelve hundred of those families are starving from hunger. The small sum I have received, has been raised by subscription among my own friends, and is to all intents and purposes PRIVATE. The money placed at the disposal of the priests is PUBLIC; and is to be extended to all who are in distress, irrespective of opinion and creed! Now, I demand, in the name of common honesty, what right any man, or any class of men, has to employ this money voted by government, and raised by voluntary subscriptions, to compass his own ends? And I demand to know, what right any priest, or any number of priests, who have this money placed at their disposal, have to say, that those connected with my schools may die with hunger, before they shall get any relief from them. Is this, I ask, honest? Is this extending relief to the distressed, or serving the purposes of a party? The persons who can look upon a poor wretch dying with famine, and storm him from their presence, because he was so UNFORTUNATE as to wish his children to be educated, deserves to be held up to the execration of society. I do not intend to include all the priests; I could, I am sure, make some honorable exceptions. At the same time, the existence of the principle at all, is sufficient to merit the severest censure: and had I any other mode of redressing this grievance, I should not have resorted to the press. I am prepared, if any valuable end can be answered by it, to afford a detail of the circumstances on which these animadversions are founded.

“In the mean time take this as a specimen:—‘You have heard, my friends,

of false prophets. I may compare these preachers to false prophets; and their subtlety to that of the serpent tempting you distressed creatures—that is, in throwing **THEIR BAIT BEFORE YOU**—in giving you meal and education **FREE** and **GRATIS**—in hopes to gain you over to their hellish doctrines, and to disobey God's commandments, and *that of the church*. They are putting the scriptures into your hands, from which *you are getting deadly poison*—and they are giving you meal, to read them. But you'll say, why don't I give you meal and education **FREE** and **GRATIS**? I answer, you are not to covet any man's property without earning it—and if I offered it, you should not receive it till you had earned it. Now from this day forth, **I'LL NOT DO YOU ANY SERVICE**. I'll not anoint, baptize, christen, or marry any person who sends his children to the free schools, or receives a pound of their meal. The time is coming when we'll banish this **CURSED SET, THESE DEVILS**, out of this kingdom into hell.'!—*Extract from Priest M'N's Sermon, preached yesterday in the parish of A—.*

"I have no remarks to offer on this. It needs none. I may, perhaps, favour the public with a fairer specimen yet; but unfortunately, it came too late for this day's press. I remain, your's, &c.

June 27, 1831.

JAMES ALLEN."

"On this Letter from Mr. Allen, the Editor of the '*Ballina Impartial*' remarks:—

"In the exercise of that impartiality which we wish ever to characterize our Journal, we have opened our columns to the communication of the Rev. J. Allen. We do not consider it our duty to pronounce any opinion or judgment upon it—the responsibility of its allegations rests entirely upon the Rev. gentleman. And if the respectable party to whom its statements refer, should consider themselves either misrepresented or aggrieved, we shall most cheerfully afford them every facility in our power to repel the attack, their communication being authenticated by a real signature."

The Secretaries sent out as a circular, the following:—

51, Devonshire Street, Queen Square, London.

July 5, 1831.

"We think it right to publish another letter, received on Saturday, from Mr. Allen, and another specimen of the infuriated rant of a Roman Catholic priest, in the parish adjoining Ballina. We are persuaded the religious public in England were not aware of the lengths to which their horrid bigotry extends. It is most evident, had not aid been promptly communicated from our Society, that many of the children belonging to the schools would have been suffered to die, for want of food; notwithstanding the priests had been furnished with *public* money, to be 'extended to all who were in distress, irrespective of opinion and "creed"!]

JOSEPH IVIMEY } Secretaries,
GEORGE PRITCHARD }

. Mr. Allen has sent a most minute and attested account of the second week's distribution.

Sixth Letter from the Rev. J. ALLEN.

"Dear Brother, *Ballina, June 29, 1831.*
"I received your's [of Saturday] to-night. We have had a Committee meeting, and as the prospect is cheering, we have voted 75*l.* for this week's expenditure.* I leave home to-morrow, to distribute part of what is voted, and others go in opposite directions. The priests are tremblingly alive. I heard of their intention to curse us, bell, book, and candle, and so I sent some of the members of our little church, to state what they heard to me. If

* * * The Treasurer remitted 100*l.* on Wednesday the 29th, and the Committee have since resolved to send 150*l.* per week."

I had hesitated to publish, I should, I think, have been unworthy of your confidence, as your agent here. They attempted to wound us in a most vital part. I have the gentry and the populace on my side.

"I shall insist this week, that all to whom I give meal shall whitewash their houses, remove filth, and be industrious in doing something. Fever is prevalent. I am anxious to get their cabins whitewashed, and filth removed, to arrest its progress.

"The priest M'N. is to reply to my letter in the 'Ballina Impartial'; and I suppose the whole of them are to lay their heads together to get up this said reply. It reminds me of the old fable of 'The mountain in labour.'

"I am sure it will serve our cause. Do not relax a single nerve." I think you may make this a stronger ground of appeal. I am occupied every moment, being a member also of the *Local Committee* here. May God bless your efforts and our's. Your's, dear Brother,

To the Rev. Joseph Ivimey.

J. ALLEN.

Extract from Priest C.'s Sermon, preached June 26, in the parish of A—.

"My friends, I cautioned you this day week against this great temptation that is come upon you—I mean, concerning these managers of the free schools and their meal, which they are casting before you. I told you not to take a pound of their meal, and I threatened if you did, to *withhold the rites of the church*; and I tell you now, it is only a *snare and a wordly bait*, to draw you from Christ. Those preachers are like the red dragon spoken of in the Revelations, which drew the third part of the stars of heaven after his tail. Why not draw them with his bill—or with his wings—or with his claws—but with his tail, the weakest part of his body? Why, you see, he did not draw them by violence and force. So it is with those seducers, that are casting *wordly baits* simply before you, that they may hook your souls into everlasting flames. But be ye good soldiers of Christ, like those beyond Newport—there, who SUFFERED SIX OF THEMSELVES TO DIE, SOONER THAN GIVE UP THEIR HOLY RELIGION BY SNARES AND WORDLY BAITS!!"

A few days after, the following letter was forwarded to Mr. Allen:—

"My dear Brother,

London, July 2, 1831.

"We had a Committee meeting last evening. We agreed in future to send you 150*l.* per week. If you want more you can have it. Seek out for cases of misery, and relieve them. The more you assist, the better our friends will like it. We have more than 350*l.* 'What hath God wrought?' Doubt no more. I am perfectly satisfied you have acted rightly in regard to the persecuting priests. No one could have imagined such cruelty and bigotry had existed, even in the west of Ireland. Take care of your health. I hope Mrs. Allen has great faith too, as well as her husband. 'If thine eye be single, thy whole body shall be full of light.' Fear not, God is on our side. You will do more to promote a reformation, than all who have preceded you in Ireland. I have sent your last letter to nine of the chief newspapers. The Committee are very much pleased with you. Mr. Wilson leaves to-morrow. I requested him to take the earliest opportunity to come and see you, and help you, at least by his presence. We voted him a sum not exceeding 50*l.*, should any of the children in his schools need it. A friend of mine has fifty suits of left-off marine uniforms. I have ordered them at 3*s.* per suit; the best boy in each school to have them so far as they go. Clothes are coming in, but I have not yet said any thing on that subject. We will, if possible, do that also. Follow up your plan as to getting the cabins whitewashed. You are at liberty to do any thing to promote the comfort of any you meet with in distress. We passed a resolution that you be desired to pay particular respect to the *Teachers and Readers*. When were you put on the *Local Committee* at Ballina? Tell us all about your proceedings in connection with it. What instructions do you get as to their distribution of money and food? I have copied your letter, and the other sketch of a sermon, and sent it to the printer. We shall not need any assistance, and have not

asked any, from the General Committees here, or in Dublin. Our friends will do every thing we can possibly wish or desire.—Your's affectionately,

To the Rev. J. Allen.

JOSEPH IVIMEY.*

“P.S. I received by post this morning upwards of 40*l*. Is it correct, when you say 180,000 families? It is thought to be an incredible statement.

The following advertisement appeared at this time in nine of the principal newspapers* :—

FAMINE IN THE SCHOOLS CONNECTED WITH THE BAPTIST IRISH SOCIETY, IN THE COUNTY OF MAYO.

“There are thirty-one Schools in this district connected with the above-named Society, containing more than 3,000 children, belonging to from 1,500 to 2,000 families. The Committee of the Society have resolved to supply all these, and the Schoolmasters, with food till the month of August; and also to extend help to others, so far as means shall be afforded, who may need their assistance. There have been already voted £300, and they have received the pleasing assurance that ‘several families, who must have perished for hunger, have been saved.’ In a letter from the Rev. James Allen, of Ballina, dated June 20, 1831, it is said, that in most of the places in which our Schools are situated, no Relief Committees have been formed. He says, ‘I know of no single family in all my district, thirty miles in extent, that has been relieved.’ A very considerable sum, therefore, will be found necessary to supply all who will need assistance, as, hitherto, the money distributed from other funds has been chiefly confined to towns and their immediate vicinities, whereas the Baptist Schools are mostly in remote parts of the country.

“The Committee of Distribution at Ballina consists of the Rev. James Allen, Superintendent of the Schools; the Rev. D. Rogers, A.M.; J. Higgins, Esq. Notary Public; J. Montgomery, Esq. Surgeon; Messrs. William Simpson and Richard Little, Merchants. The agency, both in England and Ireland, is perfectly gratuitous.

Any sums collected for the Baptist Schools may be remitted to the Treasurer, William Napier, Esq. Mecklenburgh Street, Mecklenburgh Square; or to Messrs. Ladbroke, Gillman, and Co. Bank Buildings.”

JOSEPH IVIMEY } Secretaries.”
GEO. PRITCHARD }

51, *Devonshire Street, Queen Sq.*
June 30, 1831.

The next circular issued was as follows :—

51, *Devonshire Street, Queen Square, London,*

“Dear Sir,

July 9th, 1831.

“In an advertisement which appeared in the ‘*Times*’ of June 28, we thus expressed ourselves :—‘With the full expectation of being supplied by the congregations of the Baptist Denomination, the Committee at Ballina have been requested to assist every applicant who has children in the schools; so far, at least, as to prevent them from perishing with hunger.’ We are happy to say, that this confident hope has been most satisfactorily realized—more than realized.

“Our note, which preceded the *third* letter of Mr. Allen, contains a sentence which has led to some inquiries, and which we take this opportunity of answering. It was stated, ‘An additional reason for exerting ourselves as a Denomination is, because many instances have already occurred of assistance having been refused, even in most distressing cases, to persons who were known to have children in our schools.’ From the letter of Mr. Allen which accompanied it not fully bearing out this representation, it has been thought that we had information beyond what we published. This conjecture is correct: the fact is, that, lest we should be suspected of wishing to raise a religious dispute on a subject of mere humanity, we suppressed the following paragraph

* In one of these, the ‘*Times*,’ there was a *typographical error*, “31,000,” instead of “31 schools.” This trifling circumstance furnished the enemies of Mr. Allen with abundant matter of abuse!

in Mr. Allen's letter of June 20:—'Remember the priests for the most part distribute the meal sent by government; but, in more instances than one, assistance has, in the most urgent cases, been refused to any who come to our schools: I refrain from mentioning names at present. I sent the parties complaining to a magistrate, to make affidavits of the fact; if I succeed in obtaining them, I intend to send them to the General Committee at Castlebar. From my knowledge of the priests, they would, in the broad light of heaven, rather suffer any one who sends his children to our schools to lie down and die, than give a halfpenny relief: some have said so.'

"Those of our friends who have seen the letter of Mr. Allen to the '*Ballina Impartial*,' and the extracts from Priest M'N——'s, and Priest C——'s Sermons, in our last Circular, dated July 5, will be satisfied that his assertions as to the cruel bigotry of the priests towards our poor starving scholars are sustained to their very letter.

"We now send you the *seventh* letter from our indefatigable, prudent, and intrepid agent, Mr. Allen, which contains other facts of the most satisfactory description. We cannot sufficiently admire the overruling providence of God, which sent this excellent young minister to Ballina, and inclined him to obtain a knowledge of the Irish language, as though for the purpose of fitting him for extensive usefulness 'at such a time as this.'

"The liberality of our congregations* has supplied more than the largest amount at which Mr. Allen first fixed the probable sum which would be required. We see no reason, at present, why those who have contributed should be urged to increase their donations; as we feel satisfied that when all our ministers, to whom letters have been sent, have remitted their collections, it will be found we have enough to meet every demand, not only for all those connected with the society, but for all besides those who have applied to the Committee of Distribution at Ballina for assistance.

"We have thought it would gratify our benevolent friends to be furnished with a copy of the Account of the third week's distribution, and the attestation affixed to it.†—We are, dear Sir, your brethren in the Lord,

JOSEPH IVIMEY, }
GEORGE PRITCHARD, } *Secretaries.*"

Seventh Letter from the Rev. J. ALLEN, received Friday, July 8th.

"My dear Brother,

Ballina, July 5, 1831.

"I hasten to lay before you a statement of the last week's relief and expenditure. To one family we have given 1 cwt. of meal; to three families, 2 stone each; to 484 families, 1 stone each; and to 634 families, half a stone each—in all, 1124 families relieved in one week, at an expense of £92. 1s. 1½*d.* Of this expenditure we had not calculated in an early part of the week; but, as we received so encouraging a letter from you, we were determined not to withhold the hand. Of the application of this relief I would just say, for the satisfaction of your friends, that I personally visit as many distressed objects as possible before any relief is extended. In other cases, my inspectors are employed for this purpose; and in others, the marks of hunger and disease, too visible in the countenance and frame, render any inquiry unnecessary. I have availed myself of your suggestion to employ persons to keep the accounts. This, since the first week, was absolutely necessary, as I have not had a moment of time to sit to an account, from the time I rise till I retire; besides, I was determined from the first not to keep the accounts with my own hand, so that neither here nor elsewhere any *justifiable* suspicion of a mal-appropriation of the money might be excited. As to the wisdom of the mode I adopted, I am confirmed, from the complaints I see commencing, respecting others, in both the English and the Irish press. In fact, I am not surprised to find such complaints alleged, from the deplorable manner in which such accounts in

* The Committee also 'for the Distressed Irish,' at Norwich, have voted £50. paid by their Treasurer, J. J. Gurney, Esq."

† It is not thought necessary to reprint the weekly accounts of distribution, as several of them have been already widely circulated.

general are kept, if any be kept at all. I am the more particular, therefore, that you should tell our friends in England, that we not only send a minute weekly account of our expenditure to you, but that we publish that account on the very spot in which the money is laid out.

"Believe me, my dear brother, disease and distress are still on the increase; instead of a few hundreds, and then a few thousands, *the whole mass of the population of this county are now in a state of absolute starvation.* My letters to you, I am told, were read yesterday, from the public papers, at the Central Committee of Castlebar, as a true description of the state of this county. The nobleness of mind our friends in England have displayed, has essentially served our cause. I am not surprized at 82*l.*, and upwards, from Cannon-street, Birmingham; it is just what I might have expected.* You express some fear about me in reference to the priests; I agree with you, 'they are most of them *all serpent, and no dove.*' At the same time I have, as your agent, been compelled to act with firmness, or suffer our schools to be destroyed. I intend to take a summary course; I have been advised to it by all friends here, and by the Dublin press, which has noticed my letter of remonstrance on this subject. Instead of sending the affidavits to you, I shall send them to one of our friends in the House of Commons, and suffer the matter to be discussed there. I am persuaded this line of procedure will at once exhibit to the British public what we are doing in Ireland, and, at the same time, impose a restraint on the priests; and, consequently, serve our schools; but on this subject I shall shortly write you again. In the meantime, I am persuaded, from what you have done, that you will not allow any about us to starve. No: you have now 700*l.* and, if necessary, and it is necessary, you could get the 1000*l.* we mentioned, and more too. We are intending this week, as you have authorised us, to extend our distribution, and to expend 150*l.*; and, unless countermanded by you, to continue at this weekly sum as long as famine exists, and the money lasts.+ I mention an instance of distress which came under my own notice since I wrote you last:—a poor man, who had an only cow, and no means of support for nine in family, bled the cow so frequently (a very common thing among us now), to use her blood, boiled with a little meal, that she died!! In this case we felt ourselves called upon to assist the man, though unconnected with us. I might mention, had I space, other instances equally appalling, but I must close.—I am, my dear brother, yours affectionately,

JAMES ALLEN.

"P.S. I have received from the Treasurer 200*l.* placed at my credit in the Ballina Bank. I had not a moment's difficulty in procuring credit; I might have raised the money, had it been necessary, on your letters to me, but it was not.

"To the Rev. Joseph Ivimey."

*Attestation to the Account of the Distribution for the week ending
July 2, 1831.*

"From the above it will be seen, that 1124 families have been relieved during the past week, at an expence of 92*l.* 1*s.* 1½*d.* We beg to express our warmest acknowledgments for the noble and disinterested benevolence of the Baptist friends in England; *distress is on the advance among us, and much must still be done to meet the exigencies of the starving.* So far as our knowledge goes of the means employed by the 'Local Committee' of this town, to ascertain the existence of distress, we are persuaded the members of your 'Committee of Distribution' have far surpassed them, in endeavours to discover the most truly destitute, and minister to their relief.

D. ROGERS, A.M. R. LITTLE, Merchant.
J. MONTGOMERY, Surgeon. W. SIMPSON, Merchant."

* Mr. Allen was a member of that church.

+ The Committee of Distribution were directed to expend 150*l.* per week, for four weeks; they have been now informed, *they are not limited to that sum, but may draw for a any amount which they may find to be necessary.*"

Letter to Mr. Allen :—

“ My dear Brother,

London, July 12, 1831.

“ I received your’s of the 7th instant yesterday, and the copies of affidavits, the ‘Ballina Impartial’ of the 3d instant, and the ‘Warder.’ I very much approve of your having sent the affidavits to Col. P——, and will endeavour, at an early opportunity, to wait upon that gentleman. The cruelty of the Roman Catholic Priests has greatly astonished many of our friends: they were not prepared for such instances of bigotry, even from Priests in the county of Mayo. I have no apprehension that they will persuade their flocks that there is any destructive *heresy* in oatmeal; and I shall wonder if those who are in the least instructed as to the nature of religion, will consider us as being out of the pale of the christian church! It requires but little understanding for them to comprehend the meaning of our Lord’s maxim, ‘By their fruits ye shall know them.’ It was a sound remark of my late excellent friend, A. Fuller, when he said, ‘The lives of christians are books which common people can easily read.’ It has afforded me great pleasure, not only to receive the liberal contributions of our congregations, both in town and country, but to read the expressions of their sympathy and benevolence, which have accompanied those contributions; in many instances too, what was said of the primitive christians in Macedonia will apply: ‘Their deep poverty has abounded to the riches of their liberality.’ I certainly did not expect we should have received, in little more than three weeks, 800*l.*, and the brook, so far from being dried up, is still flowing. We shall not make any farther applications at present; but, should it be found necessary, they will do as you advised, ‘they will contribute again and again.’ You will have seen, in our last Circular, that we have stated, that you and your friends, who form the Committee of Distribution, had been informed, that ‘they were not limited to any weekly sum, but were at liberty to draw for any amount which they might find to be necessary.’ If, then, our money should not be all expended by the time the supplies of food from their potatoe garden come in, it will arise from the want of exertion on your part in finding out cases of distress, or from there being no longer any who need your assistance. A gentleman of our Committee remarked, ‘It will be a disgrace to us, if all the money sent is not expended:’ in this sentiment I entirely concur. I advise, therefore, that you employ more agents to find out those who are destitute, and supply them fully. Aim to become the almoners of the Father of Mercies, of whom it is said, ‘He filleth the hungry with good things.’ Act up to the meaning of our Lord’s injunction, ‘Freely ye have received, freely give.’ There is one thing however, which I submit to your consideration. In your early letters, you mention the desirableness of finding clothing for three thousand children; and it appears to me, it will be fair for us to presume that our ministers had this also in view in their collections. I shall advise our Committee, should there be any money in hand, after you have said, ‘We want no more for food,’ to appropriate that for clothing. I rejoice in the zeal of your worthy wife. I have no fear but ‘the God whom you serve will deliver you;’ and if not, your good partner need not fear she or your daughter will be suffered to want any good thing.—Believe me to be your affectionate brother.

JOSEPH IVIMEY.”

The following Circular was issued on the 13th of July :—

51, Devonshire Street, Queen Square, London,

“ Dear Brother,

July 13th, 1831.

“ You will see by this letter, Mr. Allen states that the distress of the week, ending the 9th instant, ‘was more trying than any which had preceded it;’ and that ‘the number of necessitous cases had multiplied upon their hands to an indefinite extent.’ It is to be regretted that, under these circumstances, it should have been stated, ‘that *enough* money had been obtained for the object, and that the benevolent were not required to make any further exertions at present.’ That thousands of the poor in Mayo will have no food, but what is afforded from the bounty of the English, until the beginning of August, when the potatoe-crop will be gathered in, we have the fullest conviction

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tion; and this applies with peculiar force to the district towards which the attention of the Committee at Ballina is directed. Great numbers of the people inhabiting that part of Mayo must, we are persuaded, have perished, but for the aid afforded by our Society, as none of the Relief Committees could have extended their bounty to them.

"We advise those of our friends who have access to a map of Ireland, to mark the situation of Ballina; and when they learn that our schools are beyond that place, and around the sea coast, they will easily conceive of the impossibility of efficient relief having been communicated, either from *Castlebar* or *Newport*, to parts so remote; and will see cause also to bless God, that the Society had an agent, and such an agent, within reach of the multitudes in that large and populous district, who have doubtless, by means of the Baptist Irish Society, been kept from dying for want of food.

"It is with feelings of the most ardent gratitude to the Father of mercies, 'from whom every good and perfect gift proceeds,' we now inform our friends, that we are satisfied their liberality will be found sufficient to supply the wants of all the destitute who may apply for assistance. To enable the Committee of Distribution vigorously to pursue their labours, the Treasurer, in addition to 500*l.* already sent, has remitted 500*l.* more. This has been done because we are persuaded it is the wish of those who have so liberally contributed, that the Committee should act upon the injunction of our divine Lord: '*Freely ye have received, freely give.*'—We are, dear brother, your's affectionately,

JOSEPH IVIMEY,
GEORGE PRITCHARD, } *Secretaries.*"

Extract from the Eighth Letter from the Rev. J. ALLEN, received Monday, July 11.

"My dear Brother,

Ballina, July 7, 1831.

"Last evening I received and read your's of the 2nd instant to the Committee of Distribution. Nothing could have been more welcome. The present week is more trying than any that has preceded it. The number of distressed cases has multiplied on our hands to an indefinite extent. Besides, from the scantiness of the funds of the 'Local Committee' of this town, and from their avowed inability to extend relief, except to those who were employed at public works, we felt ourselves called upon, even before the receipt of your's, to afford gratuitous relief to a few hundreds in the town, totally unconnected with our schools. And more than this, Mrs. Allen, who is in the heart of *three* of our schools, on the sea shore, about nine miles from town, has been employed by the Committee to distribute, in small quantities, (say of from two to three quarts,) fifteen cwt. of meal, to the most distressed objects during the present week. Already, I should think, in Ballina, and at Kilglass, where Mrs. Allen is residing at present, from five to six hundred, not connected in the smallest degree with our schools, have been relieved; and before the end of this week, I hope we shall have to report that from two to three, if not from three to four, thousands of starving wretches have been supplied by your bounty. We may well say, 'What hath God wrought!'

"Some persons, you say, think my statement of 180,000 families in the county of Mayo alone being in a state of starvation incredible. I take this opportunity of correcting an inadvertence—I meant *persons* not *families*. On your suggestion, however, I inquired from a gentleman who attended the 'Central Committee' at Castlebar, on Monday last, and he informs me, that a penny per head was then voted, for each day of the present week, for 190,000 persons supposed to be in want in this county alone.

"I am a member of the 'Local Committee' of this town *ex officio*. It may be due to our friends, and to myself, to say, however, that *I neither receive nor distribute* one pound of their meal, nor one half-penny of their money. In fact, we determined to throw ourselves entirely upon you, and neither to receive or solicit aid from any other quarter. In a word, we conceived a congregational effort among our friends in England, would most essentially serve our cause, and in that opinion we are daily confirmed.

"I send you the 'Warder' Newspaper, by which you will see how my letter to the Priests, in the 'Ballina Impartial,' has been received in Dublin. As some have thought the Priests could not be so bad as I have represented them, I send you copies of two affidavits made before a Magistrate on that subject, by two men who have been long in your employ, and who are members of our church. I had heard that the Priests of several parishes intended to curse us, and for that reason I sent these men to hear, and to report what they heard. I have taken means to forward the affidavits signed by the Magistrate to the Member for Sligo, to use them at his discretion, and to lay them before the House of Commons, if he should think proper. No reply to my letter has yet appeared in any of the papers, and, indeed, I do not expect any. I am perfectly satisfied that God is on our side. I am not at all afraid: I confide in an unseen hand, and I know it has not been said in vain, 'The name of the Lord is a strong tower: the righteous runneth into it, and are safe.'

Your's affectionately,

J. ALLEN."

"To the Rev. Joseph Ivimey."

Extract from the Leading Article of the "Ballina Impartial," of July 4, 1831.

"We bear ample testimony to Mr. Allen's unwearied solicitude, in contributing all the exertions in his power to relieve distress, in whatever place it comes under his notice. It will be seen in another part of this paper, that he and a respectable Committee, acting under the instructions of the Baptist Irish Society, have expended upwards of 90*l.* during the past week, among their schools, and other quarters in this famishing district; and they will continue to afford relief, to a large amount weekly, until the prevailing distress disappears."

Extract of a Letter to Mr. Allen:—

"My dear Brother,

London, July 15, 1831.

"The Joint-Treasurer, Mr. Millard, will remit 600*l.* to-morrow, and you are authorized to expend 300*l.* per week for the next four weeks, should the distress continue for so long a period. This, with your 25*l.* per week, will probably be sufficient for you. If it is not, go beyond it: God has granted us an abundant supply. See to it, that no necessitous person be, in future, sent empty away. Present my best respects to your worthy coadjutors.

Your's affectionately,

JOSEPH IVIMEY."

The circular next issued was the following:—

51, Devonshire Street, Queen Square, London,

"Dear Brother,

July 15th, 1831.

"Notwithstanding our last communication is of so recent a date, we think it necessary to let you know the state of things in regard to the suffering thousands in Mayo, as related in the following letter. We consider it a most providential circumstance, that we had anticipated the request of the Committee of Distribution at Ballina, that 'the relief might be extended on a much larger scale, to the decidedly suffering and destitute creatures.' That 2,968 families should have been relieved, at the trifling expence of 152*l.* 10*s.* 7*d.* is a most delightful consideration; and that even Roman Catholic priests should have been compelled to declare themselves to be satisfied with our proceedings, is more than could have been expected.

"We are happy to inform our benevolent friends, who have so liberally contributed, that our funds are sufficient, at present, to supply even 'double the number of the last week, for the next two weeks;' and we have no doubt, as the money is still flowing in by every post, even that number may be exceeded, if necessary. We feel certain that the minute account of the distribution, and the attestation subjoined, will increase the confidence of our friends in the wisdom and energy of our most efficient agent at Ballina, and lead them

to pray that his confidently expressed expectation may be realized, that '*as his day is, so will be his strength.*' We are, dear Brother, your's affectionately,

JOSEPH IVIMEY
GEORGE PRITCHARD } Secretaries.

"P.S. At a meeting of the Sub-Committee, held on Friday evening, July 15th, it was agreed that Mr. Allen be authorized to expend 300*l.* per week for the next four weeks, if the distress should last for so long a period."

Extract from the Ninth Letter from the Rev. J. ALLEN, received on Friday, July 15.

"My dear Brother,

Ballina, July 11, 1831.

"In the extreme hurry of distribution I have been compelled to delay my letter a day beyond the usual time. I hope this may not be attended with any great inconvenience. It was impossible to write sooner. My labours have increased on my hands in a ten-fold ratio; and, if possible, will this week exceed all that has gone before. At the time I wrote you last I was very unwell: but, through mercy, I am now pretty much recovered. I was so hoarse as not to be able to speak beyond a mere whisper, but now I hope the effects of the cold are nearly removed. Though my exertions are necessarily incessant, and though I am exposed in travelling—almost constant travelling, to every change of weather, I have had no fear from the first, but that my strength, like your 'barrel of meal,' would hold out as long as needed. I am disposed in this case to take God at his word, and I know he has said, '*As thy day is so shall the strength be.*'

"From the statement of accounts which accompanies this, you will see that the labour of distribution has increased to an amazing extent. Instead of 294 families, the number relieved in the first week, our list has swelled to the amount of 2,968; and, if possible, we might double this number for the next two weeks. The fact is, the whole stock of provision in the hands of the poor, in all directions, is now completely exhausted, and the population, *en masse*, are cast upon Relief Committees for support. You will remember that I stated in a preceding letter, that our schools were situated in remote districts, where no Relief Committees had been formed;—I am happy to state now, that in some of those districts, during the past week, some assistance has been rendered for the first time, in the way of remuneration for labour, though to a very inconsiderable amount when compared with your's. The friends of the Society in England have done nobly, and have enabled us to do nobly too. I am confident that this instance of self-denial on their parts, will tend more to advance the interests of our Society in Connaught than any thing that has ever been devised. I am persuaded that out of evil God will yet bring good. In a word, I trust God will honour us as much in the removal of *the famine of his word*, as in the removal of *the famine of bread*.

"One word on my letter of remonstrance to the Priests. Every one expected that I should have had them up in arms against me. It is strange, however, that though I have more than a general acquaintance with many of the Priests, that not one of them has ever referred to the subject, nor has any reply of any kind appeared in any of the papers. I am sure their silence has not arisen from a *contemptible opinion of your agent*, but from the persuasion that I could, at any moment, substantiate what I had said, and that *their conduct in this affair was so glaringly inconsistent*. Besides, you will be surprised when I tell you, that they have generally expressed themselves, in some instances from their altars, so satisfied with our proceedings, as to completely wheel round. In fact, to do otherwise would have been ridiculous—the whole country would have been opposed to them to a man. I mention this to guide you in your determination, either to follow up, or not to follow up, the subject of the affidavits referred to in my last.

"I hope the money is still coming in—a great deal will be needed. Our account for this week, as you will see, is 2,968 families, relieved at an expense of 15*l.* 10*s.* 7*d.* We intend, if authorized by you, to increase this sum for the two next, and most trying weeks. After this, I think I shall never

despair. God has appeared for us in a wonderful manner. Mrs. Allen is still distributing on the sea coast. As you will see, she has relieved 1,000 families herself, with the quantity of meal we voted her. She is as arduously and anxiously employed as any of us. She came home yesterday, but returned in the evening.—Your's affectionately,

“ To the Rev. Joseph Ivimey.

J. ALLEN.

“ P.S. You will see we were compelled to condense our accounts. The labour of writing and transcribing nearly 3000 names appeared too much.”

“ My dear Brother,

London, July 23, 1831.

“ I think your letter satisfactory. It is evident the Committee at Castlebar acted under a wrong impression as to what you had said. I shall rejoice if you can get them to rescind their resolutions; I wish to know the result of your attendance upon them. I wonder so much should have been said about the typographical error. I hope, however, the hand of God is in this matter, and that we shall live to see the blessed results of your labours, not only in saving their bodies from death, but their souls from destruction! Let me have all the Resolutions of the Castlebar Committee.

“ Your's affectionately,

JOSEPH IVIMEY ”

“ My dear Brother,

London, July 26, 1831.

“ You had not fair play shewn you at Castlebar. Fearnot; ‘ the Lord is with you, while you are with him.’ I am glad Mr. Wilson has been with you, and that he bears testimony to the necessity which prevails. I shall be anxious to know whether your friends at Ballina will be able to prevent your being expelled from the Central Committee. I saw Colonel P—— this morning, and left him a copy of the ‘ Mayo Constitution: ’ he thinks you acted wisely in withholding names: he will write to Mr. J. respecting that meeting. He intends to take an opportunity of stating the matter to the House, and your affidavits, as soon as possible. You seem to have committed an error in saying *all* your schools were situated in Mayo, as it appears many of them are in Sligo. I am going from home to-morrow, for a day or two. When shall you want more money remitted, and how much? I do not expect much more will come in; but I trust we have enough. ‘ The Lord hath dealt graciously with us.’ Present our best respects to Mrs. Allen. If Mr. Wilson is still with you, present my christian regards to him. Can I send some clothing to Westport or Sligo? May the spirit of wisdom and revelation in the knowledge of HIM be granted you.—Your's affectionately,

JOSEPH IVIMEY.”

The following circular, containing two letters from Mr. Allen, and an extract from a letter of Mr. Wilson's, was accompanied by a most powerful defence of Mr. Allen's conduct, in regard to the General Committee of Castlebar, by the Rev. M. H. Seymour, Curate of Ballinrobe:—

“ Dear Sir,

51, Devonshire Street, Queen Square, London,
August 5th. 1831.

“ You will learn from the following letters, that Mr. Allen has experienced great annoyance and vexation from some proceedings of the Mayo General Relief Committee, established by the Committees for the Distressed Irish of London and Dublin, for appropriating the bounty of the British public.

“ In consequence of an erroneous statement sent them by the Secretary of the Relief Committee in Cornhill, the Mayo Committee rashly condemned Mr. Allen, unheard, for having published what they designated a calumny upon their proceedings: and at a second meeting, they proceeded to pass a resolution to remove him from the Local Committee at Ballina, of which he was an *ex officio*, an elected and efficient member.

“ The Protestant members of the Ballina Committee having refused to

accede to that resolution, and being a majority, retained Mr. Allen, in opposition to the published sentence of the General Committee at Castlebar. It is therefore expected that an attempt will be made by them to dissolve the Committee at Ballina, and to withhold the grants which have hitherto been made, for supplying the famishing poor in that district.

“Under these circumstances, the Committee of the Baptist Irish Society have deemed it right to comply with a request made by several most respectable persons at Ballina, through Mr. Allen, and have resolved, that in the event of the supplies being withheld from the Local Committee at Ballina, to place 300*l.* at the disposal of the Protestant members of that Committee: to prevent, if possible, the starving poor of the neighbourhood from suffering, on account of those gentlemen having so firmly defended Mr. Allen’s character and conduct.*

“That an arrogant *titular* popish bishop, “HIM OF MARONIA,” † should have dared, in a meeting of the Ballina Committee, merely because his own opinion was contradicted, to call upon two magistrates, members of it, to seize Mr. Allen, also a member, and to remove him out of the room, affords a pretty fair specimen of that prelate’s notions of liberty! It would have been most surprising indeed, had even a gentleman of his own communion paid any regard to such intolerant and insolent rudeness.

“It will afford pleasure to our friends, to read the letter of the Rev. M. H. Seymour, a clergyman of the established church, who in so able a manner exposes the unjust proceedings of the Mayo Central Committee in regard to Mr. Allen.

“The printed statement of the Contributions will inform our friends, that should the 300*l.* voted to the Protestants of Ballina be called for, in addition to the 300*l.* per week, voted (July 15th) to Mr. Allen for four weeks, that the money received will be nearly, or quite, exhausted by the close of next week. We feel persuaded, however, should further assistance be required, that our congregations, who have contributed so liberally already, and others of them which have not yet contributed, will be found willing to furnish it, on their being made acquainted with the fact.

“The distributions made at Ballina by Mr. Allen and his friends, for the fifth and sixth weeks, amounted to 581*l.* 5*s.* 0½*d.* Most circumstantial accounts have been transmitted; the satisfactory attestation of the highly respectable members of the Committee is subjoined, which, it will be seen, fully justifies the statement made by Mr. Allen on the 20th of June, that, in most of the remote districts in which our schools were situated, *except in the neighbourhood of towns*, no Relief Committees had then been formed. We are, dear Sir, your’s most respectfully,

JOSEPH IVIMEY, }
GEORGE PRITCHARD, } *Secretaries.*

“P.S. Several bundles of new and old clothing have been received and sent for the use of the schools in Connaught, under the care of Messrs. Wilson and Allen: these have been from Waltham Abbey, Olney, Seven Oaks, Crayford, and Brighton. In answer to a request made by ‘Elizabeth,’ she is informed that Mr. Ivimey undertakes to forward any clothing which shall be sent to his house.”

*The Tenth Letter from the Rev. J. ALLEN, received on Monday,
August 1st.*

“My dear Brother,

Ballina, July 27, 1831.

“You will be anxious to hear how we are proceeding in the distribution of the funds placed at our disposal. In the week before last we distributed to the amount of 238*l.* 14*s.* 11½*d.*; and in the last week, we extended relief to the amount of 342*l.* 10*s.* 1*d.* Of course we have included in this, 25*l.* per week from an *unknown* correspondent, who forwarded to me a 100*l.*

* This money was never called for.

† The title assumed by Dr. McHale!

note, with the signature "A. S." If it were possible to obtain this gentleman's address, I should feel most happy in forwarding all my papers, addressed to the 'Central Committee,' Castlebar, and the priests, to him. I must remark, however, that notwithstanding the labour imposed upon me by this controversy, the poor famishing creatures around are not in the slightest degree neglected. The assistance of Brother Wilson, and the addition of other members to our Committee was most timely.

"As my friends, however, will be anxious to know the nature of the opposition I have met with, I hasten, through you, to lay before them a syllabus of the proceeding:—In my letters to you of June 20th, I said "no Relief Committees had been formed in most of those remote districts in which our schools were placed, and that no relief had been given, *except in the neighbourhood of towns.*" These letters were produced at the 'Central Committee,' Castlebar, and a vote of censure passed upon me as their author. This vote of censure was published, and I was branded as a *calumniator*. I was surprised, in a few days after, to receive a letter from the secretary of the Castlebar Committee, informing me that they had given me an opportunity of explaining, and adding, 'I hope you will do so in such a manner, as to put out of your statement the parishes in this county, where Committees have certainly been formed.' I attended at Castlebar; I exposed their *artfulness* in suppressing the date of my letter; I protested against their right of interference; and especially against their having first passed sentence upon me, by branding me as a calumniator, and then giving me an opportunity to make my defence. My statements have since appeared from the press, and except to the parties concerned, have given *universal* satisfaction. In fact, the *tyrannical* and *inquisitorial* conduct of the 'Central Committee,' has raised them in this country a host of *foes*, and myself a host of *friends*.

"When I attended the Castlebar Committee, they wished me to substantiate my charges against the priests. I declined this, and told them they were not a *competent* tribunal, or an *impartial* assembly. The majority of the Committee were *Papists*: the popish bishop of this town, a personal enemy, was in the chair; another popish bishop, and a popish archbishop were on the committee to confront me; and a whole horde of priests surrounded me on every side. I may add, too, a priest, against whom I have an affidavit sworn, was pulling the skirts of my coat behind, and crying, 'keep to the priests—keep to the priests.—Name.—Name.' I must add, provoked as I was by this priestly conclave, I should have been disposed to prove my charges against those gentlemen on the spot, had I not, as I told them again and again, submitted my affidavits to a member of the *House of Commons*. To drag me thence, I said, all their sophistry and ingenuity should not avail.

"After I retired from this meeting, a vote of *expulsion* from the Ballina Local Committee was passed upon me. This resolution was forwarded to me, and I shewed it to the Protestant gentlemen on the Committee in this town. They were provoked at such *arbitrary* and *tyrannical* conduct, and declared I *should not be expelled*. A meeting was held on Saturday last, and Dr. McHale, the popish bishop, attended. From first to last, he addressed both myself and the meeting, *in the language of insult*. Brother Wilson was present, and will send you an account. I must not omit to mention, however, that Dr. McHale, unable to effect my expulsion, retired. But before he did so he called upon the magistrates present, (Colonel Gore and Mr. Howley) to seize me, and take me into their charge. They declared they *could not and would not*. On a question from a gentleman present, Dr. McHale admitted, to use his own language, that 'as a clergyman, I was *respectable*; as a moral character, *pure*; and as a member of the Local Committee at Ballina, *efficient*;' but still I was branded as a calumniator by the Castlebar Committee, (or rather by his *popish brethren*, he should have said) and therefore must be expelled. The feeling of every Protestant present was, that I was an *injured man*, and this they did not hesitate to avow. Besides, they declared that, not only that act of the Central Committee, but that no *subsequent* act of that Committee, should dissolve my connection with them, unless my character or conduct should be *fairly impeached*. This they declared, at present, neither *had nor could* be done. Besides, it should be remembered, those individuals composed *all the wealth, independence, and influence of the town*.

" But to come to the point—Another meeting has been held at Castlebar, and they have confirmed their resolution of expelling me. A report is circulated too, by way of intimidation, that unless the Ballina Committee do expel me, they, the Castlebar Committee, will withhold their supplies, and dissolve us as a body. Every Protestant member is firm, and they are resolved to a man to brave all consequences. I have been requested by some of the most *respectable* and *influential* gentlemen in this town, to write to you on the subject, and to prepare you for the result. They are determined, and they persevere in their determination, not to be put down by a *popish faction*. Should the supplies, at this stage of the proceeding, be handed over to the popish party, a complete triumph, both over myself, and the independence of the town, would be effected. On the other hand, should the supplies be withheld, the most fatal consequences would ensue. I hope, though this threat has been held out, they may not persevere. Should they adopt this, however, as the *dernier resort*, I am persuaded you will not allow the famishing creatures of this parish to suffer by the firmness of your agent, approved and supported by the independence and influence of this town. Awaiting the earliest possible reply, I am, dear Brother, your's affectionately,

To the Rev. J. Ivimey.

J. ALLEN.

" P.S. I am gaining new friends to my cause every day. The universal feeling is, that I am a *persecuted* and *injured* man."

The Eleventh Letter from the Rev. J. ALLEN.

" My dear Brother,

Ballina, July 30, 1831.

" I send you twenty-four copies of the '*Mayo Constitution*,' to send out to our friends. You will please to refer them to the Rev. M. H. Seymour's letter. This gentleman, was, a fortnight ago, a complete stranger to me. Aware of the hard treatment I had received, he stepped forward to defend me. He is certainly a powerfully auxiliary. I received a letter from another clergyman of the established church yesterday, offering me his services in any way I might require them. I have written for liberty to publish his letter to me, which will, I hope, appear in the '*Impartial*' of Monday next, and shew how *consistent* and *honorably* the Central Committee have acted to Protestants throughout. If you examine my letters, you will find, that I never said all my schools were in Mayo—Mr. Wilson tells me it was not understood so in London. In my letter to the Central Committee you will see my strictures on this. I am sure we shall want all the money you have raised. Our expenditure this week greatly exceeds that of any preceding one. I set up a boiler yesterday, and intend to provide soup for all who will come and eat. The poor creatures are dropping down at our door daily, and we are obliged frequently to give them wine to revive them.

" Brother Wilson left on Monday to meet some friends from England. He is to be here to-day, and will stop till our business is all over. I am compelled to be brief, as I have to write a long letter for the '*Impartial*,' and I have not a line of it yet. Our Local Committee meets to-day. Dr. McHale is not expected. I suppose we shall put the popish party to flight. Nothing would compel the Protestants of this town to yield to the dogmas of the Central Committee.

Your's faithfully,

To the Rev. J. Ivimey.

J. ALLEN."

Attestation to the Fifth and Sixth Weeks' Account.

" We, the undersigned, the Committee of Distribution for the Baptist Society, do attest the correctness of this and the preceding weeks' account. We cannot suffer this opportunity to pass, without bearing our testimony to the *faithfulness* of Mr. Allen's statements in his letters of June 20th, and we must add, the vexatious annoyance of the Central Committee of Castlebar, exercised towards him, was quite uncalled for.

“ With regard to Mr. Allen’s charges against the Roman Catholic priests, we do not interfere. We trust, however, that the result will be satisfactory to his friends, and honorable to himself.

RICHARD FAUSSETT, M. D. Chairman.
JAMES R. HUSTON, Minister of Ballina.
DAVID ROGERS, A.M. Presbyterian Minister.
GEORGE GILES, Minister of Foxford.
JOHN MONTGOMERY, Surgeon.
WILLIAM FAUSSETT, T. C. D.
RICHARD LITTLE, Merchant.
WILLIAM SIMPSON, Merchant.”

Extract of a Letter from the Rev. JOSIAH WILSON, received on Thursday, August 4th.

“ My dear Brother, *Ballina, August 1st, 1831.*
“ I returned to this town on Saturday last, soon enough to attend the meeting of the Local Committee. You will be pleased to read the following resolution, passed by a large majority :— ‘ That the resolution passed by the Central Committee, Castlebar, in reference to the Rev. J. Allen, having been officially laid before us, we deem it an act of public justice to express our decided conviction that Mr. Allen’s character, motives, and conduct, are, so far as we know, superior to the impeachment of any party, however influential and responsible they may be : and we add, that it is our firm determination to adhere to the resolution of our last meeting, in which we recognized Mr. Allen as a member of this Committee.’

“ A respectable clergyman, residing near Ballina, called upon me in Sligo, a few days since, who said that ‘ but for the indefatigable exertions of Mr. Allen and his friends, and the peculiarly serviceable aid afforded by them, many families, of his own knowledge, would not have had food for more than two days in a week.’

“ I hope your supplies will hold out for another fortnight at least. Your’s affectionately,

To the Rev. J. Ivimey. JOSIAH WILSON.”

The following was written on a copy of the printed circular :—

“ Dear Brother, *August 6th, 1831.*
“ I rejoice in your triumph. God is with you—fear not. I sent two chests of clothes to you. I suppose they will be sent to Galway.

Your’s affectionately,
To the Rev. J. Allen. JOSEPH IVIMEY.”

It will be found in the account of expenditure, that a small sum has been voted for the use of two Societies at Ballina, at the request of Mrs. Allen: the following is an extract from her letter respecting them :—

Rev. and dear Sir, *Ballina, August 9, 1831.*

“ Allow me, since I have taken the liberty of addressing you, to inform you of the Dorcas Association of Ballina : it is supported by subscriptions, and conducted by a few females of this place. We manufacture wool and flax, but principally wool, as there is some loss attending flax. We have thirty spinners, twelve weavers, and seven needle workers. We make blankets, and coarse cloth or flannel, which the purchaser colours and then it is made up for gowns ; this makes very durable and decent clothing for the poor. We have also a small quantity of linen, which, together with the other articles of clothing, is sold to the poor at cost price, or a little under, and paid for by a few pence each week, by those employed by the Association.

Whatever money we have to spare we employ as *loans*. This to my certain knowledge, has been a blessing to the few to whom it has been extended. Several favourite cows have been spared to their owners : and the comfort and support of a family continued, by a loan from the society of *ll.* or *ll.* 10s. when the rent day has arrived, and in every instance has been punctually paid back again by six-pence or a shilling a week. And now, my dear Sir, if you would authorize Mr. Allen to give us a donation of whatever amount you may think proper, before these allocations cease, I pledge myself it will be most gratefully received, and strictly applied to the purposes for which it was given ; and would as essentially serve many industrious females, as if it were given gratis. It would be a means of extending the benefit, and of encouraging habits of industry ; and too great attention cannot be paid to the cultivation of industry and cleanliness, among the lower class of the Irish. We have, too, in this dark and uncultivated corner of the globe, a Benevolent Society, for the relief of the Sick Poor, which is almost confined to females, at a time when they want it most. This institution also lays claim to English sympathy and benevolence : it recommends itself. Our funds are very low ; and any donation you may authorize Mr. Allen to forward, will be most gratefully acknowledged, and strictly applied. I am, dear Sir, your's with much respect,

To the Rev. J. Ivimey.

M. ALLEN."

The following letter from Mr. Allen accompanied the Statement of the final Distribution :—

" My dear Brother,

Ballina, August 25, 1831.

" Our distribution has now closed. With this I send you our ninth and tenth weeks' accounts, examined and attested by the Committee. To these accounts I have subjoined an abstract of our whole receipts and expenditure. From this, you will perceive, that we are somewhat under the sum of *£25l.* per week, which you authorized us on the 15th of July, to expend for the next four weeks : we have had enough, however. The Father of mercies has blessed our peasantry with a present supply of food, and is continuing the prospect of an abundant harvest. ' Oh that men would praise the Lord for his goodness !'

" I have received from London two boxes of clothes, for which I return many thanks. They shall be distributed in as judicious a manner as we are able, and at as early a period as possible. I can assure you, however, I am completely tired out, and need rest. No earthly consideration would have induced me to go through such labour and annoyance. Ingratitude from the persons relieved, and ceaseless and groundless annoyance from the popish clergy, together with days of labour and nights of watchings, have deeply effected my spirits. Nothing but the interference of a kind and merciful providence has preserved me from fever, or some other disease. I record this with gratitude to the Father of all good ; and, I trust, dreadfully as I have been opposed and maligned by the popish clergy, and some of their adherents, that I should be willing to go through the same labour and opposition, if necessary, again. I hope, however, such a season of famine may never return.

To the Rev. J. Ivimey.

J. ALLEN.

" P.S. Our accounts are not so numerously signed as usual, owing to one of our members having gone to Dublin on business, and two others living in the country."

The Baptist Committee, London, with the Committee of Distribution, Ballina.

<i>Cr.</i>			<i>Dr.</i>		
	<i>£.</i>	<i>s. d.</i>		<i>£.</i>	<i>s. d.</i>
June 15th.—To 1st week's expenditure on the Poor . . .	54	3 4½	June 17th.—By a bill drawn on Mr. Napier.	50	0 0
.. 25th.—To 2nd week's ditto	43	12 10½	July 4th.—By cash lodged for me in London	50	0 0
July 4th.—To 3rd week's ditto	92	1 1½	.. .. —Received from A. S.*	100	0 0
.. 11th.—To 4th week's ditto	152	8 1	.. 9th.—Received from the Treasurer	150	0 0
.. 18th.—To 5th week's ditto	238	14 11½	.. 15th.—Received from ditto	250	0 0
.. 25th.—To 6th week's ditto	342	10 1	.. 22nd.—Received from ditto	600	0 0
August 1st.—To 7th week's ditto	319	16 3	August 9th.—Received from ditto	600	0 0
.. 8th.—To 8th week's ditto	285	17 2½	.. 22nd.—To balance due to the Rev. James Allen	33	0 10
.. 15th.—To 9th week's ditto	170	13 9½			
.. 22nd.—To 10th week's ditto	133	3 1			
	<hr/>			<hr/>	
	Total	£1833 0 10		Total	£1833 0 10

“ We have examined the above statement, and find it perfectly correct. The distribution has been, throughout, in our opinion, most judicious, and has eminently contributed to the relief of this distressed district.

JAMES R. HUSTON, Minister of Ballina.
 DAVID ROGERS, A. M.
 JAMES HIGGINS, N. P.
 JOHN MONTGOMERY, Surgeon.
 WILLIAM SIMPSON, Merchant.”

“ August 24, 1831.”

* This sum, sent directly to Mr. Allen, was given away by him according to the wish of the bountiful Donor: to whom the Committee return their most respectful acknowledgments.

of the Baptist Irish Society.

It affords very great gratification to the Committee, by whom the business relating to the famine has been conducted, to have to conclude its history by copying the following noble testimonial from gentlemen of rank and distinction in the County of Mayo:—

From the "Ballina Impartial" of Sept. 5. 1831.

"To the Rev. JAMES ALLEN, Agent of the Baptist Irish Society, Ballina.

"Rev. Sir—At the close of this dread season of famine, we, the undersigned, beg to state, that we have witnessed with unbounded satisfaction, the noble exertions of the Baptist Irish Society, of which you are the agent, in counteracting the effects of a visitation so extensive and so deplorable. No sooner did you give them a description of the 'suffering thousands,' than with a cheerfulness and liberality characteristic of the benign spirit of christianity, they stood conspicuous, nay, pre-eminent, in the work of love, and forwarded their thousands to arrest the progress of such alarming distress. We have also been attentive observers of your conduct, as the dispenser of your Society's bounty. Deep sympathy for the distressed, unceasing perseverance, judicious and impartial distribution, vast personal self-denial in ministering to their relief, marked your proceedings. We, therefore, request you will convey this public expression of our best acknowledgments to your invaluable Society, for the seasonable and extensive relief they imparted to the famishing population of this country, and that you will accept our warmest thanks for your conduct as a gentleman and minister of the gospel, whilst dispensing their charity.

"With every sentiment of esteem, we remain, Rev. Sir,
Ballina, Aug. 15. Your sincerely attached friends,

G. JACKSON, Governor.	JAMES KNOX.
J. VERSCHOYLE, Vicar of Kilmoreemoy.	JAMES R. HUSTON, Curate of Kilmoreemoy.
JAS. BURROWES, Vicar of Castle-conner and Kilglass.	FRANCIS KNOX.
O. C. JACKSON, J. P. *	J. ANDERSON.
THOMAS PAGET, J. P.	JOHN BOURKE.
G. V. JACKSON, J. P.	RICHARD FAUSETT.
GEORGE ORMSBY, J. P.	WILLIAM FAUSETT, T.C.D.
WILLIAM ORME, J. P.	HENRY EGAR.
WILLIAM ATKINSON, J. P.	JOHN LEECH.
EDWARD E. EGAR, Clerk.	J. E. HYMES.
JOHN GILLMOR.	JOHN CALDWALL.
GEORGE GILES, Clerk.	FRANCIS G. MORAU.
ROBERT ARMSTRONG.	A. KNOX.
THOMAS HAM.	JAMES RAMSEY.
DAVID ROGERS, A.M.	CHARLES SMYTH.
JOHN BAIRD.	JOHN JACKSON.
WILLIAM McCARNOCK.	EDWARD JOHNSON.
	GEORGE IRWIN."

The List of Contributions of Money and Clothing will be given in the Report, which will be ready for delivery in a few days.

MISSIONARY HERALD.

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

FOREIGN INTELLIGENCE.

CALCUTTA.

OUR last arrivals from Calcutta have brought us an important pamphlet, intitled, "Observations on the Hindoo and Mohammedan Laws of Inheritance, as affecting Converts to Christianity in India." This document is intended to give a clear view of the difficulties which, on the present system, prevent thousands from even examining the claims of the Gospel, to their attention. It has been carefully drawn up, submitted to the critical examination of a number of gentlemen holding high official stations in Calcutta and throughout Bengal, and is sanctioned and recommended by the signatures of *nineteen* Missionaries of various communions in that province. We trust efficient measures will be taken to draw the attention of our legislature to the subject, previous to the renewal of the East India Charter, and that the time will soon arrive when the subjects of the British Government will cease to suffer the loss of all things for professing that holy name by which we are called.

The following example, quoted from p. 3 of the pamphlet we have mentioned, will serve to shew the actual operation of the law at present in force.

"A man of the name of Narapot Singh, of the Brahminical caste, is the son of the late Pooran Singh, who was a wealthy Zumeendar, near Guyah, in the province of Behar. On his demise, his property (which consisted of six Mouzas, realizing an annual rent of about 16,000 Rupees,) descended in the following manner; viz. three Mouzas, producing 8,000 Rupees a year, to Narapot Singh; and the other three Mouzas, producing a like sum, to the children of his brother. Soon after this event, Narapot Singh came to Calcutta, and there embraced Christianity. This intelligence was no sooner communicated to his cousins, the other party included in his late father's will, than they seized upon his property, and have retained possession of it ever since, now upwards of twenty years. Rev. Mr. Ward, one of the Serampore Missionaries, advised with several magistrates on the subject, particularly with the judge of the court at Guyah; but being informed, that according to the Hindoo law, as administered in the provincial courts, he (Narapot Singh) had forfeited all claim to his property, he advised him to submit to the loss rather than engage in a law suit, which must, according to the present regulations, be decided against him. He has, therefore, now suffered the loss of his property for the last twenty years, the amount of which, after deducting government taxes, &c. exceeds 100,000 Rupees, which he has forfeited merely for becoming a convert to Christianity. At present, Narapot Singh is engaged as a Native preacher in Calcutta, under the patronage of the London Missionary Society. Should it be considered necessary, the most indubitable evidence can be obtained to substantiate the above facts."

That the minds of the natives are increasingly occupied in relation to various subjects connected with

their own superstitions, and that they watch, with very lively interest, the proceedings in England bearing on the same point, is clear from the following extracts from native newspapers, for which we are indebted to the *Asiatic Journal* for September. Our readers will perceive that, in both cases, our Asiatic fellow-subjects imagine the love of money to be a very powerful principle with Englishmen. It is indeed humiliating that sagacious heathens should have any just ground for such insinuations and rebukes as are contained in the close of the following articles.

PILGRIM TAX AT JUGGERNATH.

“That the poor suffer very grievously from the tax imposed on pilgrims at Juggernaut is true; and many for want of means are excluded from that path of salvation, for the shastras maintain that the sight of the image removes the necessity of future birth. If the thorn which besets this path in the shape of the tax were removed, it would impart general happiness. The Editor of the *Durpun* has published the debates on this subject which have taken place in England..... What was the object of the gentlemen who introduced the subject to the Court of Directors we cannot tell, for those gentlemen are far-sighted, and are always alive to the preservation of their own religion. On first hearing their advice it strikes us as advantageous, but when we afterwards learn the particulars, it does not appear to be so auspicious towards us. In proof of which we would add, that, with the exception of the Hindoos, the inhabitants of many other countries extolled the Governor General for his regulation prohibiting suttees; for, on the first glance, they judged that he had in reality preserved women from destruction, but they who look more closely into the business perceive that it overturns our religion, and are consequently filled with sorrow. Thus to hear that the tax may be abolished, is at first a matter of joy; but if the ultimate object be to abolish pilgrimage altogether, it will be very inauspicious. Be that as is may, our general opinion is, that a tax upon religious actions is in one respect good; for the abolition of that tax lessens the public revenue; hence they cannot abolish the tax. Had there been a tax upon suttees, would the rite have been abolished? Never, never: and it is even now our prayer that a small tax may be levied upon suttees, and that holy rite again established.”—*Chundrika*.

The *Reformer* (a Hindu paper) of March 1, contains the following remarks of a correspondent upon the debate at the East India House last year:—

“Since the encouragement of superstition is strongly prohibited in our days, I think it must be a matter of surprize to you, when I beg to bring to your notice a circumstance which deserves your particular attention. You must recollect, that some time ago a rumour was so current in this country as to have led every individual to suppose, that the Court of Directors would speedily send out an order to their Government in the east, desiring them to abolish the tax which they had hitherto levied upon the temple of *Juggernaut*. On perusing The *Hurkaru* of the 23d. instant., I found that Mr. Poynder had brought this subject before the East India House, proposing to them to authorize the Court of Directors to adopt such measures as may have the immediate effect of discountenancing the idolatry in question. Mr. Poynder further observed, that it was not his design to attack the worship of *Juggernaut*, nor did he wish in any way to injure the temples: but what he sought was the abolition of any participation on the part of the Company in the funds derived from so guilty and polluted a source.

“Mr. Poynder, in thus endeavouring to impress on the minds of the members who were present, the necessity of their paying special attention to this subject, did not omit to explain to them that the imposition of taxes of this nature was as iniquitous in its tendency, as unjust in its exaction; and although he was not wanting in any respect to make use of all the eloquence of which he was master, yet sorry am I to say, that the House did not think his motion worthy of consideration, and accordingly negated it by a large majority.

“Perhaps, Mr. Editor, you will feel a degree of anxiety to know on what ground the House did not approve the requisition of Mr. Poynder: allow me, therefore, to quote a very singular argument which one Mr. Lowndes brought forward on this occasion. ‘If (said he) the natives of India were superstitious, let us not interfere with their prejudices. We should first look at home: was there not superstition in the Roman Catholic religion? did not all men in this metropolis worship the golden calf? we should purify ourselves before we attempt to instruct others.’ Now, Mr. Editor, consider the contents of this argument. Is it not astonishing that a gentlemen like Mr. Lowndes, supposed to be enlightened in every respect,

should view this question in so wrong a light? It amounts to this, that if I am ignorant, I shall not endeavour to improve others. If my room is dark, I shall not suffer others to light theirs.

“Besides this, if your readers will attentively peruse the debate which took place in the East India House on this subject, they will perceive that Mr. Trant, another member, had explicitly stated, that it was not his intention to interfere with the religion of the Hindoos. The only thing he wished was the abolition of the tax on the temples of *Juggernaut*; since they being Christians, their participation in any booty derived from the source of superstition was altogether incompatible with the principles and doctrines of Christianity. Strange decision of so enlightened a body on such an important question, which for the sake of a paltry lucre has been exhibited to the world as a sad monument of avarice!”

JAMAICA.

The Committee having been informed that various representations of an unfriendly character had been circulated, to the prejudice of some of the missionary stations connected with the society, requested their friend Mr. Burchell to draw up a detailed statement of the course pursued by him in the management of those under his care. If there be any individuals in this country, who have descended to the unworthy employment of retailing, in private circles, slanders against our brethren, similar to those which have so long defiled the pages of certain infidel periodicals in Jamaica, we trust the ample explanations now given will induce them at once to abandon such a dishonourable course. Our readers, however they may regret the occasion, will be thankful for the new evidence thus elicited of the nature, reality, and extent of the work of God, in the support of which it has been their privilege to co-operate. We select the most material parts of Mr. Burchell's narrative.

“When I left Jamaica there were in full communion with the church at Montego

Bay, 1,600 persons, in addition to which, there were also about 3,000 whom we designate Inquirers. Many of these individuals reside in the town, and very many reside at from one to twenty miles distance. At Montego Bay there is service only every alternate sabbath, when I am engaged with the people from six o'clock in the morning till eight in the evening, with very little intermission. During the week one evening is spent with the church for prayer, or some other religious purpose. Another is spent in public worship. Two others are spent (as often as is in my power) in meeting the inquirers who reside on the Bay to converse with them and instruct them, (though since the death of our lamented Brother Mann, my public duties have greatly interfered with this department of labour,) and two or three hours are employed every day (when at home) in personal interviews with members, inquirers, and candidates for baptism, as also with the leaders and deacons on matters connected with the church, besides the time spent in pastoral visits to the members and the sick.

“Every alternate sabbath is employed in attending to the duties of the church at Gurney's Mount or Shortwood, or at some other place. In addition to this, I frequently go into the country during the week to preach in the interior fifteen or twenty miles' distance: and until lately I had to supply other places thirty and thirty-five miles' distance—so that when I inform you that last year only, for thirteen successive weeks, I journeyed at an average of 103 miles per week in the concerns of the mission; and during ten months travelled 3,100 miles, you will be convinced that my exertions and toils were not inconsiderable; especially if you keep in mind the *climate*, and that there are *no public means of conveyance*.

“In consequence of the number of persons connected with us, scattered over a space of many miles, I adopted the plan of employing approved individuals united to the church, as ‘Leaders’ or ‘Active Members,’ and divided the people into classes, to be superintended by them. To the members I give tickets which are renewed quarterly so long as they conduct themselves becoming the Gospel.—These tickets are required to be produced in the chapel on those Sabbaths when the Lord's Supper is administered; when myself and the deacons go round and examine them, to see that no individual is present but regular and approved members: the propriety of this plan is evident, as I have frequently detected by this means improper characters who had intruded themselves at the table.

"To the inquirers also I give tickets, (these are different from those of the members,) at which time their name and residence are inserted in a book kept for that purpose. The Leader is required to visit the people under his care as often as may be in his power, to converse with them, and inquire respecting them; when he has to give an account of the same to me, and observations are made in the inquirer's book of any inquirer concerning whom he may report, whether good or bad.—On these occasions the tickets of the persons who are reported are brought, so as to afford me an opportunity of conversing with the individuals on their application for them, which are then returned or retained, as the nature of the case may require.

"Under this system, therefore, I am enabled to acquire a general and pretty correct knowledge of this large body of people, which could not be the case, but by observing some such method. Indeed, I have no doubt, but that under this system, I have a better acquaintance with the character and habits of the members of this church and congregation, consisting of above 4,000 individuals, than I could of a church of one-fourth of that number upon the general plan pursued by ministers in England. The ticket system I consider necessary also to prevent designing and evil-disposed persons imposing upon the people. Attempts of this kind have been made for various purposes—but as an individual (if he appear under the mask of religion,) is requested to produce his ticket as an evidence of his membership, he is at once detected, and his purposes defeated before he can accomplish any evil. With these tickets also, if properly received, members or inquirers, if journeying, are received and kindly entertained by their fellow-Christians, though previously personally unknown,—as also by any of our ministers in any part of the Island."

It having been erroneously stated that the "tickets" described in the foregoing paragraph were sold to the negroes, Mr. B. proceeds to shew at length, that there is no real connexion whatever between the issuing of these tickets and the payment of the small voluntary subscriptions made by the members of the church and others. Nothing could afford the shadow of a ground for such a charge, but the unavoidable necessity of managing both at the same time. The testimony which

closes his observations on this subject will be regarded as decisive by all candid readers.

"If the amount of subscriptions be the ground of objection, I remark, believing pecuniary contributions to be a scriptural duty, I have recommended it accordingly, and proposed the sum of ten-pence currency, (six-pence sterling,) per quarter, (only a half-penny per week,) as an average subscription, believing it to be in the power of most persons to contribute that amount. Still the subscriptions must be voluntary; and its being withheld or given, neither confers a favour, or proves a disadvantage to the individual in his connexion with the church. A great number connected with the church do not contribute at all, a considerable number also receive quarterly assistance, which is given them when their tickets are renewed, for the same reason as is stated for receiving the subscriptions at that time, viz. to economize time and prevent confusion, (as it must be observed that full 2,000 of our congregation reside several miles' distance from the Bay, and these persons for several months in the year have only the sabbath when it is possible for them to have any interview with the minister.) In addition to the number of those who do not contribute, and those who receive quarterly assistance, there is a great proportion of those left who contribute *but one* of the proposed subscriptions per annum, others *but two*, others three, and but few in comparison four,—so that I do not receive upon an average per annum, above half of the sum recommended.

"On the subject connected with the tickets, I had the following conversation with Mr. W. Whitehorn, a native gentleman, formerly engaged in the profession of the law; but since his conversion and baptism has been united with us in the mission.—I said, 'Sir, you recollect what were your views respecting us, and your objections against our proceedings, when you had no respect to religion. You have since had an opportunity of seeing and becoming acquainted with all our proceedings—what are your present views—have you discovered any thing objectionable—and can you suggest any improvement?' He replied, that he had seriously considered the subject, especially as connected with the tickets, and had thought it desirable, in order to remove the objections raised by our opponents, to attend to the tickets and subscriptions at distinct periods;—he had visited several of our stations and considered that this was practicable in small churches, but utterly impracticable in the large churches. As, therefore, he considered the opposition against us and our

plans, arising from the positive and deep-rooted enmity felt against religion altogether, he concluded that our obvious duty was to pursue our present plan, correcting any evils that may come under our notice, act as in the sight of God, and leave the result to Him."

We regret there should be so much ground for the complaint, that

Misrepresentation has been the weapon with which your Missionaries have been long assailed, and unhappily for them, very few have been the instances where individuals have made any candid inquiry respecting the truth of the statements.

Still it will be gratifying to you to know that in every case (with which I have any acquaintance) where candid inquiry has been made, the result has been most pleasing and satisfactory. The following is a case in point—Mr. Abbott when he left England for Jamaica was a member of the Baptist Church at Taunton. After his arrival in the island his mind became so prejudiced against the Baptist Brethren by statements made to him, that he studiously avoided our company, and seldom, if ever, entered within the walls of a Baptist Meeting House, for a period of about two years. On receiving a letter from the church at Taunton making inquiry whether he was assisting the Baptist Missionaries, he replied in the negative, and stated his reasons: the church replied, remonstrating with him for crediting the reports without making some inquiries of the Missionaries themselves, and directed him to this part of his duty. With a mind deeply prejudiced he applied to Mr. Knibb, who candidly communicated with him, shewed him his books, entered into a detail of all our proceedings, and gave him an explanation of every subject he proposed: and, at the same time, invited him to investigate the subject thoroughly for himself, allowing him access to every meeting public or private—affording him opportunity of witnessing every part of our conduct, and of making every inquiry he chose of the people themselves. He did so: after which he became so perfectly convinced of the injustice done to us, and of his own unkind conduct, that he made every apology in his power,—solicited admission into the church, and has since united with us in the labours of the Mission.

When I first heard of the charges preferred, and of the evils and abuses said to exist among our people, I made the strictest and most diligent inquiry respecting them, but being unable to discover any such things in the vicinity of the town where I resided, I thought probably they might be found among those

of our congregation who resided at more remote distances; and therefore proceeded to form stations in the interior of the island so as to bring the whole of our people under my more immediate inspection.

Under these circumstances I rented premises at Gurney's Mount, where a church has been since formed, and I preach to an average congregation of 600 persons, sixteen miles from the Bay.—At the same time I rented other premises at Shortwood, eighteen miles distance from the town, to which place I go as frequently as I have it in my power. Other inland stations have been thought of by others of my brethren from the same cause: but you must be aware that with our small number of Missionaries it is impossible for us to do more than we have already undertaken.

This, however, will prove to you that your Missionaries are not indifferent to the charges against them, proceeding from whatever quarter, or whatever motive—nor lethargic in investigating the truth—nor indifferent in correcting any evils they may discover to exist—nor unconcerned to prevent the possibility of their recurrence. The existence of any evils among any of our congregation or members has occasioned me and others of your Missionaries as much sincere and heartfelt grief, as it has afforded heartfelt joy to our foes; not because it occasioned matter of triumph to our opponents, but because we are aware the smiles and good will of Him who dwelt in the bush (for which we are most concerned) are not to be found in the congregations of the wicked, nor in the assemblies of the deceitful. It is not impossible but that evils may be found, but I do most solemnly deny any knowledge of them, or acquaintance with them. I am as anxious as the most rigid disciplinarian can be, that the church should be pleasing in the eyes of Him with whom we have to do; nor should I fear the consequences of the most rigid scrutiny, by the most rigid and captious individual, into the actual state and piety of the church under my care. We have had members of Scotch Baptist Churches who have had intercourse with our members, and communed with them at the table of the Lord, who have expressed themselves delighted with the simplicity and sincerity of their party. In conversation with them on church discipline, I have been addressed as follows—“ You have members in your church as severe in discipline as any I have ever met in any Baptist Church.”

If any evils or abuses are to be found among our people, they arise not in consequence of the negligence or indifference of your Missionaries, but on account of the

inadequate number of your labourers: the abundant blessing of God upon their exertions, and the innumerable duties devolving upon them from this circumstance. If this then be the case, of which I am fully confident,—double the number of your Missionaries—provide an adequate number of places of worship, and the day will soon arrive when it will be impossible to discover even the shadow of an abuse.

If any person should be disposed to cherish suspicions that the door of admission into these missionary churches is set open too widely, or that little care is taken to maintain discipline among the members, we recommend the following details to their perusal.

“For your information and satisfaction I will narrate the method adopted in receiving the candidates for Baptism and Church Membership. You will observe that from the time they are received as inquirers they become under my notice and care; I converse with them individually and in the class as frequently as is in my power; and am continually receiving information concerning them from their leaders; so that when they are proposed as candidates, I possess a tolerable knowledge of them. Still when one is brought forward, the leader himself is interrogated respecting him—then, if he be an Estate Slave, inquiry is made of the members who reside on the same property. After that he is examined by the deacons and other members of the church, and lastly by myself. If the result of this process be satisfactory, his name is inserted as a candidate for Baptism in a book kept for that purpose. Members are now appointed to obtain what information they can respecting him, so that before he is baptized he may undergo examination once or twice more, as the case may require. The nature of our examination is, to ascertain what led the candidate first to think of serious concerns—his views of sin—of himself as a sinner—his danger as a sinner with respect to futurity—his deserts as a sinner—his views of God—the holiness of God—the justice of God in his hatred and punishment of sin—the love of God in the gift of His Son—his views of his own unworthiness—his inability to effect his own salvation—the way of salvation (on which I dwell)—the person of Christ—the atonement—the love of Christ—the evidence he has that he loves Christ—that he is a new creature—his views of religion—its duties—its holiness, &c.—The effect it has had upon himself—Baptism and the Lord’s Supper, &c.

If these poor slaves do not possess the knowledge of persons at home, they nevertheless frequently afford far more striking and satisfactory evidence of their genuine conversion than many of their superiors in knowledge. On this subject I can speak with pleasing confidence. I have visited many on their dying beds—have heard their last conversation—been present when their spirits have flown, and have rejoiced on beholding the nature, simplicity, power, and purity of the religion of Jesus. I have witnessed the holy lives and consistent conduct of others for years, amidst trials, persecutions, and sufferings. I have listened to the holy and fervent prayers of others, and have wept and blessed God—And I have no doubt, my dear Sir, but it will be your happiness to meet a goodly number of these despised brethren around the throne of God when many better informed will be missing.

“In maintaining the discipline of the church the greatest care is taken; indeed no effort is spared. In addition to the system of leaders, by which most things are brought to light, an annual investigation is made, which occupies a period of at least four months, notwithstanding the number of persons employed; when many hundred miles are travelled by the brethren for the purpose of ascertaining the real state of the church, and eliciting any evil or abuse that may possibly exist. On these occasions I examine the members in and near the town as minutely as though I was examining them for baptism. The most approved and best-informed members are appointed by the church to examine and inquire individually respecting the members, and as minutely as they can concerning the inquirers. After which they report the result, which report is taken and preserved.

“Several members of Baptist and other churches from England, &c. have, at different times, been among us, all of whom have declared themselves delighted with the piety and Christian spirit of the church. Brother Mann, a member of a Scotch Baptist church, had the care of the station at Montego Bay six months before he ever saw me; after which he said—“He never knew a church in a higher state of discipline.”

Mr. Burchell terminates his statement by requesting the Secretary to lay it before the Committee; adding, in the spirit which pervades the whole document—

“I have ever felt anxious that they should be thoroughly acquainted with every part of our conduct. If there be any abuse existing, let it be known, and it will be cor-

rected. If there be any thing objection-
able in any of our plans, let them be cau-
vassed; your Missionaries do not assume in-
fallibility: but I am confident there is not,
and cannot be an evil arising out of the
system adopted by us, but can be corrected.
Besides your Missionaries are not so obsti-
nately constituted as to be set against any
improvement in any of their modes of oper-
ation; nor would they be averse to adopt any
other system which may be recommended, if
that system be better adapted to promote and
extend the cause of the Redeemer, which is
the object nearest their heart."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.	Rev. Alex. Duff	}	Calcutta	-	March 18, 1831.
	W. H. Pearce				
	J. D. Pearson	-	Chinsurah	-	Oct. 10, 1830.
WEST INDIES.	Rev. W. Knibb	-	Falmouth	-	July 6
	S. Nichols	-	St. Ann's	-	July 7
	J. M. Philippo	-	Spanish Town	-	July 14
	H. C. Taylor	-	Old Harbour	-	July 1
	J. Clarke	-	Kingston	-	July 15
	W. Whitehorne	-	Falmouth	-	July 11
	John Kingdon	-	Montego Bay	-	July 1
	F. Gardner	-	Do.	-	July 8
	J. Burton	-	Manchioneal	-	July 7
	T. F. Abbott	-	Lucca	-	July 4
	J. Shoveller	-	Kingston	-	July 18

HOME PROCEEDINGS.

EAST NORFOLK AUXILIARY.

Meetings in connexion with this
Auxiliary to the Baptist Missions
have been lately held, as follows:

On Whit Tuesday, May 24, 1831, the East
Norfolk Association of Baptist Churches met
at Ingham. Rev. Mr. Spurgeon, of Neatishead,
preached in the morning. In the afternoon the
public meeting of the association in aid of the
Baptist Missions was held, Mr. John Cozens, of
Norwich, in the chair; Rev. J. Puntis read
the report; Rev. Messrs. Bane, Winter,
Lorraine, Venimore, Spurgeon, and Blakely,
addressed the meeting, which was numerous
and attentive. It was a day not soon to be
forgotten by many present. The collection
at the doors amounted to £10. 3s. 7d.

On Thursday evening, June 16, a public
meeting was held at Reephram, Mr. J.
Cozens, of Norwich, in the chair. Rev.
Messrs. Kinghorn and Puntis, of Norwich,
Bane, of Aylsham, and other neighbouring
ministers addressed the meeting. This was
the first public meeting ever held in this town
on behalf of the Baptist Missions, and was

numerously and respectfully attended. The
interest felt by the congregation in the object
of the meeting was proved by the collection,
which amounted to £8. 12s. 9d.

At St. Clement's, Norwich, on Lord's day,
Aug. 28, three sermons were preached on
behalf of the mission, in the morning and
evening by the Rev. E. Carey, and in the
afternoon by the Rev. T. Burchell, from
Montego Bay, Jamaica. On the following
evening, the annual public meeting was held
in the same place. Mr. J. Cozens in the
chair; Rev. J. Puntis read the report; after
which the Rev. Messrs. Venimore, Powis,
(Wesleyan), Carey, Burchell, and Kinghorn,
addressed the meeting, also T. Bignold, Esq.,
who made a liberal donation to the collection
of the evening. This spacious chapel was, as
on former anniversaries, crowded to excess
by a respectable and deeply interested audi-
ence. The statements of our esteemed breth-
ren Carey and Burchell, respecting the pro-
gress of our missions in both the East and
West were received with peculiar satisfaction,
and excited, it is hoped, in many hearts a holy
determination to do more than ever in the
cause of missions by fervent prayer, diligent
effort, and liberal contributions. The collec-
tions and donations at this anniversary
amounted £50. 9s. 5d.

Norwich.

J. P.

*Contributions received on account of the Baptist Missionary Society,
from August 20 to September 20, 1831, not including individual
Subscriptions.*

			£.	s.	d.				£.	s.	d.	
Birmingham Auxiliary Society, by Mr. Benjamin Lepard.						Cumberland, (less duty and expenses)	-	-	-	133	11	0
Birmingham, Sundry Subscrip- tions	-	12	1	6		Cornwall Auxiliary, Truro Branch, on account	-	-	-	58	0	0
Cannon Street	-	94	3	4		Eynsford, by Rev. John Rogers				11	10	0
Bond Street	-	113	14	3		Shropshire, by Rev. Eustace Carey.						
Collections	-	43	18	5		Shrewsbury	-	30	0	0		
Bilston	-	3	10	0		Broseley	-	22	3	0		
Bridgnorth	-	31	7	0		Wellington	-	15	0	0		
Bromsgrove	-	12	18	0		Whitchurch	-	5	10	0		
Coppice	-	1	2	1		Wrexham	-	8	0	0		
Coseley	-	1	13	8						80	13	0
Coventry	-	69	0	0		East Norfolk, Auxiliary, by John Cozens, Esq. Treasurer	-	54	11	0		
Darkhouse	-	16	0	0		Harpندن, by Mr. Leonard, for Ceylon	-	-	-	3	15	0
Dudley	-	21	16	9		Devonshire Square Auxiliary, by Mr. Smith	-	-	-	14	1	6
Evesham	-	24	5	6		Bedfordshire Baptist Association, balance by the Treasurer	-	-	-	0	15	3
Henley-in-Arden	-	1	17	10		Lymington, Collection, by Rev. W. Cantlow	-	-	-	10	0	0
Kenchester	-	4	0	0		Southampton and Newport, Friends, by ditto	-	-	-	5	5	0
Kidderminster	-	7	0	0		Elgin and Morayshire Mission- ary Society, by Rev. Neil M'Neil	-	-	-	4	10	0
Kington	-	16	13	4		Highgate, Subscriptions, by Rev. E. Lewis	-	-	-	1	11	0
Leominster	-	4	8	3		Norwich and Norfolk Auxiliary, by T. Brightwell, Esq.	-	-	-	10	0	0
Netherton	-	8	10	7		Longton, by Rev. S. B. half- year to Midsummer	-	-	-	6	8	7
Stratford-on-Avon	-	1	2	6								
Tenbury	-	2	4	3								
Tewksbury	-	57	7	6								
Upton-on-Severn	-	4	17	9								
West Bromwich	-	1	10	3								
Willenhall	-	3	3	0								
Worcester	-	40	2	0								
		598	7	9								
Previously remitted	203	3	7									
					395	4	2					
Legacy of Miss Dorothy Robin- son, late of Great Broughton,												

DONATIONS.

			£.	s.	d.		
Old Right Hand	-	-	-	-	1	0	0
Poor Friends, by H. M.	-	-	-	-	0	10	0

TO CORRESPONDENTS.

Miss K. of B. is respectfully informed that no opportunity has occurred as yet to forward the parcel left for Mr. Daniel. There can be no doubt it will prove acceptable. The Editor cannot give the information she requests respecting Mr. and Mrs. Bailey.

BAPTIST MAGAZINE.

NOVEMBER, 1831.

MEMOIR OF THE REV. JOHN JONES, LATE PASTOR OF THE BAPTIST CHURCH AT NEW-TOWN, MONTGOMERYSHIRE.

A DISTINGUISHED writer has observed, that "the great ends of Christian biography are instruction and example. By faithfully describing the lives of men eminent for godliness, we not only embalm their memory, but furnish ourselves with fresh motives for a holy life. It is abundantly more impressive to view the religion of Jesus operating in a living character, than to contemplate it abstractedly. For this reason we may suppose, the Lord the Spirit has condescended to exhibit first and principally the life of Christ; and after his, that of many of his eminent followers. And for the same reason he, by his holy influences, still furnishes the church with now and then a singular example of godliness, which it is our duty to notice and to record."* The Christian church, it may be added, has for the most part set a high value upon this species of writing, in particular it might be mentioned that instances are known in which ministers, devoting a portion of one of the latter days of the week to sacred biography, find it an important auxiliary in preparing for the Sabbath.

The subject of this memoir was born in the year 1782, at Llandrinod Wells, in the county of

Radnor, where both his parents are still living. Of the earlier years of Mr. Jones nothing remarkable is remembered. In his twenty-first year he was baptized, on profession of his faith in Christ, by the late Rev. David Evans, and united himself with the church meeting at *Rock*, which, together with *Doleu*, was for many years under the care of that excellent minister. It may not be unworthy of remark, in passing, that Mr. Evans was baptized by the Rev. Timothy Thomas, of *Aberduar*; and to many it is a pleasing reflection, that although the two junior brethren are removed, the venerable father remains, and is still persevering in his Master's work with much vigour and usefulness.

Although Mr. Jones became undoubtedly one of the most popular ministers in Wales, his abilities at first exhibited no remarkable features: his moral qualities, however, were at that time very conspicuous, and the remembrance of his *youthful* piety, simplicity, and engaging manners, is still affectionately cherished. Having for some time exercised his talents as an occasional preacher, he was placed under the tuition of the late Rev. S. Kilpin, then residing at Leominster, and continued there about a year; after which he returned to his native place, and was united in marriage to Elizabeth Jones, second daughter of Mr. John Jones, of the Castle, near Newbridge. This arrange-

* Fuller's Memoirs of the Rev. S. Pearce. VOL. VI. 3d. Series.

ment led him to enter on the management of a farm, which he rented at the above place, and in which he continued about three years, preaching also, as occasion required, for most of the neighbouring congregations.

At the expiration of the last named period, Mr. Jones was called to enter upon his stated labours, as pastor of the church at Newtown. The progress of religion in this neighbourhood, it may be permitted us to remark, has of late years assumed such an aspect that some have entertained a desire for the publication of its history. Mr. Jones had more than once been solicited to undertake the task, or at least provide the materials, and had it not been for his numerous labours, and especially the affliction which proved so unexpectedly fatal, an addition, not without value, might have been made to the history of our churches. It is only a brief notice that the present occasion will allow. The light of the Gospel must have been pretty extensively diffused in this district so early as about the time of the Commonwealth, as this was for many years the scene of labour of such men as the well-known Vavasor Powell and Henry Williams, who both resided here; and it is highly probable there were ministers of the Established Church who contributed to their designs, as Dr. Calamy introduces the names of seven clergymen who held livings in the neighbourhood, in the renowned catalogue of the 2000 ejected ministers. Forty years ago, however, there were but few traces of any thing like religion to be seen. A few individuals of the Baptist persuasion united together, a room was occupied in the town, and at length a small meeting-house erected at Rhydfelen, at a short distance in

the country. The Rev. James Evans became the pastor of the church, and was assisted by Mr. David Phillips. But as these brethren could preach only in Welsh, another minister for the town became necessary. Providence here interposed: gifts for the ministry were discovered in two of the junior members, the Rev. R. Pryce, now of Coate, Oxfordshire, who shortly entered an Academy; and the Rev. John Pryce, who, in 1801, became the English pastor, in conjunction with his Welsh brother, Mr. Evans. About the same time a chapel was erected in the town. The cause, which had hitherto been low, began now to revive; the high respectability both of the character and connexions of the new minister, served greatly to diminish persecution, and through the divine blessing on his assiduous labours, pleasing additions were gradually made to the church. But so early as 1809, this excellent man, in the thirty-second year of his age, was removed by death.

The following year Mr. Jones, having for some time preached on probation, was ordained pastor of the church. Finding his resources not equal to the demands of an increasing family, a school was commenced, which he continued about eight years. His capacity and success in this undertaking served, in connexion with his more important labours, to secure general and growing esteem, both for his personal character, and the great cause which it was his chief object to advance. In 1814 it was found necessary to enlarge the chapel. The congregation still increasing it was again enlarged in 1821; and the present building, which will hold from 12 to 1500 persons, was generally well filled, sometimes overflowing.

The population of the town had by this time considerably increased, as the manufacturing of flannel had become more general; and in the town itself there are now four large dissenting chapels of different denominations, besides an Independent Academy. In the year 1815, Mr J. commenced preaching at *Caersws*, a village about six miles distant, making his first attempts upon week evenings, and returning by night to be present at his school duties in the morning; and such was his success that, in that very ungodly place, he had the happiness of seeing a congregation established, and a good chapel erected. At other places he had also to preach and administer the ordinances—at Mochtref, the Old Castle, the Sarn, Berriew and Llanfair Caereinion. At the latter he succeeded in forming a church; and at the Sarn a good chapel was built, which is well attended. Out of the numerous additions made to the church during the pastorate of Mr. J., he had the pleasure of seeing the following brethren called to be preachers, and at length settled in the ministry; Mr. Lewis of Highgate, near London; Mr. Daniel Wright of Blockley, and Mr. Thomas Wright of the Forest, Gloucestershire; Mr. Abraham Evans, Maesyrrhelem, Radnorshire; Mr. James Evans, Caerleon, Monmouthshire, and Mr. Richard Breeze, Lechlade, Gloucestershire.

The progress of these events was not witnessed, however, without an admixture of trials; amongst which may be mentioned the removal of the senior ministers, Mr. J. Evans and Mr. D. Phillips, the one dying in 1815, the other in 1827. At the same time it was a satisfaction, equally enjoyed by the people and the surviving

minister, that both died in their armour, and in the presence of their brethren amongst whom they had for so many years been labouring, and that no minister had been ever removed from this church except, as it is believed, to the church triumphant. But Mr. Jones was not long to survive his lamented brethren.

Before coming to a recital of the very afflictive events with which his career terminated, it remains to be stated that soon after the departure of Mr. Phillips, the Rev. Benjamin Price was ordained co-pastor with Mr. Jones, and now survives to carry on the designs of his friend and father, and deeply to bewail his loss.

During the last seven or eight years Mr. J. had been afflicted with an ailment on the back of his left hand, which at length proved to be a cancer, and so painfully increased as to defeat every appliance, and create the extremest apprehensions. His medical adviser urged his going to Shrewsbury, to obtain the united opinions of the surgical professors of the place. Accompanied by Mrs. Jones, he arrived there the 27th of last May, and took up his abode at the house of Mr. Henry M. Palmer. After an examination, the decision was unanimously given that the hand must be amputated, and no time was to be lost. On the Monday following, the operation was performed; the Rev. M. Kent being present, at Mr. J.'s request, and who states that the dreadful ordeal was endured with the greatest fortitude. At the close, the patient remarked to the gentlemen conducting the operation, "These are great sufferings; but I suffer for myself; there is one who has endured far more, and entirely for the sake of *others*;" thus arming himself with the for-

itude of his Master, and, *under these circumstances*, recommending his Redeemer to others.

Arrangements having been made to secure for him the utmost repose and comfort, the symptoms appeared promising for several days, and hopes of a speedy recovery were generally entertained. On the Friday evening, however, an alteration occurred; the pains increased, shivering fits ensued, the last enemy had evidently commenced his work, and, early on Saturday morning, it was clear that every human effort would be vain. The respected sufferer himself now felt that his dissolution was at hand, and began to speak of the event. Supported, in a high degree, above the power of despondency, he addressed those around him in the most pathetic strains, referring particularly to the following Scriptures, Matt. xvi. 27, and 2 Tim. iv. 6, 7, 8. In allusion to the ministry, he observed that *his work was done*, but had the happiness to indulge the thought that he was free from the blood of sinners: "I have not shunned," said he, "to declare the whole counsel of God." But the power of utterance failed, strength declined, and the same day June 4th,

"The weary wheels of life stood still."

The affecting circumstances attending the funeral procession as it passed through Welsh Pool and Newtown, on its way to Rhydfelen, the place of interment, are already known to the public. There was one individual whose situation could not but command the general sympathies of the deeply affected multitudes. We can only conjecture what were the feelings of that individual who a few days before had accompanied her husband on his journey, now retrac-

ing the same road herself a widow, with seven orphans, and five of these dependant upon her. The following Lord's day a funeral sermon was preached by the co-pastor of the deceased. The most intense interest was evinced by the crowds who attended, about 5000 persons, the service being held in the open air. The following week a subscription for the bereaved family was opened, which has amounted to about £130: a sum that reflects credit on the people, considering their very depressed circumstances; but, it is needless to add, a sum very inadequate to the occasion. They venture to hope that Christian friends will not refuse their assistance, and that the subscriptions which have been so kindly begun may be yet further encouraged.

Mr. Jones, as to his person, was materially above the common standard, ruddy with health, and of considerable muscular vigour. It were not too much to affirm that the character of his mind was in harmony with that of his person: not precocious, as before observed, but resembling rather the general course of nature, where it is seen that in proportion to the size and solidity of the object is the time required for its maturity. Although not eminent as a scholar—this indeed could not be expected in his circumstances, nor was it necessary—yet he was well furnished for his work, being at least well acquainted with his Bible and with the best English and Welsh authors in divinity. His sermons were well studied,—the style, especially of late years, embodying much of the bold originality for which his countrymen are so conspicuous, with much of the accuracy and good taste of his more privileged neighbours on the other

side of the Severn—and the prevailing subject of his discourses was that which we have seen occupying his last thoughts, the vicarious sufferings of the immaculate and divine Redeemer. In connexion with these primary qualifications, having also the minor advantages of a fine voice, and an equally ready command of both languages, his pulpit talents acquired a degree of celebrity, that, in the churches and associations of Wales, gave him for many years a decided and a highly useful pre-eminence. By churches also in several places in England his labours were sought after; many in those places will retain a pleasing recollection of his visits. It is not pretended that in a moral respect Mr. Jones was a perfect character; yet, from the commencement to the close of his public career, no blemish ever attached to his reputation; in every relation, as a husband and father, a minister, a friend, his loss is most deeply felt, and in his immediate circle, seldom is his memory referred to but with tears. Even the profane characters attest, “Mr. Jones was a good man;” and to use the words of the respected minister who survives, “Death must at least mow down the present generation before his name shall be forgotten.”

Those reflections which the preceding narrative suggests will be readily perceived. Admiring, as we must do, the grace by which this minister was converted, and so well fitted for his station; called forth under circumstances in which a labourer like him was so needed, and for so many years attended with such remarkable success, ministers and churches, will, surely, thank God on his behalf, and be the more encouraged in the prosecution of their own la-

hours. The circumstances of his removal were indeed painfully mysterious. It occurred not in a period of life in which the eye had waxed dim, or the natural force abated,—but only in his 49th year! “He fell like a noble tree, after but one stroke, with all his sap and verdure, with extended boughs and rich foliage, while thousands were reposing under his shadow and partaking of his fruits.” But “his work was done,”—the noblest work, and no ordinary portion was he the means of accomplishing. “It was the boast of Augustus that he found the city of Rome built with brick, and that he left it built with marble.” Mr. Jones “might say, without arrogance, that he had been the instrument of effecting a far more beneficial and momentous change. He came to this place while it was sunk in vice and irreligion; he left it eminently distinguished by the practice of warm and serious piety. He renovated the minds of its inhabitants, and turned a large portion of them from darkness to light, and from the power of Satan unto God. He enlarged its intercourse with heaven, and trained a great portion of the inhabitants for the enjoyment of celestial bliss. Of the number of the inhabitants who will devoutly acknowledge him as their spiritual father in the day of final audit, that day only can determine.”* The pious widow, although desolate and deeply sorrowful, will surely be enabled to repose confidence where it will not fail to be sustained. May the children, each of them, from this time, cry unto Him that liveth for ever, “My

* The reader will perceive that in these extracts we have borrowed, *mutato nomine*, the language of Mr. Hall on another occasion.

Father, be thou the guide of my youth." The members of the church cannot but feel what will be expected from a people who have so long enjoyed the ministry of a man such as Mr. Jones:— what must be THEIR reflections who revered the minister, but gave no proof that they had received his message; whose interests marked even his dying solitudes,—“ I am free from the blood of sinners,” — but who will hear his voice no more! “ Gadawed y drygionus ei sfordd, a'r gwr anwir ei feddyliau; a dychweled at yr Arglwydd, ac efe a gymmer drugaredd arno, ac at ein Duw ni, o herwydd efe a arbed yn helaeth.”—ISA. lv. 7.

ON THE WANT OF SPIRITUAL CONVERSATION AMONG CHRISTIANS.

THAT what is stated in the heading to this essay is a fact, and one that is to be greatly deplored, no serious Christian, it is presumed, will deny. But, surely, this lamentable deficiency cannot arise from the want of suitable topics on which Christians might maintain familiar converse, even if they were restricted to the single subject of “ Christ and Him crucified.” The glorious person of Christ; the eternal purposes of Christ in reference to the redemption of guilty man; the sufferings of Christ by which the church was purchased even with his own blood; the predictions and promises of Christ in relation to the kingdom of God in the world; the sole headship and universal dominion of Christ in his church; the prevalent intercession of Christ in heaven on behalf of the church on earth; and the certainty of the second coming of Christ to judge

the world, and to take his people to reign with him in glory, are ample themes for Christian discourse one with another. There can be no lack of subjects if we are but disposed—

“ To talk of all he did and said,
 “ And suffer'd for us here below ;
 “ The path He marked for us to tread—
 “ And what He's doing for us now.”

How is it, then, that Christians should ever find it difficult even to commence a spiritual conversation? Why is it when such a subject is started, it is found almost impossible to induce others to unite in it? Surely it must arise from the state of the heart, a want of being “ spiritually minded.” They can talk of politics and the concerns of the present world; or of ministers of the Gospel, and their comparative gifts, or their real or supposed defects; of their neighbours excellences or their faults; and, probably, of the merest trifles relating to themselves or their families; but not of Jesus! Alas! is this to have always our speech with grace seasoned with salt?—“ To let nothing proceed out of our mouth but that which is good to the use of edifying, that it may minister grace to the hearers?”

For the purpose of remedying this evil,—I fear this *growing* evil, I present the Christian reader with a piece of evangelical history, as furnishing an example to be imitated, recorded Luke xxiv, which contains the conversation of two disciples of Christ, made up of mutual complaints, and mutual congratulations.

I. THEIR COMPLAINTS : —
They talked together of all the things which had happened to their departed Lord and Master. “ These things” they had not expected to have happened, and by their occurrence, their ill-judged

expectations had been disappointed of their Lord's establishing a temporal kingdom. They probably considered "these things" as being in express contradiction to the promises and declaration of their Divine Master. They were, as it appears, so perplexed, astonished, and confounded by "these things," that they could not come to any satisfactory conclusion about them: they were therefore *sad* as they walked together. It will be noticed, that all "the communications which they had one with another" related to *Jesus!*—and we may safely conclude, that it was the sincerity, and simplicity, notwithstanding the ignorance and unbelief, manifest in their conversation together, which induced their newly risen Lord to draw near and walk with them. The unexpected, trying, perplexing, and overwhelming events of Divine Providence, which sometimes happen to us, producing grief of heart and sadness of countenance, would supply matter for profitable converse and edifying talk:—"For as iron sharpeneth iron, so doth the countenance of a man his friend." Besides, while we thus converse about our trials, the spiritual presence of the Lord Jesus may be expected, "opening our understanding that we may understand the Scriptures," removing our ignorance and unbelief, shewing us "the needs be," that we should be in heaviness through manifold temptations, for the trial of our faith; bringing to our remembrance former supports and deliverances; and above all, by enabling us to believe, that as all things are under the control of Jesus, so all will terminate in promoting our own good, and the eternal glory of our departed Lord. My fellow Chris-

tians, rather than not converse on subjects leading us to think and speak of Jesus, and that will bring us, as it were, into the company of Jesus, let us make our internal trials, and our external difficulties, subjects of discourse, in connection with the faithful promises of Jesus to his afflicted disciples; and then we shall know the truth of the divine saying, "By the sadness of the countenance the heart is made better."

II. THEIR CONGRATULATIONS: *They said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?* Many Christians have experienced great deliverances: God has "put off their sackcloth and girded them with gladness." He has turned for them "the darkness of the shadow of death into the light of the morning. He has brought them up out of the horrible pit and the miry clay and set their feet upon a rock and established their goings and put a new song into their mouths even praise to God." And should not such Christians say to their companions, "O taste and see that the Lord is good. Let us exalt his name together." Such spiritual conversation as this of the Divine goodness and mercy, is well adapted to make our "heart" to "burn" within us: I suppose that the two disciples on their way to Emmaus, by the discoveries made to their minds by the Lord Jesus, had the *affections* of their souls brought into sensible and vigorous exercise: their spiritual *desires*, sanctified *will*, and grateful *recollections*, were so powerfully and vigorously wrought upon, that, by the soul acting upon the body, (and who does not know that excessive grief or joy will cause powerful sen-

sations in the seat of the heart?) they felt literally an inward burning. Of this, however, I feel certain, that when a feeling of "the love of God shed abroad in the heart" is experienced, the spiritual affections will burn with holy love, with sacred gratitude, with ardent hope, and heavenly joy:—

"And when we taste His love,
 "Our joys divinely flow:
 "Unspeaking, like those above,
 "And heaven begins below."

I appeal then to lively and spiritual Christians whether they have not sometimes experienced this glow of spiritual feeling while employed in speaking of the way by which God has led them through the wilderness,—of Jesus and his unchanging love to his people; and whether they do not feel confusion from a conviction, that they are too silent on these subjects? I request them to resolve, that, in future, they will, when in company, by taking the lead in spiritual conversation, prevent trifling and impertinent worldings, or silly and carnal professors, from occupying and consuming that precious time by their little and frothy talk, which might be so usefully and so happily employed in speaking of Jesus and his grace:—

"My sacrifice, my God,
 "What *themes* are these."

IOTA.

1 TIM. III. 16, ELUCIDATED BY
 VARIOUS READINGS TRACED
 TO THEIR CAUSES.

MOST readers, it is presumed, prefer the kernel *without* the shell; but some give a preference to the kernel *in* the shell. In the present paper, therefore, the wishes of both parties are consulted, inasmuch as he who wishes for the kernel only will find it by read-

ing the following paragraph, and all that comes after the paragraph ending with the word *superfluously*.

As many centuries have rolled away since the sacred oracles were first committed to writing, one evidence of their antiquity is afforded by such various readings as time naturally introduces into *every* kind of writing. For what person is there who, on receiving a letter, has not sometimes been at a loss to make out the numbers or the proper names therein contained?—and it is easy to conceive that, in ancient days, a transcriber of manuscripts would be placed in a situation equally embarrassing when the connexion or additional manuscripts did not efficiently aid him. Happily, however, there have been, in every age, *many* transcribers of Divine Truth; and thus, though one transcriber might innocently put a wrong letter into a proper name, or a wrong unit into a number, yet there were, in general, ninety-nine other transcribers to preserve the right letter and the right unit. Nevertheless, as every erroneous reading must be the effect of a cause, it is of great importance not only to balance authorities, but to go to the fountain-head of unintentional error: and the result will be a conviction that, by the kind arrangement of Divine Providence, variations from original correctness are, in general, not only ascertainable, but capable of bearing important testimony in favour of the truth as it is in Jesus.

As the ancients did not write with our materials, but with a reed for a pen, parchment for paper, and something less adhesive than ink in lieu of ink itself, a book might be shut, or a scroll rolled up, in a damp atmosphere;

and, as a consequence, some small part of the manuscript might occasionally so adhere to another part as to rob some of the letters of a portion of their colouring matter. To adduce an instance, therefore, of such an impairing process, reference may be made to No. 5598 of the Harleian Manuscripts preserved in the British Museum. That Greek Manuscript written in the year 995, by the presbyter Constantine, consists of portions of Scripture taken from the four Gospels; and, though that Evangelistarium does not contain the Iota subscribed, yet, in addition to its uncial letters, it comprises the asper and lenis, and the three Greek accents. To show, moreover, how one page may rob another, Luke xi. 51, on one of the left-hand pages of that manuscript, may be compared with Luke xii. 3, on the opposite page. For in Luke xii. 3, *Te*, the fifth Greek word, though but little impaired, is nevertheless so distinctly impressed on the vacant side of the Greek word *Oikou*, in Luke xi. 51, as to be at once legible, circumflex and all, to those who can read Greek backwards. In many other pages, indeed, little or nothing of such impression is observable; but still what is adduced, or what *might* be adduced, is sufficient to show that, in the course of time, a part of a letter, or even a whole letter, may, in some rare instances, cease to be legible.

In illustration, however, of what the impairing hand of time can actually effect, it may be observed that as an uncial Epsilon comprises an uncial Sigma, and an additional stroke considerably finer, the Greek word EMEK rightly expressed in Josh. xiii. 27, in the Alexandrian Codex,

has, by a process in some manuscript affecting the Aldine edition, eventually become SMEK, in consequence of the disappearance of the fine transverse stroke of the Epsilon. As, however, we find EN SMEK in the Aldine edition of the Septuagint, and only N EMEK in the Alexandrian Codex, it is obvious that the Epsilon in EN has been lost, either in that manuscript, or in some one by which the error was transmitted to it. When, therefore, we have thus traced error to its source, we find that we have arrived at the frontiers of truth. For as what is *unimpaired* evidently comprises what is *impaired*, EN comprising N, and EMEK in uncial characters comprising SMEK, show that EN EMEK was the original phrase. Nor are we left without additional proof of this fact, inasmuch as the unvaried reading of the corresponding Hebrew is HA EMEK, which is, in Greek, EN EMEK; and, in English, "In Emek," or more properly "In the valley," as Aquila and Symmachus understood the Hebrew in the second century.

As, moreover, in the Alexandrian Codex written by Thecla nearly a millenium and a half ago, the supernal line denoting abbreviation, and the other horizontal strokes are much finer than the substantial parts of letters; there has been a peculiar tendency to degeneracy in the Greek word *Theos*, which means a *divine personage*. For *Theos*, being written OC with one horizontal line across the O and another over the C, was, whenever these two strokes disappeared, reduced to *Hos*, meaning *who* or *which*, and simply written OC in the earlier uncial characters. Nor is such an impairing process merely imaginary. For the writer of this

paper, having had the highly valued privilege of seeing the Alexandrian Codex at the British Museum, can state from personal observation, that the strokes connected with *oc* to make it *Theos* are not only often impaired but sometimes rendered imperceptible. Thus though, in Exod. iii. 15, an indistinct dot remote from *oc*, and an inspection of the first letter with a magnifier, show that originally a horizontal stroke extended over both letters as a sign of abbreviation, while another horizontal stroke extended across the apparent Omicron; yet notwithstanding this evidence of *Theos* having been the original word, a person looking at the passage in the usual way sees nothing but *oc*. If, therefore, good sense and the connexion did not prevent a mistake, a transcriber would write as a copy, "The WHO said moreover unto Moses," instead of "The DIVINE PERSONAGE said moreover unto Moses." It is evident, then, that if in any Greek manuscript the same impairing process, or even an approximation to it, takes place where the connexion does not, at the instant, forbid the adoption of the degenerate reading, a transcriber or a translator may be misled. Thus in the earlier Syriac version so likely to influence versions in other languages, the translator seems to have read *Hos* instead of *Theos* in 1 Tim. iii. 16; and then, language coinciding with the Syriac of Col. i. 26 was adopted, as if the *supposed* relative had been a *real* relative, having reference to the neuter substantive *Mysterion* just as the same word *Hos* has reference to the neuter antecedent *Spermati*, in Gal. iii. 16.

Nor is it surprising that *Theos* should so soon be accounted *Hos*. For when ancient Greek was a

vernacular language, and when Christian's meditated in Jehovah's statute book by day and by night, ten days' use of a manuscript, during a moist state of the atmosphere, might, in connexion with other circumstances, do more in promoting the impairing process than would be accomplished by a hundred years' undisturbed repose in a monastery.

The works of uninspired writers too have been affected in the very same manner by use and time. Thus as *Theta* became *Omicron* in 1 Tim. iii. 16, so Ptolemy's *Theta* for the *Nine* degrees north latitude of the star *Mu Virginis*, has, in different manuscripts, become *Omicron* which letter indicates a place that astronomy shows to be altogether incorrect. But nine degrees, as expressed by *Theta* in the *Florence* Manuscript, No. 2390, is, with the fifty minutes, added in all Manuscripts, what astronomical observation and mathematical calculation pronounce correct. *Theta*, therefore, and not *Omicron*, is ascertained to have been the letter Ptolemy actually wrote in or about the year 137 of the Christian era.

In manuscripts and printed books, then, the impairing process may subtract but it cannot add: so that as far as various readings are to be attributed to the ravages of time, the right reading must be that which includes all the others without being itself included. Thus in 1 Tim. iii. 16, the natural course of cause and effect has been for *Theos* to become *Hos*, but not for *Hos* to become *Theos*. For we cannot suppose two transverse strokes to spring up spontaneously and conjointly, and that not only in one manuscript but in hundreds.

A similar inference too in favour of *Theos* must necessarily be

drawn if we suppose the impairing process to have been forestalled by a miscopying process in the omission of the two horizontal strokes connected with *oc*. For an English transcriber occasionally omitting the stroke of the *t* and the dot of the *i* in such words as *nation*, *convention*, &c. would have nothing to impel him to associate such stroke and dot superfluously.

In addition, therefore, to the internal evidence in 1 Tim. iii. 16, and to that host* of witnesses in favour of *Theos*, or *God*, which Dr. Henderson has produced in his recent valuable publication, the doctrine of cause and effect conduces also to show that the correct reading is not, "great is the mystery of godliness THAT was manifested in the flesh," but "great is the mystery of godliness. A DIVINE PERSONAGE was manifested in the flesh." In contemplating, therefore, the abundantly satisfactory evidence of the Divinity of Christ attested in other parts of Holy Writ, it affords a pleasing satisfaction to perceive that such solar effulgence is not deprived of an additional ray in 1 Tim. iii. 16.

In John i. 1, we read, "In the beginning was the Word, and the Word was with the Divine Personage, and the Word was A DIVINE PERSONAGE." As, therefore, it was not the Divine Father who became incarnate, there was a propriety in the Apostle's omitting the Greek article, and saying, "A Divine Personage was manifested in the flesh." Moreover, when the great Redeemer burst

* "With the exception of three Manuscripts," says Dr. Henderson, "the reading *Theos* is, or has been, that of all known copies of the Pauline epistles in which the passage is found."

the barriers of the tomb, that event proclaimed him the immaculate Son of God, and all the accusations against him were for ever proved utterly false. Thus Jesus of Nazareth was "justified by the Spirit," to whom his resurrection is attributed in 1 Pet. iii. 18. When, however, the Saviour is said to have been "seen by messengers," angels cannot be intended. For to say our Lord was seen by heavenly messengers, either before his resurrection or afterwards, is a declaration that amounts to no more than what might be said of Enoch or of Elijah. But to say that Jesus was seen after his resurrection by *Apostolic messengers* and more than five hundred* other witnesses, was narrating not only an unprecedented event but an all-important fact, inasmuch as that fact laid the foundation for the Saviour's being "proclaimed among the nations," by reason of which proclamation, divinely blessed, Jesus was "believed on in the world." Thus the proclamation of Divine truth, and its cordial reception, being inseparably connected with the Saviour's commission, the Apostle was led, for a moment, to pass over our Lord's ascension, to which event, however, he returned when he added, "received up into glory."

The Apostle, therefore, having spoken of "the Church of the living God" as a base with its rising column exhibiting the truth to a gazing world, the realities thus inscribed were naturally spoken of as a mystery, or what, in times previous, eye had not seen, nor ear heard, nor mind conceived.

Hence the Apostle's train of thought may be thus expressed:

* See 1 Cor. xv. 5, 6.

“Great confessedly is the unheard of train of realities connected with godliness.”

“A DIVINE PERSONAGE WAS

“Manifested through the medium of the flesh ;

“Raised triumphant from undeserved degradation—by the Spirit ;

“Seen by commissioned heralds ;

“Proclaimed through the kingdoms of the earth ;

“Received as Messiah in the world ;

“Hailed as Lord of All to his glorious realms above.”

Stratford, Essex.

J. F.

RELIGIOUS REVIVAL IN THE EXPERIENCE OF AN INDIVIDUAL.

(In a Letter to a Friend.)

MY DEAR SIR,

So much has already been said and written on religious revival, as to render it almost unpalatable, if not unpopular, and by some to be regarded merely as the phantom of the day; yet unquestionably the subject itself is of vast and vital importance to real Christians of every denomination. In those Essays which have come under my own immediate knowledge, it has generally been treated more as matter of sentiment than of experience: permit me, then, dear Sir, to lay before you the particulars of my own history relative to this important point. My mind was first led to serious reflection upon it about two years since, and different compositions upon the subject were, from time to time, perused. At that period, especially, my heart was expanding with large desires for the advancement of the Redeemer's kingdom and glory in the earth; and nothing short of its universal extension could satisfy those longings of the spirit, which were bounded only by the globe itself. The spread of Christ's kingdom entered into every plan, and even domestic

arrangements had this end constantly in view. With such feelings, it will appear perfectly natural that my spirit should join in lamentations over the apathy and lukewarmness of the Christian Church, and of the great need of a revival; nevertheless, although so far alive to the welfare of Zion, my own personal need of the work was by no means realized. But God who seeth not as man seeth, and who searcheth the hearts, and trieth the reins of the children of men, was pleased, about twelve months ago, to convince me, by a mighty awakening, as from a long and deep slumber, of my own individual need of this revival. First, my conscience was aroused and alarmed at my many departures from God during the course of twenty years' experience of divine things. My religious life was brought in awful review before me, and though outwardly it had appeared as fair as most, it was laid naked and open to the scrutiny of my conscience, now become more enlightened. Sins of omission, conformity to the world, and too often a tacit denial of the Saviour, were presented to the spirit, as so many arrows of the Almighty; or, as Nathan to David, saying, “Thou art the man.” Thus, Sir, was the foundation of a religious revival laid in deep repentance towards God. To this immediately succeeded a most painful conviction of the sin of idolatry, of having erected, on the throne of the heart, the idol *self* to be worshipped, instead of the one living and true God; until the spiritual exercises of conviction of sin became so intense that the body could scarcely sustain the anguish of the spirit, from the weight of that displeasure which a Holy God was pleased to manifest. Here you will permit me

to digress, just to observe, that there had been at no period of my religious life, any outward dereliction, or omission of duty, more than appears common to the Christian church. But sins, in all their shapes and forms, were set in the light of God's countenance, and threatened to overwhelm the spirit. To this was soon added a sense of deep responsibility to God, for talents unemployed and unimproved, and the question, "Lord what wilt thou have me to do?" became of vital importance. Slothful habits then began to give way to active exertion, prayer became the frequent exercise of the mind, and living faith in a crucified Saviour at length enabled the spirit to triumph over the load of guilt which had pressed it down. Now, the spirit which had sustained the ills of life with fortitude natural to the mind, and apparent acquiescence in the will of God, received his strokes as so many chastisements for sin, was frequently alive, as in a moment, to a sense of the very sin, either of omission or of commission, which had called for such chastening, and the spirit, with deep repentance and prostration before God, sought restoring mercy; when frequently trials were removed, even quicker than, in the common course of events, might have been expected. And to close this relation of revival, the spirit has been also powerfully convicted, not only of breach upon breach, of the one great commandment concerning love to God, but also of deeply tainted errors, in reference to the second, which our Lord says is like unto it: "Thou shalt love thy neighbour as thyself." These remarks are principally what I have to offer, dear Sir, upon the subject of religious re-

vival; you know the statement to be true, because you have been made acquainted with the feelings of the mind, from the first awakening to the present moment, as they have occurred; and now, dear Sir, ere I close, permit me to add a word or two as the consequent reflections and inferences of my own mind. First, that deep repentance towards God is called for: as the spirit said unto the Laodicean church: "*Repent, and do thy first works.*" And as the apostle says to the Hebrews, "For when for the time (that is, that ye have known the truth) ye ought to be *teachers*, ye have need that one teach you *again* which be the *first* principles of the oracles of God; and are become such, as have need of *milk*, and not of strong meat." And though it is not necessary that all characters should be dealt with alike; yet perhaps it will be found, on close investigation, deep self-examination, and heart scrutiny, that there are many idolaters, even in the land of Gospel illumination; and that many Christians are in the state described by Bunyan in his Holy War, when Carnal Security had drawn Mansoul aside. It is then, dear Sir, my fixed conviction, that all who feel seriously alive to the importance of this subject should pray earnestly that the Spirit of God be poured out upon the Christian church, to convince of *sin*, not of sin in general, but of the particular, the besetting sin of every individual; that the conscience may be aroused, awakened, and enlightened, and that the one living and true God may be reinstated on the throne of the heart. Then, when ardent love to God, and universal love to man, become the springs of action; then, the Lord may permit us to labour more abundantly for Him,

and probably to become instrumental in accomplishing his own promises relative to the future triumphs of the Redeemer's kingdom. I remain, dear Sir,

Your's affectionately.

August 13th, 1831.

A LETTER OF THE REV. JOHN BERRIDGE TO MR. ROBERT CLARKE OF GREAT LEAKE, LEICESTERSHIRE, ON (AS APPEARS) A VERY TRYING OCCASION.

Everton, 10th Sept. 1733.

DEAR ROBERT,

Gransden has afforded you some profitable experience to make amends for loss and trouble. The fire of your house burnt the farm out of your heart, and thus proved a blessed fire; and now you are seeking to toss the farm out of your hands; well, and what more christianly than to have earth removed from heart and hand? And what more profitable to the soul than to live upon Christ for daily support?—Not fed by the

length of your purse but by the bounty of Jesus. Now you will have frequent opportunities of seeing his hand stretched out to supply you in a time of need, which you might not have, or not regard, in plentiful circumstances. A penny dropped as it were from the hand of Jesus to buy a little bread, is worth a pound taken as it were from our own purse, or a sack of wheat taken from our own garner. I have always thought a Christian labourer who can keep a cow and a pig, is in the happiest station of life, and if well content, as he ought, he is both a happy and a wealthy man. Would you pass comfortably through the world, seek not to be getting money, there is no end of that, but to be content with what you have, and make Christ your only riches. A little may suffice nature and less may suffice grace. The more your heart is with Christ, and feeds upon his grace, the less you will hunger for the world. The Lord's blessing rest upon yourself, your wife and child.

Your's, &c.

J. BERRIDGE.

POETRY.

THE APPROACH OF WINTER.

The balmy Spring hath gaily past,
And Summer's gaudy flowers are gone,
See, Autumn's leaves are fading fast,
While rugged Winter hurries on.

Ah, where is now the smiling hue
Which late bedeck'd yon verdant plain,
These barren wastes that meet our view
No more their loveliness retain!

'Tis gone, 'tis faded all away
Just like a Summer-passing cloud,
And sullen Winter seems to say,
Proclaiming hoarse in accents loud,

"'Tis now my time o'er earth to reign,"

And willing nature owns his sway :—
But Spring—sweet Spring shall smile again
And chase his withering cold away.

Aye, this of life's an emblem true,
The spring-time is our youthful bloom,
Summer maturer years doth shew,
And Winter is the mouldering tomb!

But we shall live thro' endless spring,
When from the grave's fell power we rise,
When we a Saviour's love shall sing
In anthem's pure beyond the skies!

Oh! then, while every changing scene,
Proclaims how brief our time must be,
May we not live to things now seen,
But Him who fills eternity!

REVIEWS AND BRIEF NOTICES.

An Essay upon the Wines and Strong Drinks of the Ancient Hebrews, &c. Being an Answer to the Question, "Whether the Use of Distilled Liquors, or Traffic in them, is compatible, at the present time, with making a profession of Christianity." By the Rev. MOSES STUART, M.A. Professor of Sacred Literature in the Theological Seminary, Andover, Massachusetts. Reprinted from the American Edition, with a Preface. By JOHN PYE SMITH, D.D. ---Effingham Wilson.

British and Foreign Temperance Society Office, No. 20, Exeter Hall. Patron, the Right Hon. and Right Rev. the Lord Bishop of London.

A Call to professing Christians on Temperance. By the Rev. AUSTIN DICKINSON, A.M. Editor of the American National Preacher, New York. Third London Edition.---Bagster, Paternoster Row, Westley and Davis.

WE have neither time nor space to shew the respect that is due to each of these articles.

Professor Stuart has given us an Essay upon the wines and strong drinks of the ancient Hebrews, which is worthy of his high reputation; and Dr. Smith has entitled himself to the warmest thanks of all the disciples of Christ by the admirable preface with which he has introduced this edition to the religious public.

Mr. Dickinson's "Call" is a very copious and eloquent display of the evils of intemperate drinking in fifteen particulars.

From the first "Report of the British and Foreign Temperance Society" we shall make a few extracts, which we think deserve the most serious consideration of all our readers:—

"Two years have not yet passed since the attention of the British public was first excited upon this subject through the Belfast newspapers, and since the first Temperance Society established in Europe was formed at New Ross, in the South of Ireland; yet in Ireland and Scotland alone more than 60,000 persons have become members of Temperance

Societies, and a very large number of confirmed drunkards have been restored to sobriety."—"Of the enormous quantity [of English gin] consumed in this last year only, some may form a better idea, as a river of gin sixty feet wide, three feet deep, and very nearly five miles long. At one shop in London, we are credibly informed, that the daily sale of gin only, amounts to 14,616 glasses!"—"The cost of spirits to our working classes alone is estimated at a sum far exceeding £20,000,000 a year. The waste of this sum in our present state, cannot be viewed as immaterial: but the best authorities attribute to drinking one half of all madness, three-fourths of all beggary, and four-fifths of all crime in our country. Ninety-five thousand offenders were committed to the prisons of England and Wales only, within the past year: and the magistrates of our most populous districts publicly declare their inability to check the devastating evils which arise from spirit drinking."—"More than 1500 distillers and dealers in spirits, in America, have given up the business."—"Consider that two glasses of gin every day, at three-halfpence a glass, cost £4. 11s. 3d. in a year; which would pay for—

A man's hat, 6s.	neckhandkerchief,				
1s. 4d.	pair of stockings 1s. 9d.	0	9	1	
Pair of shoes, 8s. 6d.	full sized				
cotton shirt, 4s.	quilted waist-				
coat, 4s.	- - -	0	16	6	
Fustian coat, 16s.	fustian trowsers,				
lined, 7s. 6d.	- - -	1	3	6	
Pair women's stockings, 1s. 6d.	printed cotton gown, 5s. 6d.				
shift and muslin cap, 3s. 8d.	- - -	0	10	8	
Pair women's shoes, 4s.	flannel				
petticoat 2s. 6d.,	coarse cloth				
cloak, 7s.	- - -	0	13	6	
Pair large blankets, 12s.	pair large				
cotton sheets, 6s.	- - -	0	18	0	

£4 11 3"

"Manchester.—A medical man in this town, when asked to sign the constitution of the Temperance Society, declined to do so, on the ground that the immoderate use of ardent spirits was the fertile source of half his employment!"

Does not this single fact speak volumes?

We are happy to state, however, that

the committee is not without encouragement as the following extracts will shew—

“*Leslie*, Feb. 12. The following is from a letter of a young and intelligent tradesman, who, unhappily, was long the victim of dissipation: ‘Nothing can be easier than to keep from it; (altogether recollect) a partial abstinence will not do. I speak of course from my own experience—and I hesitate not to declare, that I feel it no act of self-denial at all to abstain totally from ardent spirits. I laboured long under a strong hallucination as to my ability to break the chain with which the demon of dissipation had bound me; but having made the effort, I found ‘the spider’s most attenuated thread’ was not so weak as that which my perverted imagination had represented as indissoluble. I feel now as if I were in another world—I breathe a pure and more invigorating atmosphere—the ‘green earth’ and ‘blue sky’ have new attractions for me—every thing is gilt with the sunshine of my mind. I am like a man who had been blind, but now my eyes have opened on a world of beauty and intelligence.’”

“*Liverpool*.—One individual said he had been a member now five months. Before he joined, he was a notorious drunkard, spending nearly the whole of his money at the public house, to the injury of his family, and his own misery. Now his family were comfortable; he could clothe himself decently, and had actually saved, in money, between eleven and twelve pounds.”

All honourable motives combine to recommend the object of this Society which, we trust, is destined to do much for the salvation of our beloved country. The treasurer is Cornelius Hanbury, Esq. Plough Court, Lombard Street. A variety of valuable and cheap tracts may be had at Mr. Bagster’s, 15, Paternoster Row; and at the Society’s Office, 20, Exeter Hall.

Whose heart is not pained and distressed to hear of “the brutalized mother who strips her shivering infant, to drink the produce of its scanty covering in gin!”

The following subscriptions have been received:—

	£.	s.	d.
The Bishop of London	-	-	10 0 0
Lord Bexley	-	-	20 0 0
Lord Calthorp	-	-	10 0 0
Lerd Dover	-	-	10 0 0
Admiral Keats	-	-	10 0 0
The Solicitor General for Ireland	10	0	0
S. Hope, Esq. Liverpool	-	-	10 0 0
A. B.	-	-	35 0 0

Richard Barrell, Esq.	-	-	20 0 0
Cornelius Hanbury, Esq.	-	-	10 0 0
Sir John Webb	-	-	5 5 0
The Bishop of Chester	-	-	5 0 0
Lord Chief Justice Tindal	-	-	5 0 0
Sir John Richardson	-	-	5 0 0
William Hale, Esq.	-	-	10 0 0

A Memoir of Laurence Sheppard Dimsdale, who died May 14, 1831, at the age of Sixteen Years. By his Friend and Tutor, the Rev. A. STEWART.---Hurst and Co.

THIS eminently pious and interesting youth was present at the last May meetings, and was greatly delighted. “He retired to bed about nine on the same evening (May 14), in his usual state of health, but in the night the spirit left the clay tenement. It is supposed he had fell sick in the night, as he was out of bed and found lying with his head inclined towards the wash-hand stand. It is thought he had ruptured a blood vessel in the head, which occasioned sudden death. Not coming down to breakfast as usual, his sister went to call him, and found him in the cold arms of death.” It may be doubted which we should most congratulate—the youth thus suddenly transplanted, the parents who were honoured with such a child, or the tutor who was blessed with such a pupil, and has furnished a memoir admirably adapted to promote the welfare of the rising generation.

An Expostulatory Epistle addressed to the Hon. and Right Rev. Henry Byder, D.D. Bishop of Lichfield and Coventry; on the Rite of Confirmation, and the present State of the Church of England. By JOHN SIBREE.---Westley and Davis. No. V. *Ecclesiastical Lectures; on the Doctrine of Baptismal Regeneration, &c.* By the SAME.---Westley and Davis.

MR. SIBREE writes with great respect to his lordship; we hope his expostulation has been kindly received. His tract on “Baptismal Regeneration,” merits the most serious consideration of Churchmen and Dissenters; of Baptists and Pædobaptists. We shall be happy to hear that his valuable lectures at Coventry have done good service in the sacred cause of Nonconformity, which we believe is now rapidly rising in the estimation of the religious public through the whole kingdom.

India's Cries to British Humanity, relative to the Suttee, Infanticide, British Connection with Idolatry, Ghaut Murders, and Slavery in India; to which is added Humane Hints for the Melioration of the State of Society in British India. By J. PEGGS, late Missionary at Cuttack, Orissa. Second edition, revised and enlarged. *With an account of the present state of Infanticide and of Slavery in India.*—Seeley and Son.

To the worthy author of this publication we certainly owe an apology, which we now offer, for having so long neglected to introduce to our readers this enlarged specimen of his indefatigable exertions in the cause of humanity, truth, and justice. His persevering attacks on the superstitious and bloody rites of Hindoo worship, we have not failed to notice, as they appeared under the respective titles of "Pilgrim's Tax," "Ghaut Murders in India," and "The Sutees Cry to Britain," &c. These, however, were only so many light detachments of his army of reserve designed to bear, and which, it is believed, have borne, with some efficiency, at least, on particular points of the enemy's encampment. The present is a more voluminous exhibition of facts and documents, in which he appears to have marshalled his scattered forces; to have mounted his heaviest artillery; and to present a broad phalanx to the enemy,—an array of strength,—enough, one should imagine, to make the demons of idolatry tremble.

The work is divided into five books: the first, consisting of seven chapters, and extending to 111 pages, relates to the "Suttee," that cruel outrage of human nature which the British legislature has recently abolished, and which, happily, we are now able to contemplate as no longer amongst the living forms of evil, but as amongst "the things that were," the delusions that once desolated the earth.

Hail! blessed period, when every superstitious rite, whose character denotes a similar origin, shall share a similar fate—when the evil spirit, which at present animates existing abominations, shall be cast out, and, according to the representations of the apocalyptic vision, what has "ascended out of the bottomless pit" shall "go into perdition." May the Lord "hasten his Word to perform it."

This portion of the volume, will, perhaps, now be perused with emotions somewhat analogous to those with which we gaze on the stuffed carcasses of serpents and beasts of prey, as they are preserved and exhibited in our public museums; with this painful difference however, that in reference to the rite in question,—which is thus preserved in the innoxious form of historic truth,—we cannot forget, and we ought never to forgive ourselves when we remember, what ravages we, as the governors of Hindostan, have permitted it to make upon our species,—what an amount of fine native feeling and affection it has violated—what writhing agonies it has produced—what a mass of vitality it has wasted—regardless alike of youth, tenderness, or beauty—during the successive ages in which it has revelled on the ignorance of man. There is no rule of computation by which those items can be ascertained, and if ascertained, what heart could endure to read them. But in the records of eternal justice they stand against us, and the magnitude of the evil abolished is now the measure of our criminal supineness in allowing its continuance so long; as well as of our obligation to God for its present destruction.*

Now we have insisted the more on the doctrine involved in the preceding statement, because it is still susceptible of a practical application of the highest importance. For, the remaining four books,—the subjects of which are announced in the title page, and which constitute the bulk of the volume,—unhappily, relate to superstitions and oppressions which are still in active operation. Our limits will not allow us to follow the writer into the detail of these. The following statement concerning "The Pilgrim's Tax," at the festival of Juggernaut, June 25, 1825, is indeed an appalling specimen:—

"Of the number that perished it is impossible to form a correct idea. An eyewitness of the scene writes, 'The money received at the gate this year far exceeded that of others, being 260,000 rupees (£32,500). The number of pilgrims is estimated at 225,000. Captain F— esti-

* Baptist Magazine, June 1828, p.262—266.

mates those who died at Cuttack and Pooree, and between the two stations, at 5000; but Mr. L.—thinks this rather too high an estimate.' How many of these miserable people must have died before they could reach their homes!—many of them coming 3, 6, or 900 miles. Mr. M—, the European Collector of the Tax at Pooree, estimated the mortality at 20,000!!

“As the Author resided at Cuttack for nearly three years and a half, and has been at Juggernaut at the great festival in 1824 and 1825, he may be allowed to add his humble testimony to the above evidence of the misery of pilgrimage.—I have seen three persons measuring their way to the temple by constant prostration. At Cuttack and Pooree I have seen numbers of the dying and dead pilgrims; and one morning, near the temple, I counted between twenty and thirty skulls in one place. In the last stage to Pooree, in June 1825, I counted thirty-seven bodies or skeletons. A few hundred yards from my residence at Cuttack (near the ford to Juggernaut), at the time of the great festival, the effluvia from the dead bodies has been very noisome, nor is there any allowance from the magistrate at Cuttack to inter the dead. Where the Suttees has slain its thousands, pilgrimage has slain its tens of thousands!”

We sincerely join in the hope expressed by the author, “that this revised, uniform, and enlarged edition of the various piercing complaints of India to British humanity, will be encouraged by a humane and liberal public;” and we will add our earnest desire, that the zeal excited, and the efforts employed to suppress the evils herein stated, may bear some proportion to their enormity.

Let the remembrance of past success in the abolition of one cruel abomination, stimulate and encourage to renewed exertion to effect the destruction of those that remain, till every altar of superstition shall be thrown down,—every arm of oppression broken,—every established form of injustice and cruelty banished from the earth; till the cries of anguish, which still assail our ears, from the victims of spiritual domination, or the vassals of secular power, shall be universally exchanged for the shouts of triumph and the responses of gratitude.

“Alleluia: for the Lord God | Omnipo-
tent reigneth.”



1. *The Amulet: a Christian and Literary Remembrancer.* Edited by S. C. HALL, pp. 318.---Westley and Davis.

2. *The Juvenile Forget Me Not: a Christmas and New Year's Gift, or Birth Day Present, 1832.* Edited by Mrs. S. C. HALL, pp. 221.---Westley and Davis.

THESE elegantly written, printed, embellished, and bound volumes, arrayed in more attractions than we can conveniently enumerate—with even more than their accustomed grace and courtesy, step forward to salute us with the “Compliments of the Season,” and, though a certain proportion of sternness and reserve may be deemed essential to our official temperament, yet, be it publicly known, by these presents, to all our young masters and misses, and to all others whom it may concern, that we are never insensible to well-intentioned endeavours to promote their happiness; and that, when these efforts accost us in a style of execution like the present, we not only cheerfully hasten to acknowledge their appearance, but accompany the announcement with our most cordial recommendation.

The prose and poetic subjects in the “Amulet” are thirty in number; and the embellishments twelve. In the former, the talent, as may be expected, is various, but highly respectable. Where there is so much to approve it is difficult to select, and the limits of our publication are too confined to permit more than the expression of our sincere hope that the whole will be extensively read. As to the engravings, they are exceedingly interesting, and exhibit a taste and an elevation in the art, highly creditable to those who have been employed in producing them.

We venture to predict, also, that our young friends will be greatly pleased, and, we hope, not a little profited by the “Juvenile Forget Me Not.” Mrs. Hall is entitled to their grateful acknowledgments for the attention she has bestowed in endeavouring to secure their gratification and instruction. Of the seventeen subjects of which this admirable little volume is composed, eight are in poetry. The engravings are twenty-four: eight of these are in a style of finished excel-

lence, and the remaining sixteen, on wood, are meritorious specimens of improvement in that art. The *tout ensemble* will, we doubt not, not only afford much satisfaction to individual perusal, but, also, during the evenings of approaching winter, enliven many a family group, and entertain many a social circle.

The unsearchable Riches of Christ, founded on Ephes. iii. 8. By THOMAS BROOKS, Preacher of the Word at Mayard's, New Fish-Street. A new edition, corrected and revised for the Book Society for promoting Religious Knowledge among the Poor.—Depository, 19, Paternoster-Row.

So much simplicity and sweetness, affection and unction and fervour, make us wish that the worthy editor could have prefixed a memoir of Thomas Brooks, whose name is so well known to the religious world. The "Book Society," instituted in 1750, by the *three* denominations of Protestant Dissenters (though now supported chiefly, if not entirely by *two*) is not half so well known as it deserves to be.

The British Preacher, under the Sanction of the Ministers whose discourses appear in its pages. Vol. I.—Westley and Davis.

AFTER reading the latter part of this title, we said to ourselves, "this is as it should be." A man has no more right to steal a sermon than a watch, or any thing else. How could we, or any other honest men, exhort our readers to purchase stolen goods?

To excite a lively interest in this elegant volume, containing Twenty-six Sermons, it will be enough if we copy out the list of subjects, with the names of the preachers. No subjects can be more important; and the preachers are some of the most respectable in town and country.

Admonitions to the Young, by Dr. Fletcher—Christ the hope of Glory by Mr. Binney—On Election, by Dr. Burder—Spiritual Illumination, by Mr. Steane—Slavery inconsistent with the Word of God, and the Spirit of the English Law, by Dr. Morrison—On Divine Influence, by Mr. John Hunt—On

Winter, by Mr. Philip—There are no little Sins, by Mr. Charles Williams—"Is not this the Christ," by Dr. Styles—Dislike to Ministerial Fidelity, stated and explained, by Mr. J. A. James—Indecision Dangerous, by Mr. Thornton—The Duty and Advantage of Searching the Scriptures, by Dr. Bennett—The superabundant Evidence of Revealed Religion, by Mr. Hughes—Judicial Hardness, by Mr. Ely—The Heavenly State, by Mr. Thomas Morell—The Transformations effected by Religion, by Dr. Cox—A Warning to the Ungodly, by Mr. James Parsons—The Prayer of Christ for his Murderers, by Mr. Hull—On hearing the Word, by Mr. Dobson—The Christian Dispensation more glorious than the Mosaic, by Mr. Price—The Christian Ministry, by Dr. Collyer—The Preaching of Christ a reason for joy and exultation, by Mr. Mann—Submission to the Divine Will, by Mr. Arundel—The Christian Specular, by Mr. Thorpe—Triflers with Religion Admonished, by Mr. Leifchild—The Fulfilment of the Christian Ministry, by Mr. John Campbell. This last is the Charge delivered at the Ordination of James Drummond, of Chigwell.

Declining to make comparisons which might be thought invidious and therefore odious, we shall only add, that we are happy to learn from the Preface that the publishers have received "warm and increasing support."

Sermons preached in St. James's Chapel, Clapham, Surrey. By the Rev. CHAS. BRADLEY, Vicar of Glasbury, Brecknockshire; and Minister of St. James's Chapel, Clapham.—Hamilton, Adams, and Co.

HAVING read all these nineteen sermons, with unusual interest, we feel ourselves warranted to recommend them to our readers. The subjects are as follows:

The Promise of God to the Israelites at Sinai, Exod. xx. 24. The Lost Sheep brought home, Luke xv. 4—6. The Unbelief of Thomas, John xx. 26—29. The Redeemed Sinner made a Temple of God, Hosea vi. 19, 20. The Baptism of Christ, Luke iii. 21, 22. The Visit of the Wise Men of the East to Christ, Matt. ii. 9. The Complaint of St. Paul, Rom. vii. 24. The Future Glory of the Church, Ephes. v. 25—27. The History of Jonah's Gourd, Jonah iv. 6, 7. The risen Jesus questioning Peter's love, John xxi. 17. The Plague in the Wilderness, Numb. xvi. 8.

The Rich Man and Lazarus, Luke xvi. 22. The Peace of God keeping the heart, Philipp. iv. 7. The Cities of Refuge, Num. xxxv. 9—11. The Christian taught to pray, Luke xi. 1. The Woman of Canaan, Matt. xv. 28. The Prayer of Christ for his Church, John xvii. 24. The Christian in the Wilderness, Hosea ii. 14, 15. The Multitude fed in the Wilderness, Mark vi. 42.

The reader is not to expect any vain display of biblical erudition. Here are no critical investigations; no profound extended discussion of doctrines; no fierce polemics; no subtleties of casuistry; no wild excursions of fancy, no "great swelling words of vanity." But we can assure him he will find a rich mine of *experimental* theology: he will see what Scougal calls "the life of God in the soul of man."

1. *A Brief View of Sacred History, from the Creation of the World to the Destruction of Jerusalem by the Romans.* By ESTHER COPLEY, pp. 228.---DARTON.
2. *Hints on the Cholera Morbus.* By ESTHER COPLEY, pp. 16.---Darton.

THE pious industry of Mrs. Copley is highly commendable. She has earned, and well earned, the lasting esteem of a very extensive class of readers, by the useful nature, the perspicuous style, and the holy tendency of her, now, somewhat numerous publications. The "Brief View of Sacred History," comprehends nine periods relating to the Old Testament, which are divided into chapters or sections of convenient length, each of which is concluded by a number of questions which bring into immediate review the principal incidents or instructions of the preceding division. The New Testament is comprised in one period from the birth of the Saviour to the destruction of Jerusalem; and is similarly subdivided. In the last four pages the youthful reader will find a glossary which may be consulted with advantage. This is an excellent book for the nursery, the school, and the family.

The "Hints on the Cholera Morbus,"

are exceedingly valuable, whether considered in their physical or their moral influence; especially at a season when this calamitous disease is ascertained to prevail at no greater distance than Hamburg from our own shores. The affluent would perform the double service of humanity and Christian benevolence, were they to purchase a considerable number of these *twopenny tracts* for immediate and extensive distribution among the poor.

The Anti-Infidel and Christian's Magazine, published in Weekly Numbers, and Monthly Parts.---Simpkin and Marshall, and Wightman.

WE cordially recommend this cheap and reasonable publication to the multitudes of young persons in our manufactories, who are in great danger of being carried away by infidelity as by a flood. Many of them can afford three-pence per week to be laid out for this purpose, and those who live in affluence will do well to encourage liberally these efforts to establish the credit of revelation in the minds and in the hearts of the rising generation.

Some Account of the Baptists, for the Information of those who are unacquainted with their History and Tenets. By W. SOUTHWOOD, p. 32.---Wightman.

THAT there should be found among us, at this advanced period, any considerable number of persons who need the information contained in this useful tract, may afford just occasion for regret; yet, that such is the fact, we presume will not be denied. We think, therefore, that the worthy author is entitled to commendation for preparing this plain and unexpensive epitome, well calculated, as it seems to us, to accomplish the contemplated object; and we cannot but express our earnest wish that it may be extensively circulated.

MISCELLANEOUS.

THE YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

DEAR FRIENDS,

Feeling our hearts warmed with love towards our brethren and sisters, wherever situated, we do not hesitate again to salute you; and to express our desire and prayer, that grace and peace may be multiplied unto you from God our Father, and from the Lord Jesus Christ.

We have again to rejoice in the condescension of the Great Head of the Church; for, while we have found abundant cause for humiliation, in the deficiencies which continue to prevail amongst us, we may gratefully acknowledge that He has not cast off his unworthy children. He has enabled us to conduct the business which has come before us in love and harmony, and has graciously bestowed upon us a solemn and refreshing sense of his mercy. We have received an Epistle from our dear brethren in Ireland, and one from each of the Yearly Meetings of our Friends in North America; and have been comforted by these renewed tokens of Christian affection. The Epistles from our friends in America afford an evidence of their continued zeal for the cause of Christ: yet we deeply sympathize with them in the trials to which they are still exposed, and desire to commend them to the grace and goodness of God.

While thus assembled in large numbers, we have been led to feel for those of our dear friends who are scattered in solitary places, and who are accustomed to meet for the purpose of worship in very small companies. May such be encouraged to a persevering diligence in the performance of this Christian duty. It is consoling to remember, that God is every where present to bless his faithful children, and that our holy Redeemer manifests himself by his spirit, to the two or the three who are gathered together in his name. Matt. xviii. 20. Many valuable members of our society have been trained for usefulness, by the Divine hand, in very secluded situations; and the consistent example even of a solitary individual may be of great use in promoting the cause of truth and righteousness. As such endeavour to maintain their religious principles faithfully, others may in the end gather round them.

Our well-known practice of assembling for worship at an appointed time during the

week, besides the first day, has again been a subject of religious exercise amongst us. Thus to leave our outward concerns, in humble dependance upon God, and, in solemn silence, to wait together upon Him, we believe to be acceptable to our heavenly Father, and eminently calculated to promote our religious edification. We desire to encourage our dear friends everywhere to a diligent attendance of these meetings: the neglect of them is an affecting indication of a lukewarm mind; and there is surely great danger that we shall hinder our religious progress, if we refuse to avail ourselves of so valuable a privilege.

We would remind our beloved brethren, that unless we are pressing forward towards Zion, the city of the living God, we may soon lose our remaining strength, and become immersed in the spirit of the world. How earnestly will they who are seeking to make progress in the spiritual course, ask and wait for that holy aid which constitutes the life and strength of the renewed soul. It was by a constant reference to the Spirit of Christ in the heart, that our early predecessors were enabled to support their Christian testimonies under severe persecution; as well as to maintain that standard of Christian principle by which they obtained, from those who injured them, so high a character for strict veracity and integrity in all their transactions. We entreat you, dear friends, to consider whether the Lord is not requiring of us, individually, a fuller surrender of the natural will, a greater degree of decision in giving up all for Christ, and a more ardent pursuit of heavenly things.—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Coloss. iii. 1.

A just view and full belief of the astonishing fact, that God sent his only begotten Son into the world to save us, (John iii. 16) is, we believe, suited, beyond all other things, under the power of the Holy Spirit, to humble us in a sense of our own corruption, and to excite in our minds fervent gratitude towards the Author of all good. Under the influence of this gratitude, may we all devote ourselves without reserve to the service of our Redeemer! When love for Christ has expelled from our hearts the love of the world, we shall no longer go halting on our way in a condition of weakness, but shall experience growth in grace, and in the knowledge of our

Lord and Saviour Jesus Christ. 2 Peter iii. 18.

We have been once more led to take a view of the responsibility which attaches to parents and heads of families. To train up our children, servants, and those under our care, both by example and precept, in a religious life and conversation, consistent with our Christian profession, is a duty of a very serious nature. We beseech our dear friends to reflect on its vast importance, and in order to perform it rightly, to press after true godliness. Never shall we be found faithful stewards in this respect, until we are ourselves men of prayer, weaned from the spirit of the world, and walking in the reverent fear of God our Father.

We have, on the present occasion, deeply felt the loss of some of our beloved friends, lately removed by death, whose labours were greatly esteemed amongst us, and who, we humbly believe, have entered into their rest. Our hearts are also turned in Christian sympathy to those who, by their increasing infirmities, are prevented from giving us their company. We highly value that travail of soul which our elder brethren and sisters in the Lord (now that their day of active service is nearly over) are maintaining for the good of the church, and its preservation in Christian purity; we honour them for their works' sake. We tenderly desire that now, in the evening of life, they may partake of the rich consolations which are in Christ Jesus; and that, being preserved in faith and patience unto the end, whilst they have to say with the Psalmist, "My flesh and my heart faileth," (Ps. lxxiii. 26) they may adopt the language, "but God is the strength of my heart, and my portion for ever."

To our young friends, particularly, we would affectionately recommend a frequent recurrence to the first principles of our religious profession, which we consider to be those of pure Christianity. An establishment in these principles would, we believe, preserve us consistent both in faith and practice, and prevent our being improperly moved, by the varying notions which are so common in the present day. We long to impress upon you, dear young friends, the beauty and value of an early and of unreserved dedication of yourselves to God: cultivata a tender and enlightened conscience, and obey His law with all sincerity. Be faithful in maintaining your plainness of speech, behaviour, and apparel. Cherish those wholesome restraints of a guarded and religious education, of which the evident tendency is to keep you out of the way of evil. We entreat you to avoid speculation and disputation on religious subjects; for these will hinder instead of promoting

your growth in grace. Let all your conversations on the sacred truths of the Gospel, be conducted under a due sense of their importance, and in the true fear of God. Carefully peruse the Holy Scriptures, and meditate upon them in private. Above all, delight yourselves in communion with God, and lead a life of prayer: then will the blessed word of promise be yours, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 13.

It is satisfactory to observe, that, with little exception, Friends continue to bear a faithful and Christian testimony against the payment of tithes and other ecclesiastical demands. The amount of distraints made upon the members of our Society for these claims, during the last year, as reported to this Meeting, is upwards of fourteen thousand two hundred pounds. May we ever bear in mind the ground of our testimony against the anti-christian imposition of tithes, and be steadfast and consistent in upholding our views of the spirituality and freedom of the ministry of the Gospel. We consider those views to be founded on the very nature of the Christian dispensation, as well as on the plain command of Christ, "Freely ye have received, freely give." Matt. x. 8. Our testimony on this subject is purely Christian; and hence it becomes highly important, that, in all our proceedings for its maintenance, we should act as becometh our high profession; and by the meekness and consistency of our conduct, exalt it in the sight of those with whom we associate. We are much impressed with the belief that in this and other respects, there is more than a common call on the Christian for watchfulness. It is a time of unusual excitement, as relates both to religion and politics: while, therefore, we rejoice in the assured belief that the Most High ruleth in the kingdoms of men, and that the events which he ordains or permits, will ultimately promote the welfare of his children, we feel an earnest solicitude that Friends every where may be weaned from the spirit of a contentious and fluctuating world. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Ps. xci. 1.

To do all things in the name of Jesus, to obey the dictates of his Spirit, and humbly to follow his example, will be found our highest interest and our best security. Let us, then, beloved friends, seek to be clothed with the meekness and gentleness of Christ; walking circumspectly before God, and endeavouring to perform all our relative duties in his holy fear. And since "love is the fulfilling of the law," Rom. xiii. 10, let us pray that we may be endued with charity, not only towards

each other, but towards our fellow-men of every class and description.

Finally, may we be found faithful and obedient in suffering with Christ, and be made abundant partakers of his life-giving power. Thus shall we be prepared, at the solemn close of life, to unite with his redeemed followers in the triumphant song, "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6.

Signed in and on behalf of the Meeting by

JOSIAH FORSTER,

Clerk to the Meeting this Year.

1831.

EXTRACT FROM THE MINUTES OF THE EIGHTY-EIGHTH ANNUAL CONFERENCE OF THE WESLEYAN METHODISTS.

The increase in our numbers this year has not risen so high as we desired and expected. In Great Britain it has only amounted to five hundred and twenty-seven. The continued pressure of the times, and the bustle and dissipation of a general election, have been very unfriendly to the progress of the work of God; and extensive emigration has removed very many members of our societies to distant parts of the world, where we trust they will be made a blessing. From Ireland, indeed, where, but for emigration, there would have been an increase of several hundred members, so many have gone to sojourn in places where they hope to procure the necessaries of life with greater facility, that the returns show a decrease of four hundred and twenty-six.

GENERAL RECAPITULATION.

Increase in Great Britain	-	-	527
Ditto Foreign Missions	-	-	1557
Decrease in Ireland	-	-	426

Number of Members in Society.

Number of Members now in Great Britain	-	-	249,119
Ditto in Ireland	-	-	22,470
Ditto in our Foreign Stations	-	-	42,743
<hr/>			
Under the care of the British and Irish Conferences	-	-	314,332
Under the care of the American Conferences	-	-	487,348

Total number of Members in the Wesleyan Methodist Societies throughout the world, exclusive of regular travelling preachers 801,680

The number of regular Travelling Preachers, and of Supernumerary and Superannuated Preachers, is as follows, viz :—

In Great Britain	-	-	846
In Ireland	-	-	146
In the Foreign Stations	-	-	187
In the American Connexion in 1829	-	-	1,817
In the Canada Connexion	-	-	61

Total throughout the world - 3,057

TEMPERANCE SOCIETIES.

In a letter of Sir Astley Cooper to the Secretary of the London Temperance Society, Sir Astley observes :—"No person has greater hostility to dram-drinking than myself, inasmuch that I never suffer any ardent spirits in my house, thinking them *evil spirits* ! And if the poor could witness the white livers, the dropsies, the shattered nervous systems which I have seen, as the consequence of drinking, they would be aware that spirits and poisons were synonymous terms. But still I think the scheme so Utopian that I cannot annex my name to it, for I could as soon believe that I could, by my own efforts, stop the cataract of Niagara, as prevent the poor of London from destroying themselves by intemperance."

Of the pernicious effects of dram-drinking we do not wish for better authority than Sir Astley's; as to his views of the "Utopian" character of Society, the following observations in the *Morning Herald* are much to the purpose :—"What has been achieved in the United States of America, is not, surely, impossible in England. There the destructive pestilence, more fatal than the yellow fever, has been arrested by the influence and exertions of 'Temperance Societies' in its career of social mischief and moral desolation. All, indeed, has not yet been done that is necessary for the eradication of the evil, but enough has been effected to show that it is not a Utopian project to undertake to rescue the people from the living death of drunkenness; and to restore the votaries of sottish indulgence to the love and habit of sobriety, provided the means be as judicious as the end is desirable."

INTELLIGENCE, &c.

DOMESTIC.

ECCLIASTICAL SOCIETY.

At a special general meeting of the friends of the Ecclesiastical Society, held at Barbican chapel, Oct. 18th, John Wilks, Esq. M.P. in the chair, the following resolutions were adopted:—

I. Moved by the Rev. Dr. Cox, seconded by the Rev. Mr. Ashton: That regarding the principles of Protestant Nonconformity as intimately connected with the purity and prosperity of the Christian church, and with the real welfare of our country and the world, we rejoice in the existence of a Society which has for its object a correct exhibition of these principles and their more extended diffusion.

II. Moved by the Rev. Mr. Burnet, seconded by the Rev. J. E. Giles: That for the more effectual accomplishment of the end proposed by this Society, it is desirable that the committee should be empowered to dispose of a portion of its publications gratuitously, or at reduced prices, and that, to facilitate this measure, further contributions should be forthwith made.

III. Moved by the Rev. W. H. Murch, seconded by the Rev. T. Binney: That while constrained by a sense of duty to adopt all Christian methods, to expose and remove the evils arising from that connexion between the church and the state, which obtains in this country, this Society regards with abhorrence the wicked imputation of being allied with men who, in their attacks on the abuses of ecclesiastical establishments, vainly meditate the destruction of Christianity.

IV. Moved by the Rev. Dr. Smith, seconded by the Rev. A. Tidman: That with the zeal which we cherish in behalf of the opinions that distinguish us as Protestant dissenters, we combine a high sense of the moral and religious worth of many who belong to the Episcopalian establishment of this country.

OXFORDSHIRE AUXILIARY MISSIONARY SOCIETY.

The annual meeting of the Auxiliary Baptist Missionary Society for Oxfordshire and counties adjacent, was held in Abingdon, Sept. 29th, 1831. Rev. Thos. Coles, A.M.

preached a very impressive sermon in the morning, from 1 Cor. iv. 20, "The kingdom of God is not in word but in power." In the afternoon, an abstract of the Annual Report was read in connexion with the Report of the local proceedings of the Auxiliary. These were accompanied by a general view of the operations of the Serampore Union.

In the evening, the Rev. Wm. Harris, of Wallingford, delivered an energetic discourse from John xii. 32, "And I, if I be lifted up, will draw all men unto me."

The collections in the morning and afternoon were appropriated to the Baptist mission, and the evening collection, as formerly, to the Translations conducted at Serampore. Genuine devotion and pleasing harmony of feeling pervaded the various services and addresses, which were calculated not only to maintain but to promote, on sound principle, that missionary spirit which is inseparable from the faith of the Gospel, which the moral state of the world loudly calls for, and with which, according to the divine promise, the most glorious results will be connected.

Subscriptions in aid of the Baptist

	£.	s.	d.
Mission - - - -	-	7	16 6
Collections for ditto - - -	-	7	13 6½
Donations in aid of the West-India Mission - - - -	-	6	0 0
	£21	10	0½

SERAMPORE.

Subscriptions - - - -	5	4	0
Collection in aid of Translations	9	13	2
Rev. J. T. Dobney, Ensham, Donation for Translations	1	0	0
Rev. W. Harris, ditto - - -	-	1	0 0
Mr. Graham, Newbury, ditto -	-	1	0 0
Subscriptions by Mrs. Kershaw for Female Education in connexion with Serampore - - - -	-	9	10 2
	£27	7	4

THE GENERAL BAPTISTS.

The sixty-first Annual Association of the New Connection of General Baptists commenced on Tuesday, June 28, 1831, and continued through the three following days, at Stoney-street Meeting House, Notting-

ham. Mr. J. Bissill, of Sutterton, was chosen chairman; Mr. R. Ingham, of Hep-tonstall-Slack, deputy chairman; and Messrs. W. Pickering, of Nottingham, and Jos. Jarrom, of Wisbeach, Moderators. The meeting was attended by one hundred and fifteen Ministers and Representatives; and the number of spectators was very gratifying.—On Wednesday morning, Mr. Wallis, of London, prayed; and Mr. Bissill preached from Rev. xxii. 20. In the afternoon, the Annual Meeting of the G. B. Foreign Mission was held; when Mr. Noble, of Boston, was called to the chair; and Messrs. Jarrom, Peggs, Wallis, Bissill, Hobbs, and Payne, pleaded the cause of the heathen.—On Thursday evening, Mr. Jos. Goadby, jun. prayed, and Mr. Rogers preached from Acts iii. 21.

The Reports of the state of the various churches were, upon the whole, encouraging. Sunday Schools and Tract Distribution appear to be cultivated with diligence, and in general with pleasing success. During the year, seven hundred and forty-six have been baptized, ninety-one received from sister churches, and forty-one restored. In the same period, seventy-three have been dismissed; one hundred and eighty-seven excluded; one hundred and thirty-three withdrawn; and two hundred and thirteen removed by death. The clear increase, since last Association, as reported, amounts to two hundred and twelve; and the whole number of Members, in the one hundred and ten churches which comprise the Connection, is ten thousand, nine hundred and sixty-four.

STATISTICS OF THE BAPTIST DENOMINATION.

To the Editor of the Baptist Magazine.

My dear Sir,

It will probably be in the recollection of your readers, that your number for July last, contained the following resolution, unanimously adopted at a meeting of ministers and members of the Baptist Denomination, chiefly from the country, held at the Rev. J. Upton's Meeting-house on the morning of June 31st:—

“That this meeting is deeply impressed with the necessity of some organized plan by which the state of the churches and the progress of the Gospel in connexion with the Denomination may be ascertained, and it does respectfully, but earnestly, entreat the London

ministers to organize such a plan before another anniversary.

“Signed, JAMES URTON, Chairman.”

In pursuance of this resolution, a special general meeting of the Baptist Board of Ministers was held yesterday, at the Baptist Missionary Rooms, Fen Court; the Rev. Dr. NEWMAN in the chair, when, after a very friendly and animated discussion, the following resolutions were very generally agreed to:—

I. That, in the opinion of this meeting, it is eminently desirable that a list be yearly prepared by this body, exhibiting in a tabular form the state of our churches throughout the kingdom, with such information and observations as the state of those churches may supply.

II. That with the view of carrying this resolution into effect, Mr. Belcher, of Chelsea, be requested to open communications with the secretaries of our country Associations, and with other friends, either ministers or laymen, for the purpose of collecting such information as may be required for this end.

III. That the document prepared from the information thus collected, be submitted to this body for revision, on the last Tuesday in April next.

Having thus been called to the discharge of duty by my esteemed brethren in the metropolis, I beg leave, Sir, through your medium, earnestly to request our country brethren to furnish me with the Circular Letters,—Reports of Local Societies for the extension of the Gospel in the Denomination; and whatever other papers may promote the object they have long and generally wished to see accomplished. It must be evident to all, that the information communicated to the body in June next can only be complete in proportion to the assistance afforded by the brethren in town and country. Equally obvious is the fact that in thus requesting information, no authority is exercised; nor any other object contemplated, than an increased knowledge of each other, and a consequent deeper feeling of interest in whatever concerns the whole Denomination.

Our brethren, then, in every part of the kingdom, will greatly oblige us if they will forward, at their earliest convenience, their circular letters, and other printed documents, with whatever else they may deem interesting, addressed to me at the Missionary Rooms, Fen Court. As no funds are provided for the accomplishment of this object, they will feel the importance of communicating them, if possible, free of expense. *Two* copies of printed documents are solicited, as it is intended to form a depository in which one of

each may be preserved for the use of the Denomination in future generations.

I am, my dear Sir,

Faithfully your's,

JOSEPH BELCHER.

9, King Street, Chelsea,
Oct. 26, 1831.

ORDINATIONS, &c.

CROYDON.

On Monday, June 27th 1831, Mr. W. Chappell was publicly ordained pastor over the Particular Baptist Church, at Croydon, Surrey. The Rev. J. George, of Shouldhamst, commenced the service by reading and prayer. The Rev. J. Foreman, of Regent's Park, described the nature of a Gospel Church, and proposed the usual questions. Mr. George recognised the union between Church and Minister by the right hand of fellowship. The Rev. G. Francis, of Snowfields, offered the ordination prayer. Mr. George delivered an impressive charge to the pastor from 2 Tim. ii. 3 and 15; and in the evening Mr. Francis preached to the church and people from 2 Timothy iii. 14.

HAWORTH.

The settlement of Mr. J. Winterbottom,--- formerly pastor of an Independent Church at Wheatley Lane, and subsequently of Colne, Lancashire, who, during his residence in the latter place, was baptised by Mr. Scott, now of Shipley, near Bradford,---as pastor of the Baptist Church, in West Lane, Haworth, Yorkshire, was recognised by the following services, on Tuesday the 27th of September 1831.

Mr. M. Saunders, of Haworth, read portions of the Holy Scriptures, and prayed. Mr. J. Foster, of Farsley, described the scriptural character and order of a Christian church, and stated some reasons for our dissenting from all churches. Mr. Winterbottom in reply to a series of questions by Mr. Foster, gave an interesting and highly satisfactory account of his conversion and of his call to the ministry; stated the reasons of his uniting himself with the Baptist denomination, and of his having accepted the invitation of the church at Haworth, and detailed the leading articles of his faith.

Mr. Godwin, of Bradford, addressed the pastor from 2 Cor. ii. 16; and Mr. Jackson, of Hebden Bridge, the people, from Philipians ii. 29. Mr. Holroyd, of Wainsgate, concluded the solemn and instructive services with prayer.

Mr. Winterbottom commences his pastoral labors at Haworth with encouraging prospects, and we earnestly pray that he and the people of his charge may long continue united, prosperous, and happy.

REV. J. JONES'S BEREAVED FAMILY.

Additional Subscriptions, by E. Lewis, Holloway.

	£	s.	d.
Rev. J. Ivimey - - -	0	10	0
Mr. W. L. Smith - - -	0	10	0
W. G. - - -	0	2	6
Mr. Walker, Highgate .	0	2	0

By the Rev. Thos. Coles, Bourton-on-the-Water.

	£	s.	d.
Dr. Stenson, Bourton-on-the-Water	1	0	0
Mrs. Cox, Overn Hill - - -	1	0	0
Mr. Rich. Cooper, Little Rissington	1	0	0
Mr. Thos. Hanks, ditto - - -	0	10	0
Mrs. Ashwin, Bourton-on-the-Water - - -	0	10	0
Mr. James Ashwin, ditto - - -	0	10	0
Mr. Wilkins, ditto - - -	0	10	0
Mr. Kendall, ditto - - -	0	10	0
Freinds - - -	0	12	6

By the Rev. J. Dyer.

Rev. Chas. Smith and friends,			
Astwood - - -	3	15	0

THE REFORM BILL.

The Reform Bill has been rejected in the House of Peers by a majority of 41.

Against

Present	150
Proxies.....	49
	— 199

For

Present	128
Proxies.....	30
	— 158

The present movements of the country however indicate no fainting or irresolution on this great question, but a determination to renew their exertions with redoubled energy.

The Parliament is prorogued to the 22d November.

Erratum, page 409, 11th line, for Paul read John.

A L I S T

OF THE

PARTICULAR BAPTIST CHURCHES IN WALES,

JUNE, 1831.

THE *first* column shows the year when the churches were constituted: the *second*, the names of the churches and their branches: and the *third*, those of the pastors and their helpers.

The names of the Branches and of the Preachers *not ordained* are in *italics*, in order to distinguish them from the churches and pastors. The letter E. after a few of the churches, denotes that the service is conducted in the English language.

The churches included in Anglesea, Caernarvonshire, Denbighshire, Flintshire, and Meirionethshire belong to the North Association. Those in Brecknockshire, Glamorganshire, Monmouthshire, Montgomeryshire, and Radnor to the South-east Association, with the exception of *Blaenauglyntawe* in the first; *Gerazim*, *Hermon*, *Salem*, *Neath*, and *Bethesda* in the second; and *Talywern* and *Machynllaeth* in the fourth of these divisions, which belong to the South-West Association, as do also all the churches included in Cardiganshire, Caermarthenshire, and Pembrokeshire.

ANGLESEA.

	Amlwch	.....	Hugh Williams, jun.	1820	{	Horeb, Cwmdwr	Thomas Williams
				1819		Pontestyll	.... <i>David Evans</i>
				1822		Sardis	..... <i>Peter Lewis</i>
				1828		Soar	..... <i>John Lewis</i>
	<i>Cemaes</i>					<i>Bethlehem</i> , Llanelly Branch of Lanwenarth	
1784	{	Beaumaris	.... Owen Owen	1823		Llanygors	.... Daniel Evans
		<i>Llandegfaen</i>				Llangynydr	.. Robert Williams
		Llangoed	..... <i>James Williams</i>	1699		Maesyberllan	.. David Richards
		Brynsiencyn	.. <i>William Roberts</i>				Rees Rees
		Capel-Gwyn	.. Richard Rowland			Pantycelyn	.. James Davies
		Capel-Newydd	..... <i>Richard Jones</i>			Penyrheol	.... William Richards
		Holyhead	..... William Morgan			Siloam	..... Griffith Jones
		Pontrydybont	.. <i>William Burnell</i>				Richard Howell
		Llanerchymedd	..... <i>John Davies</i>			Ynys-y-felin	.. David Davies, sen.
		Llanfachreth					<i>David Davies, jun.</i>
		Llanddeusaint					
		Bodedern					
		Llanfair	..... Robert Owen				
1779		Llangefni	.... Thomas Evans				
		<i>Belanddŷ</i>	..... John Owen				
		Llamlhŷlad	.... Richard Owen	1788		Aberystwyth	.. William Evans
		Garregfawr	.... Hugh Williams, sen.			<i>Moria</i>	..... <i>Jonathan Evans</i>
							<i>William Evans</i>
		Soar	..... John Michael <i>O. G. Owen</i>				<i>David Hughes</i>
		Pencarneddi	.. <i>Edward Williams</i>	1799	{	Cardigan	.... John Herring
		Penysarn		1830	{	Verwig	..... David Matthias
		Traethcoch	.... <i>John Hughes</i>				<i>William Owen</i>
							<i>David Williams</i>

CARDIGANSHIRE.

BRECKNOCKSHIRE.

1784	Builth	.....	Thomas Daniel David Arthur <i>David Davies</i>	1788		Capel Sion	.... Richard Hughes
1796	Blaenauglyntawe	.....	<i>David Jones</i>			<i>Crygymaen</i>	
	<i>Cwmtwrch</i>					<i>Ddainol</i>	Branch of Cilfowyr
				1827		Llanrhystyd	.. William Roberts
							<i>David Lloyd</i>
				1796		Llwyndafydd	.. David Williams
						<i>Capel-Gwndwn</i>	
				1818		Penrhyncoch	.. William Roberts
						<i>Jezreel</i>	..... <i>Morris Edwards</i>
						<i>Talybout</i>	..... <i>John Williams</i>
							<i>David Jones</i>
1823	Kensington	E. Joseph Ashford		1829		Penycoed	.... William Davies
1819	Watergate	.. John Evans		1799		Penypark	.... William Richards
1650	Capel-y-fhn	.. Morgan Lewis		1821		Swyddffynon	Robert Roberts
	Cerygcdadam	.. David Edwards					
		Hay E.					

- CAERMARTHENSHIRE.
- 1742 Aberduar . . . Timothy Thomas, sen.
- 1818 Bwlchyrhiw . . . Thomas Thomas
Bethel . . . Timothy Jones
Sion Chapel
Salem
- 1794 Bwchgwyt . . . Owen Williams
Bwlchnewydd . . . George Thomas
Edward Page
John Bevan
- CAERMARTHEN:—
- 1775 Penuel . . . Joshua Watkins
Thomas Williams
Isaac Griffiths
- 1768 Tabernacle . . . Rees Gibbon
John Thomas
David Adams
- 1799 { Cwmdù . . . David Griffiths
Soar . . . Henry Phillips
- 1795 { Cwmifor
- 1814 Cwmsarnddù . . . David Jones
Smyrna
- 1798 Cwmfelin . . . David Woolcock
David Roberts
Samuel Rees
- 1793 Drefach
- 1792 Ebenezer . . . Thomas Williams
- 1794 Ffynnon-Henry David Evans
John Pugh
- 1798 Gwaunglyndaf Lewis Lewis
- 1806 Glanyferi . . . John Jenkins
Kidwely . . . John Reynolds
Login . . . Branch of Cwmfelin
- 1831 Llandilo . . . David Williams
- 1793 Llandyssil . . . Darfel Davie
Hebron . . . Walter Davie
- 1735 Llaucelly . . . Daniel Davie
Felinfoel . . . David Bowen
Sardis . . . Daniel Jones
Soar . . . David Jones
Capel-y-mynydd William Jones
Penbre . . . David Morgan
William Hugh
- 1829 Llanfynydd . . . John Morgan
- 1828 Llansawel
- 1775 Newcastle-Emlyn T. Thomas, jun.
Evan Evans
John George
- 1800 Penrhiwgoch . . . John Morris
John Lewis
- 1822 Pontbrenaraeth Theophilus Morris
- 1818 Porthyrhyd . . . Joel Jones
- 1696 Rehoboth . . . Griffith Jones
John Jones
David Davies
- 1820 { Rhydargaeau . . . James Davies
- 1798 { Llangendeyrn . . . John Davies
Daniel Lewis
William Gravel
- 1668 Rhydwylym . . . Thomas Jones
John Llywellyn
Morris Morris
John Lewis
- 1773 Salem Mydrim, Thomas Williams
Enon
- 1818 Saron, Llandybie, John Davies
William Harries
- 1812 Sion Chapel, }
Llangudock } Rees Evans
- 1818 Sittim . . . John Davies
Felimwen . . . John Davies
David Williams
- 1788 Soar, Llandyfaen David Williams
Zorobabel Davies
- CAERNARVONSHIRE.
- Bangor . . . Thomas Thomas
William Griffith
- Caernarvon
- 1784 Cefnfaes . . . Rowland Peter
- Garn . . . Evan Evans
Capel-y-bevidd . . . Griffith Jones
John Hughes
- Llanaelhairan
- Llanberris
- Llanllyfui . . . William Owen
- Llangien
- { Llanduduo . . . John Griffiths
- { Llanwydden . . . John Evans
John Jones
- 1798 Nevin . . . Rowland Williams
William Foulks
- Pontycim . . . Thomas Williams
- { Pwllheli . . . John B. Roberts
- { Tyddysion . . . David Rowland
William Williams
- Rhoshirwen . . . Robert Ambrose
Galltraeth
- Roewen Branch of Llansaintffraid,
Denbighshire
- 1784 Salem
- DENBIGHSHIRE.
- 1786 Bontnewydd . . . Robert Roberts
Llanefydd . . . John Kelly
- 1786 { Cefnbychan . . . Hugh Jones
- { Penycæ . . . Richard Hughes
Robert Griffiths
Peter Lloyd
Samuel Richard
William Hughes
- { Cefnumawr . . . Ellis Evans
- 1789 { Rhosllanerchrugog John Owen
Hugh Hughes
William Jones
Edward Edwards
- Denbigh . . . Benjamin Owen
- 1764 Glynceiriog . . . Samuel Edwards
Owen Michael
- Llangollen . . . John Prichard
- Llanrwst
- Llanddoget
- 1783 Llansaintffraid Owen Michael
Eglwys Fach . . . Thomas Hughes
Dawn . . . William Roberts
John Williams

- NEW PORT:—
- 1817 1st Church .. Thomas Morris
John Harvy
- 2d Church E.
- 1819 Penrhôs E. Marmaduke Jones
- Penuel David Evans
- 1827 Penycae Edward Oliver
Isaac Bevan
- 1729 Penygarn Edward Jones
- Sardis *Jonathan Lewis*
- Pisgah Thomas Kenvyn
William Thomas
- 1815 Pontrhydryn .. David D. Evans
- 1818 Ragland E. Thomas Harris
- Rumney Morgan James
- 1803 Zion Chapel ... James Michael
- TREDEGAR:—
- 1802 1st Church .. John P. Davies
Edward Davies
John W. Hughes
Enoch Rees
Phillip Rees
Morgan Thomas
- 2d Church E. Hugh W. Jones
- 1776 Trosnant..... John Williams
William Williams
- 1782 { Twyngwyn ... Thomas Jenkins
{ Siloam *Thomas Roberts*

MONTGOMERYSHIRE.

- Cwmllanfyllon . *David Rees*
Edmund Prys
- { Cwmllwyd ... William Evans
{ Pontlogell. *Morris James*
- 1819 { Talywern *David Morris*
{ Llandrinio E. Abel Jones
{ Llanfair-caer- } *David Roberts*
 einion }
- Llanidloes. Abel Jones
- 1801 Machynllaeth. *Thomas Hughes*
{ New Chapel ... *John Savage*
{ Cwmbelan. . . Branches of Nantgwyn
Newtown *Joseph Davies*
Sarn *Edward Trow*
- 1792 Rhydfelen. Benjamin Price
- Caerwys *Edward Evans*
- Mochdre
- Staylittle. Isaac Jones
- Tanyllan *Thomas Williams*
- Welshpool E. . . Henry Morgan
- Lodge *William Lewis*

PEMBROKESHIRE.

- 1824 Bethel *David Owen*
- 1820 Bethlehem. Thomas Owen
Salim *Jenkins*
- 1827 { Blaenyffos ... John Morgan
1827 { Bethabara ... *David Thomas*
Jonah Evans
Benjamin Davis
William Thomas

- 1795 Blaenywaun... Richard Davies
St. Dogmell's. Timothy Jenkins
- Penuel *John George*
- Soan *David Jones*
- 1823 Beulah Joseph James
- Smyrna Benjamin Davies
John James
- Carmel ... Branch of Rhydwlwym
- 1704 Cilfowyr. Benjamin Davies
- Ramoth Nathaniel Miles
John Thomas
- Cilgeran *Benjamin Thomas*
- 1767 Ebenezer William R. Davies
- Penybryn William Williams
John Jones
- 1817 { Enon E. John Daniel
{ Marloes E. }
- 1795 Ffynnon- }
 well-na- } Theo. E. Thomas
 buwch }
 Glanrhyd } ... Richard Phillips
- 1807 Fishguard ... James Richards
David Davies
- Croesgoch. } Branch between
 Langloffan and
 Middlemill
- 1800 Haverfordwest E. David Jones
- Southdairy ... *John Rees*
- 1823 { Hermon James James
1831 { Star
- 1821 Jabez William Havard
William Owen
- 1745 Llangloffan... Henry Davies
- Treletert. Benjamin Owen
- Harmony David Thomas
Morris Morris
William Rhoderick
John Robert
Richard Owen
- 1794 Middle-mill .. Thomas James
- Solva John Clun
Thomas David
- 1829 Milford E. Shem Evans
- 1731 { Moleston. James H. Thomas
{ Pisgah Isaac John
{ Myrtlewy Hugh Edwards
 Castle-Martin . *John Lawrence*
- 1820 Pope Hill E. . . *Daniel Owen*
- 1817 Narberth Benjamin Thomas
- 1795 Newport David Jones
- 1818 Pembroke } Gabriel D' Eve-
 Dock E } raux
- Pembroke
- 1823 Penuel E.
- 1824 Sardis E. Henry Evans
Langum
- 1800 Tabor James Harries
Thomas Evans
Thomas Evans

RADNORSHIRE.

- Doleu William Jenkins
- Maesyrhelem .. Joseph Jones

<i>Llangynllo</i>	Abraham Evans	1727	Newbridge	David Jarman
<i>Beltws</i>	Edward Rees			Thomas Havard
	David Evans			Lewis Lewis
	Charles Lloyd		Rock F.	James Jones
	William Breeze		<i>Rhiwiau</i>	William Davies
<i>Nantgwyn</i>	Thomas Thomas		<i>Llan'dewi</i>	Jacob Pryce
<i>Bwlchsarnau</i>	Stephen Pugh		<i>Presteign</i>	
	James Evans			

From the foregoing List, it appears that the Particular Baptists (the *Scottish Baptists* not included) in Wales have

231 Churches, and 209 Pastors,
94 Branches, and 151 Helpers:

Or 325 Congregations, and 360 Preachers.

WELSH CHURCHES IN ENGLAND.

London	S. E.	John T. Rowland
Bristol	S. E.	
LIVERPOOL:—		
1st Church	N.	Daniel Jones
		William Cheshire
2d Do.	N.	Thomas R. Davies
Manchester	N.	George Williams
		Richard Edwards
		Samuel Percy

The writer has taken a great deal of pains to make the preceding List correct; but he is far from thinking that he has been so successful as fully to attain his object: perhaps he has, inadvertently, left out the names of a few of the Branches and Assistants. The dates of the *constitution* of many of the churches he cannot insert, for want of proper information. However, he is confident that the present list is more correct than any one he has seen published hitherto.

Many of the congregations in the preceding list existed for years as *Branches*, before they were constituted Churches; which accounts for the dates of several of them being so late. The Chapel at Penycod, Cardiganshire, for instance, was built in 1735: but the church was not constituted there until the year 1829. The same remark is applicable to several places besides the above. The ordinances are administered in most of the Branches as well as in the churches.

Cardigan.

JOSHUA M. THOMAS.

BAPTIST CHURCHES IN SCOTLAND.

Aberdeen	Aberdeen	1st Church
Ayrshire	Irvine	2d Church
Edinburgh	Edinburgh	1st Church
	Pleasance	Wm. Peddie and Wm. Pattinson
	2d Church, Leith Walk	Jas. A. Haldane
	3d Church, Elder Street	Wm. Innis
	4th Church, Rose Street	Christopher Anderson
	5th Church, Clyde Street	Arch. Smith and Andrew Carr
	Musselburgh	James Sanderson

Elgin	Kircaldy	Charles Arthur and Wm. Scott
	Elgin	
	Strathspey	Peter Grant
Fife	Largo	Jas. Murray and Robert Kellock
	Newburgh	James Wilkie
	Auchtermuchty	George and John Dron
	Leven	John Elder
	Cupar	Jonathan Watson
Forfar	Dundee	1st Church.. W. Gourlay, A. Perrie, and J. Gilbert
		2d Church ..—Lauchlan and —Mackintosh
		3d Church.. James Renney
Inverness	Nig	Wm. Frazier
Lanark	Glasgow	1st Church.. A. Duncan and D. Smith
		2d Church.. Mackleod
		3d Church.. Wm. Sheriff
Perth	Perth	1st Church
		2d Church
Selkirk	Galashiels	Wm. Berry and Jas. Leitch
Stirling	Stirling	Wm. Jaffrey and Arch. Shearer

NEW PUBLICATIONS.

British Chronology made Easy and Entertaining. By T. KEYWORTH, Author of "The Daily Expositor," &c. and one of the Authors of "Principia Hebraica."

Election calmly Considered, in a Letter to a Christian Friend. By JOHN CRAFS.

Christ the only King in his Church; or the Regal Office of Christ viewed in relation to the Discipline of Dissenting Churches. A Sermon by the Rev. W. DAVIS, Minister of the Croft Chapel, Hastings. Published at the request of the Sussex Congregational Association.

Ecclesiastical Library; Vol. II. Miscellaneous Series, including Essays on the Spirituality of the Kingdom of Christ—An Account of the Apologies of the Christian Fathers—The Testimony of Ecclesiastical Antiquity to the Principles of Congregational Churches—On Creeds—The Congregational System—The Progress of Episcopacy—Tithes—The Church the Conservator of a Christian Ministry—Christian Discipline.

The Entire Works of the Rev. Robert Hall, A.M. Vol. II. Works on Terms of Communion, and the difference between Christian Baptism and the Baptism of John.

The Publishers (Holdsworth and Ball) have announced that the Brief Memoir of Mr. Hall's Life, including a sketch of his Literary Character, will be from the pen of the Right Hon. Sir JAMES MACKINTOSH, LL.D. M.P.; and that it will be accompanied with a Sketch of Mr. Hall's Character as a Theologian and a Preacher. By the Rev. JOHN FOSTER.

The Complete Works of the Rev. Andrew Fuller, with a Memoir of his Life. By A. G. FULLER. In Five Volumes. Vol. I. *Memoir—Controversies on Deism, Socinianism, and Universalism.*

A Defence of Particular Redemption, wherein the Doctrine of the late Mr. Fuller relative to the Atonement of Christ is tried by the Word of God. In Four Letters to a Baptist Minister. By W. RUSHTON, jun.

Addresses for Sunday Schools, with appropriate Prayers. By the Rev. SAMUEL WOOD, B.A.

Bible Stories for the Use of Children. Part I. By the Same.

Calmet's Dictionary of the Holy Bible, &c. Part III. To be completed in Eight Parts.

Britain's Invocation: written on occasion of the Coronation of their Majesties King William IV. and Queen Adelaide. By BENJAMIN CLARK. Arranged (and in part composed) for the Piano Forte, &c. By F. C. WALKER.

IRISH CHRONICLE.

NOVEMBER, 1831.

THE much more than exhausted state of the funds will require the kind exertions of all the friends of the Society to replenish them. The Rev. Mr. West desires us to acknowledge the receipt of twenty pounds from the Earl of Roden. His Lordship's continued liberal support of the Society is most encouraging.

Though the Society has on record so many instances of reasonable interpositions, by which, from time to time, its pecuniary necessities have been supplied, that it cannot distrust either the providence of God or the benevolence of friends, as to its existing requirements, yet as the Society possess no reserved funds upon which to draw, it is important to remind its friends, that, to meet its quarterly expenditure, more than seven hundred pounds are required.

From an Irish Reader.

Coolany, 13th Sept. 1831.

REV. SIR,

I beg leave to state the result of some of the opportunities which have been providentially afforded me during the past month, for reading the Holy Scriptures, and endeavouring, as much as I could, to impress the minds of my neighbours with the blessed instructions they impart. On the 18th of last month I was invited to a house where a good number of Roman Catholics were; one of them handed me the Irish sermons of Dr. Gallagher, and requested I should read for them a sermon. I took the book, and read part of the twelfth sermon "On the Necessity of Working our Salvation," making some observations by the way, and quoting passages of Scripture which refuted the doctor's doctrine, to all which they offered no dislike or contradiction. Seeing that they admitted the force of Scripture, and permitted the doctor's doctrine to fall, I next showed them how he refuted himself in his sixteenth sermon on the passion of Christ. I read the 53d of Isaiah, the chapter from which he took his text, and this plainly shewed them the doctrine of salvation by the sufferings of Christ only.

On my way from Cartha a Roman Catholic man travelled in company with me; being late in the evening, or rather twilight, the moon appeared full and beautiful; this brought to my memory the Pillar of Cloud that conducted the Israelites through the wilderness: I said to him all I could recollect of the great signs and wonders wrought by the Lord in Egypt, and during their march through the wilderness, all which he

heard with astonishment and gratification. He and others to whom he communicated what he heard, have several times since renewed the same subject, and seemed to feel much interested in it. This day a piece of popish worship commences in this parish chapel: multitudes are flocking to it, even from distant parishes; and although I have been for thirty years an attendant on the mass, I never witnessed such a fuss as there is this day about what they call—a Procession. While writing this letter I was several times induced to go down and talk to them: first I heard their report of what they have seen and heard, and next endeavoured to set them right by reading portions of the Word of God, which, when directed and accompanied by the influence of the Holy Spirit, is calculated to destroy error and establish truth. Every batch as they pass have the great things they have seen to describe, and every batch in return has the good news of (not a dead picture, but) a living Saviour to hear;—that Saviour who was delivered for our offences, and was raised again for our justification. To a party of these I described how the Lord commanded Moses to erect a brazen serpent in the wilderness to accomplish the cure of such as were wounded by the serpents, and read the application of it by John in the New Testament; showed how there was no necessity for their leaving or removing from the spot in which they were afflicted, but whosoever looked to it from where he was placed, was effectually cured; even so all those who feel their malady, need only look to Jesus, with the eye of faith, and they shall have eternal life. I may add, that they heard me patiently: may the Lord give them to understand. Amen.

PATT SWEENEY.

From the Rev. James Allen to Mr. Ivimey.

Dublin, Sept. 24, 1831.

MY DEAR BROTHER,

You will be happy to see I am so far recovered as to address you from Dublin instead of Ballina. I was anxious to have written to you before I left home; but upon making trial, I found myself unable to write. After the severe inflammatory attacks under which I have suffered, I find my head exceedingly light, and altogether unfit for business. I hope, however, through mercy, that in a few days I shall be quite convalescent. I write now particularly to inform you of the state of my schools. I thought you might need this information for the press, perhaps, before the end of the month. The priests are cursing the schools in all directions, and express their full determination to put them down; of course, all this might be expected—their craft is in danger—their iron-hearted conduct during the late famine has led many of the people to withhold the usual quantum of corn given at this season—and all this is placed to the account of the schools and the preachers. The priests, however, never cursed the people with so little effect. The terror such curses used to create is fast wearing away. Popery is certainly on the decline—the people are growing too wise to be much longer enslaved. In every parish they have cursed us; and still we have from 50 to 100 in each school in daily attendance; and as to occasional attendance, twice that number at least. I have no fear for their curses, nor for themselves. *God will cause the wrath of man to praise him, and the remainder of that wrath he will restrain.* Messrs. Mullarky and Berry continue to preach in the country in English and Irish on the Sabbath; and they tell me they sometimes get from 20 to 30 or 40 Roman Catholics to hear them. This looks well.

From the Rev. Josiah Wilson to the Secretaries.

Sligo, Sept. 13th, 1831.

DEAR BRETHREN,

Never did I feel more pleasure in forwarding the quarterly returns of the schools under my care, than on the present occasion. The attendance of the children at the schools for several months past has been unexampled, and their proficiency has happily corresponded with the privileges they have thus enjoyed. And be it remarked, that, in my district, this

has not been occasioned by the expectation of sharing the bounty of our charitable English friends sent for the relief of the starving poor here; for before I went to England, during my stay there, as well as since my return, the schools have nearly all been full. I should add, however, that, as well as appreciating the advantages of the education itself which they enjoy, another motive, I am quite sure, has had its influence, viz. the expectation of premiums, usually awarded to those who excel. And the claim upon me for these has been very extensive, though in no instance have they been given but where the progress was satisfactory, for nearly every school has received from ten to forty premiums, consisting of bibles, writing paper, small books, and the trinkets furnished by some of our kind friends in England.

If such an attendance at our schools be permitted for any considerable period, the happy effects will be much more extensive than they are, in reference to the civil, moral, and spiritual condition of the inhabitants of this country. For of *intellect* there is no deficiency, the grand object is to implant right principles, and to give the understanding a correct bias; then will Ireland be indeed a *pleasingly* interesting country.

But to effect this, the wisdom that is from above must be imparted to the instruments employed, and the resolution evinced by them, which is expressed by the prophet in reference to one greater than himself, "I have set my face as a flint, and I know that I shall not be confounded."

When the children have enjoyed the advantages that are realized in our schools for two or three years, their departure from those schools, and even from the country, is not perhaps so much a cause of regret as might at first view appear. I will not therefore re-pine, though I find, on further inquiry, that instead of *one* hundred children leaving my schools, as previously stated by me, in a former letter, there have left since April last nearly *two* hundred to emigrate with their parents to America, and thirty-seven of these were from *one* school.

It might be expected that a considerable diminution would be found at the quarterly inspections, yet I have pleasure in stating that no less than *one hundred and four* pupils stood the examination, and *twenty-five* premiums were awarded to those who had made the greatest proficiency in their lessons.

May the approbation of him, without whose aid no good can be effected, be enjoyed by the society at large, is the prayer of,

J. WILSON.

P.S. I have to acknowledge the receipt of

two small parcels of premiums for the schools, for which I am sincerely thankful; one containing very useful, because rather large, work-bags, &c., the other containing a variety of articles from Mrs. Kilpin, of Exeter, with something in each of the little bags that is a rare sight to a poor Connaught child, viz. a *halfpenny*, that is, to call it its own!

—
From an Irish Reader.

Ardnaree, Sept. 12th, 1831.

REV. SIR,

When I look back to the successful interposition of our dear friends in England, aided by the Father of mercies, in staying the dreadful progress of famine in this wretched country, my heart is filled with gratitude to the Almighty, who has gained glory by his judgment. When I behold the happy effects which their labours of love have produced, both in a spiritual and temporal point of view, I cannot but exclaim with gratitude and adoration, What hath God wrought? From the commencement the Lord did not fail to produce a salutary effect on his own cause. From time to time we have seen the strong man hewing himself before the foolishness of preaching. We have seen the deluded papist released from his oppressive yoke, and rejoicing in the liberty wherewith Christ hath made him free. When ascertaining distress among the schools in the commencement of the Society's distribution, I have witnessed some pleasing instances of the Society's usefulness, which I had not before experienced. On those occasions I required to go into every house, and therefore had an interview with the several inhabitants. On one of these occasions, in a mountainy village, in the neighbourhood of Culduff, about thirteen miles from this town, on entering one of the poor cabins I saw a book lying on a shelf, I asked the owner of the house what it was, he told me it was the New Testament. On asking why he kept it contrary to the priest's wish, he told me that he prized it more than any thing else he possessed, that it afforded him solace in his afflictions; he knew that it pointed out the only true way to heaven, and that he was therefore determined not to part with it on any consideration. A great number of persons followed us, who were requesting to recommend them for relief. I endeavoured to improve the occasion by directing them, in Irish, to Jesus Christ, the true bread that came down from heaven. Deep seriousness occupied every countenance. While I thus spoke to them in their own language a seemingly penitential and heart-felt sigh was sent forth by almost all present. We have

reason to hope that the seed sown in this barren soil, watered by the fertilizing showers of heaven, will, in due time, spring up and ripen to a glorious harvest.

The appearance of things at this time are yet more encouraging, as the Lord appears more effectually to bless his word with power to the hearts of those who sat in darkness and in the shadow of death. Although, as you are aware, many of the priests are using their influence to frustrate our rising cause, the hand of the Lord is with us for good. The people are determined not to obey them in future.

On Lord's day, 4th, preached in Tullylen: I was informed that when some Roman Catholics in the neighbourhood were invited to come to the preaching, they expressed great pleasure in having an opportunity of hearing the gospel. While I was describing the love of Christ to perishing sinners, from Matt. xi. 28, the eyes of those poor Roman Catholics were immovably fixed upon me. I was delighted to see with what eagerness and attention they seemed to listen to the sound of Jesus's name in their own language.

With ardent prayers for the prosperity of Zion, and for a blessing to attend those whose hearts are engaged to encourage the cause of God, I remain, &c.

MICHAEL MULLARKY.

—
To the Rev. James Allen, Ballina.

Ballina, Sept. 12th, 1831.

REV. SIR,

I should wrong my countrymen, after the miraculous escapes they have had from famine and disease, should I neglect to convey their acknowledgments of gratitude to Mrs. Allen, to you, and to the Baptist Irish Society. "We were hungry (said they), we applied to our priests, they afforded no relief, they treated us inhumanly, but Mr. Allen, and the dear good people of England, gave ourselves and our little ones enough of food. We were sick, the priests administered no nourishment; they afforded no consolation; they extorted the usual fees for anointing; but Mrs. Allen, having heard of our misery, sent us food, nourishment, medicine, and a doctor. Oh! may she and every member of the Baptist connexion never want food; may they enjoy everlasting happiness." Words would fall far short of expressing their thankfulness. As I attended the doctor to many of the feverish houses as interpreter, I had many opportunities of calling their attention to the Word of God, and to the free salvation it proclaims through a crucified Saviour: the greatest attention was paid, and patient resig-

nation followed. One poor woman, named M^r. Andrew has, I hope, on her bed of affliction tasted that the Lord is gracious. "I would not be afraid (she said) to die, for my dependance is placed upon Jesus; but what will my dear helpless children do." Upon reminding her of the promises of God, "True," said she, "I came here a poor stranger, the Lord has put it into Mrs. Allen's heart to send me nourishment and medicine, and I trust that the same God will raise up friends for my poor children." The scenes of misery I beheld were heart-rending: I shall mention only one instance, that the Society may form an idea of how much misery they alleviated, and how many persons they were the means of saving alive. On entering Thornton's cabin, in a back lane of this town, I beheld his three grown children stretched on straw, in a cabin not more than six feet square, the eldest daughter died a day or two before; they had little or no covering, no nourishment, no attendant but their father, who had to work to keep himself from starvation; none of their neighbours would venture among them, as their fever was very infectious and dangerous. Now, in all human probability, these would have followed their sister to the grave had not they been supplied with nourishment and medicine from the funds of the Society. I often called at this cabin; their recovery has been effected, and truly the gratitude they evince is most pleasing. Says old Thornton, "The Lord has given me a blessing, since you came into my house." Four Roman Catholics, whose children attend the schools, came to me and expressed their determination to abandon popery; the English and Irish Testaments and Tracts, which you ordered them, were received with joy. I showed them the absurdities of popery from the Scriptures, and directed them to the "Lamb of God who taketh away the sin of the world:" they departed rejoicing, and I trust they will persevere in their determination. Surely the Lord has attended the steps of the Society; since June læt thousands have (through their liberality) been kept from starving: thousands have been added to the schools, and many are about being added to the church. Who can withhold a tribute of praise to Him who maketh all things work together for the good of his people. The priests have got a deadly wound, their power is surely shaken, for those who three months ago idolized them, now refuse to give them their accustomed tribute of oats and barley, and tell them plainly, that they will no longer yield slavish obedience.

Since my last letter, I preached in different parts of the country to crowded and attentive houses. In Crough, Mullifary, Tullyen

and Ardsally. In Crough I preached to a house full of Roman Catholics, who were very attentive to the word, in their own language. Houly, as usual, was attentive and inquiring. In Ardsally I preached on last Lord's Day but one, to 40 persons, eight of whom were Roman Catholics; and on last Lord's day I preached in the same village to about 80 persons, twelve of whom were Roman Catholics: five from this village came to Ballina on last Sunday to hear you preach. From their great desire to hear preaching, and from their attention, I trust that God in his mercy has many sons and daughters there. Bourk and his wife express their determination to forsake for ever the popish church. Some of the Roman Catholics who attended were upbraided by their neighbours for attending preaching, and threatened to inform the priest; but they replied, that they understood the preacher's language, that he told them about salvation through Christ, but that they never understood the priest's language. To the crowds who flocked round me, requesting tickets, I usually gave a word of exhortation, and whenever I could spare a moment I directed them to seek the bread that cometh down from heaven, and to seek the kingdom of God and his righteousness: I trust that even these short conversations proved not in vain. With praises to God for his wonderful works, and prayers for the prosperity of Zion, I remain, &c.

TROS. BERRY.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£.	s.	d.
Presented to the Baptist Irish Society, being the profits of the cheap edition of "Hall on Infidelity," by Mr. G. Stockly, Walworth	-	-	2 2 0
Wm. Bury, Esq. Foxhill Bank, near Blackburn, by Rev. Mr. Hargreaves	-	-	1 9 6

Subscriptions received by W. Napier, Esq. Grand Junction Wharf; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square: and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

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

FOREIGN INTELLIGENCE.

CHITPORE.

ABOUT the commencement of the present year, our brother Mr. George Pearce renewed his itinerating excursion to Luckyantipore and Kharee, and other villages in that direction. A principal object in view was to ascertain where a Missionary may most conveniently fix his residence, it being considered that the readiness with which the natives in this quarter hear the word, and the pleasing effects which have followed its entrance among them, render it most desirable that such an arrangement should be made. Our friend was accompanied, in this excursion, by Mrs. Pearce, and though the awful Cholera was raging around them with great violence, they were mercifully protected during their journey, and permitted to return to Calcutta in safety. The journal of Mr. Pearce commences as follows:—

“ Dec. 31st, 1830. Arrived this morning in Luckyantipore, with the intention of remaining three or four weeks for the purpose of itinerating in the adjacent villages to publish the blessed Gospel. Our entrance was a very melancholy one, for as we were about to land from the saltees, or canoes, some of the villagers cried out, ‘ O Sir, all is gone, all is gone; Dogaram is gone.’ And on landing, we learnt that the Cholera had been and was still making most dreadful havoc among the

people; and that four persons connected with the families of our native Christians had been carried off. A fifth also was lying very ill with it. I can hardly describe the sensations I felt on receiving this intelligence. The pleasing anticipations we had indulged on approaching the place instantly vanished, and it appeared as the valley of the shadow of death. We lost no time however in pitching our tent, and in providing accommodation for the native brethren and servants that accompanied us. During the day we have had several applications for Cholera medicine, which, as we had brought it with us, we felt happy in supplying.’ The reports brought us of the unhealthy state of the country render us very undetermined as to the course we ought to pursue, whether to remain or return home.

“ Jan. 1831.—New Year’s Day. The ravages of death here and all around us, have deprived us of those cheerful feelings which usually attend an entrance into another year. Heard this morning that a poor heathen woman, to whom I administered medicine yesterday, died last night. The person belonging to the Christian family is still living, but very ill. My feeble prayer is put up to God on her behalf; I cannot say, however, any thing respecting her Christianity. Alas! Hindoo females, whether idolaters or nominal Christians, are sadly neglected, particularly in these villages. They are but a very small remove from the brute creation.

A number of the villagers have been to day to gaze at us. The tent, in particular excites their astonishment, as does also Mrs. P., an English female having never been in these parts before, at least, for many years. We feel to day more inclined to remain than we did yesterday. Our presence may be of advantage to the poor people in furnishing them with an opportunity of obtaining medicines for the sick, while, if we go, our departure may be construed to the injury of Christianity.

Beside we are in the Lord's work, and trust therefore that he will preserve us.

"2nd. Lord's Day.—Met this morning with the native Christians for worship, who, with one exception, brought their wives and mothers, as I had requested them to do. I spoke to them respecting the Samaritan woman, dwelling particularly on the duty, necessity, and encouragements of women as well as men seeking after salvation. The poor women listened with astonishment, and I hope understood something of what they heard. In the afternoon about four o'clock met again for worship: a considerable number of the hearthen attended. I addressed them from the passage, 'God so loved the world,' &c. After service a respectable looking man solicited a copy of the Gospels. I presented him with the Gospel of Matthew; on looking at it, he said, 'I have this and have read it.' It was asked, 'Where did you obtain it?' 'From one of my neighbours,' he replied. On questioning him respecting its contents, I found he was acquainted with all the principal things recorded by the Evangelist: with much pleasure, therefore, I gave him a copy of the Acts of the Apostles. In subsequent conversation, he said, 'In Hindooism there is nothing certain.—The Christian way is true.—The character of Christ is most excellent.' There was something in this person's appearance and demeanor which makes me hope that he is not far from the kingdom of heaven.

"3rd.—Have had several applications to day from persons from adjacent villages for tracts. The first party were three Mussulmans, one of whom stated, that he, during the last ten days, lost four children by the Cholera. The poor man appeared the picture of melancholy: he and his companions listened with attention to what I addressed to them on the subject of religion; and on departing were supplied with tracts. As they were going a day's journey to the south, I put a few into their hands for distribution. Among other visitors were two Brahmins, who spoke very decidedly in favour of the Gospel. 'This (said they) is the way of salvation, and all people must come into it.' Language similar to this I have several times heard during the present and former visits to this place, and find from the reports of our native itinerants and Christians that it is very common in this district. Confessions resembling this are often met with in Calcutta and its vicinity, but they are far from being the same in kind. The latter arise from a prediction in the Hindoo Shasters that Hindooism is to become extinct, and hence many suppose that Christianity is *destined* to succeed it; but the conviction of the people in these parts is

not traceable to this source, but arise from a perception of the superiority of Christianity above Hindooism; consequently it affords ground for much greater encouragement than the other. For surely that which *appears* the 'more excellent way' must shortly be embraced. The people seemed surprised and delighted at the chapel we are erecting, and anxiously waiting for the establishment of the school. Should applicants for admission into it be as numerous as predicted, the building will not be half large enough to contain them."

(To be continued.)

JAMAICA.

AFTER a considerable interval, during which, although several of our valuable Missionaries in this island have been afflicted with serious illness, none has been called finally to quit the field of earthly labour, we are called to bow with submission to a bereavement of this nature. Our dear friend, Mr. John Griffith, who sailed so lately as the month of May last, has been called to enter into rest just as he was about to enter on those exertions to which he had consecrated his life. We had expected, in this number, to announce his safe arrival in Jamaica; and it is with deep regret we now add, that, only nine days after his landing, he was hurried to the grave by an attack of the yellow fever!

In reference to this affecting event, Mr. Shoveller writes, under date of Aug. 5—

"How affecting is the bereavement we have sustained since I wrote you. I mentioned, by last packet, the pleasure we had had in the safe arrival of dear brother Griffith, and I think that the packet could have scarcely departed from Port Royal when it pleased the great Head of the Church to take him to Himself. He and his amiable partner were with me from the 11th to the 15th ult. On the 19th, brother Philippo wrote me that he was dangerously ill. Brother Tinson and myself immediately went over. He died next day at three o'clock in the afternoon. He could not speak to me, but

I think, he smiled twice as I was looking at him. He had told brother Philippo that Christ was precious to him, that he was the foundation of his hope, and that his mind was at peace. It was a case of decided yellow fever. On the 21st we committed his mortal part to the silent tomb; brother Clarke gave out the 34th hymn,

'God moves in a mysterious way,' &c.

I then read the Scriptures, addressed the people and prayed: brother Baylis gave out the 18th hymn, 1st book,

'Hear what the voice from heaven proclaims,' &c.

and having borne our deceased brother to the grave, brother Tinson spoke a few minutes and concluded by prayer. I endeavoured to improve his death at East Queen Street on the following sabbath, at the very time at which I had told my people, a week before, I expected him to preach for me. How especially true is it in this country, that 'In the midst of life we are in death!'—Our friend was, I am persuaded, ready to every good work; and, blessed is the fact, that a readiness for active service is also a meekness for the inheritance above."

At the time of Mr. Griffith's decease, Mr. and Mrs. Philippo also were confined to a sick bed; and their symptoms were rapidly assuming such an alarming aspect that our friends were induced, at length, to listen to the urgent recommendation of their medical attendant, and resolve to return home by the packet. The certificate, furnished by our Missionaries at Kingston and its neighbourhood, sufficiently attests the absolute necessity of this step, which, indeed, few will be disposed to doubt who remember that Mr. Philippo has been labouring, with constant assiduity, for about eight years, in that exhausting clime. Our widowed friend, Mrs. Griffith, availed herself of the opportunity to come with Mr. and Mrs. Philippo. They landed at Falmouth, on the 25th instant, after a favourable voyage, in the course of which Mr. and Mrs. Philippo were called to sustain an additional trial in the death of their eldest child.

For several months past, the small pox has been raging at King-

ston, and various other places in the island, with unexampled violence. Upwards of two thousand persons are said to have fallen victims to this disease in Kingston alone. We are thankful that hitherto our Missionary friends have been preserved, and that, amidst all, *the Word of God is not bound.*

Under date of July 18, Mr. Shoveller writes:

"Goodness and mercy are still following me; I have been hitherto preserved from sickness, although I must acknowledge that the heat tries my English constitution, and particularly that state of the atmosphere which is attendant on the broad pale lightning so frequent in these regions. Within this day or two I have found the prickly heat extremely troublesome, but that is considered healthy and to be classed only among the annoyances of tropical climates.

"In the church at East Queen Street, I trust that the Word of the Lord is having free course and will be glorified. I have instituted a prayer meeting to be held on the last Saturday in every month, for the outpouring of the Holy Spirit, which has been attended by several hundreds. If I am favoured with a continuance of health, I think that the labours of this station will not be too considerable for me. At certain times, indeed, there is a full demand of all my strength, but in the general way the occupancy of one's time will not be prejudicial to health.

"Yesterday was a highly interesting day. We are about to baptize:—one hundred and seven persons have been accepted as candidates for the sacred ordinance of baptism. I have been hearing religious experiences at different times for the past three weeks, and was occupied in that way yesterday from half-past five in the morning to half-past eight: and again, after the morning service, from twelve till nearly two o'clock. More are yet to come; and in the number of those accepted are several soldiers of the black West India regiment, and a younger brother of our friend and brother Mr. W. Whitehorne. My inquiries have been as particular as are the general inquiries in such cases in England. Several have been put off, at least for the present; but of those accepted, I trust that none are ignorant of the Saviour. With some who have come before me I have been much delighted. Truly in the Christian church we are all baptized into one spirit:—there is no difference whether bond or free—Jew or Greek—white or black. I preached yesterday afternoon a sermon to

young persons, and commenced in the evening a visitation which I am about to make through all the classes into which the church is divided. I am happy to say we are in peace, and our attendance on the public means of grace is numerous and attentive. Oh! for much of the influence of the Divine Spirit!

The next Letter, dated August 5, states, among other particulars, that the expected addition to the church had taken place.

"I avail myself of brother Philippo's return for reporting progress. Having been at this station three months, and deeming that some expression of the wish of the people relative to the continuance of my ministry among them, was important, I requested that all the members present would stay a few minutes last Sabbath afternoon, at the close of the public service. I then mentioned to them that I came out in consequence of their application to the Committee of the Baptist Missionary Society; that I had now been labouring some time among them, and that if it were their desire that I should be their minister, the church should intimate it. 'If, therefore,' I said, 'it be your true and earnest desire that I should break the bread of life among you, as your minister, you will please to signify it by holding up your right hands.' Instantly, up went all hands, with indications of most earnest and affectionate feeling. My heart was touched, I knew not whether to smile or weep. I hope that it is not in vain glory that I mention this circumstance to you, for I have been taught something of the deceitfulness of the heart, but I would inform you, chiefly to shew how the hand of the Lord appears to have been with the appointment of the Committee, and how effectual a door is thus open to me. Oh! for a double portion of the Holy Spirit's influence—a single eye to God's glory—a stronger faith in invisible realities—and more love to Christ and the immortal souls of men.

9th August. The schools in connexion with the East Queen Street church are improving. This is a very important branch of the interest here, in my view, especially with the present prospects of the colonies. You would, I am sure, be unspeakably interested with the appearance of the day school; the countenances of the children varying from the coal black to the white complexion. We have engaged Mr. S. Whitehorne to the charge of the school. He is a good classical scholar, accustomed to a respectable sphere of society, is brother to your missionary Mr. W. Whitehorne, and is

deeply interested in his office. I baptized him with others we have just received into the church. We have also engaged a creole female to teach the girls needlework. The children have now the highest advantages, and both bond and free are receiving that instruction which, I doubt not, will benefit them in time and eternity. I am pursuing a regular pastoral visitation of all the branches of this large church, taking generally two classes in the week, and spending about an hour in their respective class-rooms with them. By coming thus into closer intercourse with them than I can do on the Sabbath I hope to be more useful.

Then again, 11th August,

"The packet is not arrived, as yet, from Carthage, though it was to sail from this port last Monday. You see, therefore, that I am filling up the sheet at my leisure. You will be pleased to hear that on the past Sabbath I baptized in the sea, at day break, 96 persons, and in the afternoon received them into the church, together with the 60 I had baptized a fortnight before. I scarcely know how to express to you the interest which the occurrences of the day excited in my mind. The stars were shining when I started from home in the morning. On my arrival by the sea-side, I found the candidates, consisting of black and brown, bond and free persons, all ready; the women dressed in white and arranged in double file, and, with the men standing in like order, looking toward the sea. I felt a sort of joyful awe at the scene. Having called over their names, we then sang,

'Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise, by grace divine,
To see a heavenly day.

'Salvation! let the echo fly,
The spacious earth around,
While all the armies of the sky,
Conspire to raise the sound.'

There was a considerable number of spectators in the boats, which were arranged in a semi-circular form, and during the administration of the ordinance, the people behaved with propriety. In the afternoon, when I proceeded to give to these 156 persons the right-hand of Christian fellowship, I was ready to say, 'Now is the Scripture fulfilled—now may the church exclaim, Who are these that fly as a cloud, and as the doves to their windows?' We might have been deceived in some of these, even as our brethren in England are sometimes deceived. Many applicants, however, have been rejected, and

of those received I have required a profession of faith as to the person of the Saviour—the work he has accomplished for sinners—the ground of their dependance for eternal life—the office of the Holy Spirit—and the meaning of the ordinances; together with a recommendation of their general conduct and character from some leading persons (members) who might have been best acquainted with them."

Notices from other correspondents we must present in a more condensed form:—

Mr. Tinson's congregation has suffered considerably from the prevalence of sickness and the long drought, in consequence of which, provisions had become extravagantly dear. At the date of his last letter (Aug. 8,) the attendance was greatly improving. The health of Mrs. T. continues so delicate that she can pay only occasional attention to the Sabbath school. In this department considerable help has been kindly rendered by a pious young lady recently arrived from England.

Preaching has lately been established by Mr. Clarke at *Hunt's Bay*, and occasionally, also, at *Serpent's Bay* and *Mosquito Point*. The last named place is about four miles from *Port Royal*, and is inhabited by many poor fishermen and others who dwell in small houses scattered among the bushes. Ignorant and depraved as these poor creatures are, it is said they manifest great willingness to hear the Gospel, and that there are hopeful appearances among them.

On the return of Mr. Burton to Jamaica, in the month of April last, he was laid aside for a season by an attack of fever; but when this was subdued, he took immediate steps for his removal to *Manchioneal*. Here he has agreed for the purchase of premises sufficiently capacious to accommodate five or six hundred hearers, besides furnishing a residence for himself and family. The prospects of future usefulness in this new sphere are very encouraging, though the negroes feel, at present, some degree of distrust, lest, as on former occasions, they should again lose the means of grace, just as they began to enjoy them. Mr. Burton has begun to visit *Port Antonio*, twenty-five miles to the north, and *Morant Bay*, equally distant on the south, and expects that other places in the vicinity will be open to his ministry. The cup of domestic affliction has been put into the hands of this Missionary brother also—both his children having been recently consigned to an early grave.

Since the return of Mr. Cantlow to this country, the large church at *Crooked Spring*,

comprising more than 700 members, has been supplied partly by Mr. Gardner, and partly by Mr. Kingdon, a young ministering brother, who spent some months in Jamaica with the object of improving his health. This respected friend has recently arrived home, and as his testimony, though proceeding from one not formally attached to the mission, strikingly corroborates the harmonious accounts furnished by the agents of the Society, we introduce a paragraph from one of his letters, dated 4th May last:—"In reference to the progress of the Gospel in this island, it is evident that the Holy Spirit is given, for the word is 'received' every where, 'not as the word of man; but as it is in truth, the word of God, working mightily in them that believe.' And I doubt not that this fact is daily nourishing the faith, and exciting the thanksgivings and prayers of multitudes of Christians at home, and were they to come out, they would, after conversing with them on experimental religion, confess their feelings to be far above nature. It has been my privilege to attend at several examinations of candidates for baptism; and I do believe that if there be a difference in the minuteness of inquiry instituted, here and at home, it is greater here than there, and they generally manifest afterwards an invincible attachment to the public worship of God; they endure persecution of every degree with patience; and what is perhaps a no less decisive evidence, they feel much for the souls of them who are out of the way, and seek after them that they may hale them to Christ. Their conduct may be considered as urging this natural question, 'Will ye also be his disciples?'"

At *Falmouth*, Mr. Knibb has been compelled, by the rapid increase of his congregation, to enlarge his place of worship by the addition of a piazza, 52 feet by 13. Thirty-five persons were added to the church by baptism on the first Sabbath in July—a thousand inquirers have been added to the list in the course of the year, and, generally speaking, the tone of piety appears to be deepening as well as extending, in the church and congregation.

Mr. Gardner, whose regular sphere of labour embraces the stations at *Savanna-la-Mar* and *Ridgeland*, has not found the state of things quite so encouraging as some of his brethren. The congregations at present are but small, while the nature of the roads, and the very heavy expenses connected with travelling, are serious obstacles in the way of visiting other places where openings present themselves for the introduction of the Gospel. But our friend has not been left without 'a token for good.' On Lord's day, May

the 1st, he enjoyed the pleasure of admitting sixty-one individuals, by baptism, into the church at Savanna-la-Mar, a large proportion of whom ascribed their serious impressions to the ministry of our late brother Mr. Mann. The sermon on this occasion was preached by our respected representative Mr. Angas. "We can say," remarks Mr. Gardner, "that it was a time of refreshing from the presence of the Lord, and from the glory of his power."

The prospects of Mr. Abbott at *Lucea and Green Island* are equally pleasing with those we have had to report from the earlier stations on the north-west of the island: but he has also the same difficulties to contend with, for want of proper accommodation for those who flock to hear the words of eternal life. "Could you witness," he writes in May last, "only for one Sabbath the numbers who are compelled to stand without the doors of the place listening to the word, you would, I am sure, see the importance of immediately procuring a place that would, at least, shelter the hearers from the scorching rays of the sun, or the heavy showers which in these parts descend so suddenly."

At that date (May) the church consisted of between fifty and sixty members, and the list of inquirers was nearly four hundred. Mr. Abbott expected to baptize a considerable number at the date of his last letter, Aug. 2. Thirty-four had just been added to the church at Gurney's Mount, which has been principally supplied by him during the absence of Mr. Burchell.

Stewart Town and *Rio Bueno* have been supplied for some months past by Mr. Whitehorse, whose health appears to be in a comfortable degree re-established. Here also the manner in which the word is received, forces upon us the question of providing premises. Hitherto, it seems, the only resource for the missionary visiting *Stewart Town*, has been, after travelling through the day and preaching in the evening, to spread a mattress on the chapel floor, and seek repose, as he best may, on the spot which had just been crowded by negroes, warm from their daily toil!

Our communications from Mr. Nichols, who supplies the three stations at *St. Ann's*, *Ocho Rios*, and *Brown's Town*, have been less numerous than from our other brethren, but not less pleasing. "The prospects of usefulness at *Brown's Town*," he writes July 7, "are very cheering. On the 5th of June I formed a church there of forty-four members: twenty-four dismissed from *St. Ann's Bay*, one from *Falmouth*, and nineteen baptized early the same morning. It was an interesting and profitable Sabbath. The solemn ordinance of baptism was administered

about ten miles off, at the sea side. The people went down and prepared the tents, &c. in the night, and after the ordinance walked up to *Brown's Town* to attend the other services of the day. The present number of inquirers there is 338. The last Sabbath in May I had the pleasure of baptizing seventeen at *Ocho Rios*; and I have begun to examine for a second baptism at *St. Ann's Bay*. At this last place I am encouraged by an enlarged congregation on Sabbath mornings, and a goodly number of new inquirers."

Since the departure of Mr. Coultart, *Mount Charles* has been under the care of Mr. Baylis, in addition to his own stations at *Port Maria*, *Oracabessa*, and *Bray Head*. "I have the happiness of saying," he writes, July 28th, "that the good work of the Lord continues to prosper with us. Two weeks ago I baptized seventeen persons at *Oracabessa*, and on the following Sunday I baptized forty persons at *Mount Charles*. I expect, if spared a few weeks longer, a considerable number at *Port Maria*, as we have now about twenty candidates accepted, and many more are waiting for an opportunity of telling us what the Lord hath done for their souls. The little church at *Bray Head* continues to go on well, the people are diligent in attending the means of grace, and there are a number of interesting probationers whom I hope soon to add to the church."

Amidst much anxiety and fatigue, from his exertions in superintending the erection of two places of worship, viz. at *Hayes Savanna* and *Old Harbour*, Mr. Taylor is refreshed by witnessing the progress of the 'spiritual building' also at each station. Ninety-nine were baptized at *Old Harbour*, June 12, and one hundred and eleven at *Hayes Savanna*, the following Sabbath. Each of this large number of candidates was examined separately, and though the uncount dialect of some of them rendered it necessary to employ an interpreter fully to ascertain their meaning, the proofs of a work of grace in their hearts are stated to have been gratifying in a very high degree.

We cannot close this article, in which the principal occurrences of very many letters have been condensed, without directing the attention of our readers to a fact of which some of our friends appear not to be sufficiently aware:—It is, that the present serious pecuniary difficulties of the Society have arisen, entirely and directly, from the very remarkable success which it has pleased God to grant to our labours in Jamaica. Stations at the distance of from ten to twenty or thirty miles from each other, cannot be visited, unless the Missionary be provided with a chaise, horses, and the requisite attendance—but the expense of these, in Jamaica, is unavoidably great.

Again, where such multitudes assemble, it follows, of course, that they must have some place to assemble in. At a considerable number of stations, premises are rented for the purpose, which forms a considerable item of expenditure, and is, after all, but an inadequate and precarious provision. In other cases, chapels have been built, and are now in progress: but it would be folly to expect that the whole cost of these erections can be defrayed by voluntary contributions on the spot. These have been furnished, by all classes of attendants, with a liberality which does them the highest honour; but after their utmost exertions, it has been, and will be, necessary for the Committee to render aid, either in the shape of gratuity or loan. These two sources of expenditure form a large portion of the sum required for Jamaica: and when it is considered how indispensable they are to the continued operations of the Society, it surely is not too much to hope that proportionate efforts will be made to meet and supply the exigency thus happily occasioned.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Messrs. A. Raymond and others	-	-	Colombo	-	-	March 28, 1831.
WEST INDIES....	Rev. Joshua Tinson	-	-	Kingston	-	-	July 20
	F. Gardner	-	-	Savanna-la-Mar	-	-	July 26
	Edward Baylis	-	-	Port Maria	-	-	July 28
	Joseph Burton	-	-	Morant Bay	-	-	Aug. 1
	Ditto	-	-	Manchioneal	-	-	Sept. 6
	Wm. Knibb	-	-	Falmouth	-	-	Aug. 1
	Ditto	-	-	Ditto	-	-	Sept. 1
	Jno. Kingdon	-	-	Jackson's Town	-	-	Aug. 1
	T. F. Abbott	-	-	Luca	-	-	Aug. 2
	John Shoveller	-	-	Kingston	-	-	Aug. 5
	Ditto	-	-	Ditto	-	-	Aug. 13
	Joshua Tinson	-	-	Ditto	-	-	Aug. 8
	H. C. Taylor	-	-	Spanish Town	-	-	Aug. 8
	Ditto	-	-	Ditto	-	-	Sept. 5
	John Clarke	-	-	Kingston	-	-	Aug. 9
	Ditto	-	-	Ditto	-	-	Sept. 8
	J. R. Andrews	-	-	Spanish Town	-	-	Aug. 10
	W. Whitehorne	-	-	Rio Bueno	-	-	Aug. 30
AMERICA	Joseph Bourne	-	-	Belize	-	-	July 26
	Ditto	-	-	Ditto	-	-	Aug. 11

Contributions received on account of the Baptist Missionary Society, from September 20 to October 20, 1831, not including individual Subscriptions.

	£.	s.	d.
Legacy of Mrs. Lucy Abberley, late of Stepney, (Executor, Mr. George Johnston)	-	-	-
Duty	-	-	-
	50	0	0
	5	0	0
	45	0	0
Cornwall, Auxiliary, Falmouth Branch, on account, by Mr. Spasshatt	-	-	-
Tewkesbury, Subscriptions, Collection, &c. (Translations £2, Schools £15. 2s.)	-	-	-
by Mr. Jones	-	-	-
	51	2	0
Tunbridge Wells, Collections, by Rev. Eustace Carey	-	-	-
Derbyshire, by Rev. Wm. Hawkins, viz. Derby	-	-	-
Burton-on-Trent	-	-	-
	34	15	4
	11	12	6
	46	7	10
Cambridge, Ladies, by Mrs. F. Foster, Female Education	-	-	-
Saffron Walden, Collection and Subscriptions, by the Rev. J. Wilkinson	-	-	-
(Translations £5. 4s.)	-	-	-
Stepney, Collected by Mary Morris	-	-	-
Jamaica Row, Rotherhithe, Collection, at Rev. Mr. Dovey's, by Rev. E. Carey	-	-	-
Collingham and Sutton on-Trent, by Rev. W. Nichols	-	-	-
Dunstable and Houghton Regis, Collection and Subscriptions, by Rev. D. Gould	-	-	-
	21	12	0
	1	9	8
	3	8	4
	30	0	0
	95	7	0

	£.	s.	d.
Leith, Auxiliary Missionary Society, by W. Alexander, Esq.	-	-	15 0 0
Colchester and East Essex Auxiliary, on account, by Thos. Blyth, Esq.	-	100	0 0
Romsey, Collection and Subscriptions, by the Rev. W. Yarnold	-	10	13 2
South Devon Auxiliary, on account, by Rev. John Nicholson	-	98	14 0
Devonshire Square, Auxiliary, additional, by Mr. E. Smith	-	9	10 11
Great Brickhill, Sunday School and Friends, by Rev. Mr. Brookes	-	6	9 9
Woodstock, Baptist Friends, by Rev. C. Darken	-	5	0 0
Chelsea, Paradise Chapel, Collection by Rev. W. W. Gantlow	-	9	6 8
Newport, Isle of Wight, by Rev. John Dyer	-	7	3 0
Scarborough, Subscriptions and Collections, by C. Hill, Esq.	-	55	15 7
Edinburgh, Auxiliary Society, by Mr. H. D. Dickie	-	25	0 0
(including the Sums undermentioned):			
Collected by James Dick, Priory	-	1	13 10
Mrs. M'Andrew	-	1	19 0
Do. for Schools	-	0	15 6
James Veitch, Esq. Leith, per R. Irvine, for Schools	-	0	10 6
Edinburgh Auxiliary Missionary Society, per Mr. Grieve	-	10	0 0
Anstruther Missionary Prayer Meeting	-	2	0 0
Lochee Society for propagating Christianity at home and abroad	-	8	0 0
John Duncan, Pitlessie	-	1	0 0
Yorkshire, by Messrs. Gray and Flood:			
Bradford	-	17	10 6
Leeds	-	10	16 7
Salendine Nook	-	3	15 6
Halifax	-	12	11 8
Haworth, 1st church, collection	-	2	0 0
Ditto, 2d church	-	27	13 4
Shipley	-	8	7 9
Keighley	-	2	1 8
Horsforth	-	10	0 0
			94 19 0
Northamptonshire Union, by Mr. J. C. Gotch, Treasurer:			
Irthlingborough	-	3	11 5
Bythorn	-	5	0 0
Wellingborough	-	9	4 0
Thrapston	-	12	19 10
Aldwinkle	-	4	4 6
Bughbrook	-	3	5 0
Ravensthorpe	-	3	8 3
Towcester	-	2	0 0
			43 13 0
DONATIONS.			
Sincere Friend to the Mission	-	1	0 0
Friend at Yeovil, for <i>Salter's Hall</i> , by Mr. Burchell	-	1	0 0

TO CORRESPONDENTS.

Mrs. Philippo desires very gratefully to acknowledge the receipt of various articles of fancy work, &c. from ladies at Maidstone, and assures them that the proceeds will be faithfully appropriated to the object for which they are intended.

The Committee return their best thanks to Dr. Orpen, of Dublin, for 29 copies of his interesting work entitled "The Contrast," consisting of anecdotes and information respecting the Deaf and Dumb, with some hints on the best method of their instruction; and fully coincide with the respected author in the hope that the circulation of his work, through whatever channel, may prove effectual in calling the attention of the humane to the painfully destitute condition of that class of our fellow-mortals who have so fully engaged his own benevolent sympathy and exertions.

BAPTIST MAGAZINE.

DECEMBER, 1831.

THE SUBSTANCE OF A SERMON
PREACHED AT DEVONSHIRE
SQUARE MEETING HOUSE,
MARCH 31, 1799, by the late
Rev. A. FULLER.

"Then they that feared the Lord spake often
one to another," &c.—Malachi iii. 16, 17.

WE often hear complaints of the evil times in which we live on account of the lowness of true religion:—its being a kind of Laodicean state with the church,—and I have frequently heard professing Christians rather excuse themselves from any considerable exertions on that account; as though, at such a period, the church of God was to lie in a state of torpor. Is it not sufficient to observe, that the godly people here described, acted on a very different principle. From the description of the times in which they lived, they were such I should think as ours can scarcely equal. Evil and corrupt as things are in various respects amongst us, I question whether they be equally so, as they are described in this prophecy. And what use did these good people make of them? There is a particular emphasis in the term when you read it in connexion with what passed before, "and now ye call the *proud* happy." Awful that this should be the public opinion, "Yea, they that work wickedness are set up." It is a bad thing for men to work wickedness, but when they are exalted to honor on account of it, it must be bad indeed. "Yea, they that

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tempt God are even delivered," and in the midst of all this, "they that feared the Lord spake often one to another," &c. It seems that they reasoned after this sort: the fewer friends God has in the world, the more firm and diligent those few should be; the more vast the wicked world around us, the more determined ought the people of God to be in their service; the more zeal Satan and his adherents discover in promoting their cause, the more let us promote God's.

In discoursing on this subject, we will, first, take a brief review of the state of the times when these good people lived. Next, observe their character and conduct. Lastly, we will notice the favorable regard of God towards them.

But what were the particular traits of the times in which these good people lived? You will, at your leisure, look over the prophecy, I will mention only a few particulars. In the first place, their priests or religious teachers, were, in the general, unprincipled, profligate, mercenary, base. Where that is the case, you may from the authority of God estimate what will be the state of things in other respects. In the first chapter at the tenth verse, they are described as being so mercenary that they would not so much as open a door or kindle a fire unless they were paid for it. "Who is there among you?" That is very strong. Now we have some such mercenary beings who stand in the character of teachers of religion, and who

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would not kindle a fire or open a door. But if the question were asked, "Who is there among you?" I trust we could answer, There are hundreds, and, we hope, thousands, who cheerfully would give, and, who have given, proof of their disinterested zeal for Christ: but here it is intimated as if they were altogether a community of sordid mercenary wretches. They are described even as profligate: who considered the worship of God as their drudgery, "The table of the Lord is polluted and the fruit thereof, even his meat, is contemptible—ye said also, Behold, what a weariness is it! and ye have snuffed at it." In fact, they resembled our sort of shooting and hunting priests who look on all religion as a task to which they would scorn to submit but for the sake of the hire, and it seems there were none exempt. Hence it follows, in the second chapter, that they became contemptible in the eyes of the people. "Therefore have I also made you contemptible and base before all the people according as ye have not kept my ways but have been partial in my law."

It is very remarkable that let people be ever so abandoned themselves, they always despise an abandoned minister: if he join them in their wickedness he sinks himself; they know what he ought to be. Even if he be no worse than themselves, they will despise a man that professes to be the servant of God, and at the same time is a slave to lust. Therefore, God made them contemptible in the eyes of the people: you may judge from these representations what sort of times they were.

But, further, the people were exceedingly corrupt: this may be gathered from the fifth verse of the third chapter, "I will come

near to you in judgment and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts:" which seems to be an intimation that such characters greatly abounded; those chargeable with perjury, adultery, oppression, falsehood, and every species of iniquity. Nor is this all, even those who professed religion appeared to be a great body of them hypocrites. This is strongly intimated in the first verse of this third chapter, "Behold, I will send my messenger, and he shall prepare the way before me," meaning John the Baptist, "and the Lord whom ye seek," meaning the Messiah, "shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come saith the Lord of Hosts—but who may abide the day of his coming and who shall stand when he appeareth!" This is an intimation that when the Messiah should come and be a "refiner's fire," the great body of the people among them would prove only dross—they would not be able to stand his searching doctrine and his ministry, but would be swept away like the dross in the refiner's fire—such was the low state of religion, and yet it is said of some godly people, "they feared the Lord and spake often one to another."

Let us notice the character and conduct of these good people in those times: they are described as men who feared the Lord. I think this is a description given of the godly, which is rather expressive of the Old Testament state of

things. The Old Testament state of the church was a state rather distinguished by fear; the New Testament state is rather distinguished by love. Perhaps, if these same people had lived under Gospel times and been described by an apostle, he would have called them the saints and faithful in Jesus Christ, believers, or by some such New Testament name. The Gospel is distinguished rather by its love, its liberty; the Old Testament rather by fear. Yet, as the love under the Gospel dispensation is not unaccompanied with fear; neither was the fear under the former, unaccompanied with love. They feared him, but it was a filial childlike fear; and now Christians love the Lord, but it is not that kind of love which makes them presumptuously bold, but they serve him with reverence and with godly fear. We must unite these things: we must serve the Lord with fear and rejoice with trembling. It is not that kind of fear which renders us afraid of drawing near to God, but afraid of displeasing him; tender of saying or doing aught which shall bring dishonour on his name.

Again, these good people are described further as thinking on his name. It has been said, that this thinking of God's name rather conveys an idea in favor of those who merely think and do not speak; but though I would be very far from discouraging those sort of godly people who may not possess much liberty of speech, I must needs say, that thinking on God's name, certainly is not opposed to speaking. It is the same people who are said to do the one and the other. Thinking stands opposed to forgetting. The world in general, had forgotten God's name, and cared not aught about it, but *they* thought of it—it lay

on *their* hearts—it occupied *their* attention—they thought on his name.

Now, that we may feel the force of this part of the subject, it may be proper to remark, that, whatever occupies the chief place in our affections, will occupy the principal place in our thoughts. You all know the truth of this by experience. If you are nothing more than a mere mercenary man, you will know the truth of this remark: inasmuch as money is the thing that occupies the first place in your heart, it occupies the first place in your thoughts. You think about schemes and plans to save and to augment your wealth when you ought to be asleep: you rob yourself of your rest for it. That which lies uppermost in the heart will surely occupy your thoughts—the thoughts will flow into that direction. You may bend your thoughts by a force put upon them to other objects, but whenever the mind returns to its natural element, it is sure to be poring over that which is uppermost in the heart. It is just so with respect to persons: if there be one to whom your heart is most attached—a wife—a husband—a child—a friend who is absent—an object which lies uppermost in your heart, thither your thoughts will flow in spite of yourselves. Now then, as it is said, that these good people thought on the name of the Lord, that is a strong testimony that the name of the Lord was dear to them,—that it occupied the uppermost place in their hearts—that they were concerned for the honour of God's name. Thus they felt desirous to promote his cause in the earth; and they were grieved to see his name blasphemed by those who were called after him. Every time they saw the name of God dishonoured, they felt it,

as we feel for the dishonour of those we love. Their thoughts were occupied, I suppose, in contrivances how to promote the honour of God's name in the world—how to establish his cause and interest among men—among a wicked and perverse generation. If our thoughts be on God's name, it is an evidence that our heart is fixed on him. This is the character of God's people, they are those who exclaim, "Thy name is as ointment poured forth; it is reviving; the very name of their Lord and Saviour is dear to them. Christian! do you think on God's name? Do you think on that of your Redeemer?"

But, further, it is intimated concerning these godly people, that they spake one to another. It was not mere thought. Love to Christ, I was going to say, is a painful thing, no—being a pleasant thing, it would be most painful if you were to be compelled to keep it in. It is something that the heart feels and longs to communicate, and if you find one to whom you can pour out the feelings of your heart, oh! what enjoyment. They that fear the Lord speak of his name, they must speak of it, and they must speak often. It will be much to their interest to do so. I think, after what has been said, we need be at no great loss in conceiving what they spake about. As it is a general principle that what is uppermost in the heart will occupy the thoughts, it is equally evident that the same will form the general tenor of the conversation. People always talk of those things most of which they think most, unless in cases where they put a force upon themselves. There may be a reason for our putting a force on ourselves, but supposing we are in such society as

invites freedom of discourse, that there are no impediments to a free communication of the heart, that which is uppermost there is sure to come out in conversation. Thus we may suppose that as the name of the Lord lay uppermost, as this was the subject of their thoughts, this was the topic of their conversation. They would talk on his name, his character, the displays that had been made of it already, and the glorious displays that were to be made in future time. I suppose they were the truths of God—the truths taught in the sacred Scriptures,—the manifestations of the Divine love that made a large proportion of their conversation.

I proceed to observe the favorable notice which the Lord is represented as taking of these good people. It is said, that "he hearkened," &c. This is very delightful and encouraging to Christian society—to the assembling Christians, even in the darkest times and under the greatest discouragement. "The Lord hearkened and heard." It seems to intimate as if they were in a retired place where they thought nobody saw and heard them. Probably had their meetings together been made public, they would have been condemned by these haughty priests and their party. Probably, there were no laws to protect them, the wicked would have the law on their side; so that, I suppose, they were obliged to retire into the habitations of their dear friends, and there alone, by themselves, pour out their hearts to God for his blessing. We are here informed of one who overheard them—of one that hearkened, as we should say, under the window, and that heard all that passed, nay, more, that had it written down. What con-

descension! Do not be affrighted, good people, it is not an informer that thus hearkens, or thus writes down what passes in your assembly, it is your God:—it is He whose name occupies your thoughts—it is He whose interest is dear to you—it is He whom you love above all others, who affords his ear to your humble assembly. Do not be alarmed—it is your God—it is He who inhabiteth eternity,—who created the heavens and the heaven of heavens—He who is adored by seraphim and cherubim—by the holy millions of the blessed—it is He who bows his gracious ear to the sighing of a few godly people met together to call upon his name. Oh! what encouragement is here afforded even for the most private and secret assemblies of those that love his name, when speaking one to another of his goodness, and encouraging each other in the Lord. He hearkened, it was well-pleasing to the Lord; he hearkened and noticed it, and a book of remembrance was written before him. Not that God need to be put in remembrance of these things, no, it is figurative language. It was the usual conduct of princes to keep a book of chronicles; you may read of one in the sixth chapter of Esther; there was written that which was done by his friends and his enemies. The king called for the book of remembrance, and there it was found written that Mordecai the Jew had informed against two conspirators who sought the king's life, and having brought this book to him, he asked, "and what has been done to Mordecai for this?" and they answered nothing, you may recollect the sequel. In allusion to this, the king of heaven is represented as keeping a book of chronicles for every service that has been

done by these godly people. At the time the whole nation were conspiring against the king of heaven and earth, to blot out his name from heaven, these good people strengthened one another in raising up a standard for God; as much as to say, let it be recorded—let it be kept in the chronicles of heaven, and it shall be brought forth in their favour. We read in Matt. xxv. of the production of this book; the Lord addresses that band and says, "Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me." My name was forgotten here and there, but ye thought of me; so that even a thought of the name of Jesus Christ will be brought forth at the last day, when the chronicles of heaven shall be produced. What else? "They shall be mine saith the Lord of Hosts." I suppose this to refer to the conduct of princes, on some public day of rejoicing; their coronation perhaps: this is represented as the day of the king's coronation, when he should appear with his crown, and all sorts of precious stones fixed in that crown. They shall be mine, and shall be jewels in my crown, as if the Lord had said, We know well what is meant when we hear Paul saying to believers, "What is our hope, or joy, or crown, are not even ye in the presence of our Lord Jesus Christ at his coming,"—as if he had said, ye are those that we shall rejoice in. But that the Lord of Hosts should condescend to consider his servants as his crown in that coronation day, when he will appear before the assembled world, that

those who then stand before him should be considered as his crown, is an instance of condescending love that is astonishing. Saints who have served him in this world will, in that day be a medium through which Christ their Lord will be admired by surrounding angels,—he shall be admired in all them that believe. As a physician who should have recovered thousands of sick, and brought them, as it were, from the gates of death, to appear as witnesses to certify what he had done, each one ready to attest, I was brought low, but he healed me:—just so all the redeemed of the Lamb will stand as it were at the feet of the Lord Jesus, and testify before the assembled universe, I was brought low and he saved me,—I was brought to the pit of destruction and he redeemed me. Every saint will be his in the day when he makes up his jewels.

Nor, my friends, is this all, “and I will spare them as a man spareth his own son that serveth him.” It seems to be intimated that at the last great day all will not be spared.—

“The cloud capt towers, the gorgeous palaces,
“The solemn temples, the great globe itself,
“Yea, all which it inherits, shall dissolve,
“And, like the baseless fabric of a vision,
“Leave not a rack behind.”

Worlds will all go to rack, and God will sweep them away in one general destruction; but in that day, when others are ready to sink and disappear, they will be sustained by an almighty arm. Look on board that vessel, you see a tender father—the storm arises and he throws this and that overboard, however valuable, however costly, though it is his very jewels—but there is one object he would never throw over—his son that serveth him.—He would grasp

him in his arms and say, No, my son, we will live and die together. And something like this is here represented, God will grasp his people in his arms in that day of general destruction, and he will say, No, my sons, your life shall be bound up in my life, as long as I live ye shall live also: though all creation go to rack you shall be safe. Come, my children, into my chamber, till the day of calamity be overpast, Such is the favourable regard that God bears towards the poor imperfect, but upright services of his followers. Oh! my friends, who would not be on his side? who would not range among his people, to whom the Lord bears so great a regard? He will never leave them, neither shall any ever pluck them out of his hand. God grant that we may all determine that we will be his, and that having acknowledged the Lord to be our God, we may delight to speak of Him often one to another.

PASTORAL PRUDENCE.

[The following letter,—addressed by the late Rev. T. N. Toller, of Kettering, to some of his flock, under circumstances which the perusal will explain,—affords a practical illustration of Solomon's remark, “A prudent man foreseeth the evil and hideth himself;” and is, at the same time, strikingly characteristic of the mind that dictated it. The worthy writer was, perhaps, not less indebted to this amiable quality in his moral constitution, than to his distinguished mental endowments, for that steady hold which he retained on the affectionate regards of his people;—amongst whom he laboured for the protracted period of nearly three and forty years. The late Mr. Hall, of Bristol, in his *Memoir of this excellent individual*, observes, “He was surrounded by friends who vied with each other in demonstrations of respect, and by an audience who looked forward to each succeeding sabbath as a mental feast, and who hung upon his lips with an attention

which might have tempted a stranger to suppose that they were hearing him for the first time, or the last. From the commencement of his residence at Kettering, the attachment of his people went on still increasing, till it reached at a point beyond which it would have been idolatry."*]

My Dear Friends,

I understand that you intend holding a meeting this evening, to take into further consideration some regulations respecting the management of the Sunday Schools established here. It would be unbecoming in me officiously to interfere, in order, dictatorially, to point out the specific steps you ought to take, in the prosecution of your benevolent plans:—but while I decline this, I do hold it my *bounden duty* to watch over the *spirit* with which your transactions are conducted, with a *holy jealousy*. I do, therefore, most earnestly beseech you, that, in the discussion of the merits of your respective plans, you do most religiously endeavour to preserve the calmness and manliness of the christian temper,—a temper which alone corresponds to the nature of the cause which you espouse, and which alone is consistent with the character you bear before the world as Christian professors. Candour, harmony, and mutual forbearance are materially connected with the well being of society, as such; but much more, are they the life and soul of all the intercourses and exertions of Christians for the public good.

* If the reader wish to contemplate the moral features of this distinguished servant of Christ, in connexion with those of the worthy author of the preceding discourse—ministers of the Gospel in the same town for about thirty years,—he may be gratified by turning to our Miscellaneous department. There he will find moral portraits, exhibiting the comparative excellences and defects of these eminent men, sketched by a pencil whose lines are as faithfully correct as its touches are exquisitely beautiful.

Without the predominance of the meekness of wisdom, the Christian religion itself is little better than a name; and no cause with which that is not considered as an essential concomitant is worth supporting, or at least, can ever be supported with any great beneficial effect. I am an ardent lover of peace, and there is nothing scarcely, but the very vitals of truth and conscience, which I should not think it right to sacrifice for the sake of it. And if we value peace, we are told from the highest authority, that we must seek it,—we must pursue it,—we must study the things which make for it,—we must exert every nerve within the limits of possibility itself, to be at peace with one another and with all men.

You may think this strength of exhortation premature and unnecessary in the present case,—but I recollect that the wisest of men intimates, that if ever efforts to stop the waters of contention succeed, it is at their commencement—when the dam is once thrown down, the mild interposing hand, or the insinuating voice of christian peace, is defied and set at naught. I am also impelled to this step by reflecting, that in cases not a few, two or three harsh, unguarded, bitter sentences, are sufficient to constitute that little fire, which an inspired writer represents as rising and kindling to a great matter, sometimes even a quenchless flame. I consider the final enjoyment of the gospel of salvation as constituting the highest blessedness of the saints in glory; and I consider the harmonious edification of a Christian Church (and there can be no edification without harmony) as the greatest blessing of the saints on earth; and I think it scarcely possible that I could receive a deeper

stroke from the arm of conscience, than a conviction that I had contributed, either directly or indirectly, to a breach of it, because I do deliberately consider the peace of a church of Christ, as one of the most delicate and sacred things in the world; and I think I might almost say that I have trembled a hundred times at that pointed passage, "It must needs be that offences come but woe unto those by whom they come." If there should be no necessity for these plain hints, I shall be so much the more happy, but knowing something what human nature is, as my beloved friends, I warn you. As to myself, I can only say, that, should any root of bitterness be suffered to spring up among you, it would distress my feelings almost more than any thing again, and in the present shattered state of my nerves and spirits, I am persuaded would go far to hasten an event which I have daily increasing reason to believe cannot be distant, I mean the serious *interruption*, to say no more, of my pastoral labours amongst you. Indeed, separate from present indisposition, after so long and merciful a series of services—such an event is no more than I ought to expect and daily prepare for. Finally, brethren, farewell:—be perfect, be of one mind, live in peace, and the God of love and peace shall be with you.

I am, my dear Friends,
Your most affectionate
Friend and Servant,
T. N. T.

October 31, 1817.

P. S. If I might be permitted to depart from the general rule with which I set out, as to giving specific advice in the case in hand, I would just say this:—in discuss-

ing the subject before you, keep wholly to the points of real importance which you have to settle, and do not suffer yourselves to wander into trifling collateral chit chat—circumstantial matters, of all things, tend, as the apostle says, to gender strifes; to irritate and alienate without the possibility of doing any good. Discuss those things which are *in point* in a fair, candid, christian way, and I will answer for it the end of your meeting will be answered, and you will part better friends, and better Christians than when you met.

A REPLY TO INQUIRIES RELATIVE TO THE DOCTRINE OF JUSTIFICATION.

MY DEAR FRIEND,

I AM always thankful when my poor labours are, in any way, made useful to my fellow-creatures. I pray that you may be guided into all truth. That about which you have made inquiry, is certainly a momentous subject. You ask, first, what is justification? Second, when are believers justified? Third, when a believer is once justified is his justification complete? or, is it *rather* to be considered a continued act of God's grace towards him? I do not know what is the precise difficulty that rests upon your mind, or I would endeavour to remove it; or, if I knew on which of these points you feel the greatest difficulty, I would pay the most attention to that point. But as this is not the case, I shall briefly notice each question, and if my observations do not prove satisfactory, you have only to state your difficulties more explicitly and I will do the best I can to remove them. You ask, first, what

is justification? I reply, it is a declaring a person just or right according to law. To justify a person is to treat him as clear of all blame and deserving approbation. Justification is the direct opposite to condemnation. To condemn a person is to judge him guilty; to justify him is to count him righteous. Hence justification is distinct from pardon: pardon supposes a person guilty; justification guiltless. If a person had never sinned he could not be pardoned; if a person had never sinned he would, on that account, be justified. Upon this principle God is said to be justified, *i. e.* accounted just or righteous, Psalm li. 4, Luke vii. 29. "Wisdom is justified," Matt. xi. 19, and Christ is said to be justified, 1 Tim. iii. 16. But neither of these can be pardoned, having never sinned or done any thing wrong. Pardon forgives the sin of which we are guilty; justification regards and treats us as though we had never sinned. Pardon supposes a person guilty and deserving death; justification as righteous and worthy of life. Although these doctrines are treated distinctly, yet they are inseparable: as he who is pardoned is justified, and he who is justified is pardoned. Again, justification does not make a person righteous by making him holy, but esteems him innocent and acquits him from all charge of crime. To condemn a person is not to make him guilty, but to pronounce and treat him as a criminal: so, to justify a person is not to make him innocent, but to pronounce and treat him as righteous. Hence you see also the distinction between justification and sanctification, as well as pardon. To sanctify is to make holy; to justify is to *account* righteous. Sanctification is a renewal of the heart and affections; justification is an acquittal from

guilt. Sanctification is a work of God in us; justification is a work of God towards us. To sanctify a person is to make him fit for heaven; to justify him is to give him a right to that happiness: hence, *to justify a person, is to account him right or just according to law.*

Your next question reads thus: When is a believer justified? I answer, as soon as he is a believer. "He that believeth is *not* condemned, but he that believeth not is condemned already," John iii. 18. "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him, *all that believe* are justified from all things," Acts xiii. 39. Now, in order that a person be counted just or righteous, it is necessary, either that he really is so in himself,—having never sinned,—or, that he be made so in a way perfectly consistent with the honour and glory of God. That no man is righteous in himself is evident, "for all have sinned and come short of the glory of God." The glorious Gospel of the blessed God reminds us, that, "now once in the end of the world hath he, (the Son of God) appeared, to put away sin by the sacrifice of himself." He appeared as the surety of his people, he undertook to atone for all their sins, to magnify the law and make it honorable, he undertook to bear the punishment due to their transgressions: hence Isaiah says, "the Lord hath laid on him the iniquities of us all, and by his knowledge shall my righteous servant justify many." Isaiah liiii. The method of salvation revealed in the Gospel is simply this, Jesus Christ, as our surety, is accounted and treated as a sinner for our sakes; and those who believe the Gospel, are accounted and treated as righteous for his sake. This is

the doctrine of imputation, as it is written, "Blessed is the man to whom the Lord will not impute sin. But to us," says the apostle, "it (righteousness) shall be imputed if we believe on him that raised up Jesus Christ from the dead, who was delivered for our offences, and raised again for our justification." With this view of the subject before you, read attentively Rom. iii. 19, to the end of the fourth chapter. From John iii. 18, it appears evident that a person cannot be condemned and justified at the same time; so when one passage says, he that believeth not, is *condemned*, another informs us, that he that believeth is *justified*, and from both we learn that a man is justified by faith, or when he receives the Gospel in the love of it, and not before. A man is no where said to be justified before faith, but always *by faith, by believing*. Eternal justification, which I suspect is a point about which you are not satisfied, stands on the same ground as eternal sanctification, or eternal glorification. You well know that you were not eternally sanctified or made holy, nor eternally glorified or made happy: and the Scripture says, we are, by nature, children of *wrath even as others*, and therefore are not eternally justified.

To refer to God's purpose, and to say that we are justified in his intention from eternity, is like referring to the determined counsel of God as a proof that the world is already destroyed, the heavens rolled up as a scroll, the dead raised, the wicked punished, and the righteous rewarded. God has determined to do many things that he has not yet actually accomplished. His plans are laid, his counsels shall stand, and he *will do* all his pleasure. The atonement was purposed from the foundation of the

world, but not actually made, till, in *the fulness of time*, Christ died the just for the unjust. If you had ever so strong and satisfactory a proof that God intends to place you in heaven at last, it would not be easy to persuade you that you are already there. Mark the order of Scripture upon this subject, "Moreover whom he did *predestinate* them he also *called*, and whom he called them he also *justified*, and whom he justified them he also *glorified*." Those whom he predestinated to be conformed to the image of his Son, them he calls by his grace, and whom he thus calls he justifies as believers in the Gospel, and those whom he thus justifies in time, he will glorify with himself for ever.

Your third question reads thus: When a believer is once justified is his justification complete; or is it *rather* to be considered as a continued act of God's grace towards him? This question has puzzled me not from the difficulty of the subject, but because I do not know what you mean by it. I suppose by the term *rather* you intend these parts of the question as distinct, if not opposites, whereas they are pretty nearly synonymous—a repetition—the same question is in effect asked twice. When a believer is justified, is his justification complete? If you had stopped here I should have felt no difficulty. The answer is, most assuredly, nothing can be more perfect than the righteousness of God, and we are said to be "made the righteousness of God in Christ," 2 Cor. v. 21. Paul says, "Ye are complete in him," Coloss. ii. 10. If you had left out the first part of your question, and retained the other, I should have felt it equally easy to have replied in the same way, "whom he justifies once he justifies forever." "There is, therefore, now

no condemnation to them that are in Christ Jesus," Rom. viii. 1. "He that believeth, hath everlasting life and shall not come into condemnation, but is passed *from death unto life*," John v. 24. Justification is, therefore, a continued act of God's grace towards his believing people. But, perhaps, you mean to ask, Is a sinner *repeatedly* justified? The apostle says, "He that believeth is justified *from all things*." You will recollect that *as a believer* in Jesus a person is pronounced just or righteous; when you can conceive a Christian ceasing to be a believer, you may conceive one that needs a fresh justification, "but the just shall live by faith." I shall be glad to hear from you soon and to know whether or not this epistle removes your difficulties.

Yours, in the Gospel of Christ,
JOHANNES.

Aylsham,
May 20, 1829.

ON MARRYING A WORLDLY-
MINDED PROFESSOR OF RE-
LIGION.

(In a Letter to a Friend.)

MY VERY DEAR FRIEND,

YOUR inquiry was quite new to me, and therefore I hesitated to return a decided answer. Regarding it of considerable practical importance, especially deserving the attention of professors in the present day, I have since given it my serious and prayerful consideration; and have now arrived at a conclusion which leaves no shadow of doubt on my mind.

I am fully convinced, then, that, under any circumstances, it would be altogether unlawful, and exceedingly dangerous, for you to marry any person, but especially a minister, whose spirit and conduct are conformed to the world; or, what is in effect the same

thing, to the gay and dubious part of the religious world.

One of the great ends which we ought to pursue in all the transactions of life, is to promote our own spirituality. And would you be seeking this end,—rather, would you not be obviously taking the most effectual of all means of opposing it,—in so closely uniting yourself with an individual of but little piety? You well know, from happy experience, what a powerful influence the example of our associates, particularly our most intimate and beloved associates, exerts over us; and could you hope, in such a case, to be able to resist it? We know that the grace of God could strengthen you to do so, and could even render your character the means of counteracting the imperfection of your partner. But would you have reason to expect the communication of that grace? You would, if, by any means, you were unavoidably thrust into such a connexion; but if you were voluntarily to "enter into the temptation," God's usual mode of proceeding teaches you to conclude, that you would be abandoned to its danger. The clog that you would rivet on yourself, would be permitted to drag you down to earth, and keep you there, in spite of all your efforts to ascend.

If this should prove to be the fact, what would become of your domestic bliss? Be assured the marriage life is far from being that smooth and flowery path which many young persons think it is. Under the most favourable circumstances, it is attended with daily inconveniences, and mortifications, and cares, to which the unmarried are strangers. 'It is not good then to marry.' Nay; it is good when the parties are both living near to God. Then, every fresh trial becomes the occasion of increasing

advantage and delight. It leads the holy couple together to the throne of grace; affords them fresh relish for the consolation of the truth; calls forth their mutual sympathies; and renders them still more dear to one another. But these difficulties have a very different effect on those who are following the Saviour afar off. They sour their tempers; make them discontented; and call forth many hasty and unkind remarks, which, though not ill intended, wound most deeply. *Your* disposition may now seem proof against such an evil influence; but I could tell you of many cases which would loudly warn you, that, if once you enter into the contagious atmosphere, you will surely be infected.

Imagine, however, that, contrary to the above most probable supposition, *you* should preserve your own spirituality, whilst your partner continued worldly-minded; what would be your experience under the severer calamities of this vale of tears? With what emotions would you witness him contending with the difficulties of his calling, or lying on the bed of anguish, or hanging over your sick pillow, destitute of the strong consolation which fervent piety alone can yield! Or, when death should come, with what feelings must you expect to leave him behind, or see him going before, with only the poor support of a wavering faith, and grovelling hope! Ah! to accompany a beloved partner, who has been walking with God through the gloomy vale which terminates the mortal sojourn, is truly blissful, (experience writes) more so than imagination can conceive. But to be compelled to go thither with one who has been wandering from God, must be in as great a degree terrific. To see the anxious

throbbings of his hardened heart; to hear the self-accusations of his faltering tongue; to view him trembling with dismay as he is about to take the last solemn plunge; to remember these things after he is gone; and to have the recollection every now and then embittered, in spite of all our hopes, with the rising thought—“Perhaps he is lost!” Oh! this were misery which the longest life of unalloyed delight could but ill compensate.

Let me, however, appeal to a more generous and important consideration. You could not, I am sure, deliberately become “one flesh” with an individual who is continually reflecting the greatest possible disgrace on your dear Redeemer’s cause. Yet *he* does this who connects a profession of religion with conformity to the customs and spirit of the world. Persons of this character injure the Gospel, in the present day, more than all others. The infidel cannot touch it, and the immoral professor tarnishes it only for a time, and partially; but these individuals, as far as the influence of their example extends, permanently rob it of its peculiar glory, and make it nothing better than irreligion with a decent face. It is high time, my dear friend, for those who are jealous for the Lord of Hosts, to oppose most manfully this great and growing evil; nor can we reasonably hope to see our churches flourish till this is done. If, however, you were to marry a conformist to the world, you would be giving your sanction and encouragement to the dishonour thus done to the Saviour’s cause, by the most unequivocal mark of approbation.

Nor is even this the worst. What must you expect in reference to the offspring of such a union? Neither Scripture, rea-

son, nor fact would warrant you to hope to see them "serving the Lord from their youth up." Your efforts to insure so desirable an end, would, I doubt not, be very great; but the influence of a worldly example would be far, far greater, and effectually neutralize them all. Such an example, is the most fatal of all examples, to set before young persons; partly, arising from the very nature of the case; and partly, from God's general principle of procedure in punishing his people by means of their own transgression. You, therefore, might expect that God would chastise *your* sin in marrying a worldly professor, and *his* sin in being worldly, by means of irreligious, and most likely, disobedient, if not profligate children.

I must advance one step farther. It is possible you might find the object of your choice a true, though a very imperfect Christian. But, it is equally possible, perhaps more so, that you might discover when too late that he has nothing more than "the form of godliness." How easy is it, in the present day, to maintain all the appearances of a decent and reputable profession, without a spark of genuine religion. We may be deceived where there is the show of eminent spirituality; but how much more easily, where the very best marks are almost doubtful. Not a few have found themselves thus dreadfully deluded. And if you should be added to their number! Alas!!

I have applied these observations to professors of religion in general; but consider them in reference to *ministers* of the Gospel, and they will be, by so much the more conclusive and appalling, as their character and conduct are more important than those of pri-

vate individuals. Read them again in this application, and you will easily perceive the truth of this remark.

'Suppose, however, I had a particularly strong attachment to the person in question, ought not that attachment to be taken into consideration? Undoubtedly. You should consider whether that attachment be not an obvious indication that your own state of mind is not altogether right. Piety, you know, ought to be the first and grand object of attraction; but, could it be piety, in such a case, which attracted your heart? Besides, could you go to God with holy "boldness," and "assure your heart before him," whilst you entreated him to nurture and indulge this feeling.

'But there might be an extensive prospect of usefulness opened to me by such an union.' I do not believe it. Our REAL usefulness is ever proportioned to our piety, and not to our situation and circumstances. Remember Christ and his apostles. Money, respectability, and worldly influence, may create *appearances* of usefulness; but spirituality and devotedness to God, will at last be found to have been essential to doing our fellow men substantial good.

I say nothing about the dictates of worldly interest. I know nothing of them. I am a Christian, and judge only as a Christian. Thus judging I venture to predict, that, should you ever marry a worldly professor, particularly a worldly minister, from that time till you enter heaven, your most truly happy and useful days will have terminated. Such is my full conviction after much serious thought and earnest prayer. Judge, however, for yourself,

I am, your's most affectionately.

POETRY.

ON THE OUTPOURING OF THE
HOLY SPIRIT.

Hail! thou all-transforming Spirit,
Now descending from above,
Evidence of Jesus' merit,
Promise of his dying love,
On our souls with
Thine enlivening influence move.

Hail! thou Source of true benev'ence,
Bid thy generous current roll,
And with Pentecostal prev'ence
Whelm us with thy sweet control:
Sacred River,
Send thy streams through every soul!

Come, and soothe the widow's mourning,
Still the orphan's pensive sigh,
Death's pale shadows turn to morning,
Wipe affliction's streaming eye,
Guide the doubting,
Waft the grov'ling soul on high!

How thy saints express thy distance,
By their apathy and gloom!
Have they lost divine assistance?
Is the temple now a tomb?
O! be gracious,
And the wilderness shall bloom!

Have I griev'd so kind a Patron?
Have my follies pierced his heart?
Cursed sin! I'll meditate on
Means to foil thy deadly art.
Jesus' dying!
This shall holy life impart.

From his heart the waters streaming,
Emblem of the Spirit's power,
Every drop with life is teeming,
Thus, we gain the promis'd shower,
Blood and water
Mark for us salvation's hour!

Now, to him, my head be holy,
Him who bore the thorns for thee!
Hands and feet, be his now solely,
Whose, were nail'd to yonder tree!
O! my heart, be
Thou his throne eternally!

J. B.

A HYMN FOR THE LORD'S TABLE,
Sung at Eagle Street Chapel, Oct. 2.

Once more around thy table, Lord
Thy humble followers meet:
Obedient to thy holy Word,
To worship at thy feet.

By faith we eat the broken bread,
And drink the sacred wine;
We look to Christ, our living head,
The substance of the sign.
The death of Christ our only boast,
His blood our only plea;
His finished work our only trust
For immortality.

Encourag'd by His gracious voice,
We look to heaven our home:
Cheer'd by his presence, we rejoice
In hope of joys to come.

Planted, and rooted, in his love,
In love to Him we grow:
Before we feast with Him above,
We find a heaven below!

IOTA.

THE TRUE RICHES.

"For what shall it profit a man, if he gain the whole world, and lose his own soul?"—Mark viii. 36.

"But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. iv. 8.

Men of the world, the world attain,
And proudly boast their store:
But Wisdom shews a nobler gain
Than gold or silver ore.

How vast his portion! how secure!
Who makes the Lord his trust
No earthly loss can leave him poor,
Nor Death—who claims his dust:

Not poor; though mean his outward state—
For God and heaven are his:
Rich in good works; and rich in great
And precious promises.

God's favour is man's highest meed,
There his true interest lies:
And all beside is Folly's creed,
'The good alone are wise.'

The riches worldly men pursue
Will oft their grasp elude:
And to the more successful few
'Tis but a transient good.

Where are his gains—his profits where,—
Who gives his soul for dross?
When Death shall strike the balance fair,
Immense will prove his loss.

But stores laid up the godly hold;
Reversions large and free:
Treasures unspent, and gains untold
Through all Eternity.

G. T.

REVIEWS AND BRIEF NOTICES.

A Brief Memoir of the Life and Labours of the Rev. Thomas Charles, A. B. late of Bala. By the Rev. EDWARD MORGAN, M.A. Second edition, revised and corrected. London: Seeley.

THE excellent minister of whom this minute memoir is given, was deserving of such a tribute of respect. His honest disinterested labours among the Calvinistic Methodists in the Principality, have procured for him the high honour of having been "a faithful minister of Christ." His exertions, especially in forming Sunday Schools for teaching the rising generations the Welch Language, have produced the most beneficial results: in these he was for several years assisted by the Sunday School Society, and this, ultimately, occasioned—the application of Mr. Charles for an edition of the Scriptures in Welch, proving unsuccessful—the establishment of the British and Foreign Bible Society. His biographer says, (Preface, p. vii.)

"Had there been nothing interesting in Mr. Charles's life but this fact, that he had been the main and principal instrument in the hand of God, in the work of forming the Bible Society, I should have felt myself justified in the attempt to make the present and future generations acquainted with his character. But this is not the case. His life, independently of this circumstance, is worthy of being recorded. He fully deserves a place among those illustrious men, justly called the reformers of these latter times, Milnes, Robinson, Romain, Newton, Cecil, Venn, Scott, &c., having been eminently useful in his generation, and, perhaps, more extensively blessed than any of them."

The writer might have added, what we are persuaded is the truth, that the more extensive usefulness of Mr. Charles above those worthy clergymen whom he has enumerated, arose from his having joined himself to the Methodists for the last ten years of his life. It does not speak for the

honour of the established church, that such a minister should have been unable to find employment within its walls.

The Amethyst; or Christian's Annual for 1832. Edited by RICHARD HUIE, M.D. and ROBERT KAYE GREVILLE, LL.D. pp. 360. Olfphant.

THE brilliancy of this northern gem cannot fail to secure admiration, especially from those who, in the absence of highly wrought engravings, can derive from the efforts of genius and piety, presented in the form of regular and polished composition, and attired in correct and splendid typography, their principal gratification. It is, indeed, true that the new aurora borealis may not exhibit such a constellation of beauties as now generally distinguishes our annual illuminations, and which have made them, particularly by the juvenile portion of society and the admirers of the fine arts, to so great an extent, objects of earnest anticipation and eager inspection; but, in the enlarged exhibition of mental power, evangelical sentiment, and devout feeling, the considerate reader will find ample compensation.

The editors say,

"While in sinless compliance, as they trust, with the taste of the day, they have thus adopted a prevailing form of publication, it has been their undivided aim to render their work subservient to the advancement of pure and undefiled religion, by soliciting the aid of those friends only, whose views of divine truth were sound and evangelical, as well as by rejecting such pieces, whether anonymous or accredited, as were in the slightest degree dangerous or doubtful in their tendency."

The subjects comprehended in this elegant work extend to forty-five; of which twenty two are poetic, and twenty-three

prose. Many of these pieces we should be happy to give entire, especially one "On the Female Biography of Scripture," written, as we think, with much discrimination and delicacy. But, as to abridge any of these subjects would be to destroy their effect, we must content ourselves, and gratify our readers, by a single specimen, taken from the clusters of poetry grouped in triads mostly throughout the volume.

"THE EXILE.

"By *Bernard Barton, Esq.*

"The exile on a foreign strand,
Where'er his footsteps roam,
Remembers that his fathers' land,
Is still his cherish'd home.

Though brighter skies may shine above,
And round him flowers more fair,
His heart's best hopes and fondest love
Finds no firm footing there.

Still to the spot which gave him birth,
His warmest wishes turn;
And elsewhere own, through all the earth,
A stranger's brief sojourn.

Oh! thus should Man's immortal soul,
Its privilege revere;
And mindful of its heavenly goal,
Seem but an exile *here*.

'Mid fleeting joys of sense and time,
Still free from earthly leaven,
Its purest hopes, its joys sublime,
Should own no *home* but HEAVEN."

The complete Works of the Rev. Andrew Fuller, with a Memoir of his Life. BY ANDREW GUNTON FULLER. In Five Volumes. Vol. I. Memoir—Controversies on Deism, Socinianism, and Universalism.—Holdsworth and Ball.

IT is highly gratifying to see that after the lapse of sixteen years our venerable friend has another biographer in one of his own sons, who appears to have executed the delicate and difficult task assigned him in a manner highly creditable to his piety, judgment, and taste. He has judiciously adopted his father's plan in his memoirs of the seraphic Samuel Pearce, by making a free use of the 'Diary,' and other

papers, so that, to a great extent, he has held up Mr. Fuller as his own biographer.

"The present edition not only contains a great number of valuable pieces which had before been unavoidably omitted, but also a portion of original manuscript, part of which is interwoven in the memoir, and part inserted in the miscellaneous volume. In the compilation of the memoir little more is professed than a selection, arrangement, and compression of the ample materials to which the editor has had free access."

As we hope soon to see this great work completed, we shall not now enter into any general review of its important contents. Indeed we are very conscious that Mr. Fuller's theological writings have recommended themselves, much better than we can recommend them.

The engraved likeness is very good; we might say, far superior to any of those that have formerly appeared.

The Prospects of Britain. By JAMES DOUGLAS, Esq. of Cavers.—Longman and Co.

THE speculations of a great and pious mind on a great variety of topics, political, ecclesiastical, and commercial, presented in a luminous, elegant, and sometimes powerful style.

We confess we felt surprised at the manner in which Mr. Douglas has spoken of *war* as one of the "paths of greatness open to Britain" . . . "the wars that would be profitable to her are those which lie at a distance; her field of battle does not lie upon the continent," p. 75. And in p. 94, he very coolly remarks, that "the Mahometans, whose only argument is the sword, must be convinced by the sword."

Nor have we been less surprised at his notions of an established church. "The balance, if we might speak as neutral persons, seems rather to incline against them in theory." p. 49.

The following extract is all that our limits will allow:—

"In Britain we have much reason for thankfulness in possessing a monarch who

has shown more regard for the welfare of his people, than perhaps any king since the days of Alfred, of his own accord, free and unrestrained; but we cannot trace in his public conduct an equal regard to God. This may in some measure be the fault of his ministers; still it is much to be deplored that a sovereign of a country professing Christianity should not openly acknowledge God as the governor of the nations, and ascribe all blessings to his mercy through Christ Jesus, and all evils to his merited indignation. But the hearts of kings are in the hand of Jehovah. It is the duty of all Christians to pray for the king. May they be stirred up to do it more fervently in this national crisis, and not to leave off till the blessing be fully obtained; then, like the reservoir of water, to which the heart of the king is compared, it will flow out in living streams, under the guidance of Jehovah, and produce the fruits of righteousness upon every side." p. 71.

The Bible its own Witness: exemplified in the Sickness and Death of a Villager.

An awakening Call from the Eternal God to the Unconverted, &c. &c. By Rev. SAMUEL CORBYN. A. D. 1677.

Balm for England; or useful Instruction for Civil Times. By NICHOLAS LOCKYER, M. A. A. D. 1644.

A brief Directory for Evangelical Ministers.—Religious Tract Society, 56, Paternoster Row.

THE first of these tracts is a very entertaining and interesting account of Thomas Rose, who died in 1817. The interest of the second would be increased by some account of Corbyn, the writer, who appears to have imbibed much of the spirit and manner of Richard Baxter. The third is full of 'marrow and fatness,' and, no doubt, will promote the comfort of many mourners in Zion. Lockyer was a divine of considerable eminence, afterwards provost of Eton. The sermons in this abridged form were originally published by order of the House of Commons. The fourth is a very beautiful little book in morocco with a tuck, which will be very useful to evangelical ministers and students. Why was not the editor instructed to say that it is a reprint of what was published by the late excellent Dr. Ryland, in the year 1795, with one article added, which is entitled, 'The Minister's Scriptural Guide.'

An Address delivered to the Members of the New Mechanics' Institution, Manchester, on Friday Evening, March 25, 1831, on the Necessity of an Extension of Moral and Political Instruction among the working Classes. By R. DETROSIER.—Strange, 21, Paternoster Row.

MR. Rowland Detrosier is certainly an extraordinary man, self-taught, except that he learnt to read in a Sunday school. Now he can read lectures on chemistry, natural philosophy, astronomy, and morals, whilst discharging his duties as manager in a manufactory. We have read this lecture with admiration; but we deeply lament that the lecturer appears to be a stranger to the Gospel of Christ!

On the Incarnation of the Eternal Word. By the Rev. MARCUS DODS.—Belford. Seeley and Burnside.

A WORK of great learning, and great labour, and relates chiefly to the controversy respecting the purity of our Lord's human nature. It is elegantly and powerfully written, and inscribed to the author's friend, the Rev. James Machagan. We regret that we cannot at present take a more extended notice of it; but we may possibly return to it at a more convenient season.

Nature displayed: Poems for Children, explanatory of the Operations of Nature in a style suited to their capacities. By LOUISA WALLS.—James Dinnis.

THE ingenious authoress has happily succeeded in blending amusement with instruction in a great variety of topics supplied by the ample field of nature; and we are happy to perceive in several of the concluding pieces a desire to lead the little children to the adorable Redeemer.

The Freeness and Sovereignty of God's Justifying and Electing Grace.—Seeley and Sons.

A MODEST and sensible vindication of some leading articles of the Christian faith, written by a member of the Church of England, who, of course, appeals to the doctrinal parts of the thirty-nine articles.

Balaam: by the Author of "Modern Fanaticism unveiled," pp. 271.—Holdsworth.

In reading the history of this extraordinary personage, an inquisitive mind may be induced to propose queries to which it may not find satisfactory replies, either in this or any other volume: for "that which is crooked, cannot be made straight: and that which is wanting cannot be numbered." We think, however, the work before us may accomplish a much more valuable purpose than that of returning answers to abstruse questions, which, after all, could only be conjectural. It is therefore gratifying to us to state, that the pious reader, in the perusal of this ably written publication, will have his attention directed, principally, to those features in the character of Balaam which afford the most ample scope for solemn admonition and moral instruction. At the same time, the admirers of chronology, topography, and biblical criticism, will find that their taste has not been neglected. Upon the whole, without pledging ourselves to the correctness of every position in this volume, we are of opinion, that no serious person can read it without advantage, and that it is fairly entitled to a share in public approbation. One short extract, relating to inconsistency, partly on account of its coincidence with our own antiquated sentiments, but more especially on account of its justness, shall be presented to the reader.

"But for individuals to belong *externally* to a denomination holding the doctrines and discipline of apostolic times, and to rank with those who are commended for 'trying the things that differ,' or, as it reads in our translation, 'approving the things that are more excellent,' and then on the slightest plea of expedience to shew a time-serving spirit that affects to disregard the *little differences* of name, and mode, and times, and place, is an exact counterpart to the carnal policy of Balaam, and is very likely to issue in the same result, of concession upon concession, till the character of our religion becomes as ambiguous as the complexion of those semi-heathen sacrifices conjointly offered in the full spirit of *charitable communion* by a worshipper of Jehovah and a devotee of Baal." p. 113.

The reflections which conclude this work are highly important, and are expressed with considerable clearness and energy.

The Voluntary Nature of Divine Institutions, and the arbitrary Character of the Church of England, considered, with particular reference to Tithe and other Clerical resources: a Discourse delivered at New Street Chapel, Dudley, May 8th 1831: with an Appendix, containing several reasons for the Abolition of Tithes. By J. MAURICE, pp. 36.—Holdsworth.

THE printer's device on the last page of this discourse is a musical trophy; but many of its sentences, to certain ears, will be anything but harmonious; especially the extracts from the "Library of Ecclesiastical Knowledge," inserted in the appendix. "Many serious misrepresentations have gone abroad concerning the discourse," says Mr. Maurice, and, therefore, "he could not, in justice to himself, have acted otherwise than he has done, thus supplying a means of correction and vindication." We deem it prudent, however, at this moment of strong excitement, to abstain from any remarks which by possibility, might rather increase than diminish the irritation.

The Christian Lady's Friend, and Family Repository; edited by the Author of "Emma de Lissau," &c. No. 1. September.—Holdsworth and Ball.

THIS new miscellany appears to have been judiciously prepared, and is well got up. We cannot but wish it a very wide and useful circulation. Here is a feast for the Christian lady of well cultivated mind. Here also she will find entertainment for her children, and instruction for her servants.

The Travels of True Godliness. By the Rev. BENJAMIN KEACH, Pastor of the Baptist Church, Horselydown, London: Revised and improved, with occasional Notes, and a Memoir of his Life. By HOWARD MALCOM, A. M. of Boston, U. S.—Wightman.

WE cordially agree with our American friend Mr. Malcom, that, "the admirers of Bunyan cannot fail to be pleased with Keach." The 'Memoir' is written with great care, and will be read with great interest. A very fine engraving of Keach is prefixed.

1. *On Eying of Eternity.* By Rev. THOMAS DOOLITTLE, M.A. pp. 72.—Tract Society.
2. *Advice to a Young Christian.* By a VILLAGE PASTOR: with an Introductory Essay. By the Rev. Dr. ALEXANDER, of Princeton, New Jersey, America. pp. 144.—Tract Society.
3. *Nicolomus; or a Treatise against the Fear of Man.* By AUGUSTUS HERMAN FRANCK, Professor of Divinity in the University of Halle. Translated from the German. pp. 108.—Tract Society.
4. *Scriptural Illustrations for the Young.* pp. 120.—Tract Society.

THE preceding small, but valuable works are presented to the public by "The Religious Tract Society." Such publications are always seasonable, and we most cordially recommend them to our readers, as admirably adapted to general usefulness and extensive circulation. The "Treatise against the Fear of Man," is exceedingly pungent; exhibiting this servile passion in its numerous and tortuous forms, describing its fearful influence, and directing to the only effectual means for checking its progress, and subduing its dominion.

The New Charter, &c. pp. 16.—Strange.

THE British constitution is too ancient and too excellent to be exchanged for perilous experiments and Utopian visions. Though it is now very long since we were first taught, yet we have not forgotten, nor do we think it desirable to forget, that "a bird in the hand is worth two in the bush."

British Chronology made Easy and Entertaining. By T. KEYWORTH, Author of the "Daily Expositor," &c. pp. 29.—Holdsworth.

THIS useful and interesting little work the author has preceded by another, entitled, "Scripture Chronology." The plan is the same in both; exceedingly simple, and admirably adapted to secure the attention and impress the memory of young persons. Such exertions to furnish the minds of children with valuable information, can scarcely be too highly commended or too extensively encouraged.

High Time to Awake out of Sleep, a seasonable Admonition to Professors of the Gospel; being the Substance of a Sermon preached at Spencer Place Meeting, on Lord's Day, September 25. 1831. By J. PEACOCK. pp. 12.—Wightman.

THE address before us is founded on Rom. xiii. 11, "And that knowing the time, that now it is high time to awake out of sleep." Mr. Peacock contemplates the character of the persons addressed—the state they are supposed to be in—and the admonition given to them. This admonitory discourse is characterized by seriousness and fidelity, and we are happy to learn, that it was not only favourably received, but that also, a wish was expressed, that it should assume this more public and permanent appearance.

1. *Small Rain upon the Tender Herb.*—Tract Society.

2. *My Grandmamma Gilbert: by the Author of my Grandfather Gregory.* pp. 144.—Tract Society.

3. *Daily Light reflected from the Sacred Scriptures.* pp. 256.—Tract Society.

PERHAPS our young readers may have seen a cherry-stone enclosing an almost incredible number of silver-spoons, with which they have been greatly pleased; but, in the first of the above articles, they are presented with one of the smallest publications we ever saw, bound in morocco, with a tuck, and gilt edged leaves, containing, besides the title text, three hundred and sixty-five passages, selected from the Bible, the perusal and consideration of which, it is hoped, will prove to great numbers more than thousands of the choicest gold and silver.

The second article, somewhat larger, provides a lesson, combining instruction and entertainment for every month in the year. And the third, which though small is yet the largest, contains not only a text for every day in the year, but also short comments or reflections by such authors as Reeve, Ralph Erskine, T. Scott, Bishop Beveridge, Archbishop Leighton, Ambrose, Dr. Manton, Boston, Dr. Watts, &c. &c. &c.

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The reflections which conclude this work are highly important, and are expressed with considerable clearness and energy.

The Voluntary Nature of Divine Institutions, and the arbitrary Character of the Church of England, considered, with particular reference to Tithe and other Clerical resources: a Discourse delivered at New Street Chapel, Dudley, May 8th 1831: with an Appendix, containing several reasons for the Abolition of Tithes. By J. MAURICE, pp. 36.—Holdsworth.

THE printer's device on the last page of this discourse is a musical trophy; but many of its sentences, to certain ears, will be anything but harmonious; especially the extracts from the "Library of Ecclesiastical Knowledge," inserted in the appendix. "Many serious misrepresentations have gone abroad concerning the discourse," says Mr. Maurice, and, therefore, "he could not, in justice to himself, have acted otherwise than he has done, thus supplying a means of correction and vindication." We deem it prudent, however, at this moment of strong excitement, to abstain from any remarks which by possibility, might rather increase than diminish the irritation.

The Christian Lady's Friend, and Family Repository; edited by the Author of "Emma de Lissau," &c. No. 1. September.—Holdsworth and Ball.

THIS new miscellany appears to have been judiciously prepared, and is well got up. We cannot but wish it a very wide and useful circulation. Here is a feast for the Christian lady of well cultivated mind. Here also she will find entertainment for her children, and instruction for her servants.

The Travels of True Godliness. By the Rev. BENJAMIN KEACH, Pastor of the Baptist Church, Horselydown, London: Revised and improved, with occasional Notes, and a Memoir of his Life. By HOWARD MALCOM, A. M. of Boston, U. S.—Wightman.

WE cordially agree with our American friend Mr. Malcom, that, "the admirers of Bunyan cannot fail to be pleased with Keach." The 'Memoir' is written with great care, and will be read with great interest. A very fine engraving of Keach is prefixed.

1. *On Eying of Eternity.* By Rev. THOMAS DOOLITTLE, M.A. pp. 72.—Tract Society.
2. *Advice to a Young Christian.* By a VILLAGE PASTOR: with an Introductory Essay. By the Rev. Dr. ALEXANDER, of Princeton, New Jersey, America. pp. 144.—Tract Society.
3. *Nicollemus; or a Treatise against the Fear of Man.* By AUGUSTUS HERMAN FRANCK, Professor of Divinity in the University of Halle. Translated from the German. pp. 108.—Tract Society.
4. *Scriptural Illustrations for the Young.* pp. 120.—Tract Society.

THE preceding small, but valuable works are presented to the public by "The Religious Tract Society." Such publications are always seasonable, and we most cordially recommend them to our readers, as admirably adapted to general usefulness and extensive circulation. The "Treatise against the Fear of Man," is exceedingly pungent; exhibiting this servile passion in its numerous and tortuous forms, describing its fearful influence, and directing to the only effectual means for checking its progress, and subduing its dominion.

The New Charter, &c. pp. 16.—Strange.

THE British constitution is too ancient and too excellent to be exchanged for perilous experiments and Utopian visions. Though it is now very long since we were first taught, yet we have not forgotten, nor do we think it desirable to forget, that "a bird in the hand is worth two in the bush."

British Chronology made Easy and Entertaining. By T. KEYWORTH, Author of the "Daily Expositor," &c. pp. 29.—Holdsworth.

THIS useful and interesting little work the author has preceded by another, entitled, "Scripture Chronology." The plan is the same in both; exceedingly simple, and admirably adapted to secure the attention and impress the memory of young persons. Such exertions to furnish the minds of children with valuable information, can scarcely be too highly commended or too extensively encouraged.

High Time to Awake out of Sleep, a seasonable Admonition to Professors of the Gospel; being the Substance of a Sermon preached at Spencer Place Meeting, on Lord's Day, September 25, 1831. By J. PEACOCK. pp. 12.—Wightman.

THE address before us is founded on Rom. xiii. 11, "And that knowing the time, that now it is high time to awake out of sleep." Mr. Peacock contemplates the character of the persons addressed—the state they are supposed to be in—and the admonition given to them. This admonitory discourse is characterized by seriousness and fidelity, and we are happy to learn, that it was not only favourably received, but that also, a wish was expressed, that it should assume this more public and permanent appearance.

1. *Small Rain upon the Tender Herb.*—Tract Society.
2. *My Grandmamma Gilbert: by the Author of my Grandfather Gregory.* pp. 144.—Tract Society.
3. *Daily Light reflected from the Sacred Scriptures.* pp. 256.—Tract Society.

PERHAPS our young readers may have seen a cherry-stone enclosing an almost incredible number of silver-spoons, with which they have been greatly pleased; but, in the first of the above articles, they are presented with one of the smallest publications we ever saw, bound in morocco, with a tuck, and gilt edged leaves, containing, besides the title text, *three hundred and sixty-five passages*, selected from the Bible, the perusal and consideration of which, it is hoped, will prove to great numbers more than thousands of the choicest gold and silver.

The second article, somewhat larger, provides a lesson, combining instruction and entertainment for every month in the year. And the third, which though small is yet the largest, contains not only a text for every day in the year, but also short comments or reflections by such authors as Reeve, Ralph Erskine, T. Scott, Bishop Beveridge, Archbishop Leighton, Ambrose, Dr. Manton, Boston, Dr. Watts, &c. &c. &c.

OBITUARY.

THE REV. RICHARD CLARKE.

THE Rev. Richard Clarke, pastor of the particular Baptist church at Weston-by-Weedon, Northamptonshire, died Aug. 20, 1831, aged 54. He had been the minister of that congregation twenty-three years, and pastor over the church about twenty-one. After he was first sent into the ministry by the church at Walgrave, he supplied for a few years the church at Braybrook, and from thence removed to Weston.

As a man, he was much respected by all who knew him. He ever maintained that grave and serious deportment which becomes the ministers of Christ. There was, indeed, a degree of reserve, apparently constitutional, which was a check to that levity, over which many have had to mourn. He was highly esteemed by his brethren in the ministry, yet he was backward to engage in any public service.

As a minister, he was distinguished for nice discrimination, and depth of judgment in the things of God. As to the matter of his sermons, it was always weighty, yet his manner was not that which captivates the attention of the young. He always appeared to excel when enforcing practical godliness. Though he was not distinguished for any of the graces of oratory, yet he was always powerful in argument: his subjects never failed to interest those who wished to live and walk as becometh the Gospel.

His last illness was of short duration, his health had been on the decline for a few weeks before his death; but he preached three times the Sabbath before he died. On the 18th, he thought he was seized with a fit of the ague, and went into his garden to try to walk it off. In the evening he became the subject of violent pains, his pulse was exceeding high, and medical aid was resorted to. But it was thought there was no immediate

danger. During the night of Friday the 19th, his pains returned more violent; and, though the medical attendant succeeded in removing these, his skill availed not to ward off the approaching enemy: and about eight o'clock in the evening above-mentioned, he expired.

During his affliction, his mind was tranquil and serene, and his dying advice to his dear partner and children, shewed how his heart was engaged with spiritual and eternal things. To the inquiry, how he felt in the prospect of eternity? his answer was, "Happy, happy." Being asked, "What portion of Scripture he should wish to have improved?" he replied, "It must be '*Thy kingdom come,*'" and added with earnestness, "tell them, *it shall come.*" And let the congregation be told, *conviction is not conversion,* if they believe not on Christ they will never enter heaven." When he found himself in the arms of death, he said, with a heavenly smile upon his countenance, "Death is a conquered enemy." Then, after apparently dozing for a few moments, he suddenly exclaimed, "Victory, victory complete, I shall see my Lord!" and without a struggle or sigh, he fell asleep in Jesus.

On the twenty-sixth his mortal remains were interred in a grave near the pulpit; when brother Wheeler of Bugbrook, delivered an address to a crowded audience. His funeral sermon was preached the following Sabbath, by the Rev. J. Barker, of Towcester, from the words he had selected Matt. vi. 10.

MR. PAUL TAYLER.

Mr. Paul Tayler, the youngest son of the late Mr. James Tayler, an opulent farmer of Hambridge, Somerset, died on Sabbath evening, the 21st of September, 1823, aged 22 years, after a severe and protracted illness, which he bore with Christian resignation to the Divine will. Mr. T. seems to have been the subject

of serious thought and religious feeling from a child, which circumstance excited surprise in his mother, and others of his friends, in no small degree. The life of Mr. T. truly accorded with what we read in Acts xiv. 22, "And that we must through much tribulation enter into the kingdom of God."

Mr. T. was an apprentice at Rushton, a village in this county; during which period, he attended the ministry of the late Rev. R. Horsey, then pastor of the Baptist church at Silver Street, Taunton, under whose preaching his conscience was awakened, and his fears and inquiries excited. During the above period the writer has been informed, he became a decided character. After the expiration of his time as an apprentice, he returned home to Hambridge, a village about two miles from this parish, and resided with his mother and friends until the period of his dissolution. While at home, Mr. T. frequently came over to Isle-Abbotts, and attended the preaching at the Baptist chapel in this parish. The writer perfectly remembers that the last time he was at chapel, the text was, "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" In pressing the sentiment of the passage, the preacher observed—that "the trials, and afflictions of God's people are very many, and very great: so much so, that they are but scarcely saved; their circumstances are not much unlike that of a shipwreck. When a ship on the mighty deep is dashed by the waves against the rocks, when wind and storm of the most dreadful nature continue until the vessel goes to pieces, if its crew are saved it is by planks and other means, so that they are scarcely saved; saved, and that is all." While the preacher was making these remarks, Mr. T. was melted into tears, and at the close of the service said, "Ah, Sir, it is a great blessing to have the means of grace. Jesus Christ is that plank to which you have referred." For some months before his decease his indisposition prevented his attending the public means of grace at Isle-Abbotts, which was very painful to his mind. Sept. 19th,—The writer went over to Hambridge to see him, on approaching

his bedside, he said, "I am glad to see you. I have longed to see you." I asked him if he was willing to die: he replied, "I am willing to live as long as the Lord pleases, or to die when he will take me, if it should be this day."

Mr. T. prayed fervently for his parent, brothers, and sisters, and the inhabitants of the dark and benighted village in which he dwelt. On the Saturday before the Sabbath on which he died, he said, "I hope I shall spend the next Sabbath in heaven," which hope, we believe was realized, in some measure, at least, for about seven o'clock on the said Sabbath evening, he exchanged this world of suffering for an eternal world of pleasure, without a struggle or a groan. His death was improved the Sabbath after his funeral at the Isle-Abbotts chapel, from Matt. v. 6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." When we think of the village in which the deceased dwelt, of the family to which he belonged, the strong opposition of the unrenewed mind to real religion, we feel disposed to say,

"Wonders of grace to God belong."

W. H.

REV. ZENAS TRIVETT.

DIED on Tuesday, September 27, the Rev. Zenas Trivett, upwards of forty years pastor of the Baptist church at Langham in Essex, which charge he relinquished twelve years since, in consequence of his infirmities and increasing years; finding himself thereby incapacitated from fulfilling the laborious and arduous duties connected with the pastoral office. He retired from thence to Worstead, in Norfolk, his native spot, where his father had for nearly fifty-two years sustained, in an honourable manner, the office of pastor and minister of Jesus Christ. Into the church over which his father presided, the subject of this memoir was received by baptism, 7th May, 1775. And in the following year he was sent forth to proclaim the glad tidings to ruined sinners, in which sacred employment he was the honoured instrument in turning not a few from darkness to light and from the power of Satan unto

God. Mr. Trivett, in the evening of his days, was desirous of occupying until his Lord should come. He preached in the neighbourhood, and elsewhere, as opportunities were offered: nor were his labours without effect. In a village situated on the sea coast, formerly noted for its ignorance and profanity, he was the instrument of introducing the Gospel of peace and salvation. Through the blessing of heaven, his entrance into that place was not in vain, in a short time a house was erected for the worship of God, a church formed, and a pastor settled over them. Mr. Trivett lived to see a new place of worship for the Baptist denomination at Worstead, which was much the object of his desire, and he exerted himself considerably in decreasing the debt upon the house. During the last four or five years he preached but seldom, his articulation being considerably impaired. Our aged and respected friend

possessed a firm and even state of mind—was a man of sincerity, punctuality, and peace, and a lover of Zion and its prosperity throughout the world. In his last illness, which continued about a fortnight, he was calm and serene. To a friend who saw him on the Sabbath-day previous to his dissolution, he said, “he could die relying upon those truths which he had declared to others,” and added, a verse of a hymn,—

“ There we shall see his face,
“ And never, never sin,” &c.

His remains were interred on Tuesday 4th of October, in the burial ground at Worstead, by the side of his father. “Blessed are the dead who die in the Lord for they rest from their labours and their works do follow them.”

* * * If any of our correspondents can furnish a more enlarged memoir of this esteemed and aged minister of Jesus Christ, we shall be happy to give it insertion.

MISCELLANEOUS.

THE EMANCIPATION OF CROWN SLAVES.

From the Anti-Slavery Reporter for October 1831.

ON the 17th of August last a conversation took place in the House of Commons, the subject of which we record with unfeigned and unmingled satisfaction.

Mr. Burge.—I wish to ask the noble lord, the under secretary for the colonies, opposite, a question relative to the order that has been sent out relative to the emancipation of the Crown slaves. I wish to know whether Government took pains to obtain full information on the subject, before they sent out the order to emancipate those slaves, and particularly by consulting those connected with these islands? I wish also to know whether any, and what steps have been taken, for the future regulation and maintenance of those slaves who are to be emancipated? The House is aware that at present the Crown has to pay all the expenses of those slaves; but it is possible, now they have been emancipated, that they may become chargeable to the different parishes in which they reside in those islands, unless some provision has been made for them. I think that the islands should have been

protected from having any burdens imposed on them on this account.

Lord Viscount Howick.—In answer to the questions of the honourable and learned gentleman, I beg to state, that government did not send out or issue orders for the emancipation of the Crown slaves, until they had obtained the best information on the subject, and until that information had been fully considered. Besides this, I can inform the honourable gentleman, that all necessary precautions have been taken by the government to guard against unfortunate consequences, by making a provision for those slaves in case of necessity. We certainly did not apply for information in the quarter to which the honourable and learned gentleman has alluded, because it was felt that those persons did not possess any peculiar sources of information on the subject. With respect to the results which the honourable member seems to anticipate will arise from the step that has been taken, I am happy in being enabled to state, that the experience of the past, fully warrants our pursuing the course that we have adopted. I trust that the precautions we have now taken, will prove, as they did on the former occasion, quite unnecessary. The House is aware, that in 1828, orders were sent out to the island

of Antigua, to emancipate the captured negroes belonging to the Crown in that island. This was accordingly done, and was immediately followed by a great reduction in the government expenditure in that colony, and at the same time no evil has resulted from that measure.

Some years ago, the charge for the maintenance of the captured negroes in Antigua was £8000 per annum; but immediately after their emancipation, this expense was materially reduced, and I am happy to say, that it is now not more than £1000 a-year. This charge also will yearly decrease, as it is principally for the support of those who are old and infirm. The House will recollect too, that it is much wiser to emancipate those who have long been in the colony, and who have been accustomed to habits of industry, than it was to liberate the captured negroes. If, therefore, the measure carried into effect respecting the latter, was successful, the presumption is, that the present course will be attended with an equally happy result. I understand that the Crown slaves in several of the colonies, and more especially Antigua, Berbice, and Demerara, are well able to maintain themselves in a state of comparative comfort, as most of them have been brought up to some trade. I cannot let this opportunity pass without reading an extract from a letter written from the Governor of Antigua, on the subject of these Crown negroes. That gentleman says:—

“It affords me much satisfaction in being able to state, that during the five months that have elapsed since the Crown slaves were set at liberty, there has not been a single complaint of their conduct,—not a single charge has been brought against any one of them before a magistrate,—not one of them has made application for relief on account of poverty, or other ground; but they have all been occupied, industriously, in providing for their own maintenance.”

The report of the Governor of Antigua of the 371 captured negroes who were suddenly emancipated, is equally favourable. No confusion resulted from this comparatively large body being liberated, for, I believe, all of them were enabled to obtain employment. Now, the number of Crown negroes, in the isle of Antigua is thirty-six, and they are all creoles. If therefore, no evil resulted from the emancipation of the large number I have mentioned, is it likely any confusion will arise from the smaller number? I ask, is there any danger that these thirty-six creoles will occasion embarrassment, when the 371 negroes did not occasion any? Again, the expense of support-

ing the thirty-six Crown slaves in Antigua was £430; now this charge will be saved, as there is every reason to believe that they will be able to maintain themselves without any assistance.

With respect to the expense of the Crown slaves, in some of the other islands, I will, with the permission of the House, state a few circumstances. The number of the Crown slaves, in Jamaica, is 372, and the annual charge is about £1700 a-year. In the colony of Berbice, there are nearly 300 Crown slaves, the annual expense of which is somewhat more than £500 a-year. Again, in the Mauritius, there are 1200 Crown slaves, the expense of which is rather more than £4000 per annum. Now, it is obvious, that it is desirable that this expenditure should be saved to the country if possible; and I think I have stated sufficient facts to shew that this can be done with perfect security.—I have not the least doubt in my own mind, that all these slaves will be able to maintain themselves without assistance, and that they will become useful members of the communities to which they belong. I will here observe, that in consequence of what occurred in the House a few nights ago, a gentleman of the name of Wray, has written a letter to Lord Goderich on the subject of the Crown slaves in Berbice. This gentleman states, that he was for many years a missionary in that colony, and was much engaged in the instruction of the Crown slaves. He says, most of them are good tradesmen, and could, if liberated, maintain their families in comparative comfort; that the greater portion of them can read, and that they take the greatest care in bringing up their children. He adds, that six crown slaves were liberated three years ago, that he has watched the conduct of them since, and that more industrious and sober workmen could not be found. He concludes with stating, that he anticipates the most beneficial results from the course that he understands has been adopted, of liberating the Crown slaves in the colonies; and that he has no doubt they will be able to maintain themselves without any expense to the government. I can, for my own part, only add, that it has always been understood that the Crown slaves in these colonies should be emancipated as soon as it could be safely done. I think that that time has now arrived, and that government was called upon to take the step they have now done. That the Crown slaves could be safely emancipated, we have the concurrent authority of many persons well acquainted with the subject. I hold it, therefore, to have been the duty of ministers to adopt that course as speedily as they could.

THE LATE REV. MESSRS. FULLER AND TOLLER, OF KETTERING.*

THE moral and intellectual characters of these eminent ministers, as described by the late Rev. R. Hall, in his Memoir of the latter.

It has rarely been the privilege of one town, and that not of considerable extent, to possess at the same time, and for so long a period, two such eminent men as Mr. Toller and Mr. Fuller. Their merits as Christian ministers were so equal, and yet so different, that the exercise of their religious functions in the same place was as little adapted to produce jealousy as if they had moved in distant spheres. The predominant feature in the intellectual character of Mr. Fuller was the power of discrimination, by which he detected the minutest shades of difference among objects which most minds would confound: Mr. Toller excelled in exhibiting the common sense of mankind in a new and impressive form. Mr. Fuller never appeared to so much advantage as when occupied in detecting sophistry, repelling objections, and ascertaining with a microscopic accuracy the exact boundaries of truth and error. Mr. Toller attached his attention chiefly to those parts of Christianity which come most into contact with the imagination and the feelings, over which he exerted a sovereign ascendancy. Mr. Fuller convinced by his arguments; Mr. Toller subdued by his pathos. The former made his hearers feel the grasp of his intellect: the latter, the contagion of his sensibility. Mr. Fuller's discourses identified themselves, after they were heard, with trains of thought: Mr. Toller's with trains of emotion. The illustrations employed by Mr. Fuller (for he also excelled in illustration) were generally made to subserve the clearer comprehension of his subject: those of Mr. Toller consisted chiefly of appeals to the imagination and the heart. Mr. Fuller's ministry was peculiarly adapted to detect hypocrites, to expose fallacious pretensions to religion, and to separate the precious from the vile; he sat as "the refiner's fire and the fuller's soap:" Mr. Toller was most in his element when exhibiting the consolations of Christ, dispelling the fears of death, and paint-

ing the prospects of eternity. Both were original; but the originality of Mr. Fuller appeared chiefly in his doctrinal statements; that of Mr. Toller in his practical remarks. The former was unquestionably most conversant with speculative truth: the latter, perhaps, possessed the deeper insight into the human heart.

Nor were the characters of these eminent men, within the limits of that moral excellence which was the attribute of both, less diversified than their mental endowments. Mr. Fuller was chiefly distinguished by the qualities which command veneration: Mr. Toller by those which excite love. Laborious, zealous, intrepid, Mr. Fuller pressed through a thousand obstacles in the pursuit of objects of public interest and utility: Mr. Toller loved to repose, delighting and delighted in the shade of domestic privacy. The one lived for the world; the other for the promotion of the good of his congregation, his family, and friends. An intense zeal for the advancement of the kingdom of Christ, sustained by industry that never tired, a resolution not to be shaken, and integrity incapable of being warped, conjoined to a certain austerity of manner, were the leading characteristics of Mr. Fuller: gentleness, humility, and modesty, those of Mr. Toller. The Secretary of the Baptist mission attached, in my opinion, too much importance to a speculative accuracy of sentiment; while the subject of this memoir leaned to the contrary extreme. Mr. Fuller was too prone to infer the character of men from their creed; Mr. Toller to lose sight of their creed in their character. Between persons so dissimilar, it was next to impossible, a very close and confidential intimacy should subsist: a sincere admiration of each others talents, and esteem for the virtues which equally adorned them both, secured, without interruption, for more than thirty years, those habits of kind and respectful intercourse which had the happiest effect in promoting the harmony of their connexions and the credit of religion.

Much as Mr. Fuller was lamented by the religious public in general, and especially in his own denomination, I have reason to believe there was not a single individual out of the circle of his immediate relatives, who was more deeply affected by his death than Mr. Toller. From that moment he felt himself nearer to eternity; he accepted the event as a most impressive warning of his own dissolution; and while a thousand solemn and affecting recollections accompanied the retrospect of a connexion which had so long and so happily subsisted, one of his favourite occupations was to revive a mental

* Mr. Toller was ordained pastor over the Independent church at Kettering May 28, 1778, and died Feb. 26, 1821, in the 65th year of his age.

Mr. Fuller was ordained over the Baptist church at Kettering, Oct. 7th, 1783, and died May 7th, 1815, in the 62d year of his age.

intercourse by the frequent perusal of the sermons of his deceased friend. It is thus that the friendship of high and sanctified spirits loses nothing by death but its alloy; failings disappear, and the virtues of those whose faces we shall behold no more, appear greater and more sacred when beheld through the shades of the sepulchre. Their spirits are now united before the throne; and if any event in this sublunary scene may be supposed to engage the attention of the subject of this memoir, in his present mysterious elevation, it is probably the desire that the child of his prayers, who now succeeds him in his office, may surpass his example, and be the honored instrument of turning more sinners to righteousness, and of conducting more sons to glory, than himself.

A MILLENARIAN NOTION CONCERNING THE JEWS.

Some of our modern millenarians who contend for the *personal reign of the Messiah upon the earth for a thousand years*, connect with it the restoration of the Jews to Palestine; their rebuilding the temple at Jeru-

salem; and their offering of animal sacrifices, &c. &c. According to a passage in Dr. Owen's Commentaries on the Hebrews (vii. 26,) it appears that the latter—a return to sacrificial oblations—is not in their power, and has long since been an absolute impossibility. “And herein lies a great aggravation of the present misery of the Jews. High priests of their own they have none, nor have had any for many ages. Hereon all their solemn worship of God absolutely ceaseth. They are the only persons in the world, who, if all mankind could give them leave, and assist them in it, cannot worship God as they themselves judge they *ought* to do. *For if Jerusalem were restored into their possession, and a temple rebuilt in it more glorious than that of Solomon, yet they could not offer one lamb in sacrifice to God: for they know that this cannot be done without a high priest, and priests who infallibly derive their pedigree from Aaron, of whom they have not one amongst them in the whole world. And so must they abide under a sense of being judicially excluded from all solemn worship of God, until the veil shall be taken from their hearts, and, leaving Aaron, they return to Him, who was typified by Melchizedec, to whom even Abraham their father acknowledged his subjection.*”

INTELLIGENCE, &c.

FOREIGN.

SPANISH TOWN, JAMAICA.

An Appeal to the Friends of Education for the Erection of a School Room, on the British System.

A school on this system has been in active operation in Spanish Town since July 1825. The necessity for such an institution it would be superfluous to prove. Its design is to impart to slave children and those of the indigent free, both black and of colour, a *sound scriptural education*, including the common rudiments of writing and arithmetic. The children are admitted into the school gratuitously, or at a rate so moderate as to correspond with the means of the poorest applicants, whether parents or proprietors. Like the British and Foreign School Society, by which it is recognized, it tolerates nothing

that is sectarian. The children of Churchmen, Wesleyans, Dissenters, and Jews, with all their variations of caste and colour, have been and are still educated in it, and attend such a school or place of worship on the Sabbath as their parents or guardians prefer.

When first contemplated, the school, for various reasons, was viewed only as an experiment; which, together with a lack of funds to rent and fit up a room for the purpose, reduced its founder to the alternatives of either relinquishing the project, or of carrying it on for a time beneath the roof of his own dwelling. In the event of its prosperity as to the number of scholars, an appeal was to be made to the British public for pecuniary aid to remove it to a more eligible site without delay. It succeeded at length in this respect beyond all expectation; and, as will be seen by a

reference to the British and Foreign School Society reports, and other periodicals, it has been increasing in numbers, efficiency, and interest, until the present time. The reason why the application for its removal has been so long deferred, has been the *constant and heavy pecuniary difficulties it entailed in its support*, and because of the superior advantages the writer was persuaded he would possess for the full security of both these objects, by a visit to England.

The necessity of the *erection* is urged on the following grounds: In the present school-room there is, *a great deficiency of accommodation for the children*. The dimensions of the room, including the space occupied by the master's desk, and that by the children advanced beyond the plan, are only 37 feet by 23; and the number of scholars often in attendance is upwards of 120.

It is highly ineligible in point of situation. It countenances the charge of sectarianism, and on that account forms an objection to visitors, and is attended with *personal inconvenience* to those engaged in the business of education, which is detrimental to their health, and which cannot long be endured.

The room should not only be substantial, but built on a scale of architectural neatness correspondent with the importance of the town, and of sufficient dimensions to accommodate from 150 to 200 children. The expense of such a building in Jamaica, judging from the cost of one of a similar size in Kingston, together with the purchase of a piece of ground for the purpose, might be estimated at from 7 to £800 sterling.

This simple and candid statement, from eight years' evidence of the practical effects of religious education on the children instructed; upon numbers of parents; upon the state of society in general within the range of its influence; and, above all, from the firm conviction of the inestimable blessing it would prove in the event of any contemplated change, and its important bearing on generations yet unborn, the author feels it imperative on him thus to present to the advocates of social order, of humanity, and of education in this great kingdom. Reminding them, as a further motive to their liberality, that they are here presented with one of the few important means they can possess of proving to these sons and daughters of Ethiopia their actual sympathy with their condition, and the reality of their aim for their moral and spiritual elevation.

J. M. PHILIPPO.

Donations for this object will be thankfully received by the Rev. J. Dyer, at the Baptist Missionary Rooms, Fen Court.

DOMESTIC.

Recent Deaths.

On Saturday, the 5th of November 1831, died in the 32nd year of his age, after a short but severe attack of brain fever, Mr. William Greenfield, M. R. A. S., the learned superintendent of the editorial department of the British and Foreign Bible Society.

This extraordinary man, born in humble life, discovered at an early age the natural bias of his mind to investigate the Sacred Scriptures. Happening to lodge in the same house with a Jewish Rabbi, whose theological opinions were strongly opposed to Christianity, Mr. G. had many disputations with him, in which, of course, he was often baffled by the superiority which a knowledge of Hebrew gave to his opponent: this determined him to learn that language. Accordingly he applied to the Rabbi for some rudimental instructions, and scantly as were the opportunities afforded by his incessant employment, he contrived in a short time to obtain such a critical acquaintance with Hebrew as enabled him not only to meet his tutor and antagonist on equal terms, but to discover the deficiencies and inaccuracies of even *his* knowledge. He speedily, *without assistance*, taught himself Greek, Syriac, and several other oriental tongues!

He afterwards became acquainted with Mr. S. Bagster, the publisher of the polyglott Bible, and in the Hebrew portion of that work he discovered many errors which he immediately pointed out to Mr. B. This circumstance led to a knowledge of Mr. Greenfield's acquirements, and to his ultimate appointment to the sole editing of that important series of versions which are allowed to be so extremely valuable to the student, from their critical accuracy. In this employment, so congenial to his taste, he remained till his death, daily adding to his attainments, and becoming profoundly, as well as extensively, acquainted with almost all the written languages of the East. Mr. Greenfield, besides being so learned a man, was of a most amiable and childlike disposition. His attachment to the great truths of Christianity was warm and zealous, and he never hesitated to defend the sacred writings from the attacks of either open enemies or mistaken friends, and in the last year of his life may be considered as the champion of the integrity of the sacred text. He repelled, in that year, the virulence and exposed the ignorance of some of the most bitter opponents of the Bible Society; and of the Serampore Missionaries: and firmly established the fair and hard-earned fame of the latter. As an instance of his impar-

tiality as a critic, it may here be remarked, that, though differing in opinion with us on the question of Baptism, he proved the correctness of our missionaries in translating the word "baptizo," as meaning to dip.

The series of interesting papers entitled "Horæ Evangelicæ," which appeared in the numbers of this Magazine in 1828, were supplied by the pen of Mr. Greenfield.

Without for a moment arraigning the dispensations of an unerring Providence, it is painful to see a young man who had thus struggled up through poverty and trouble, with a young and increasing family, to the prospect of competence and usefulness, so soon cut off. Mr. Greenfield has left a widow and five children very scantily provided for.

It is with feelings of deep regret that we have this month to announce the death of the Rev. John Mack, the highly esteemed pastor of the church and congregation at Clipston, in the county of Northampton. The deceased was educated for the ministry under the patronage of the late Rev. Robert Hall, his firm and intimate friend to the last: and he secured and maintained the well-earned reputation of an able and enlightened minister of the Gospel of Christ. Sterling in his integrity, steady in his friendships, hospitable in his house, and always great in the pulpit, he lived in the affections of the people of his charge for upwards of seventeen years, and died greatly lamented by all who knew him, on Saturday the 5th of November, in the 42nd year of his age, leaving a widow and six small children, utterly destitute, as yet, of any provision for their future support. That the friends of the deceased both in town and country are not insensible to the claims of the bereaved family, will be seen by the following papers, and we trust our future reports will prove, that in respect to so urgent a case, the sympathy of the Christian public has not slumbered, or passed away in unavailing sighs.

AN APPEAL TO THE CHRISTIAN PUBLIC ON
BEHALF OF THE DESTITUTE WIDOW AND
ORPHANS OF THE LATE REV. JOHN
MACK OF CLIPSTON.

From a committee in London whose names are annexed, the following circular has been addressed to individuals acquainted with the deceased.

DEAR SIR,

Allow me to submit to your kind attention the case of the *destitute family* of the late

Rev. John Mack, of Clipston. After a protracted and most painful indisposition, throughout which he manifested great Christian resignation, he departed this life on Saturday, Nov. 5th, leaving behind him a widow and six children, the eldest not twelve years of age, totally unprovided for. The limited income with which he had to supply the daily wants of his family, precluded the possibility of his making any provision for their support after his own decease. It happened to him, as it has done to many of the excellent of the earth, that after having struggled with numerous difficulties in order to provide "things honest in the sight of all men," he had to leave his family in faith to God, without perceiving any method by which their wants could be supplied. His own people, by whom he was sincerely loved, are too poor to render the aid which is necessary. They have promptly and nobly done their part by raising already about £180, a service which will be acknowledged at their hands by Him who has promised that a cup of cold water given to a disciple shall not lose its reward. A committee, consisting of the principal ministers and other gentlemen of the association to which Mr. Mack belonged, has been formed with a view of making the case known in their respective circles; and a few residing in London, whose happiness it was to know and love the deceased, have associated for the same purpose.* To such as were personally acquainted with Mr. Mack, little need be said to induce the most prompt and efficient aid. His stirring piety, his superior talents, his warm-hearted friendship and nobility of character, secured him at once their esteem and affection. He will ever live in their memory as pre eminent in many of those qualities which constitute the brightest ornament of our nature. As they loved him while living, they feel constrained to make every effort which is in their power to provide for those whom he has left. They cannot but regard his widow and fatherless children as a legacy bequeathed to their section of the religious world. Allow me then, my dear Sir, to press the case upon your attention, and the husband of the widow and the father of the fatherless shall grant you his blessing.

I remain, dear Sir,

Your's respectfully,

THOMAS PRICE,
Secretary.

33, Spital Square,
Nov. 18, 1831.

* Rev. J. DYER, Mr. MILLARD,
Rev. I. MANN, A. M. Mr. E. SMITH,
W. GILLMAN, Esq. Mr. S. SUMMERS,
Mr. W. BEDDOME, Mr. G. TIMMS.
Mr. J. HADDON,

At a meeting of ministers and other friends present at the funeral of the late Rev. John Mack, on Monday, November the 14th, 1831, J. C. Gotch, Esq. in the chair.

It was resolved unanimously,—That it is desirable a subscription be entered into for securing an effective provision for the bereaved family.

It was resolved unanimously,—That a committee be formed to carry this object into effect, and that such committee do consist of the following ministers and gentlemen, with power to add to their numbers, viz. —

The Rev. Messrs. Robertson, Gray, Scott, Mursell, Clarke, Toller, and Robinson, with Messrs. Gulliver, Chew, Goodman, Gotch, H. Goddard, Hind, T. Clarke, C. Goddard, and Sawyer,—(since added, the Rev. James Simmons, Mr. W. Andrews, Mr. John Eaton).

A list of subscriptions which had previously been made by the congregation at Clipston, and some of the neighbouring friends of the deceased, was submitted to the notice of the meeting.

At a meeting of the committee held at Clipston, November the 21st, 1831, (H. Goddard, Esq. in the chair), It was resolved unanimously,—That the following case be submitted to the public.

“Mr. Mack was seventeen years the pastor of the Baptist church, at Clipston, in the county of Northampton, having been introduced under interesting circumstances into the ministry by the late Rev. Robert Hall. He sustained an unblemished reputation, and was highly esteemed by his brethren of all denominations to whom he was personally known. His superior talents recommended him to the notice of several opulent churches, but from principle, and attachment to his people, he invariably declined the invitations which at different times he received. It pleased God to visit him with a long and most painful affliction, which incapacitated him for more than a year for the discharge of his public duties, and terminated in his death, Nov. the 5th, 1831.

“The income he derived from his ministry was too limited to admit of his making any provision whatever for his family. He has left a widow, and six children, of the following ages, Mary 11 years, James 8, John 7, Jane 5, William 3, and Robert 2 years.

“With the exception of what they may receive from the Northamptonshire Baptist Provident Fund, the whole disposable income of which is at present about £80 per ann., and on which there are now four claimants, the family are without means of support. Under these circumstances the committee cordially unite in recommending the case of the bereaved family of the late Mr. Mack to the

kind consideration of those who knew and esteemed him, and of the religious public at large.”

Resolved,—That the committee have great pleasure in stating that the congregation at Clipston, considering their circumstances, have exerted themselves most liberally, having raised nearly £200.

Resolved,—That the following gentlemen be appointed receivers of the funds subscribed, viz. the Rev. William Gray, Northampton; the Rev. J. P. Mursell, Leicester; Messrs. Gotch and Sons, Kettering, and their correspondents in London, Messrs. Masterman and Co.; and Messrs. Inkersole and Goddards, of Harborough, and their correspondents in London, Sir J. Esdaile and Co.

Resolved,—That on account of the extreme urgency of the case, all subscriptions be received and paid in previous to the 23rd of January, 1832, early after which period the committee will meet to devise the best method of securing and appropriating the Funds.

Resolved,—That this committee are highly gratified at the prompt exertion of friends in London, who have formed a committee to promote the same laudable object, and they will feel great pleasure in co-operating with them.

Resolved,—That Mr. Charles Goddard, of Market Harborough, be the secretary to the committee, to whom all communications should be addressed.

ANTI-SLAVERY SOCIETY.

THE following circular letter is prepared for the purpose of being addressed to ministers of the various dissenting bodies. We feel persuaded, that our congregations will not, according to their ability, be behind either of the other denominations. It is matter for devout thankfulness to God that the numerous petitions presented last year to the legislature (of which, next to the *Wesleyans*, the *Baptists* were the most numerous) were attended with so much success as to have induced His Majesty's government to adopt the decisive measure of emancipating *all the slaves belonging to the crown.** The prospect too, of speedy and complete success will, we are persuaded, induce our friends to lend all the pecuniary assistance in their power to meet the expenses which are absolutely necessary to bring the matter to a successful issue.

* See Miscellaneous, p. 538.

Anti-Slavery Society's Office,
18, Aldermanbury, 19th October, 1831.

REV. SIR,

THE improved aspect of the cause of Negro Emancipation having called for extraordinary exertions during the last twelve months, the Committee of the Anti-Slavery Society have endeavoured to meet the crisis with energy and promptitude. Much has unquestionably been effected within that period to excite due attention to this great question. Information has been extensively diffused, publications have been widely circulated, agents have been actively employed, new auxiliary associations have been instituted, numerous public meetings have been held, and the moral feeling of the nation has been more effectually aroused than on any former occasion to support the claims of the negro, as upwards of five thousand petitions which have been presented to the legislature, powerfully demonstrate.

But although the committee have thus the satisfaction of stating that important services have been effected, they are not the less sensible that much, very much remains to be done before their great task is accomplished. It is, however, with regret that they have to state that the late exertions of the society have so far outstripped their pecuniary resources, that they now find themselves placed in a position of very considerable difficulty, the existing claims upon the society, at this time, amounting to nearly £1800, for the liquidation of which they have no available assets.

Under these circumstances, the committee feel themselves imperatively called upon to solicit, with no ordinary earnestness, the support of the friends of emancipation. Now, when necessity demands exertions of unprecedented energy and extent, with a view to bring, under the blessing of Divine Providence, their cause to an early and successful issue, extraordinary aid is essentially requisite, both to meet the great expenditure recently incurred, and to carry on the society's future operations. It is incumbent on the committee, at the present time, to increase, rather than relax, in their exertions. With the importance of the crisis, the enemies of the cause have been roused into vigorous activity, and the resources of that great and influential body, the West India interest, have been lavishly called into requisition.

The committee have been already greatly encouraged, and highly gratified by the numerous petitions which have been presented to the legislature on this subject from the deputies of the three denominations, and the several congregations of Protestant dissenters; from the Wesleyan society; from all the con-

gregations under the direction of the United Associate Synod in Scotland, and by the zealous co-operation of large and influential bodies of Christians throughout the United Kingdom, both in and out of the Established church. In the situation in which they are now placed, the committee know not to whom they can look for pecuniary aid, but to the Christian public; to those whose abhorrence of slavery, is founded upon its opposition to the spirit and precepts of the Gospel, and who, it is trusted, will not suffer the society to be arrested in the midst of its career.

The committee repeat the expression of their confidence, that their friends will not withhold the means of securing and consolidating the benefits already derived from the unprecedented number of Anti-Slavery petitions which have been sent to parliament. They conceive that one of those benefits, *the complete Emancipation of the numerous Slaves belonging to the Crown throughout the British dominions, may be traced to their exertions; and this circumstance affords a most encouraging hope that it will be speedily followed by a far more extensive result, if not by the early and entire consummation of the society's wishes.*

At this critical juncture therefore the committee of the Anti-Slavery Society make this appeal to the liberality of their Christian friends of all denominations, and earnestly solicit that congregational or other local collections may as soon as possible be made, in aid of a cause which is essentially religious, inasmuch as it is directly connected with the propagation of Christian truth, and in other respects identified with the dearest interests of humanity.

We are, Rev. Sir,

Your very obedient servants,

W. WILBERFORCE,	JOHN BURNET,
T. F. BUXTON,	Denmark Hill.
W. EVANS,	JOSEPH IVIMEY,
THOMAS CLARKSON,	Devonshire Street.
Z. MACAULAY,	F. A. COX, Hackney.
W. SMITH,	J. MANN, Maze Pond.
HENRY POWNALL,	H. WAYMOUTH,
JOSEPH WILSON,	Bryanston Square.
ROWLAND HILL,	JOSHUA WILSON,
Surrey Chapel.	J. FLETCHER,
GEO. CLAYTON,	Mile End.
Herne Hill.	

BAPTIST HOME MISSIONARY SOCIETY.

(From the Quarterly Register, No. XXXIII.)
Address of the Committee to their Constituents and Agents.

At the close of another year the Com-

mittee of this Society deem it peculiarly necessary to call upon their fellow christians for their continued prayers, co-operation, and liberality in this work of the Lord. In addition to the forty missionaries now under their direction, and an equal number of stated ministers, who receive occasional aid in their village labours, there are, at the present time, more than twenty new applications lying on their table, to which no assistance has yet been voted, *entirely for want of funds*. Their Secretary has just returned from a journey of nearly one thousand miles in the north of England, visiting their stations, and soliciting contributions in Lancashire, Cumberland, Northumberland, and the county of Durham. The information thus obtained was of the most interesting nature; with scarcely any exception, the agents were found diligently employed, and a great work is evidently going forward. Of the fields it may be truly said, "They are white and ready to the harvest." Of the labourers—"What are they among so many." To witness the extent of labour which some of the agents regularly perform, and the privations they suffer owing to their very scanty income is truly affecting. That a better provision is not made for our Home Missionaries is yet a reproach to the churches that send them forth, and a grief to the Society whose agents they are. Nearly £200 were obtained during the said journey, which were barely sufficient to meet the claims of the last Quarter, and there are but a few pounds in the hands of the Treasurer to meet the demands of the present. Yet, it is believed, did our churches but know what is accomplishing by the blessing of God upon the labours of their agents in the county of Durham alone, they would not suffer the cause to languish for want of support. Passing over the interesting stations of Stockton and South Shields, the cheering prospects of which, have been detailed in former reports:—suppose a christian visitor were to accompany the minister of Tyneside to Bromley, Shotley-field, and Cold Rowley, he might, from some elevated spots, see a range of thirty miles, comprehending fifteen villages and hamlets, at which, stately or occasionally, he preaches the Word of Life. Proceeding eight miles farther in a south-western direction you come to Wolsingham, where the labours of another Missionary have been blessed to the gathering in of upwards of twenty to the fold of Christ. A good place of worship has been erected, to which the inhabitants of the town have contributed liberally. Their gratitude to God was evinced when a deputation from the Society which sent them a Missionary recently visited them, by their readiness to enter-

tain strangers, their crowding to the public meeting, and their offerings to the Missionary cause.

On crossing the fells, about sixteen miles in the same direction, you would arrive at Middleton in Teesdale, where, by the liberality of an individual, a place of worship has been erected, and a very acceptable minister supported for several years past; a Christian visitor could not fail to be interested and delighted with what he would see and hear. In the midst of nature's wastes and barrenness it was reserved for the spirit of enterprise, and the hand of patient industry, at once to extract her hidden treasures from the lead mines, and cultivate the surface for the shelter and habitation of man. Here also you would see that lovely picture on which our Christian poet delighteth to dwell:—

"There is a garden wall'd around,
"Chosen and made peculiar ground,
"A little spot enclosed by grace,
"Out of the world's wide wilderness."

But the walls of salvation are for their protection and not for their confinement; and the *Word of God is not bound*. Already they have a missionary, to whose support the minister of this place subscribes one whole tenth of his own income! Their united labours supply evangelical instruction to several thousand miners and farmers, for whom the church established by law has made no adequate provision. Indeed, when the country was divided into parishes, this extensive and barren district was almost without inhabitants, and but for one small episcopal chapel, erected and endowed by the Marquis of Cleveland, they were for many years without a preached Gospel. In that place, however, a pious clergyman has for nearly forty years, "Tried each art, reproved each dull delay,
"Allured to brighter worlds, and led the way."

This worthy successor of the apostles (not in office but in spirit) rejoiced greatly when he heard that other messengers had come to preach the gospel in the same neighbourhood, and bid them welcome to the occasional use of his pulpit and place of worship. And, in the exercise of that charity which "envieth not," he could witness with delight a much larger congregation attend their ministrations on the week day evenings than he used to have on the Sabbath; observing that "If his people did but receive the truth from any lips he should rejoice, for if they once tasted the bread and water of life they would never after be content to live without them."

Such is the state of the fields that lie open before us at home, and in our own country; and is it a time to suffer the efforts of this society to languish for want of sup-

port? Let the following extract from an American work have its due weight:—"It is a fact, that the churches in this country are able to raise thousands where they now raise hundreds for the extension of the Gospel, without impoverishing themselves, or even denying themselves any necessary or comfort of life. It is a fact, that thousands are wasted every year upon superfluities that were better dispensed with than allowed—and this too by the followers of Him who had not where to lay his head. It is a fact, that, if our churches were *convinced* of the duty they owe to the world, they would cheerfully deny themselves the luxuries and even many of the comforts of life in which they now indulge. It is a fact, that this indifference will never die a *natural* death—for it derives its support from the strongest passions of our corrupt nature, and requires the most vigorous application of truth to overcome the influence of covetousness. It is a fact, that if ministers neglect to press this upon their hearers they not only endanger their own souls but mislead the souls committed to their care—they will be instrumental of hardening multitudes in worldliness and sin—of obscuring the hopes of others, and of withholding from millions of their fellow sinners the Gospel, which is able to prepare them as well as us for the great day of God."

And, now, who that admits these facts will decline or refuse the doing of what may be done to draw forth the resources of the church for the salvation of the world? Brethren, the time is short, soon we must meet our flocks at the bar of God: and what if the Judge shall say to any of them, "I was an hungered and ye gave me no meat," &c.—and we should hear them reply, Lord we were never urged to this by those who came to us in thy name—they durst not press the *duty of giving* lest they should offend us! And should Almighty grace triumph over our sins—should the angel of mercy interpose between us and the misery we deserve, how far away must we stand from that throne on which Jesus sits surrounded by prophets, apostles, and martyrs of other days, who counted not their lives dear to themselves, so that they might win Christ and add jewels to his crown!

Never was the field of the world so fairly open to Christian cultivation; never were the calls to exertion and the encouragements arising from success so abundant as at this day—and in our own country especially, ripe as it is for good or for evil—rent with political discords, and trembling in expectation of the pestilence, what so adapted to cure its various ills as the glorious gospel of the blessed God! And shall the appointed

messengers thereof be kept back for want of support, and Christians have their thousands of gold and silver, which in a few months may pass into other hands (without their consent) whilst they give their account with grief. For every hope of heaven that sustains us, under the accumulating afflictions of life, we are not more indebted to the sacrifice of Calvary itself, than to the grace that has made us acquainted with the sacrifice and urged on us its acceptance. Christ had died in vain, but for the Revelation of the fact, that "on Him was laid the iniquities of us all." His blood had not washed us from our sins, but for the mission of his Holy Spirit; and the Holy Spirit had not convinced us, but through the word and ordinances of God, the appointed medium of his operations. True as it is that "he who believeth not on the Son of God shall not see life,"—it is equally true that men can not believe except they hear; nor can they hear without a preacher.

Under these circumstances, the Committee, deeply impressed with the awful aspect of the times that are passing over them, earnestly entreat their Friends and Agents, and all our Churches, to observe the 2d day of January next as a day of humiliation and special prayer to the God of all grace, that He would yet spare and reform this guilty nation—turn away from us the dreaded pestilence, and, for the honour of his Son, send forth his word and spirit upon all mankind.

(Signed on behalf of the Committee)

S. SALTER, Treasurer.
J. EDWARDS, Secretary.

SOCIETY FOR ASSISTING TO APPRENTICE
THE CHILDREN OF DISSENTING MINISTERS.

This institution was established in the autumn of 1829. The object is fully stated in its designation, and originated in a concern for the difficulties experienced by many dissenting ministers respecting employment and provision for their children: the incomes of the majority precluding the possibility of a reserve for so important a purpose. Since its formation the parents of three youths have been assisted with 20*l.* each, for sons who are now apprenticed. Many respectable individuals have suggested that advantages might result from the society being made general, instead of being confined to Bedfordshire and its vicinity where it originated. Accordingly at the annual meeting held at Olney on the 18th of October last, it was agreed that wherever the recommendations of two governors, resident within twenty miles of

the applicant could be obtained, the benefits of the society should extend.

Any information respecting this institution may be obtained by addressing letters, *post paid*, to J. Foster, Esq., Biggleswade, Bedfordshire, the Treasurer; or to C. J. Metcalfe, Esq., Roxton House, near St. Neots, Hunts., the Secretary.

N. B. The sum of ten guineas paid at one time constitutes a life governor; and one guinea a year a governor, both of whom are thereby entitled to two votes; twenty guineas, or two guineas a year to four votes: a donation of five guineas a life member, and half a guinea a year a member, both of whom are entitled to one vote; and every congregation sending a collection to the annual meeting, gives, through the medium of its minister, one vote for every pound so collected.

The youths who have been already benefited by this Society were the sons of Baptist ministers.

REFORM BILL.

Parliament meet on the 6th instant, the result of whose assembling we trust will be to sooth the agitations, and to satisfy the desires of the nation.

REV. J. JONES'S BEREAVED FAMILY.

Additional Subscriptions.

Mr. J. Wood	1	0	0
Mr. Puget	2	0	0
Rev. W. H. Murch	1	0	0
Rev. Joseph Hughes	1	0	0
Mr. N. Roberts	5	5	0
Mr. J. Dawson	0	10	0
Rev. J. Bishop (2nd Don.)	0	2	6
Mr. J. Gundry	0	5	0
A friend	1	0	0

NEW PUBLICATIONS.

Just Published.

A Voice from Wellclose Square, concerning the British and Foreign Seamen's Friend Society, and the Rev. G. C. Smith, being a complete exposure of his Misappropriation of the Funds, his Arbitrary and Unchristian Treatment of the Agents, and of the very deranged state of the Accounts of the Institution. By J. MEAD, late Recording Secretary.

The complete Works of the Rev. Andrew Fuller, with a Memoir of his Life. By ANDREW GUNTON FULLER. Vol. II. *Controversy of Faith, including Replies to*

Mr. Button, Mr. Dan Taylor, Mr. Martin, Mr. Booth, &c. &c.

Also Vol. III. containing Mr. Fuller's Expository Discourses on Genesis, on the Apocalypse, on the Sermon from the Mount, on the Conversion of the Jews, on Prophecies relating to the Millennium, on various passages of Scripture, on passages apparently contradictory.

High Time to Awake out of Sleep, a reasonable Admonition to Professors of the Gospel; being the Substance of a Sermon preached at Spencer-place Meeting, on Lord's day, September 25, 1831. By J. PEACOCK.

Ignorance and Intemperance the source of a Nation's Calamities. A Sermon occasioned by the late Riots in Bristol. By W. R. BAKER.

Richard Baynes's select Catalogue of old Books, containing an interesting collection in Divinity, Sermons, History, Mathematics, and all other classes of Literature, including the Libraries of the Rev. Mr. Holloway, of a Clergyman, of Mr. Trotter, a celebrated Mathematician, and other recent purchases, on Sale at 21, Paternoster Row, London.

Fisher's Drawing-room Scrap Book, containing 36 highly finished Plates after Drawings by Sir Thomas Lawrence, Prout, Stanfield, Copley Fielding, Cattermole, &c. with Poetical Illustrations, by L. E. L. Demy quarto, tastefully bound and gilt, 21s.

Baines's History of Lancashire. Vol. I. Second Division. Demy quarto, 15s. Royal quarto proofs, 25s. Royal quarto India proofs, 30s.

Imperial Magazine, Vol. I. Second series, embellished with 12 plates and numerous wood cuts, 12s. boards.

England's Crisis and her Safeguard. Hints to Britain. By a PATRIOT.

Preparing for Publication.

Evening Exercises for the Closet for every Day in the Year. By the Rev. W. Say, in 2 volumes, 8vo. Will be published on the 27th of December: and early in January,

A Fifth Edition of short Discourses to be read in Families, in 3 vols. 8vo.

The Bow in Strength, or a practical Dissertation on the History of Joseph, as recorded in the Book of Genesis. By CHARLES LAROM, Sheffield.

IRISH CHRONICLE.

DECEMBER, 1831.

Proceedings of the Committee of the Baptist Irish Society.

OUR readers have been made acquainted that about a year since some benevolent persons at the eastern part of the metropolis, engaged one of the Society's Scripture Irish Readers, Mr. Stephen Ryan, to come to London, for the purpose of reading the Scriptures and preaching in the Irish language to his countrymen, residing in the metropolis. It having been found impracticable to the individual who had made himself responsible, to continue those engagements for want of sufficient support, and Mr. Ryan having fulfilled the duties of his station with considerable reputation and usefulness, the Committee resolved to take him again into the service of the Society, and, in future, to employ him in his native county, Clare, as an itinerant minister and superintendent of schools, in the Irish language. In consequence, Mr. Ryan was publicly set apart to that office at Eagle Street meeting, on Wednesday the 16th instant, when the service was introduced by Mr. Lewis of Highbate, reading the twenty-eighth chapter of Matthew, and praying. Mr. Pritchard delivered an introductory statement as to the design of the meeting, and the blessings derived from the Reformation. He then proposed some questions to Mr. Ryan relating to his conversion, and as to his reasons for having renounced the errors of Popery and embraced the principles of the Reformation. These, having been satisfactorily answered, Mr. Upton engaged in prayer for a blessing upon the minister. Mr. Ivimey delivered some advice to Mr. Ryan, founded upon Rom. ix. 1, 2, 3; proposing the apostle Paul as a pattern worthy his imitation, considered as a *patriot*, a *minister*, and a *martyr*. Mr. De Vermont, (a native of Sweden, lately baptized at Exeter, by Mr. Brewer) concluded the service by prayer. The Committee consider the circumstance of Mr. Ryan's conversion, who, when he was first employed by the Society as a schoolmaster, was a bigotted Roman Catholic, having been brought to the knowledge of the truth by the instrumentality of Mr. Thomas, and having been then a reader of the Scriptures, and now an acceptable preacher in both the Irish and English languages, as affording great encouragement to patient persevering exertions in regard to the different objects by which the Society has attempted to convey scriptural and evangelical instruction to the descendants of the aborigines of Ireland; to whom Mr. Ryan belongs, and to whom his labours will be chiefly directed. Mr. Ryan and his family have since returned by a steam-packet from the river to Dublin.

From an Irish Reader.

Bog Mount, 12th Sept. 1831.

REV. SIR,

I have the consolation of informing you that the school is daily increasing; the number of pupils at present is sixty-six, of whom thirty-five are reading the Holy Scriptures, twenty-five spelling, and six in their alphabet. I have much pleasure also in stating to you that I am continually reading and teaching the Irish Scripture, and especially on the Lord's

days. One evening after I dismissed my school, I visited an old woman who lives a mile and a half from the school, I read for her different chapters and made as many remarks as I could. In the course of time she began to shed tears, and said, I am seventy years of age and never heard such a fine book as that, and I would be better pleased to listen to that book than to all the priests in Kilrush.—August the 14th, I went into a house where a great number of people were; I took my Irish Testament and read the third chapter of St. John's Gospel, also

the fifteenth and nineteenth, and I made remarks according to the measure of faith that God gave me. I then turned to the twelfth chapter of Romans, and read it, they all began to praise the Lord, and they said, it is better for us to be listening to the reading of that book this day than to go to mass.

August 21st.—I read for five families this day, and I delighted much in hearing them praising the Prince of Life.—Sept. 4th, I entered a house where there were an old couple. I began to read my Irish Testament to them: in the course of time, the old man smote on his breast and said, I feel great love for my Saviour since you began to read that book, and I would give a great deal to be in your company one week.

JOHN DALTON.

From the Rev. James Allen to the Secretaries.

Ballina, Oct. 27, 1831.

MY DEAR BRETHREN,

You will be delighted to hear that every trace of the recent famine in this district is now gone; and that such general disease as was expected has not been experienced. It has been a time of trial and a time of mercy to our little church. I myself have had the fever and am recovered; three others of our members have been visited in the same manner and are restored, but still one of our number is in a very precarious and dangerous state: I refer to Mrs. Berry, our school mistress. She was seized about ten days ago with typhus; and whether for life or death is yet uncertain, we fear the latter. God, however, has not left us without witness of his presence; we have had an addition of nine to our church, five of whom were, a short time since, bigotted Papists, and the other four nominal Protestants.

You will see from the accompanying journals of the inspectors and readers, that a great spirit of inquiry is abroad, and that much good has been effected. I would refer you to the journals of Cavanagh and Berry, where two such instances are recorded, both individuals Roman Catholics, and both, I trust, savingly converted by the instrumentality of our society. It will not, as I have often repeated, be known till the resurrection of the just, to what extent our feeble exertions in this unfortunate country have been owned and blessed. Great numbers around us are in the same state as the Jewish priests and rulers were of old; they believe in Christ, but they fear to confess him publicly, lest they should be proscribed. However, for the poor

unfortunate creatures of this country, there is this extenuation, for them to leave the church of Rome, and formally to avow their conviction of its impurity, is to expose their lives and property to the mercy of the most ruthless hands. Many have refused to attend mass for years, and continue to read the Word of God, upon whom this fear operates. I trust, however, God will speedily appear for his church, even in this wild and uncultivated district, and that a glorious harvest will be reaped.

You will see from the "Ballina Impartial," which I send, that all I said of priest L. is confirmed by his own parishioners. Take this as a specimen of the general conduct of the priesthood in this country, and you will not err widely. The public who entrusted money to the disposal of that man, even upon the shewing of his own parishioners, ought to call him to give an account. In a few days, I expect, D. V. to be in Erris, at Major B.'s, on a visit. I hope on my return from thence, as this is priest L.'s parish, to have something to communicate. The major wishes to have schools established: the distance from Ballina is about forty miles.

Wishing you every blessing, I remain,

Dear brethren,

Your's faithfully,

J. ALLEN.

From an Irish Reader.

Templehouse, Oct. 13th, 1831.

REV. SIR,

Since my last I have been anxiously endeavouring to recommend the Word of truth to those around me, I trust the Lord, in his own time, will follow his word with his blessing. On the 23d ult. in the house of John K., a good number of Roman Catholics being assembled together, I read for them several portions of the Word, making known to them that there is free salvation offered to the guilty, through the Saviour, and through him only, that "there is no other name under heaven given among men whereby we must be saved." One poor old woman listened with the greatest attention, and returned many thanks. Another of those present asked, where was the soul of Lazarus previous to his being raised from the dead? affirming that out of hell there is no redemption; that if the soul of Lazarus had been admitted into heaven, it would not have been put out of it, quoting, and misapplying John vi. 37, "Him that cometh to me I will in nowise cast out," and that consequently the soul of Lazarus went to purgatory. I replied, that there is nothing revealed to us respecting the soul of Lazarus during its ab-

sence from the body, and that there is not one word respecting purgatory in the Scriptures, &c. &c.

I then read the passage as recorded in John xi. and observed, first, that Jesus said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby;" that the death and resurrection of Lazarus was not an accidental thing, but was predetermined, that the Son of God might be glorified thereby: secondly, that Jesus loved Lazarus, and, therefore, did not send his soul to a place of torment. I then shewed them from the Word of truth, that "all who believe in Jesus are justified from all things;" that his blood cleanseth from all sin, and that there is no need of any purgatory. I visited these people a second time, and was highly gratified with their attention to the Scriptures.

15th ult. — Read for J. M. and other Roman Catholics, 1 Peter ii. ; observed on the second verse, that the apostle desires us, "as new born babes; to desire the sincere milk of the Word that we may grow thereby." After explaining this verse, and remarking that the spirit of God, by the apostle, recommends the Scriptures for our growth in grace and knowledge, I then compared this with the conduct of the priests, who endeavour to conceal the Scriptures from the people, and so concluded that they are not influenced by the same spirit as the apostles were. J. O'H. said, that, in his youthful days, he was prevented from learning to read the Word of God, which loss he now sorely laments, but that now he is himself become the head of a family, and that he is firmly resolved that neither a priest nor any other man shall ever prevent him from sending his children to school. I then explained to them that promise contained in the sixth verse, "Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded;" I trust it was profitable to them. It is observable that the people are becoming more and more inclined to enjoy the advantages held forth to them by the labours of the society. They are becoming more careful to send their children to school, and many adults are carefully studying the Scriptures. One Roman Catholic told me that the study of the Scriptures is interfering with his other duties. Another requests that I will lend him a large Testament, that, after his day's labour, he may spend the long winter nights reading by the light of the fire, as he is not able to purchase candles. This very day another man requested that he might be favoured with a large Testament.

Your's sincerely, &c. &c.
ROBT. BEATY.

From the Rev. J. Wilson to the Secretaries.

Sligo, Oct. 20th, 1831.

DEAR BRETHREN,

I am again very busy among the schools, being anxious to inspect them before the general digging of the potatoes; and I am happy to say, that though it is not three months since the last inspection, the progress is of the most satisfactory character, and the attendance as numerous as ever. Indeed it is most cheering to witness the improvement that is made in the schools of the society quarter after quarter, not only in a mental point of view, but in the social and moral habits of the children. Nor are the advantages resulting from the schools confined to the children, of which assertion I had a most delightful evidence last week. A middle aged man met me at one of the schools, where his two sons had attended for some time, and who have conducted themselves as well, as I believe at every inspection, to merit a premium; and I had previously observed, that after obtaining a Bible each, their request was, that, if convenient, the premium might be "a good book." At this inspection they completed their one hundred chapters, and the request was repeated—"a good book, Sir, if you please," and the inspection being now over, the father stepped up to second this request.

There being a peculiar earnestness in his manner, I asked him a few questions about the use of "good books," when he replied, "Ah! Sir, when this school was established, I was a Protestant in name, but I knew nothing about the welfare of my soul, nor how it was to be saved, nor did I care. But since my boys have here learnt to read, and have brought home the good books which you have been so kind as to give them, though I cannot read, I have learned much about my soul, and I trust for its salvation through the Lord Jesus Christ. I am a poor sinner myself, but Jesus is able to save me, and all who trust in him; and I bless God that this school was established here, for the advantages I have enjoyed from it, and that others may enjoy." Though I was greatly fatigued when I arrived at this school, I thought no more of it, but "went on my way rejoicing."

I mention another fact respecting a school that I inspected yesterday. Prior to its establishment, the husband of the woman who keeps it, though they have no family, was £30 in debt to his landlord for rent, and as there was no prospect of payment the land was taken from him. About this time, although I then knew nothing of that circumstance, the school was established, and has

been going on prosperously for seven or eight years.

It will give you pleasure to learn, that in connexion with a principle of integrity, habits of industry, frugality, and punctuality have been acquired by the man and his wife, so that the debt is *all paid*. The man has a small holding of the best land in the place, the rent is regularly paid, and the landlord is a subscriber to our society.

Such facts need no comment, and I have not time now to make any, but I must beg of you to intercede with the British and Foreign, or some other Bible Society, to procure some Bibles for me as early as possible. Though the Bible has some valuable auxiliaries, yet it is the chief instrument of effecting all the good that is done here; and I am happy to say that the desire now evinced to possess and to read it, has never, since I have known the country, been exceeded. I would beg to suggest, that *small ones*, as being the cheapest, well bound, will be the most desirable, of which I have not one left! I can assure you I am as economical of them as circumstances will justify, and never give a large, or expensive one, where a smaller will answer the same purpose.

In order to enforce the importance of this supply of Bibles being soon made, I shall conclude this letter with an extract of one I received yesterday.

The writer says, "I am happy to assert that many in this place will bless God for the efforts of the Society, as through it, the Scriptures have found their way into families that hitherto could purchase them, and there is still an increasing desire among the Roman Catholics to get the Scriptures, and they declare that they will have their children instructed at the free schools."

I have often heard fathers of families say, had it not been for the society, themselves and their children would be like the Indians, not knowing any thing about the Saviour; now, instead of profaning the Sabbath by idle works as heretofore, they sit at home reading their Testament, which gives us comfort in our last days!" This is from a very poor old man residing near one of our schools, and the sentiments are such as I have again

and again heard with pleasure. Neglect not an immediate attention respecting the Bibles, and I suppose Mr. West will say Testaments also.

Your's sincerely,
J. WILSON.

CONTRIBUTIONS.

A few friends at Derby, by Mr.	£.	s.	d.
Brock - - - - -	-	5	5 0
For the Rye School, by Mrs.			
Crosskey - - - - -	5	0	0
An Unknown Friend to the Irish			
Schools - - - - -	1	0	0

Collected by Mr. Ivimey.

Birmingham - - - - -	22	14	6
Dudley - - - - -	8	12	7½
For the Baptist Irish Schools,			
from the Darkhouse Sunday			
Schools - - - - -	5	0	0
Remitted by Rev. B. Evans, of			
Scarborough, in part of Col-			
lections - - - - -	20	0	0

* * * Mr. Ivimey acknowledges the receipt of a parcel containing clothing for the children in the schools in Connaught, from the Rev. D. Trotman, Tewkesbury.

Erratum in last Month's Chronicle.

Page 505, line 5, for reasonable read seasonable.

If any of the Subscribers have not received the Seventeenth Annual Report they may be supplied on application to either of the Secretaries.

Subscriptions received by W. Napier, Esq. Grand Junction Wharf; Mr. P. Mil-lard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square: and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbrook and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

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

FOREIGN INTELLIGENCE.

CHITPORE.

Continuation of Mr. Pearce's Journal, from p. 82 of our last number.

"Jan. 4th.—This morning a person came for cholera medicine, we felt happy in being able to supply it. The result we have not heard. In the afternoon a considerable number of persons came to the tent; some to gaze, and others for books. One of them, quite a youth, was well acquainted with two or three of the tracts published by the Calcutta Tract Society, particularly the Sotyo Asroy, or True Refuge. Another who applied for a copy of the Gospel, was a person whom I had conversed with in a neighbouring market about a month since; he came, he said, in consequence of what he then heard. After supplying the demand of my visitors for books, I read to them (in all about twenty persons,) a tract, and explained its contents. They listened with attention.

"6th.—Two respectable Musselmans, accompanied with several of their neighbours, came this afternoon. They brought with them a Hindostanee tract, which, they said, they had obtained some time ago in Calcutta. It bore the marks of having been read, and their object in coming to see me, as they professed, was to know more of the religion described in the tract. I gladly bade them sit down, and for about an hour read and explained to them several passages of the Scriptures, i. e. the account of the creation, the ten commandments, also portions describing the depravity of man, and the divine and glorious remedy provided for his salvation, most of which, I have reason to believe, they under-

stood. After this company had departed some Hindoos came, and among them the individual who had particularly interested me on the Lord's day. By further conversation with him, I found, to my surprize and gratification, that he was not only acquainted with the principal facts of the life of the Son of God, but with the doctrine of the Holy Spirit; for, said he, 'I have read that those who believe in Jesus Christ will receive the Holy Spirit.' I endeavoured to make him acquainted with the nature and necessity of the work of that divine and blessed Agent. There is something in the demeanor of this person which points him out to me as a very hopeful character. I exhorted him to pursue his inquiries after the truth, and not to rest till he had found salvation, assuring him, at the same time, that if he found it at all, it would be in the Bible, and by casting in his lot among Christians.

"8th.—Accompanied by two native brethren, went to day to the village of Dhon Pottia, situated about a mile and a half to the north east of Luckyantipore. Here we collected a good many people, but they were very ignorant, and behaved somewhat rudely, showing none of that respect for Christianity which is so prevalent in these parts. I spoke to them, however, about an hour, and endeavoured, in various ways, to arouse their interest in my message, but to little purpose. There were old men among them who were the chief speakers, 'We (said they) have a religion, and we see no necessity for changing it.' On our being about to leave them, several of the younger people asked for tracts. I gave two or three to such as could read. The people of this place told me that the cholera had been and still was making great havoc here. Leaving this discouraging audience we went to another part of the village, in order to see a venerable old man, who had, on a former occasion, treated the young men employed as itinerants with great complais-

ance. While some one went to inform him of our arrival, I sat down in the shade of a large tree; hither several persons soon collected. In the course of conversation one of them had the hardihood to assert that the broken idols which lay in a ruinous temple near us, had made themselves. I did not attempt to dispute this point with him, but took occasion to speak to the rest of the people sitting around, on the wickedness of the human heart, and the sin of lying, and was happy to see that it made a considerable impression both on them and him, for he said no more, but looked a good deal ashamed. While thus engaged, the old gentleman made his appearance, and came and sat down in front of me. He behaved very courteously, indeed too much so, for he assented to every thing I advanced, excepting what I said of Christ, (to which also he did not object,) and even supported it by quoting passages from different Hindoo authors, with many of whom he seemed extensively acquainted. Finding I could bring him to no point, I gave him a statement of the gospel, informing him that, as it respected himself, it was a new way, and revealed by God, and that it was entirely at variance with the spirit of the Hindoo Shasters. On parting with him I gave him a couple of tracts, which he received with some reluctance; he had, however, sufficient curiosity to induce him to open and read parts of them. We now returned to Luckyantipore. After dinner read the parable of the Prodigal Son to six or seven people, and explained the meaning of it. When almost dark, three persons came to the tent with a tract in their hand, saying, that they could not understand it very well, and wished me to explain it to them. The title of the tract was 'Which Shaster ought to be regarded?' It contained a comparison between the Bible and the Hindoo Scriptures: as it was short I read the whole of it to them. They appeared exceedingly interested as I went on, and at the conclusion of each comparison, of which there were nine or ten, they acknowledged the justness of the inference drawn in favour of the Bible. I was much struck with the behaviour of these persons. Something was evidently on their minds which they wished to disclose: they looked very significantly at each other, as though they were convinced of something which they had before suspected to be true. A fourth person present seemed to embarrass them, and they remained lingering about till it was quite dark, apparently unwilling to leave us, or to go till he was gone. Finding that he waited for their company, they bade me adieu, promising to come again. They were informed that the morrow was the day which we devoted particularly to the service

of God, and were invited to unite with us in worshipping him.

"9th, Lord's Day.—Preached to-day twice. In the morning chiefly to the native christians, and in the afternoon more especially for the instruction of the heathen. The discourse in the morning, was on uprightness of character, in motive, word, and action; a subject particularly needful for our new converts. The afternoon sermon was founded on the words, 'I am the light of the world; he that followeth me,' &c. Many of the heathen were present and listened attentively, but no one appeared particularly affected. After the service several asked for books. The native brethren sung this afternoon a very pleasing tune in a minor key, to words which they themselves had composed and adapted to it. The verses were simple, and the subject of them was the sufferings and death of the Son of God. The chorus was

'Oh my sinful mind,

'Forget not Him who died for thee.'

A soul-saving charge if attended to: an affecting thought this. How delightful, thought I, to hear words so precious issuing from the lips of them, who, but a few months ago, were so awfully defiled with the obscene names of idol gods. Unto thy name, oh! Jesus, be all the praise.

"10th.—Went to Foynogor, principally to ascertain whether it is an eligible place for the residence of a missionary; it being very evident that should Christianity spread by means of the labours of our society in the ratio that it has done, it will be indispensably necessary for some one to come and reside in the vicinity of our present stations. Neither Kharee nor Luckyantipore appear at all eligible; the former being close on the edge of the jungle of the Soonderbuns, must be dreadfully unhealthy to European constitutions during six months of the year; while Luckyantipore is a small isolated village with no manner of supplies, nor road in the dry season communicating with other places. Foynogor I found to be a place of very considerable extent, and an immense population: it is, in fact, the capital of this southern district. Here most of the Jumeendars of the country around reside, and consequently it contains many large brick built houses and costly temples. The town is about two miles in length, but very narrow, being built on the banks of what was formerly a wide river, the bed of which is now dry and cultivated with rice. The natives call this dry river Gunga, and burn their dead on its banks. The market in this town, which is held twice a week, is the largest I have seen in Bengal. To day, being market day, I had an opportunity of witnessing the immense concourse of people which

usually assemble. Some thousands, at least, were present. There is a road from hence direct to Calcutta, which, although not sufficiently good for a carriage, will suit a horse or palanquin very well. Of the comparative healthiness of the place, with the country around, I can form no just estimate. It is in the midst of water, and being very much crowded with houses and trees, the air is probably not so pure as in some of the neighbouring villages that are more open in the midst of the rice fields. In other respects Foynogor is decidedly the most eligible place for a missionary station of any that the vicinity presents; moreover it is nearly midway between Kharee and Luckyantipore, so that a person residing here could with ease superintend both these stations. As my object in visiting this place was inspection, I did no more than distribute a few tracts to the people in the canoes who passed in their way to market.

"11th.—Visited Boanno this morning, a considerable village about half-a-mile to the north-west of Luckyantipore, the northern part of which is inhabited by Musselmans, and the southern by Hindoos; among the latter people in this place the cholera has raged very dreadfully. The inhabitants say that a quarter of the people have been taken off by this terrible malady. Was happy to learn that the government have sent down to the police stations large supplies of medicine to be given gratis to all applicants. It would have been better had they despatched itinerating native doctors, furnished with medicine to go from village to village, as the time occupied in going to the police station, not unfrequently, is so long that the patient dies before the medicine is brought, or is too far gone for it to do any good. On arriving at this place the people received me very kindly, and collected numerously to hear the Word of God. I spoke to them a good while, chiefly on sin and its consequences; most heard attentively, one or two apparently *interested* persons objected to what was advanced, but they were silenced by the others. The Hindoos, although sinners above most on the face of the earth, have the very slightest ideas of its evil nature, and speak of the most awful examples of iniquity in the most trivial manner. They often ask, What is sin? as though they were strangers to it; and not unfrequently speak of their temporal circumstances in such a way as to charge the Providence of God with dealing unjustly and cruelly towards them. As I had discovered something of this spirit in my audience, I endeavoured, in as striking a manner as I could, to convince them of their guiltiness, and of the great forbearance of God in sparing them so long, and in bestow-

ing upon them so many gifts, particularly in sending His Son to reconcile guilty man to himself. Oh! that they may be pricked to the heart, and be led to cry for salvation!"

(To be continued.)

MONGHYR.

No letter has lately been received by the Secretary from Mr. Leslie, but he has been favoured with the following interesting extracts from some addressed to other friends.

Under date of December 4.

"I was at Dinapore, on the 30th October, when your letter reached me, and amidst one of the most overwhelming scenes which I had ever witnessed. Close to my boat was another boat having on board five Europeans, all sick with what is called the jungle fever. Myself, two other persons, and a surgeon, were the chief attendants they had. Three out of the five died that same night; and a fourth breathed his last about two days after. Consternation seized the station, and an order was instantly issued that no European soldier was to approach the boat. The idea had gone abroad that the fever was infectious; indeed, that the plague had entered the station. I and the other two persons, not being included in the order, we, of course, thought it our duty to attend, and to see the four put into their graves,—which, with some difficulty, we accomplished. The fifth speedily recovered; and him we found to be a young man of great piety and pleasing talents for usefulness. On his recovery we got him to preach a sermon in our little chapel at Dinapore. And, oh! what a sermon! It was a solemn night. He took for his text, 'The wages of sin is death; but the gift of God is eternal life.' His remarks sunk deep into all our hearts. Never can his sermon, or the affecting scene of which we had been the witnesses, be forgotten. I have no doubt that God intends this young man to accomplish some great thing in the land of the east. He is gone to a station about two or three hundred miles beyond this, with the full intention of devoting all his remaining days to the service of God. Never did I see such elevated piety. He believed himself dying with the rest. In my presence he calmly settled all his earthly concerns; and gave himself up most sweetly into the hands of God. His own brother was one of those who died; and of him there was reason to hope. Of

the other three nothing can be said. One of them seized me by the hand, held me with a firm grasp, and implored me to tell him what he should do to be saved. Oh! how can I forget the earnestness of his look—that look from off the borders of the eternal world? Never did I see such earnestness before. I told him of Christ,—of the publican,—of the thief on the cross; and directed him to pray, and prayed with him. But whether he prayed or not I cannot tell. His exit was very affecting. A few minutes before he died, a letter came in from a young lady in Calcutta to whom he was engaged. He was able himself to read a part of the letter; the remainder he requested me to read. I did so; and asked him if I should answer it. He made no reply; and in fifteen minutes more was in eternity.

“Such was the 30th of October, the day on which your letter reached me. The Lord sanctify the remembrance of that day to me!”

A subsequent letter, addressed to our esteemed friend, the Rev. George Barclay, of Irvine, contains the following paragraph. It is dated 25th April last.

“As to missionary work we make progress, not, indeed, rapid, but I think sure. About a month ago I baptized one of the magistrates of the country, who, I trust, will be a great blessing to the land. They are the men of the highest rank in India, and have great power and influence among the natives. God calls not many great and noble, for this is only the third instance of one of this class ever having been baptized. He is a very worthy character. This week we are to baptize three of our young folks, who, I trust have been brought to receive the truth in the love of it. There is, at present, a more than usual anxiety felt in divine things. Never since I came to Monghyr has there been such a spirit of deep seriousness cast over the people; they have been long praying for a revival, and God appears now to be visiting us. Never did I see so much delight in Christ, and never have I felt so much sweetness in my own spirit in preaching his infinite dignity and the preciousness of his atonement. Several persons, besides those about to be baptized, appear to be under the operations of the Divine Spirit. Oh! for a yet more extensive harvest.”

WESTERN AFRICA.

Many of our readers know that a number of the friends of humanity, in the United States of America,

have formed themselves into a society for the object of emancipating negro slaves within their territory, conveying them back to the shores of Africa, and settling them there in freedom and comfort. Eight years only have elapsed since this Society commenced its operations, by the purchase of Cape Messurado from the natives, a headland to the south-west of Sierra Leone. The Cape was then a mart where ten thousand of our fellow creatures were annually sold: now that unhallowed traffic has been entirely destroyed; a flourishing colony of two thousand emancipated slaves has been founded; churches, schools, commerce, and even a newspaper, established, and the confidence of the surrounding natives so completely won, that ten thousand of them are, as allies of this new republic, participating in the blessings of civilization and religion.

The following paragraphs contain the latest intelligence which has reached us respecting the religious and moral condition of this infant colony. They are found in a letter, addressed by the governor, Joseph Mechlin, jun. esq. to a friend in the United States:—

“We have, at present, among our recaptured Africans, many who, on their arrival here, were scarcely a remove, in point of civilization, from the native tribes around us, but who are at present as pious and devoted servants of Christ as you will meet in any community; and, by their walk and conversation, afford an example worthy of imitation. They have a house for public worship, and Sunday Schools established, which are well attended, and their church is regularly supplied every Sunday from among our own clergy. These people I consider as forming one admirable medium of communication or link between the savage natives and the civilized Colonists from the United States, and will, I have no doubt, prove a powerful means of spreading the light of Christianity and civilization over this benighted country.

“Our schools have hitherto been in rather a languishing condition; but I have great hopes, ere long, to carry into operation the system of education lately adopted by the board of managers; and with the view of rendering the burthen as light as possible to the Society,

a law has recently been passed by the Agent and Council, taxing all the real estate of the colony, at the rate of fifty cents in the hundred dollars, which tax is to be exclusively devoted to the support of public schools. The amount thus raised, together with the proceeds of sales of public lands, as well as the duties on spirituous liquors, will do much towards accomplishing this important object; and if my health should continue to improve, I trust soon to be enabled to announce, that all in the colony are enjoying the advantages of education.

"As to the morals of the colonists, I consider them much better than those of the people of the United States; that is, you may take an equal number of inhabitants from any section of the Union, and you will find more drunkards, more profane swearers and sabbath breakers, &c., than in Liberia. Indeed, I know of no country where things are conducted more quietly and orderly than in this colony. You rarely hear an oath; and as to riots or breaches of the peace, I recollect of but one instance, and that of a trifling nature, that has come under my notice since I assumed the government of the colony. The sabbath is more strictly observed than I ever saw it in the United States. Our Sunday Schools are well attended, not only by the children of the colonists, but also by the native children who reside amongst us. The natives themselves are so well acquainted with our strict observance of this day, that you never find them offering any thing for sale, nor can you hire them to work for you:—I mean those who have been amongst us, and at all acquainted with our customs. Mr. Skinner, the Baptist missionary, stated that he was surprised to find every thing conducted in so orderly a manner, and the sabbath so strictly observed, and that the state of society was much better than he expected to find it."

The worthy minister mentioned in the concluding paragraph, we regret to say, has, with his wife and child also, since been numbered with the dead. Long experience has now shewn that there is scarcely any hope of Western Africa being evangelized by Europeans, on account of the extreme insalubrity of the climate. This renders it the more important that such a colony as Monrovia,—which is the name given to that of which we have spoken—should be encouraged and protected. Most of these emancipated negroes, who profess religion, belong to our denomination.

DOMESTIC.

DESIGNATION AND DEPARTURE OF MISSIONARIES.

On Thursday, the 20th October, Mr. Walter Dendy, of Dilton's Marsh, near Westbury, was designated as a missionary to Jamaica, at the Baptist Chapel, Brown Street, Salisbury. The Rev. J. E. Good, one of the Independent ministers of the city, commenced with reading and prayer. The Rev. Eustace Carey delivered the introductory address, asked the usual questions, and received the confession of faith. The ordination prayer was offered by the Rev. John Shoveller, senior, of Portsea, and the Rev. C. E. Birt gave an impressive and affectionate charge from Matt. xxv. 21. The service, which engaged throughout the deep attention and interest of a crowded auditory, was closed in prayer by the Rev. P. J. Suffery, the minister of the place.

In the following week Mr. and Mrs. Dendy embarked, with Mr. and Mrs. Burchell, on board the Garland Grove, Capt. Pengeley, for Montego Bay. Unfavorable winds detained our friends for some days at the Isle of Wight, but they have since proceeded on their destination; and we trust, will be permitted to labour long and successfully in the service of our great Redeemer.

It was felt to be necessary, in our last number, to advert to the pecuniary difficulties of the Society, arising from the unavoidable increase of our foreign expenditure, in connexion with a considerable deficiency of income, as compared with the corresponding period of the last year. But though these combined circumstances have obliged the Committee to borrow between two and three thousand pounds, not to speak of payments coming due to a very serious amount, they feel a humble confidence that He in whose cause they are engaged, will, by some means or other, furnish the means requisite for carrying on his work. They have been greatly encouraged in this reliance by a recent act of munificence on the part of a friend, unconnected with the management of the Society, who forwarded the Secretary the following letter, with an accompanying donation of

ONE THOUSAND POUNDS.

The letter needs no comment of ours: happy are those who thus practically demonstrate that they count *all things but dross for the excellency of the knowledge of Christ Jesus our Lord.*

“MY DEAR SIR,

“Allow me, in sending you the inclosed, to state briefly the motives which have prompted me in doing so. We must all have been filled with joy and gratitude in hearing of the great things which the Lord is doing in Jamaica, where He has opened a wide and effectual door, so that his word appears to have free course and to be glorified. The fields are white to the harvest. The whole island resounds with the cry, ‘Come over and help us.’ Thousands of our negro brethren are hungering for the bread of life, while our zealous missionaries are quite unable, without more aid, to feed the one half of them. But in the midst of all this, I find from the last number of the *Missionary Herald*, that, in consequence chiefly of the increased expences which have been made necessary by this very success, the society is falling into debt, so that instead of supplying the new stations with labourers, there exists a serious difficulty in maintaining the old ones. Now, could I feel myself to be qualified for this great and important but delightful work, I trust that I should gladly offer myself for it. But that not being the case, let me at least do what I can to send out others on whom the Lord has conferred better gifts; and although this involves a much less sacrifice than *giving up all*, and devoting myself to the missionary life, yet we know that our gracious Lord and Master accepteth according to what a man hath, and not according to what he hath not.

“I have troubled you, my dear sir, with these lines, because I believe there are many who might apply these hints to themselves, and I would, therefore, through your medium, earnestly entreat all the friends of the mission, even the most liberal among them, to consider seriously whether they might not far exceed anything they have yet done for this good cause. I feel deeply persuaded that if ALL would do WHAT THEY CAN, not only might the Society be at once relieved from its present embarrassments, but, if God shall continue to bless the work as He has done, the number of missionaries might very shortly be doubled. This may, perhaps, require us to deny ourselves by cutting off all *unnecessary* expences, or to lessen our provision for the *possible* wants of a short earthly life; but is that to be compared with the thought of such a work as this being hindered by the want of funds? Surely

none who have themselves received the unspeakable gift can hesitate to make even greater sacrifices than these, for the purpose of communicating this infinite blessing to their perishing fellow sinners.

“Should any be afraid of doing too much in this work, it may perhaps suffice to remind them how much less it is to devote even the greater portion of their property in this manner, than it is to leave home, friends, and country, and all that is dearest in this world, to go and preach among the heathen the unsearchable riches of Christ. Yet, who that has tasted the grace of God will blame the missionary as sacrificing too much? Or what but the want of suitable qualifications would exempt any of the Lord’s servants from the duty, or rather the *privilege*, of consecrating not only their property but *themselves* to this best of services?

“I see that from the turn my thoughts had taken, I have been led to speak particularly of the missionary work in the West Indies, but I should be sorry to have it supposed that I consider it as at all more important than that in the East. On the contrary, not only must we ever seriously bear in mind that present success is neither the rule of duty, nor the certain criterion of Divine approbation; but we should remember, that there, also, God has owned and blessed the labors of his servants in a manner which calls for the devoutest thanksgiving. I rejoice to believe, that, if in the eastern field the seed be longer in growing, and the harvest be more delayed, it is that in the end the crop may be proportionately richer and more abundant. I would say, then, to all who love the Lord Jesus, let us bless God for so graciously sustaining the faith and patience of our dear missionary brethren engaged in that arduous work; let us exercise ourselves the same *perseverance* and *self-denial* we admire in them; let us repent of, and be humbled for, our former indifference; and let us, by Divine grace, henceforth engage in this holy and blessed work with a zeal and devotedness somewhat proportioned to its *magnitude* and *importance*, remembering our infinite obligations to Him who though he was rich for our sakes became poor that we through his poverty might be rich.

“Begging you kindly to excuse the length of this communication, I am, dear Sir,

“Your’s, very respectfully,

“OMICRON.”

Another generous friend has paid in Forty pounds at the Bank for the Society, effectually concealing himself under the signature—‘EBENEZER.’

Contributions received on account of the Baptist Missionary Society, from October 20 to November 20, 1831, not including individual Subscriptions.

£. s. d.	£. s. d.
Bristol Auxiliary Society, by Robert Leonard, Esq.	Miss Sarah Jenkins - 0 5 3
West India Fund - 30 5 10	Master Edward Morgan - 1 3 8 $\frac{1}{2}$
Translations - 2 0 0	Charles Evans - 1 3 0
Female Education - 8 0 6	Edward Stephens - 0 11 8
General Purposes - 210 2 0	17 11 0
On account current Year 100 0 0	Suffolk Journey, by Rev. W. W. Cant-
350 8 4	low:—
Wingrave, Subscriptions, &c. by Rev. T. Aston - 4 8 6	Walton, Collection - 2 6 7 $\frac{1}{2}$
Berwick-on-Tweed, Juvenile Society, by Mr. Robson - 4 0 0	Mr. Dains - 1 0 0
Watford, Collection for Jamaica, by Mr. Burchell - 11 9 6	Rev. A. K. Cowell - 1 1 0
Friends, of <i>Salter's Hill</i> , by ditto - 18 10 6	Hadleigh, Collection - 1 5 6
30 0 0	Printing Bills - 0 5 0
Lynn, Collection, by Rev. E. Carey - 6 0 0	Mr. Kersey - 1 0 6
Weymouth, ditto, by ditto - 10 12 0	Bilderston, Collection - 1 13 4
Laverton, by Rev. John Dyer - 6 0 0	Subscriptions - 1 12 1
Leeds, Sundries, by Rev. J. Acworth - 10 17 11	3 5 5
Nottingham, &c. Collections and Subscriptions, by Mr. Lomax - 102 14 0	Clare, Collection - 3 3 4
Cambridge, Auxiliary Society, by Edward Randall, Esq. - 80 0 0	Bills - 0 3 4
Colchester and East Essex, Auxiliary, by Thos. Blyth, Esq. - 38 5 0	3 0 0
Portsmouth, Portsea, and Gosport, Auxiliary, on account, by Mr. B. H. Hinton - 60 0 0	Stowmarket, Collection - 9 3 4 $\frac{1}{2}$
Sherborne, Subscriptions, by Benj. Chandler, Esq. - 3 3 0	West India Fund - 1 0 0
Friends, by Mrs. Arnold, Bankside - 7 11 6	10 3 4 $\frac{1}{2}$
Hull and East Riding, Auxiliary, on account, by John Thornton, Esq. - 101 14 6	Rattlesden Friends - 0 14 0
Olney, Subscriptions, by Wm. Andrews, Esq. - 14 11 6	Bury, Collection - 16 10 6
Newcastle Tyne, by Mr. H. Angus - 6 12 0	R. Bevan, Esq. - 1 1 0
Crayford, Female Association, by Mrs. Smith - 3 3 0	17 11 6
Wales, South West Association, by Mr. J. M. Thomas	Diss, Collection - 1 7 4 $\frac{1}{2}$
Aberdun, (Sunday School) <i>U. G. 7d.</i> - 2 10 2	Bills - 0 3 6
Drefach - 1 0 0	1 3 10 $\frac{1}{2}$
Rhydwllyn - 3 17 7	John Jeffs, Esq. - 1 0 0
Carmel - 1 11 3	Eye, Collection and Subscriptions - 8 14 7
Ebenezer, Pemb. - 4 14 0	Sunday School for Schools - 1 1 0
13 13 0	Rev. T. C. Crate - 1 1 0
Wilts. and East Somerset, Auxiliary, by Mr. Benjamin Anstie, - 4 0 0	10 16 7
Corsham - 4 0 0	Stradbroke, Collection - 4 2 6
Trowbridge, Bethesda - 8 15 9	Laxfield, ditto - 3 1 9 $\frac{1}{2}$
12 15 9	Grundsibugh, ditto - 3 6 0
Oxfordshire Auxiliary, by Mr. Samuel Huckvale.	Olney, Collection and Subscriptions - 7 1 8
Chipping Norton - 10 2 7	Woodbridge Friends - 1 5 0
Abingdon - 21 10 6	Tunstall, Collection - 5 0 0
Burford, Moiety - 2 0 0	Aldringham, ditto - 2 4 0
Banbury - 1 1 0	Aldborough, ditto - 1 0 0
Naunton - 13 15 4	Mrs. Everet, Capel - 1 0 0
48 9 5	Ipswich:
Newtown, Montgomeryshire, by Mr. Samuel Morgan, jun.	Collection at Stoke Chapel - 10 0 4 $\frac{1}{2}$
Collected by the Teachers and Scholars in the Sunday School, viz.	Collected by Mrs. Pollard and Mrs. Lacey - 2 0 0
Collected in the School - 1 11 6 $\frac{1}{2}$	Mr. S. H. Cowell - 1 1 0
Miss Sarah Morgan - 3 5 0 $\frac{1}{2}$	John Notcutt, Esq. - 1 1 0
Rev. G. A. Evors, M.A. - 0 10 0	Dr. Williams - 1 1 0
Miss Mary Bevan - 2 14 7 $\frac{1}{2}$	John Head, Esq. - 1 0 0
Wm. Pugh, Esq. - 1 0 0	N. Byles, Esq. - 1 0 0
Miss Eliz. Syars - 2 1 6	T. Pettitt, Esq. - 1 1 0
Ann Evans - 1 3 0	Mr. E. Osborn - 1 1 0
Margaret Morris - 0 13 0	Mr. T. Harwood - 1 1 0
Eleanor Davies - 0 10 0	Mr. W. Pollard - 1 1 0
Catharine Evans - 0 18 8	Stoke Green Society, per Treasurer:
	Sundry Subscriptions - 13 13 1
	Rev. James Sprigg - 1 1 0
	J. D. Everet, Esq. Treasurer - 1 1 0
	Mr. Lacey - 1 1 0
	Mr. John Ridley - 1 1 0
	Mr. Rouse - 0 10 0
	Mr. Elliston - 0 10 0
	Mr. G. Cowell - 0 10 9
	Mr. H. Ridley, jun. - 0 10 0
	Mr. G. Christopherson - 0 10 0
	Mr. Neal - 0 10 0
	Mr. Francis - 0 10 0
	Mr. William Ridley, Secretary - 0 10 0
	Collection at Hadleigh, last year - 0 19 8 $\frac{1}{2}$
	£125 18 0

DONATIONS.		£.	s.	d.	£.	s.	d.			
Omeron	-	1000	0	0	W. B. Gurney, Esq.	-	5	5	0	
Ebenezer	-	40	0	0	Thos Williams, Esq.	-	5	0	0	
In aid of the Subscription, by Rev. Mr. Burchell, for Thomas Williams, Montego Bay:					Salisbury, Friends, by Rev. P. J. Suffery	-	13	16	2	
Newcastle, by Rev. R. Pengilly	-	14	16	0	Friends, by Mr. Dendy	-	-	1	13	6
Cold Rowley, by Mr. H. Angus	-	1	15	6	Ditto, by Mr. John Read, Caius	-	-	-	-	-
Devonport, Friends, by Rev. T. Horton	-	6	0	0	Cross, near Stroud	-	-	3	10	3
					Mr. Boyce, Camberwell,	-	-	0	10	0
					Mr. Gould, Loughton	-	-	1	0	0
					Mr. Olney	-	-	0	10	0

TO CORRESPONDENTS.

A parcel of books for the Mission has been gratefully received from the Rev. D. Clark, of Droxford, as also sundry volumes of Magazines from Mrs. Arnold.

The communication from M. K. of Norfolk, has been forwarded direct to Mr. Philippo.

The editor would be happy to assist the Rev. H. T. in reference to the object mentioned in his letter of 20th October, but has no present opportunity of doing so.

INDEX.

AUXILIARY SOCIETIES.

Cornwall, 70
 East Norfolk, 79
 Gloucestershire, 69
 Liverpool, 70
 Monmouthshire, 63
 North East Cambridgeshire, 47

MISSIONARY STATIONS,

Africa, Western, 92
 Anotta Bay, 14, 46
 Agra, 17
 Belize, 38
 Bray Head, 14, 86
 Brown's Town, 15, 46, 86
 Calcutta, 1, 17, 25, 33, 50, 65, 73
 Ceylon, 9, 41
 Chitpore, 27, 42, 81, 89
 Crooked Spring, 45, 85
 Dinapore, 37
 Falmouth, 13, 45, 85
 Green Island, 86
 Gurney's Mount, 12, 46, 75
 Hunt's Bay, 85
 Jamaica, 10, 39, 43, 67, 75, 82
 Kharee, 66
 Kingston, 10, 44, 67, 83
 Lucea, 44, 46, 86
 Luckyantipore, 66
 Manchioneal, 85
 Monghyr, 5, 61, 91
 Mosquito Point, 85
 Montego Bay, 12, 29, 44, 46, 75
 Morant Bay, 85

MISSIONARY STATIONS (continued.)

Mount Charles, 14, 86
 Ocho Rios, 15, 86
 Old Harbour, 12, 44, 86
 Oracabessa, 14, 86
 Port Antonio, 85
 Port Maria, 14, 45, 86
 Port Royal, 85
 Ridgeland, 14, 85
 Rio Bueno, 13, 46, 86
 Salter's Hill, 14, 30
 Savanna-la-Mar, 13, 14, 45, 85
 Serpent's Bay, 85
 Sewry, 28
 Shortwood, 12, 75
 Spanish Town, 11, 44, 83
 St. Ann's, 15, 44, 86
 Stewart's Town, 13, 46, 86
 Sulkea, 18
 Vere, 12, 44, 86
 Yallahs, 11

Abolition of Suttees, 25
 America, 68
 Annual Meeting, 41, 49, 57
 Burmah, 6
 Contributions, 7, 16, 24, 31, 39, 47, 56, 63, 71, 80, 87, 95
 Correspondents, 8, 16, 24, 32, 40, 48, 64, 72, 80, 88, 96
 Designation of Missionaries, 30, 63, 93
 List of Letters, 7, 15, 23, 39, 47, 62, 69, 79, 87
 Table of Stations, 22

BAPTIST MAGAZINE.

SUPPLEMENT, 1831.

MEMOIR OF THE LATE REV. JOHN
TOMS, OF CHARD.

THE subject of this memoir was born in the year 1763, in the parish of Coffenswell, near Newton Bushell, in Devonshire. His parents alternately attended divine worship at the parish church and Methodist meeting, in which latter place there was a faithful servant of Jesus Christ: and there is every reason to conclude they possessed a relish for the genuine truths of the gospel. Their preference, however, for the establishment, may be gathered from the circumstance of their taking him to the parish church, for the purpose of receiving the initiatory rite of sprinkling, which was performed September 8th, 1763. From an account of the exercises of his mind it appears the seeds of genuine piety were sown in his heart at a very early period; although from diffidence and fear of self-deception, he dates his effectual calling to a much later period. In the commencement of his diary he writes; "I can scarcely remember any time when I had not some degree of love towards serious matters and serious people." When not more than six or seven years' of age, he became the subject of many deep and remarkable impressions of divine things, and was evidently under great concern for his spiritual interests.

When about nine years of age, it pleased the wise disposer of events to call the family from the

VOL. VI. 3d Series.

place of his nativity to Chudleigh: here his father pursued his business as a lime-burner, and in this laborious occupation he was assisted by his son; who, through the care of Divine Providence, obtained sufficient remission from manual labour to be sent to school for three months to learn writing and arithmetic: being a lad of good understanding, he wonderfully advanced in this short period, which finished his education.

Being of a studious cast of mind he was fond of employing his leisure moments in committing his thoughts on religious subjects to paper, both in prose and verse. But the period appointed by infinite wisdom was now approaching, when he was to be made to feel in a more effectual manner the powerful operations of the Holy Spirit, in convincing him of sin, and revealing Christ in him as the hope of glory.

It was the order of Divine Providence that he should return to Mary-church; there he remained for some years, and, about the eighteenth year of his age, the Lord was pleased deeply to affect his mind with a discourse delivered by a good minister, whom he had heard several times before, but with little profit. The text was, "For the hour is coming when all that are in their graves," &c. He now beheld himself a guilty helpless creature, in a more striking light than ever he had done before; and, from the representations of the willingness and ability of the

Saviour, was encouraged, with godly sorrow and humble hope, to repose his sinful soul on him alone for pardon and eternal life. His own words on this occasion are, "On viewing myself as a sinner, and Christ as a sacrifice for sin, hoping it was even for me, how did tears of contrition flow! how did the repentant floods issue from my straining eyes! but," he adds, "I am afraid to say that even this was the period of my effectual calling."

At the age of twenty-one years, he left his parents, and went forth into the world on his own account. A spirit of worldly-mindedness, originating, no doubt, in an over-anxiety as to future success, seems now to have diverted his thoughts, and to have drawn a temporary veil over his religious enjoyments: but it was that he might learn to magnify the rich and distinguishing grace of God in Christ Jesus. To add to his distress, his lot also was cast in a very ungodly family; and he thought the threatening of God by the Psalmist was truly verified in his experience; that "When the heart of man departs from the Lord, he will lead them forth with evil doers."

In the year 1787, in the twenty-fourth year of his age he was married; at this period, and for two years afterwards, he appears to have been the subject of great mental conflict. His convictions, accompanied with much terror, returned upon him like an armed man, and sometimes threatened to bear down all before them. But these seasons were transient, as he was not suffered to remain long in this state. The divine presence was only withdrawn for a season, to shine on him again with beams of love and mercy; the terrifying and slavish grief for sin which had so distracted his bosom, was now

exchanged for the melting sorrow of the gospel, for that repentance which flows from an hope of interest in a crucified Redeemer.

His views of the method of salvation, as revealed in the word, now became more enlarged and satisfactory: he saw the folly of relying on any thing short of the blood and obedience of the Lord Jesus Christ, and being persuaded of his grace and sufficiency to save even the chief of sinners, he was enabled, by the Divine Spirit, to lay hold on the promises of eternal life in him.

It seems, a desire of being employed in the honourable work of preaching the gospel had associated itself with his earliest impressions, but had received considerable strength since he had reason to conclude he had been brought to a saving knowledge of the truth. However undefined his motives might have been before, they were now clearly those of duty, gratitude, and love.

An opportunity soon occurred for the exercise of his gifts, and prepared a way for his introduction into the Lord's vineyard. The pastor of the little flock at Mary-church being taken ill, the friends requested him to engage in prayer and reading, with which he felt it his duty to comply; and after a time, the death of their aged minister having taken place, some of the people were desirous he should also expound the Scriptures to them. But considerable doubts as to his qualifications for the work arose, and created a struggle in his breast. His desire, however, to be made useful to poor sinners overcame his scruples, and by the earnest solicitation of friends he began and continued expounding the Scriptures every Sabbath day, the hand of the Lord being evidently with him in the revival of

his work, and in the comfort and establishment of the people.

In the year 1793, after exercising his talents for some time in a way of exposition, he ventured to give his thoughts on single texts of scripture, with much acceptance. About this time an aged mother in Israel, belonging to the society, was taken ill; during her sickness, which terminated in death, he visited her with great satisfaction, and she left it as her earnest dying request that he would preach her funeral sermon from 1 Timothy i. 15, and deliver it from the pulpit; for as yet he had only been prevailed on to go into the desk. It was accordingly published for the Lord's day evening by Mr. Chapman, of Totnes; and the novelty of a lime-burner preaching a funeral sermon, drew together an unusual number of people. With reluctance, fear, and trembling, together with many earnest supplications, he, for the first time, ascended the pulpit and spoke to the people. On this occasion he found the Lord present in answer to prayer. His love warmed his heart, and his spirit gave him utterance. A blessing attended the word by, at least, one individual being turned from the error of his ways, and brought to look to Christ as the only Saviour.

He began a lecture at Newton Bushell in the small Baptist meeting; and under the first sermon he preached there the Lord met with one poor sinner. His text was, "Of him are ye in Christ Jesus," &c. Every Sabbath morning he had seven miles to walk to Mary-church; after preaching twice there, he had a distance of five miles to walk to Newton for the evening service, and five miles from thence to the place of his residence: thus walking seventeen miles, and preaching three times every Lord's

day. In addition to these stations, he opened another at Moreton-hampstead, which he consented to supply once a month, where also his labours were crowned with the divine blessing.

In April, 1797, after four years' consideration, he was convinced of the Scriptural propriety and importance of believers' baptism, and, constrained by the love of Christ, attended to the ordinance the 2nd of May following. He was baptized with three others by Mr. Birt of Plymouth Dock, in the river which flows through the town of Ashburton.

After a time, the friends at Ashburton and Mary-church united their energies to retain Mr. Toms, and he consented to employ his Sabbaths alternately amongst them.

About Feb. 16, 1798, he received an invitation from Chard; his mind was much perplexed to ascertain the path of duty, having received also affectionate calls from the churches at Ashburton and Lyme. On the 6th of July he writes thus in his diary, "O for divine direction! Lord, let me follow the steps which lead to thy glory.—Jesus, guide me in this and every other case by thy counsel, and when thou hast done with me as an instrument of thy praise in the church below, take me to glory amidst the triumphant church above."

He commenced his probationary visit at Chard on Lord's day, July 14th. His visit there continued for seven months, until the beginning of February; and on Lord's day, August 3, 1800, he entered on his stated exercises. Although many painful events took place about this period, yet the Lord evidently began to revive his work amongst them; hearers increased, and many came forward to declare what the Lord had done for their souls.

The providence of God having so remarkably directed his settlement at Chard, and opened a door for preaching the Word, with evident marks of success, both at home and in the villages; he was induced to give himself up to them in the Lord, and to go in and out before them as their pastor, and was publicly set apart to that important office, July 1, 1862. On this occasion considerable interest was excited, and a great number of ministers and friends attended.

The labours of this servant of Christ appear now to have been blessed to the conversion of sinners, and the comfort and edification of his church. In the months of July and August, he baptized sixteen persons, making twenty-four additions to the church since he came among them.

From this time, to the close of his ministry, a period of twenty-seven years, there are very few materials found amongst the manuscripts of the deceased to mark the course of events. It appears he continued to labour with unabated zeal, in the face of many discouragements, and on one occasion entertained serious thoughts of resigning his charge, from an apprehension of a want of success. It was, doubtless, under views and feelings of this description, that he wrote the following paper, which was found in his study after his decease:—

“ I have laboured much.

“ I have laboured with little success.

“ I have not willingly kept back any truth.

“ I have felt my ministerial defects.

“ I have struggled much with sin and temptation.

“ I have had some cordial friends.

“ I have had many who have proved false.

“ I have felt great pain at the conduct and spirit which some professors have manifested towards God's cause, and towards each other.

“ I have had many personal and family trials.

“ I have shared largely in the goodness of my God.”

The aspect of affairs, however, at Chard, towards the latter part of Mr. Toms's career, brightened, and although the additions to the church were comparatively few, yet Mr. Toms had the pleasure of beholding around him an attentive and serious congregation, many of whom, he had reason to believe, were partakers of Divine grace. It would have afforded the friends of the deceased unspeakable satisfaction, if his life had been prolonged to reap the fruit of his labour; but amidst these circumstances of promise, he was called to his heavenly reward, and another has entered into his labours. It behoves them to bow with submission to the will of Him who manages all his affairs in infinite wisdom. If, as the Word of God declares, there is joy in heaven amongst the angelic host over one sinner that repenteth, it will not be deemed visionary in the friends of the deceased to indulge the thought that his glorified spirit, completely escaped from all tendency to despondency on the one hand, or self-gratulation on the other, rejoices in the knowledge that many, yea, far many more than he had reason to expect, whilst on earth, are given him as souls for his hire, and that under the ministry of his successor, they have made a good profession before many witnesses.

The closing scenes of this excellent minister's life, were remarkably solemn and affecting. The great Head of the church seemed to prepare the way for the removal of his servant, by circumstances of unusual interest, and afforded him an opportunity of bearing a dying

testimony for his Divine Master amongst those with whom he had resided for so long a period. On the last sabbath he spent on earth, July 13, 1829, he was called to improve the sudden death of a lady of his congregation, on which occasion a great number of people were assembled. His discourse was founded on Matt. xxiv. 44: "Be ye also ready: for in such an hour as ye think not, the Son of Man cometh." A peculiar solemnity pervaded the congregation, while, with great ability and seriousness, he descanted on the nature of that preparation for death which is recognized in the Word of God, and enforced its necessity from the sudden appearance of the Son of Man at death and judgment.

In the afternoon he preached from Psalm xlv. 1: "A very present help in time of trouble." In both of these discourses he was exceedingly impressive, earnest, and affectionate. He appeared to deliver them with his usual energy, and to leave the hallowed ground he had trodden for more than fifteen hundred Lord's days, with as much probability of entering on it again, as on any former occasion; but He, whose thoughts are not as our thoughts, designed otherwise; on his way home, and at the distance of about a quarter of a mile from his residence, he was seized by the icy hand of death, and fell down in an apoplectic fit. He was brought home in a state of insensibility; medical assistance was immediately procured, and by opening the temporal artery, he obtained relief and restoration to the exercise of reason, which was mercifully continued to the period of his dissolution. The severity of the attack, however, was such as to defeat all medical skill, and terminated in his departure about

forty-eight hours from the period of his seizure.

During this interval, although he was the subject of considerable restlessness of body, arising from the nature of the disease, and the measures employed to remove it, his spirit was calm and composed. On the Monday morning, being asked by one of his sons, How he was, he replied, with great emphasis, "Almost at home, child." To another question, proposed by the same individual, "Father, do you feel Christ precious?" he replied, "O yes, William, more precious than ever; I have preached Him, because I love Him; and I have preached Him, that others may love Him." A friend visiting him the same morning, said, "I hope you feel better than you did last evening?" He replied, "A good deal of pain of body, but comfortable in mind, looking to Jesus. I don't know that I could go at a better time." Thus died this humble servant of Jesus Christ, in the midst of his Master's work, and as a warrior on the field.

His funeral took place on the 28th of July, 1829. The pall was supported by three Baptist and three Independent ministers. Rev. I. M. Chapman, of Yeovil, commenced the solemn service by reading 1 Cor. xv. and prayer; the Rev. Mr. Small, of Axminster, offered an impressive prayer; and the Rev. Joseph Baynes, of Wellington, preached the funeral sermon from 1 Cor. xv. 51—58.

The character of Mr. Toms, as a preacher, exhibited another proof of the strength of human intellect rising superior to surrounding disadvantages, and asserting its claim to the station assigned it in the providence of God. His intellectual powers were good; and these had been strengthened by habits of deep thinking. His acquirements

most branches of useful knowledge were considerable; but Divinity was his favorite field of meditation: here he was quite at home; and, perhaps, few men possessed such harmonious and consistent views of the Divine Will in the grand scheme of human redemption. Ardently attached to those views which abase the sinner in the dust, and put the crown of glory on the Saviour's head, he was equally careful to vindicate the government of Jehovah in his conduct towards the children of men. To these qualifications were added a deep-toned piety, which, with great warmth and tenderness of feeling, imparted a more than ordinary interest to his discourses.

If it should be asked, what was the prominent feature of Mr. Toms' Christian character, those who knew him best would say, *Humility, deep humility*. He seemed constantly to carry about with him, a sense of his unworthiness; and this tuned his lips delightfully in praise of sovereign and distinguishing grace. His life and conversation have left a holy fragrance in the town where he so long resided, fully illustrating the tendency of the doctrines he taught; and whilst his calm and peaceful departure furnishes another proof to the heavenly origin of Christianity, they triumphantly refute the calumniators of the religion of Jesus Christ. "*Their sorrows shall be multiplied who hasten after another god.*" "*Mark the perfect man, and behold the upright, for the end of that man is peace.*"

SUBSTANCE OF A FUNERAL SERMON FOR THE REV. JOHN GRIFFITHS, LATE MISSIONARY AT JAMAICA, BY THE REV. THOMAS SWAN,

Preached at Cannon Street Meeting House, Birmingham, Oct. 9, 1831.

"Thou didst well that it was in thine heart."—1 Kings viii. 18.

I HAVE selected these words in application to the solemn event I am this evening about to improve. To every one that reflects for a moment, the suitableness of this passage to the mournful catastrophe will appear obvious. Our youthful beloved missionary brother, whose countenance you lately saw, whose voice you lately heard in this place, is now no more in the land of the living. Solemn was the scene, when, in the midst of a crowded and deeply-interested assembly, he publicly consecrated himself to preach the glorious doctrine of the cross, at the farther side of the Atlantic, to perishing sinners. The services of that evening will long be remembered by many of the excellent of the earth, who were then present. He presented himself a living sacrifice—it was a reasonable service—and, we have reason to think, it was acceptable to God. With the partner of his joys and sorrows—now a desolate mourner—who also, with him, had devoted herself to the service of Christ, he was conducted safely across the wide ocean. With joy he hailed the shores of that land of oppression and blood—the scene of his future labours. No sooner had he landed, than, with a heart burning with genuine zeal for the glory of God and the good of souls, he lifted up his voice, once and again, among the poor negroes, preaching, with delight ineffable, the unsearchable riches of Christ. But his time of labour

was almost terminated—his crown was near—his master was about to commission the angel of death to summon him away: fatal fever seized him, and vain was the help of man. Notwithstanding the strength of his constitution, and all the holy and exalted desires of his heart, for the glory of Christ, and the eternal benefit of the souls of men, and all the efforts that were made to save him—he fell, on that foreign shore, where his dust rests until the resurrection of the just,—a victim to the resistless dart of the king of terrors! He sunk into a foreign and an early grave. But we are not without consolation. He fell early,—but not ingloriously. He was in the battle-field. He was slain on his high places. And, reflecting on the great enterprise in which he had embarked, we doubt not he was thus addressed by his Redeemer, “Thou didst well that it was in thine heart.”

The hearts of men in general are full of devices. Some are more active than others. They have more ingenuity, and greater mental energy. They are restless, ambitious spirits, ever dissatisfied with the present, and anxious for something new. But all are the subjects of devices or purposes of some kind. “Many are the devices in a man’s heart.” It is an interesting thought. Reflect! how many and how various the purposes of the sons of men. Every man you behold, in every scene where you go, has some prevailing desire, or device, or purpose in his heart. You may not know what it is, except you judge from his actions, which are not always the genuine criterion of the thoughts or purposes. He may not wish you to know. He may try to conceal it from you. But it is there—there it lives, though you cannot behold it: and it possesses all

the force of a regulated principle—yea, often, all the power of a ruling passion. Of what advantage it is, when the purpose, the settled and presiding purpose of the heart, has a reference to that which is excellent. Then, what a glorious effect does it produce on the character, instead of degrading, it elevates.

In early life, men, generally, are full of projects in reference to the future. To the young, the future appears an extended and interesting scene. After the pleasant and thoughtless years of boyhood have passed away, and the joyous and generous youth enters into the world, its scenes seem very attractive—it looks inviting. All the future is then contemplated with deep interest. The imagination is then vivid and strong. It revels in anticipation. How many projects are then formed! The young man now begins to realize the idea of existence—he feels that he lives—and he begins to think to what purpose he shall live. In his heart he then resolves what he shall do—how and when he shall perform it. At one time one object strikes him—at another time, another; and, while he is resolving, he reflects not, that death may come, and prevent, in one fatal moment, the fulfilment of all his resolutions; he reflects not, whether his purpose, or his resolution, or his device, be of such a nature, that his Maker shall thus address his disembodied spirit, “Thou didst well that it was in thine heart.”

The objects concerning which men form their purposes are well known, and have often been considered. To some spirits of a lighter character, of a volatile and airy description, *pleasure* appears adorned in fascinating charms: she seems an object of superlative beauty. Benignant and cheerful

in her aspect, and gay and beautiful in her attire, and joyous, and captivating, and witty in her conversation, with her, in soft bowers of bliss, they would ever dwell. Through winding, flowery, and sunshiny paths she conducts to a paradise where all is beauty to the eye, and music to the ear—where the most exquisite delights are presented in every sense. The youth is charmed and taken; he cannot resist: he is borne along, with ecstatic delight, from one scene of enjoyment to another, until his judgment is weakened, his conscience is seared, his affections are defiled, until the power of reflection seems gone—until solemn thought never visits his mind. He drinks of the fatal cup presented to him until he is intoxicated, and then his reason loses all power to perform its office, and he has no will to choose. A lover of pleasure more than a lover of God, he forgets that the pleasures of sin are not only unsatisfactory and degrading in themselves, but that they are only for a season.

To others, again, of a more reserved and serious character, *wealth* appears very desirable:—affluence the most impressive and attractive object under the sun. To these, even Mammon, notwithstanding his hard features and revolting aspect, seems to possess ten thousand attractions: they reflect not on his heart of iron—they reflect not on the crimes of which men have been guilty under his petrifying influence; for, what have not men done under the influence of the love of money, which is said to be the root of all evil? They have not only hardened their hearts against the cry of the poor, and shut their ears against the supplications of the needy; but they have been guilty of deceit, and robbery, and even murder:—

they have devoured the house of the widow, and cruelly and unjustly taken away the patrimony of the desolate orphan. Mammon is a hard-hearted, cruel god; and his worshippers are among the most depraved of idolaters. Again, to others of a loftier mental character, of a nobler and more generous heart, a great name, a splendid reputation, has appeared to be the greatest glory. They have become the victims of an ambition, unhallowed in its nature, as it is destructive of happiness and repose in its effects. Their principal design has been, to erect a splendid monument to their fame—a monument on which their fellow-creatures might gaze with admiration, long after they have crumbled into dust. They have forgotten that that which is highly esteemed among men, is an abomination in the sight of God—that multitudes are ruined for ever, because they have loved the praise of men more than the praise of God, and that those men whose glory has been greatest on earth, and whose praises have been sung by the majority of mankind, have been lightly esteemed of the Divine Being, and shall be degraded and execrated through eternity.

Here, it is readily granted, that, to a certain extent, worldly objects must be attended to. If we are not occupied in the world, we must needs go out of it. Activity is not only in itself a cause of happiness, but it is the duty of all. The drones of society may justly be denominated its pests. Under the sun there is nothing for man but labour and care; and it will be acknowledged, that those who appear to be exempted, create these for themselves. In life, there are many innocent pleasures, which it is lawful to enjoy—the unnumbered felicities of domestic life, the delights of friendship and

society, the contemplation of the varied and impressive phenomena of nature, and the exquisite joys of literature and science. And even the desire of *wealth* is not unlawful, if it be for the benefit of those who are dependant on us, and for the promotion of the general good. Nor is it wrong to use diligence in securing the esteem and approbation of the wise and good. Those who are careless about that esteem, evince inherent baseness and meanness of mind. It is not probable that such value highly even the approbation of God.

But the intentions and designs of men, even in regard to the objects of this world, should be under the *regulating influence* of the *sublime principles of religion*. These should reign in the heart—these should predominate—these should exercise a modifying and restraining influence. Nothing can be more awful than to be without these—to be under the sway of the things of time, while the mind is vacant of those celestial principles of action which have come from heaven, and which tend to raise men to the sky. All men have various designs and intentions in their hearts. They are unseen by their fellow-creatures—unknown to them; but they are not concealed from God. To Him, whose eye is omniscient, all their thoughts are known afar off. And, if their thoughts, if their designs, if their intentions are not approved by Him, their condition is truly deplorable. Now, my brethren, reflect deeply on this subject in application to yourselves. It is a subject most vital and practical, in which you have all a particular individual concern. You have designs and intentions in reference to yourselves and this world. Look at them, at this

time, in the light of God's Word. What are they? When you examine the Scriptures impartially, and apply them to yourselves, can you approve them? Will they bear to be examined? Will God approve them? Will they sustain your mind at the hour of death? Will they endure the light of eternity? What is your predominant design—your ruling passion? Does it refer to *this* world only? or has it any reference to the next? Oh! this is a most important question, not to be lightly disposed of. Put it not away, as if it were impertinent—as if you were not particularly interested in it, for you are deeply concerned in it. Look at the *design* of your heart, and examine carefully whether it be such as that God shall thus address you when you appear before him: "Thou didst well that it was in thine heart."

However you are occupied in life, this you should never forget, that it should be in the *hearts of all of you to serve God*. This ought to be your *general intention*. The depravity of men is manifest in this:—they dissociate the world from religion. They think that they cannot attend to the things of the world, and to those of religion at the same time,—that the two are incompatible. Now, it is impossible to attend *inordinately* to worldly things, and at the same time to be religious; for "Ye cannot," said Christ, "serve God and mammon." But the things of the world *may* be attended to properly, and the objects of religion, the concerns of the soul,—not neglected. If this were not the case, it were unreasonable to expect that men should occupy their minds at all about eternity. But the service of Christ is a *reasonable* service.

God requires nothing but what men *can* do, and what they *ought* to do—and what it will be their *interest* to do—to subordinate the things of time to those of eternity;—amid all their other engagements not to forget that they are immortal beings—responsible beings; and that they can serve God if they will. Let this thought sink deep into your minds, that you can have no *apology* why you should not serve God—that this should be your general intention; and that if this be not in your heart, it cannot be well with you at last—it must go ill with you for ever.

Here it may be observed, that *some noble and benevolent minds*, rising superior to the level of those around them, *form purposes of great usefulness on the earth*. The designs of those excellent and worthy characters, relate to different departments:—some form designs of *general benevolence*. They wish to live for the benefit of mankind—to diminish the misery, and to augment the happiness of the earth. Like Christ, they desire to “go about continually doing good.” They exemplify the influence on their hearts of pure religion and undefiled; which is, to visit the fatherless and the widows in their affliction, and to keep themselves unspotted from the world. They are prepared to exert their energies in any way that will really benefit man. They seek out wretchedness that they may relieve it. They cause the heart of the widow to sing for joy. The blessings of those who were ready to perish, fall upon them. Hence *Howard*, that honour to human nature, and bright ornament of the religion of Jesus, hesitated not to visit—prompted to the benevolent undertaking by celestial cha-

—rity—the noisome cells and miserable dungeons of all the prisons in Europe, that he might devise plans for the relief of the dejected prisoner, and thus alleviate the wretchedness of those who are deprived of the light of the world, and the pleasant society of honourable men. He fell in the glorious cause—but he fell gloriously; and it was well that it was in his heart. Hence *Clarkson* and *Wilberforce* have devoted *their* energies and their influence to release the slave from his thralldom; and, through their efforts, the detestable slave-trade, that disgrace to humanity, and stigma on Britain, was brought to a termination. Oh! that the same could be said of colonial slavery, which still exists, and under which thousands still groan!

Other excellent characters have been filled with *noble designs for the good of their country*—they have been *patriots* in the best sense of that word. They have been prepared to lose their property, their liberty, and their lives, that they might benefit their country. In the senate they have boldly lifted up their voice, in strains of the purest and most moving eloquence, against corruption and oppression in every form; and on the field they have valiantly fought, and bled, and died for their country. For the liberty and happiness of mankind have they devoted themselves. At the present period, as a country, are we not blessed with such men?—men of wisdom, of virtue, and of eloquence,—who are putting forth all their energies, exerting all their powers, to save this important nation from impending ruin? Who, that has a particle of patriotic feeling—that cares for the good of his country, does not feel deeply interested in all their measures, and ardently desire that

they may be crowned with success? Who is not moved with the thunders of their eloquence, which roll from one end of the land to the other? Who can read, without the deepest feeling, the thoughts that breathe, and words that burn? And who does not pray that the Supreme Ruler, the Governor among the nations, in whose hands are the hearts of all men, and who turneth them as the rivers of waters, may realize the desires of every true patriot, and give to the people of this land speedy relief from many of the evils under which they groan?—may disappoint the evil designs of the crafty, and turn the counsels of the wicked into foolishness?

Others form the noble design of serving God in the ministry of the Gospel. They have been the subjects of a desire for this great and glorious work which they were not able to overcome,—a desire that burned within them, and which they could not repress. This led them to form the noble design of serving God in the world,—a world of depravity and misery,—by preaching the Gospel to their perishing fellow-men. And certainly this must be contemplated as a glorious work; and the design to engage in it may justly be denominated a noble design. Indeed, though it involve perpetual self-denial, though it insure no earthly reward, though it be attended with many sacrifices, what work can be compared to it? What employment may compete with it? Reflect on its great object, that is, to restore men to God—to raise them from sin to holiness—from misery to happiness—from earth to heaven. “He that winneth souls is wise. They that turn many to righteousness, shall shine as

the stars for ever and ever.” However imperfect may be the attempts, or partial the success, of those who enter on this work from pure motives, God will say to each one of them at last, “Thou didst well that it was in thine heart.”

But, if the design of those who serve God in the ministry of the Gospel be noble, much more is that of the man who purposes to *serve God as a missionary.* I have always considered missionary work as the most exalted department of ministerial labour—as requiring more piety, more prudence, more zeal, more disinterestedness, more ardent desire for the salvation of men. Indeed, as no work involves so many sacrifices, so no employment can be compared to it. To preach Christ where he has not been known before—to impart the knowledge of Jesus to the heathen—to enlighten their eyes, and to turn them from darkness to light, and from the power of Satan to God—to be instrumental in overturning idolatrous systems, and in establishing the glorious cause of truth and righteousness; to impart the infinite blessing of the Word of Life to those who have hitherto been led astray by cunningly-devised fables; these are objects, in comparison to which, as to importance, all others shrink away; they transcend all earthly objects of pursuit, as the soul transcends the body, and as time transcends eternity. The work of a missionary is a sublime and important employment; and all who have designed it, but have not been permitted to accomplish it, shall know in another state of being, that it was “*well* it was in their heart.”

To this great work was our beloved deceased brother devoted:

—to realize the great objects it embraces, he had consecrated life itself—all the energies of his being. In his soul the desire for this work ardently burned;—it was a fire that could not be put out. It was owing to this desire that he was first introduced to me. Knowing somewhat of the nature of the work, and the difficulties and trials connected with it, I considered it my duty to place these before him in all their breadth and length. But he could not be turned from his purpose—he could not be deterred, from the probability of difficulty, and trial, and danger. He was willing to be employed at home, were it the will of God, and if no way should be opened by which he might go abroad; but whenever the door into missionary labour was opened, he hesitated not, but entered immediately. He appeared to have a predilection for the work, and chose it because he preferred it. In the month of May, 1830, he thus expresses himself: “As to my experience in divine things, I have reason to be thankful, that lately I have enjoyed so much of religion. The promise appears to have been fulfilled—‘They that water others, shall themselves be watered.’ I have reason to be humble before God, on account of sin. I want a greater deadness to the world, and to be more alive to spiritual things—to be hungering and thirsting after righteousness; to have my heart glow with the love of Christ—with a deep and anxious concern for the welfare of poor perishing sinners. Blessed be God for any of these things; but it is my earnest desire to possess more—to feel increasingly the great responsibility of my situation, and to spend my life in laborious exertion for Christ.” In this devout and

humble manner did he express himself in regard to that which was before him.

He was permitted to *begin* the glorious work he had so ardently desired, and after having preached to the poor negroes, in letters which he commenced but did not finish, which is also the case with the journal that was first received, he expresses himself in the same devout manner: he says, “We met with the kindest reception from our esteemed brethren and sisters here. I complied with the request of the negroes to preach at Port Royal in the evening, as they had expected no service on account of Mr. Clark going to a distance to baptize. I felt a peculiar pleasure in preaching to the first black congregation, and earnestly desired to spend my life in the work. At present it appears uncertain what station God has appointed for us: we trust we can say, our only wish is to be where we shall most advance his glory.”

These are among the last sentences he wrote in this world. Already the messenger of Christ was on the wing that was to convey him to glory. Soon he was to ascend, for all his work was done. It may not be unworthy of your notice, that, on that sabbath evening, July 10, when he first preached, our venerable friend Mr. King died; and very soon he followed—so that they soon met in glory.

But it was “well that it was in his heart.” Though he was cut off at the commencement of the work—what then? I request your serious attention to the following observations:—1. *He fulfilled the Divine intention.* Whatever we may think, the Divine intention, in regard to him, was not frustrated. All the things that happen to the people of God

are the consequences of his pro-
 appointment. The bounds of their
 habitation are prescribed, and
 they can remain no longer in any
 place than he hath determined.
 But especially "precious in the
 sight of the Lord is the death of
 his saints." He hath preappointed
 the *place* where they are to die,
 and the *time*, and all the *circum-*
stances. So that our brother has
 not died by chance. The num-
 ber of his days was fulfilled. This
 is a consideration calculated to
 produce acquiescence of mind. It
 was certainly consistent with the
 wisdom and love of God that he
 should *then* die. 2. *He performed*
all that was allotted for him to do.
 He desired a good work, yea, a
 great and glorious work; he was
 permitted to enter on it—to feel
 the joy of commencing it, *then* he
 was removed. This was all he
 had to do—he finished his work.
 He was faithful until death, and
 now he has received the crown. 3. *He was, doubtless, welcomed to*
heaven. The first voice he heard
 in the eternal state, would be that
 of Christ, saying, "Thou didst
 well that it was in thine heart."
 "Well done, good and faithful
 servant, thou hast been faithful
 over a few things, I will make
 thee ruler over many things," &c.
 4. *Our ignorance should prevent us*
from repining, since we know not
the high station for which he was
preparing, and which Christ hath
appointed him above. We de-
 plore his early removal; we think
 the flower in the bud was cut
 down—the tree in its blossom
 rooted up. We think his piety,
 and talents, and preparation,
 are lost to the world. But
 we are incompetent judges. We
 can only see a little way around
 us. The circle of our knowledge
 is extremely contracted. He may
 have been preparing for some im-

portant service above; and there,
 doubtless, his powers are fully de-
 veloped, and he serves his Lord
 in perfection. Let us rest in the
 thought, that "what we know
 not," &c.

[Here Mr. Swan introduced
 letters relative to the deceased,
 from the Rev. Messrs. Flood and
 Philipppo.]

And now what more can I add,
 in addition to what these letters
 have imparted? To God, who is
 the judge of the widow, and the
 father of the fatherless, would I
 affectionately commend his be-
 reaved and afflicted *partner*. She
 willingly accompanied him—she
 hazarded her life for the name of
 Jesus—she has fulfilled her inter-
 esting mission—and now she has
 safely returned, we trust, for great
 usefulness in the church at home.
 Let her not forget the divine pro-
 mise, "Leave thy fatherless chil-
 dren," &c. Let his *parents* be
 consoled by the idea, that their
 son was engaged and fell in a glo-
 rious work—that he died with a
 spotless reputation, and that he is
 perfectly happy in the presence of
 Christ. Let his *brothers* and *sisters*
 seriously consider the absolute ne-
 cessity of that religion of which
 their departed brother was pos-
 sessed, and which he so earnestly
 desired they might possess. If
 they would meet him in peace, let
 them repent and believe the Gos-
 pel, and not deceive themselves
 with the vain thought, that as they
 are not officially engaged in re-
 ligion, therefore, they may safely
 live without it. Let every *mem-*
ber of this church be diligent to
 occupy until the Lord come, and be
 found watching. Let the *teachers*
 in the schools call to mind his
seriousness, his humility, his zeal,
 and his affection, and his regu-
 larity, and imitate him. And, in
 fine, let *all in this congregation*

consider the supreme importance of religion, which consists in the state of the heart before God. Let none of you give your hearts entirely to the world. Some of you may recollect his last sermon in Birmingham, from this place, from those striking words, "This God is our God," &c. You will see his face, you will hear his voice, no more—but if God be your God,—soon will you meet him in heavenly glory.



DUTY OF ATTACHMENT TO
THE GOVERNMENT.

To the Editor of the Baptist Magazine.

MY DEAR SIR,

THE enclosed Exhortation to Peace and the Support of the Government, was delivered at the close of a sermon on Lord's day, December 9, 1792, by the late Rev. Daniel Turner, M.A., of Abingdon; and afterwards published, in more than one edition, at the request of his friends. The sentiments appear to me correct, and almost every sentence seems as much adapted to the present period as to that; for these reasons, and because it will tend to perpetuate the name of an excellent man among us, I should be glad to see the article copied into next month's Magazine.

In the mean time,

I remain, yours truly,

J. B.

Chelsea,
Nov. 9, 1831.

A DAY of visitation from Almighty God, such as the prophet Isaiah speaks of as a day of visitation, seems to be coming upon this country. Our national sins are

very great and aggravated, and cry aloud for vengeance; and the great Being, to whom it belongs, appears disposed to hearken to their cry, and enter into judgment with us. It becomes us to be seriously attentive to these things, lest the day come upon us ere we are aware, and totally unprepared to meet it. There is certainly spreading amongst us a factions, discontented, turbulent spirit. Some raving with the most furious zeal in favour of despotic power and dominion; insisting upon our absolute submission to their dictates, right or wrong, without leaving us even the right of complaining: others are as mad in the pursuit of what they call by the sacred name of LIBERTY, but which, in fact, is no better than *Licentiousness*; putting it in the power of every man, however wicked, to do just what he pleases, without any control from the laws and order of society. Between these shocking extremes there is certainly a medium, which we should endeavour to understand and keep.

Many years' happy experience may convince us, that the constitution of the government of this country, as it consists of King, Lords, and Commons, is eminently calculated to secure to us the inestimable blessings of civil and religious liberty, and every kind of national prosperity, and, therefore, worthy of our strenuous support.

We must acknowledge, indeed, that even this happy constitution has been shamefully corrupted and abused, in many instances, by wicked and designing men, to serve their selfish and pernicious ends: nor is it possible, in the present depraved state of human nature, to form a system of government that would not be liable

to abuse from such men; but none of the evils that have hitherto prevailed in ours, can possibly justify any seditious attempts to overturn the constitution itself. We *may*, and we *ought*, to seek the redress of our grievances, and endeavour to stem the torrent of corruption by all fair and peaceable means, such as the constitution itself furnishes us with in great plenty; and to persevere with a manly firmness and resolution, till the end be obtained, in some tolerable degree at least; but, at the same time, should be exceedingly careful to avoid all violent and hostile measures, lest we find the remedy worse than the disease.

The pretenders to superior wisdom in politics, may paint out to our imagination, schemes of government that may look very pretty, and even charming in *theory*, but cannot, in the present state of things amongst us, be reduced to *practice*, without the miseries of anarchy and confusion.

I would, therefore, my friends, take this opportunity to recommend to you all, and particularly to you who are *Dissenters*, to beware of being led away from your genuine spirit and principles of peace, by the wild undigested notions about *liberty* and *equality*, which some are so fond of propagating. They do not consider, that however such notions may suit the political humour and state of other countries, they are not at all applicable to ours; nor adapted to the genius and spirit of Britons.

As Protestant *Dissenters* we are, upon principle, sincere and warm friends to both civil and religious liberty; yet, as *Christians*, utter enemies to all licentious violence against the government. Though obliged, by our

consciences, to *dissent* from the Established Church, yet sincere friends to her peace and prosperity, not even *wishing* to deprive her members of the enjoyment of the same liberty of conscience we claim for ourselves. Accordingly, the Dissenters have been always ready to join them in support of the Church, when in danger from our common enemies, the Papists; and this even at the expence of giving up many of their own particular rights and privileges: witness their conduct at the revolution in 1688. No men rejoiced more cordially in that glorious event than they;—no men more zealously attached to the illustrious house of Hanover, from its first accession to the throne of these kingdoms, to the present day, than they;—no men set their faces more resolutely against the rebellious efforts of its enemies in the years 15 and 45, or exerted themselves with more liberality and spirit in favour of the reigning family. These are notorious facts, which I challenge even their most inveterate enemies to refute.

There may possibly be here and there a few, amongst our many thousands, misled by the wild doctrines lately started, or provoked by the illiberal spirit of their adversaries, who may think and act differently; but no whole bodies of men can be justly chargeable with the wrong sentiments and conduct of every individual among them. In fact, the chief leaders of the malecontents with us are Deistical philosophers, neither Churchmen nor Dissenters, men of no religion at all. In general, and as a body, the Dissenters, ever since the revolution, have been as staunch loyalists as any of the members of the Established Church, though not

possessed of their advantages and encouragements.

This loyal and peaceable spirit, and firm attachment to the constitution, I wish you to maintain, remembering that you are the professed disciples of the Prince of Peace, and most benevolent Friend of mankind; and that, therefore, it must be utterly inconsistent with your characters, to be concerned in any popular insurrections, or seditious cabals against a government, in its constituent principles, so favourable to all our just rights and liberties, and under the protection of which we have enjoyed, for so many years, such an ample share of national happiness;—this would be the basest ingratitude to God and man. Instead of this, let us endeavour to possess our souls with patience under any of the little inconveniences we may happen to feel from it; study the things that make for peace, and follow it with all men. Bless them that curse us, and pray for them who despitefully use us; or, in a word, take the apostle Peter's advice, who was a wise and good man (1 Peter ii. 14—17), where he exhorts us, by proper “ submission to government, to put to silence the ignorance of foolish men;—as free, yet not using our liberty for a cloak of maliciousness, but as the servants of God;—honour all men, love the brotherhood, fear God, and honour the king.”

To conclude, if you wish to distinguish yourselves as the real friends of your country, walk more closely with your God in all the duties of evangelical piety; avoid all sinful conformity to the world; nor any way countenance its vices and follies; set always before you the illustrious example of the Lord Jesus Christ for your imitation. Be more constant and fervent in

prayer to God for a spirit of repentance and reformation;—pay a tender regard to the just rights and privileges of the meanest amongst you; kindly relieve, to the utmost of your power, the distresses of the honest and industrious poor; instructing the ignorant, reclaiming the vicious, and doing good to all. By these means you will not only find much comfort and support in any day of afflicting visitation that may come upon you; but will do your country infinitely more effectual service than by any noisy outcries about liberty, or tumultuous endeavours to reform the state. You will, I trust, take these hints well, as they proceed not from any suspicion I have of your want of loyalty, but purely with the hope of confirming you in it, and of exciting you to some proper exertions, at this very critical juncture, in support of government, and the peace and welfare of your country.

ON REVIEWING THE PAST.

It is true we cannot look into futurity and read the book of God's decrees. What will be our future pleasures, difficulties, or troubles is only known to the wise disposer of all events. We are equally ignorant of the time and the manner of our death. But we can, we ought, to look back on the past. It becomes us to take a careful review of past events, and past experience, and to seek to derive profit from both. This becomes us as reasonable and accountable creatures, and also as professing christians, “God requireth that which is past.”

Past dispensations should be reviewed. To review the past dispensations of Providence with

christian feeling is exceedingly interesting and instructive. The hand of Deity has been lifted up, the pride of nations has been humbled; war, disease, and death have removed thousands of our fellow-creatures to the eternal world. The judgments of God have been abroad in the earth, that the inhabitants thereof may learn righteousness. But if we view these dispensations aright, we shall view them as tending to promote some great and important ends—the glory of God and the real good of his church and people. While this review will humble us in the dust on account of our sins, it will excite our gratitude to God for the kindness and care he has manifested towards us; we shall look through the clouds that have gathered around us and behold the Sun of Righteousness arising upon us with healing in his wings.

Past mercies should be reviewed. We have forfeited every blessing we enjoy. Every good we have received from our infancy to the present moment has flowed from the fountain of divine mercy. Mercies in rich abundance have been lavished upon us: “Goodness and mercy have followed us all the days of our life.” “The lines are fallen unto us in pleasant places,” &c. Our temporal wants have been supplied, our health has been continued, we have been preserved from death: we can look back upon enjoyments, supports, and privileges of a spiritual kind. To forget these mercies would be base and ungrateful, while a remembrance of them will be pleasing to God, and beneficial to ourselves.

Past troubles ought to be reviewed. Those who have experienced the greatest mercies are the sub-

jects of affliction and sorrow. The most eminent saints, as Jacob, David, and others, were not exempted from these. In reviewing the past it will be found that some have been tried in their circumstances by disappointments, losses, and crosses; others have experienced sickness and pain; and others have been called to mourn over the graves of departed relatives and friends. These afflictions were sent for important purposes, to wean our affections from earth, and to draw them to things above. By a proper review of these, this design will be answered.

Past conduct should be reviewed. Is the reader a professor of religion and a member of the church of Christ? How important is a strict and impartial review of his conduct. Has it been as becometh the Gospel of Christ? Has he been circumspect in his walk, and holy in his conversation? In such a review we should ask ourselves the following questions:—Have we resisted temptation? Have we mortified inward corruptions? Have we overcome the world? Have we been diligent in our attention to the means of grace? Have we exerted ourselves for the cause of God, and done what we could for the salvation of sinners? Have we grown in grace, and, by our example, recommended religion to others? Let us examine ourselves on these points. Our comfort, our happiness, the honour of religion, the glory of God, are all promoted by a conduct that accords with our religious profession. If, Christians, time is fast bearing us on to the joys of eternity, our years are rolling away and soon shall we be called to pass over Jordan; all our labours, all our sufferings will soon be over, and every true believer will

be crowned with glory and honour: let us therefore "give all diligence to make our calling and election sure," &c. 2 Peter i. 10.

W.

PILGRIM HUNTERS IN HINDOSTAN, OR HINTS TO BRITISH CHRISTIANS.

"The children of this world are wiser in their generation than the children of light."

PILGRIM hunters are employed to search out in obscure parts of India, persons willing to join in the idolatrous worship of Juggernaut. "They are a large body of emissaries, (says Mr. Thorp,) *more numerous* than *all* the Christian Missionaries in the world, who are employed by the priests, and dispersed over the whole empire to persuade the deluded natives, by various arguments, especially by the assurance of eternal bliss, to undertake the pilgrimage to Juggernaut."

Ah! shall it be so,—shall pilgrim hunters be found in India, and shall there be a dearth of home missionaries in our own land?—Shall not the people of England be *sought out* and invited to the Saviour, with as much zeal and diligence as the poor idolators of Hindostan are *sought out*, for the worship of a block of wood? Perhaps some may blush at their backwardness; and well they may, when so outstripped by "those who know not God, and desire not the knowledge of his way." Every reader may reap some instruction from this statement;—may the diligent become *more diligent*,—may the loiterers become labourers,—and may every Christian pray fervently for the Holy Spirit to be poured

out, both in India and England, that means now employed may be made increasingly effective; and that means may yet be multiplied an hundred-fold.—And, oh! may the time not be far distant, when idolatry in India shall have no sanction from the British Government. "At present the pilgrim hunters receive a premium for every pilgrim brought into the town, and £5,000 a year is paid to the native officers of the temple out of the proceeds of the pilgrim-tax. It is computed that one million two hundred thousands attend." Still must we offer up the cry "O Lord, remember thy covenant," "send out thy light and thy truth," "for the dark places of the earth are full of the habitations of cruelty." "Give thy Son the heathen for his dominion, and the uttermost parts of the earth for his possession." Let Britain, let India, let all the tribes of the earth call the Redeemer blessed.

BERTHA.

ON THE NATURE OF THE MILLENNIUM.

IT appears to have been the design of God in every age, for the wisest of purposes, that the predictions of the Holy Scriptures should be involved in more or less of obscurity until their fulfilment, 1 Pet. i, 10—12; therefore, as the Millennium is yet future, it behoves us to speak and write respecting it with peculiar caution, temperateness, and modesty: I cannot, however, incline to the notion that our blessed Redeemer's reign is likely to be *personal* during this period, or that his people will be *literally* raised from their graves

to dwell with him upon the earth, from the following considerations.

First. The language of the Holy Spirit in Rev. xx, appears to be principally, if not altogether, *symbolical*, and *not literal*. Satan is certainly not literally a *dragon*, but a fallen spirit, inheriting the disposition attributed to that creature; and being incorporeal, he cannot be subjected to restraint in any literal *pit*; nor can he be bound or confined by any material *chain* or *seal*. And it is very observable, that it is merely *the souls of the martyrs* that are to experience the resurrection there predicted; and those holy Scriptures which treat of the resurrection at the last day, represent the righteous and the wicked as being to be raised *at the same time*. See Dan. xii. 2; John v. 28, 29; and 1, Thess. iv. 13—18. The rising of the dead in Christ *first*, in the sixteenth verse of the last reference, is clearly associated, in the seventeenth verse, with the rising of the living saints to meet Christ in the air, which it is to precede, and the whole passage relates, not to the Millennium, but to the final consummation of all things; therefore, the rising of the souls of the martyrs appears to me to be like the reappearance of Elijah in the person of John the Baptist, which was not literally but *symbolically only*. Mal. iv. 5. Matt. xvii. 12.

Secondly. The coming of Christ to destroy Jerusalem, and his own and his Father's coming to inhabit his people in the present world, are represented as personally as his millennial appearance; yet neither the one nor the other has been fulfilled literally, but *spiritually only*. Matt. xxiv. 30—34; John xiv. 21—23; Rev. iii. 20.

Thirdly. Christ's *first advent* was unquestionably to establish a

monarchy, which he has been exercising from the period of his ascension into heaven, and the day of Pentecost. And the Jews appear to have had as much reason as the Millenarians to expect a *personal and visible monarchy*; but we have seen that they were completely mistaken, to their serious injury; therefore, we should be careful to guard against a similar error. What language could appear to be more literal than Gen. xlix. 10. Ps. ii. xlv. lxxii. and cx. Isa. ix. 5, 7. Dan. ii. 34, &c. But see John xviii. 36. vi. xv. lxiii. lxvi. Luke xii. 14. Matt. v. 3. xviii. 3. John iii. 3—5. Rom. xiv. 17.

Fourthly. The general judgment is undoubtedly to be subsequent to the Millennium; and Christ's appearance at that period is particularly and emphatically denominated his *second coming*. Heb. ix. 28. To which may be added, that the Scriptures which refer to the final judgment, give no intimation of any *intermediate* personal appearance of the Lord Jesus Christ, but seem rather to militate against it. See Matt. xxv. 31; 2 Tim. iv. 1; 2 Thess. i. 7, &c.

Fifthly. A first resurrection as clearly implies a *second to follow it*, as the second death in Rev. xxi. 8, implies a first to have preceded it; but if Christ's followers are to be raised at the Millennium, there can be no such thing as a second resurrection; and there is a manifest impropriety in calling what is then to take place their *first* resurrection.

Sixthly. The subjects of the millennial blessedness are to be exposed to severe trial towards the close of the Millennium, which is completely inconsistent with the perfect and uninterrupted rest which the Scriptures encourage

the servants of Christ to expect at the termination of their present mortal existence. Job iii. 17; Isa. lvii. 2; John xiv. 2, 3; Rev. xiv. 13; Eccles. ix. 5.

These considerations, for which I am mainly indebted to the writings of Fuller, Scott, and Jones, perfectly satisfy my mind that the opinions of Gill, and others upon this subject, are most likely to prove erroneous. And to assert, as has been asserted, that there is as much reason to question the divinity of Christ, as there is to call in question his personal reign in the Millennium, appears to me altogether unwarrantable; for the former is testified *literally*; while the other is only represented *symbolically*; and as it is not *necessary* to understand these symbolical scriptures in a literal sense, so neither do I think, from the foregoing considerations, that it would be *just*.

It is certainly a duty to endeavour to ascertain the doctrine of the Holy Spirit upon this subject, and I rejoice that christians can even differ respecting it, without differing at all upon the justification of our persons before God, freely, through faith in Christ only; but I earnestly wish the time and zeal employed by some persons in contending for Christ's personal reign, were devoted, first, to the extension of the simple Gospel, and the preparation of every individual for death, and eternity, and that kingdom of which the Millennium itself will be only an imperfect figure; and, secondly, to the preparation of the church for that awful season of trial which is to precede the destruction of Antichrist, and the Millennium, according to Rev. xvi. These should unquestionably engage our *first and principal atten-*

tion; and we may safely leave the other, without danger, to be made clear in its appointed season. Satan, (as Mr. Fuller remarks in another case,) is liketh the whale-fisher, who throws out a tub to amuse the fish, and keep it from attacking his ship; and Christ's ministers should take care that they are not hindered in their proper work by his devices.

In conclusion, I would merely observe, that in the Millennium there can be no doubt that the knowledge of Christ will be universal, Isa. xi. 9; xl. 5; Jer. xxxi. 31—34; it will also be a time of universal holiness, Isa. lx. 21; lxvi. 23; Zecl. xiv. 20, 21; Mal. i. 11; and of universal peace and love, Isa. ii. 2—4; Mic. iv. 1—4; Isa. xi. 1—9. And Christ will be obeyed throughout the world, as by the three thousand at the first Pentecost. All the disorders of the christian church will be completely healed, and Christ's ordinances will be observed "as they were delivered," and are now exhibited for our undeviating regard in the New Testament. Rev. xi. 15; Isa. xxxii. 15, &c. xlv. 3—5; lix. 20, 21.

The present generation can scarcely be expected to behold the millennial glory, for many awful and glorious predictions are to be previously fulfilled, which are not likely to be very speedily accomplished; but we should individually be *looking daily* for the summons from the present world, into our Redeemer's presence; and until this period arrives, it will be our wisdom and happiness to be endeavouring to serve him as holily, as humbly, as faithfully, and as zealously as possible, according to his revealed pleasure.

S. D.

Clonmel.

REVIEWS AND BRIEF NOTICES.

The Character, Duties, and Obligations of the Minister of the Gospel. A Discourse, delivered the 23rd of June, 1831, in Devonshire Square Meeting House; before the Members and Supporters of the Stepney Baptist College. By JOHN KERSHAW, M. A. — Holdsworth and Ball.

EVERY enlightened friend of truth must rejoice at the increased facility with which mental cultivation is obtained by those who are candidates for the office of the Christian ministry, and much more at the improvement of the sentiments of the religious public, as to the necessity of such cultivation. It is not now requisite to prove that a minister of the Gospel will not be *injured* by extensive knowledge and information, since it is too evident that the want of these frequently retard his progress and limits his usefulness. That sacred science which contemplates all that is important in earth and heaven, requires a dilation of intellect in its professor, to which ignorance is inimical, and to students in theology it may be truly said,—

“A little learning is a dangerous thing,
“Drink deep, or taste not the Castalian spring.”

The discourse now under consideration was delivered before the friends of academical instruction connected with Stepney College, and directed more especially to the young ministers enjoying the privileges of that institution. Two objects therefore should be answered by it:—an impression should be made, or deepened, of the importance of such an institution, and that instruction should be communicated to the students present, which might long be remembered by them. We think both these purposes are accomplished in an affectionate, fervent, and pious manner; many solid arguments may be gathered from the sermon worthy the perusal of those who consider that learning should be the handmaid of religion, and of the advocates of the opposite opinion; and those who aspire to bear the vessels of the Lord, by attending to the truths here so solemnly enforced, must become

able ministers of the New Testament. We ourselves have experienced the value of such epitomes of privileges and duties annually delivered, and can express our conviction that the sentiments of Mr. Kershaw's address, will be had in lasting remembrance by those who shall hereafter labour in different parts of the Redeemer's vineyard. We have only room for the following extract:—

“If there ever was an age when the ministers of the Gospel were required to avail themselves of all the aids of literature, that age is the present. The human mind, throughout all classes of society, is bursting forth with un wonted energies. Knowledge, and that of no inferior kind, is widely diffused. All are beginning to think, to reason, to test opinions, and, having adopted or rejected them, to proclaim the result. On ministers among Protestant dissenters, it is especially incumbent to endeavour to become the advocates of the Christian cause. Nor should they lose sight of the principles, which as Protestant dissenters they maintain—principles which can be maintained and propagated by no other means than fair argument, and an honest appeal to the inspired volume. We are not supported by a richly endowed church, leaning on a powerful state, and deriving from it emoluments and dignities which render it an object of secular ambition, and exert a captivating influence over the minds even of some of its conscientious advocates. Consider, my friends, the inquiring character of the times; reflect on the importance of the office assigned you, and never allow yourselves to be marked for any inferiority which it lies in your power to remove or prevent.” p. 35.

1. *Speech of Mr. William Collins at the Adjournment of the First Public Meeting of the British and Foreign Temperance Society, on 5th July, 1831, pp. 24.—Glasgow.*
2. *British and Foreign Temperance Society: Speech of P. C. Crampton, Esq. Solicitor General for Ireland and President of the Hibernian Temperance Society, at the First Public Meeting of the Society, held at Exeter Hall, June 20th, 1831, pp. 20.—Bagster.*

THE direction of the prophet to the Assy-

rian captain, "Go wash, and be clean," partook, in the estimation of the latter, so little of the splendid and the marvellous that, had it not been for the respectful remonstrance of an attendant, this commander-in-chief would have returned to his own country enraged by his pride, and oppressed with his leprosy. It will, indeed, be deeply to be lamented, if so good and great a work, as that which is contemplated by Temperance Societies, should be retarded only because of the ease with which they may be formed, and the almost no expence with which they may be promoted. We unfeignedly hope that this powerful call upon humanity will be universally and practically answered; and that such an irresistible moral union may be speedily formed as shall completely dislodge the demon of intemperance from every retreat in which he is now immolating, by thousands, the victims of his seduction; and drive him, for ever, from the abodes of men, and the sufferance of the world.

The elaborate speech of Mr. William Collins cannot be read with attention without producing a very powerful impression in favour of any honourable expedient which may render probable even the diminution of this enormous evil. Mr. C. says,—

"From the nearest estimate which can be made from the government return, it appears that, in England, Scotland, and Ireland, there are twenty millions pounds sterling spent annually on spirits. I know that many who have made the calculation, make the cost of spirits to the public, upwards of thirty millions sterling; and, certainly, if we include the probable quantity smuggled, and consider the great increase to the quantity by dilution with water and other mixtures, as well as the high price at which spirits are sold in inns, and the more respectable taverns, the calculation is probably very near the truth. But taking even the above sum of twenty millions, it presents us with another most overwhelming fact, that much as we glory in our Christian enterprises, Britain spends more money on spirits, in one year, than she has expended in giving Christianity to the world for the last hundred years."—p. 17.

But this almost incredible outlay for

poisonous stimulants, is as nothing when compared with its horrifying effects; for, says Mr Crampton,—

"If time allowed, I should be able to prove to you, that not less than three-fourths of all the crimes of the metropolis—of the premature deaths, the diseases, the lunacies, the poverty, the misery, the villainies, the robberies, the debaucheries, the murders, are the result, the necessary result, of the common use of ardent spirits. And then, I put it to any man who finds himself obliged to come to the conclusion that I am right, and yet withholds his aid and his name from a Temperance Society, whether, in so doing, he is not accessory to those crimes, and an enemy to his fellow-men."—p. 8.

We are happy, in conclusion, to be able to state, that these impressive addresses are printed in a cheap form, for extensive circulation; and may be had as above.

Reasons for Dissent: a Farewell Sermon, delivered August 1, 1779, by the Rev. ISAAC SLEE; with a Recommendatory Preface by R. M. BEYERLEY, Esq: to which is added a short Memoir of the Rev. I. Stee, &c. pp. 34.—Hull.

HAVING, not very long since, been called to notice a republication of this excellent Sermon, by a respected minister of our own denomination, we deem it unnecessary, on the present occasion, to enlarge our commendation of its contents. We may, however, be allowed to avail ourselves of this opportunity just to intimate, that, if this discourse be not extensively known, it certainly deserves to be so.

The Preface, by Mr. Beverley, and the Appendix, by Mr. Reynolds, strongly express their dissent from the Church of England as connected with the State.

A Letter to a Friend, containing a few heads for consideration on subjects that trouble the Church. By CHARLOTTE ELIZABETH. pp. 16.—Crofts.

WHEN we long since adverted to "the ravings of Mr. Irving," in his "Ten Homilies on Baptism," we confess we were scarcely prepared to suppose that things would be permitted to reach the extreme point which they have now attained; and

in what the irreligious exhibitions and tumults which are now taking place, under his superintendance, may eventually terminate, we shall not attempt to predict. Sincerely do we wish that it may be in pungent regret for the mischief occasioned by these affecting aberrations, and in sober acknowledgments of the truth as it is in Jesus. In the mean time, though it is difficult for us to conceive how it is possible that persons should be deluded by such palpably gross and bungling efforts to subvert the understanding, yet, if it be really so, we shall be most happy to learn that Charlotte Elizabeth, and others, who are now raising their voice to admonish the unwary, have not laboured in vain.

1. *Greenland Missions, with Biographical Sketches of some of the principal converts.* Second edition, revised and enlarged.—Hamilton, Adams, and Co.
2. *The Moravians in Greenland.* Second edition.—Hamilton, Adams, and Co.

EDINBURGH and Dublin are vying with each other, in these two little works, to pay the most respectful and affectionate homage to the "United Brethren," who have deserved so well of the Christian commonwealth; and London will not, surely, be behind them. How can we refuse to listen to our own Christian poet, when he sings—

"— See Germany send forth
Her sons, to pour it on the farthest north.
Fired with a zeal peculiar, they defy
The rage and rigour of a Polar sky,
And plant successfully sweet Sharon's rose
On icy plains, and in eternal snows."

COWPER.

1. *Pastoral Letters, with affectionate Hints to those Ministers who have not been favoured with the advantages of a liberal education.* By JAMES UPTON. *With a Letter prefixed by the Rev. Isaac Mann, A.M.* pp. 143.—Barfield.
2. *An Injured Minister's Character Vindicated, in a Series of Letters addressed to Mr. D. Harris, at Kingston.* By JAMES UPTON. pp. 63.—Wightman.

THE esteemed author of these small

pieces has become venerable among his contemporaries. These benevolent efforts of his pen are strikingly characteristic of that pious affection for which he has been so long and so eminently distinguished: their evident design is to uphold and extend the interests of truth, peace, and purity; than which, what objects are more intrinsically excellent, more entitled to universal homage, or more important in their practical influence?

Reformation not Subversion: an Appeal to the People of England on behalf of their National Church. A Sermon before the Corporation of Beverley, on the day of their Majesties' Coronation. By JOHN SCOTT, M.A., Vicar of North Ferriby, Minister of St. Mary's, Hull, &c.—Seeley and Sons.

A SERIOUS, temperate, affectionate defence of the Church of England, which a Dissenter may read with advantage. The Appendix contains extracts from two Letters on Conformity and Establishments, written by the author's venerable father.

The nursing Fathers and Mothers of the Children of the church. A Sermon on Isaiah xlix. 22, 23. By GREVILLE EWING.—Holdsworth and Ball, and Westley and Davis.

A JUDICIOUS exposition of a text too often mutilated, misinterpreted, and abused, with some caustic animadversions on churches established by law, in this country, or in others.

Hymns for Children. By the Rev. W. FLETCHER, of St. John's College, Cambridge; Master of the Woodbridge School, &c. &c.—N. Hailes.

AN elegant little volume, with a finely engraved frontispiece, representing a child performing her devotions.

OBITUARY.

MR. G. COLEMAN.

Mr. G. Coleman was born at Kington, in Herefordshire, in the year 1770. He grew up in great ignorance of Divine things, and became a grossly immoral man. One sabbath day, in the Established Church (a place he seldom entered) while the service was read, he noticed the frequent mention made of the name of Paul; on his way home he spoke of the circumstance to one of his companions, and inquired who that said Paul was, remarking that he had read the History of England through, but that he could not remember any mention therein made of that person. In swearing, few of his companions exceeded him. Fighting also, a vice with which the streets of Kington, in those days, was often disgraced, had powerful attractions to his depraved heart. When any thing of the kind occurred, he hastened to the scene, in which he usually soon found himself involved. Such was his devotedness to the gambling table, that, according to his own statement, had not the Lord changed his heart, it must inevitably have brought him and his family to ruin. Other vices might be added to the degrading list, but enough has been stated to shew the grossness of his immorality and ignorance.

The mean which God graciously employed for his conversion was bodily affliction. He was seized with a painful and lingering disease, from which he scarcely expected to recover. Then it was that he first saw and felt his melancholy situation as a sinner before God. His sins appeared before his mental vision in frightful array; fearful forebodings filled his trembling soul; every moment he expected to realize the vengeance of eternal fire; and it is impossible to describe the extreme anguish of his troubled spirit at these awful moments. But the grace of God was signally manifested on his behalf. Great as his sins

had been, and long as he had indulged in them, not many days were allowed to pass away before the soul-healing balm of the Gospel was applied to the wound which Divine love had opened. While agonizing under a sense of his sins, and crying to God for mercy, the Holy Comforter came to his relief. To use his own words, "When I thought myself at the very gates of hell, in a moment I heard a voice, saying, Remember Christ thy Saviour, Remember Christ thy Saviour!"* His gloomy fears instantly gave way to cheering hope, his sorrow was turned into joy.

From this time, a great change appeared in his whole deportment. He was visited, during the remaining part of his illness, by several Christian friends of the Wesleyan denomination†, whose prayers and counsels were much blessed to his soul. And after his recovery, he joined their society, and though he did not heartily accord with them in all their doctrinal views, yet he remained in connexion with them about two years. He then heard the Rev. Mr. Breeze, of Aberistwith, preach from Romans viii. 1. His mind was so powerfully impressed with the exposition of this portion of Scripture, that he was immediately led to a more diligent search after Divine truth, and to more earnest prayer for the influence of the Holy Spirit. After this he fully embraced those doctrinal sentiments termed Calvinistic, and cordially believed them to the end of his life. He also became thoroughly convinced that immersion is the only scriptural mode of baptism, and that believers in Jesus Christ,‡ are the only proper subjects of the sacred rite. There were a few Baptists in the town †

* Words which he had learnt from a Christmas Carol.

† The Wesleyan denomination had existed in the town a few years.

‡ The Baptist church was then in its infancy.

who met together in a room for divine worship; he attended their assemblies, and joined their communion. His connexion with this church proved a great blessing to himself and to many others. By his persevering efforts and liberal support, the means of grace were more regularly enjoyed, and, in a short time, the room occupied for public worship became too small to contain the number of persons that attended to hear the Word of God. He then, like the man after God's own heart, felt intensely anxious to build a house for the Lord his God. Many difficulties presented themselves in his way, but so intent was he on the accomplishment of this object, that for one whole night sleep fled from his eyes. But it was only for a night, for before the morning dawned upon him, the plan of a chapel was drawn in his mind, and the place fixed upon where it should be erected: and in a few days the foundation of a Baptist Meeting House was laid in his own garden. He generously gave the ground on which it was built, and cheerfully advanced the whole sum paid for its erection without any legal security, trusting in God to be repaid; nor was he disappointed. After the Meeting House was finished, such was his regular attendance on the means of grace, that if at any time necessarily absent, the questions were asked, by almost every one present, "Where is brother Coleman? Is he well?" The attention and feeling with which he listened to the preaching of the Gospel seldom failed to interest and animate the preacher, and often produced salutary impressions on the minds of the hearers. The disciples and ministers of Christ were cordially invited to his house, and hospitably entertained at his table. He was unanimously chosen by his brethren a deacon of the church, which office he honourably sustained about twenty years. The church has had two pastors, in the settlement of both he took a lively interest, and proved to them a warm and steady friend.

In 1817 it pleased God to afflict him with a paraletic stroke, which deprived him of the use of his right arm, and greatly impaired his mental capacities. His

family was then numerous and young, and he subsequently experienced a considerable change in his temporal circumstances. It was a painful trial to him to be unable to do what he had been accustomed and what he had delighted to do for the cause of God. He often mentioned it in a manner that deeply affected the hearts of those who heard him. But he seldom adverted to the circumstance without expressing gratitude to God that others had been raised up to supply his part of pecuniary aid. During the many years' continuance of his affliction, he abundantly, and almost incessantly, enjoyed the rich consolations of the Gospel. He employed a considerable portion of his time in devout meditation, in secret prayer, in reading the Scriptures, in attending the ordinances of the house of God, in visiting the members of the church, and in conversing with his friends and neighbours on the subject of religion.

His Christian excellencies were conspicuous: at the same time he was not without imperfections. The principal one was the warmth of his temper: but though this was his easy besetting sin, yet he often obtained the mastery over it. One striking example may be profitably recorded. At a meeting on business, previous to his paraletic affection, he was brought in contact with some of his old companions—men who were decided enemies of all righteousness; they, knowing his vulnerable part, determined, if possible, to wound him, and, through him, the cause of Christianity. They began to sneer at him for his religion, and then one of them took him by the throat and shook him violently: but they were completely foiled in their base design; for he saw their purpose, and fervently prayed to God for strength equal to his day; nor did he pray in vain. He bore this rough handling with Christian meekness, that passage of Scripture being powerfully applied to his mind, "Whosoever shall smite thee on the one cheek, turn to him the other also."

He was confined to his bed room for about three months before his death: during this period, he was often visited by

his pastor and Christian friends Though his mind, from physical causes, was not as joyous as usual, yet he proved himself to be a man of God. He expressed great solicitude for the spiritual welfare of his family, and for the prosperity of the church which he was about to leave. A few days previous to his departure, he said much, in the presence of members of his family and other friends, about the evil of worldly-mindedness, and the necessity of decision in religion. His pastor, who was present at this memorable time, at length perceiving that his mind began to sink, said to him, "I am

afraid, Mr. Coleman, you will fatigue yourself." He instantly replied, "No Sir, I am never tired in talking of Jesus Christ; but if I begin to talk on any other subject, I am tired immediately." He died comfortably the 18th of August last. A funeral sermon was preached for him, in the Baptist Chapel, to a very large and attentive congregation, the first sabbath in September, from John xi. 25, 26. Solomon says, "The memory of the just is blessed." May this brief record of a good man prove a blessing to all who peruse it! S. B.

INTELLIGENCE, &c.

FOREIGN.

FROM THE WIDOW OF THE LATE MR. JOHN CHAMBERLAIN, TO MRS. SWAN OF BIRMINGHAM.

Monghyr, 5th May, 1831.

MY DEAR MRS. S.

I have often felt a wish to write to you since you left India, and now having something to communicate that will afford both yourself and dear Mr. S. pleasure, I will gratify my wish by doing so. You will be glad to hear that Mr. Leslie has had better health for the last two years, although he still complains of the heat, and just now it is very oppressive indeed. He labours hard, very hard, among the natives, besides preaching in English once every Sabbath, and often twice, and on week evenings once a fortnight, also attends prayer meetings and conference.

We have long been without any additions to our little church either from Europeans or natives; about a year ago, Mr. Leslie commenced an extra prayer meeting once a month, first at our house, and since that at the houses of our friends. A little before, we had begun a prayer meeting an hour previous to public worship in the vestry, and one of our good friends, Mr. Brickill, has a prayer meeting at his own house every Friday evening. Now we know God never said to the seed of Jacob, "Seek ye me in vain." Oh, no! he is a faithful God; I have found

him so. Well, we prayed, and waited, and hoped, resting on the promise, "in due time you shall reap if you faint not." I did not doubt the fulfilment of the promise, but I feared fainting. However, through mercy, we kept on; and, blessed be his glorious name, he heard our prayers: first, a young man in the civil service gave himself up to God, by being baptized, this was the last week in March; but, now my dear, rejoice with me, last Wednesday evening, April 27, Mrs. Page's two eldest daughters, Charlotte and Jane, and my dear Mary Ann, were all three baptized by moon light. The congregation was large, and it was a weeping time; some wept for joy, and others, I hope, wept for sin. It was a solemn season, Mr. Leslie preached the sermon, Mr. Moore baptized; others we hope are inquiring the way to Zion with their faces thitherward: two Portuguese men have solicited baptism.

Now, my dear friend, ought I not to praise the Lord as long as I live? Yes, I will, his grace assisting me. You cannot think how our hearts are cheered by these things: our dear preachers are cheered also; they begin to hope they have not laboured in vain. My beloved child and myself continue to live with Mr. Leslie, we try to make each other happy, and I believe few are more so. Mr. L. is very kind to us, and we feel grateful to him. My child loves the Saviour; my cup runneth over. Oh! for a grateful heart. In Calcutta also, conversion-work is going on both among Europeans and natives;

and a glorious work is going on in the Burmah empire. Mr. Broadman entered into his rest, but not before he had seen great things. Mrs. Broadman says, "he died in a boat, about twelve miles from Tanay (his home), with his loved Ranens kneeling around him. We can truly say that the Ranens of the Tanay mountains have, as a people, turned to God: seventy have already been baptized, and many, many more, I doubt not, are true believers; my dear husband was overcome with the glorious sight, and said the day but one before he died, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." What hath God wrought? Mr. Bampton also is gone to heaven; and on the 21st of April, Mr. John Adam, of the London Missionary Society. His death was occasioned by exposure to the sun.

DEATH OF REV. DR. STAUGHTON.

[The following extract of a letter from Philadelphia, dated March 5th, 1831, will afford some little information as to the death of this useful minister in America.]

"The first Sabbath we were at Philadelphia, we inquired for Staughton; he then preached at New Market Street; but a few Sabbaths ago, he left the city, set off for Kentucky, was taken ill at Washington, at his son's, where he lay sick ten days, and died. He was about 58 years old. He was the star in the West among the Baptists. He died triumphantly. The last sermon he preached was a heavenly one. We said he would not live long, for his mind was overwhelmed with joyful and heavenly anticipations. We may say of a truth, "Mark the perfect man, and behold the upright, for the end of that man is peace."

DOMESTIC.

ORDINATIONS, &c.

HASLINGDEN.

On Tuesday, the 24th of August, 1830, James Starkey, formerly a member of the

church of Christ at Cowling Hill, under the pastoral care of the Rev. N. Walton, was ordained pastor of the Particular Baptist Church, Haslingden, Lancashire. The Rev. Mr. Harbottle, of Acrinton, commenced the services by reading and prayer, and gave the introductory address. Rev. Mr. Allison, of Ogden, asked the necessary question and received the confession of faith. Dr. Steadman, theological tutor of Horton College, near Bradford, offered the ordination prayer, and gave the charge to the minister, founded upon John xxi. 15, 16. Mr. Allison preached a sermon to the church, and an Independent Minister concluded the services by prayer. In the evening Dr. Steadman preached in the chapel, and thus the solemnities of a day, which were truly interesting were closed.

WELL STREET.

On the 10th ult. the Rev. Robert Redpath, late of Edenshead, Scotland, was inducted to the pastoral office over the Scotch Secession church, meeting in Wells-street, Oxford-street, for many years under the care of the late venerable Dr. Waugh. The public service commenced soon after twelve o'clock, P. M., by its being announced from the desk to the church and congregation, that if any person knew any cause why Mr. Redpath should not be publicly recognized as the pastor of that church and congregation, information was to be immediately given to the presbytery, who were then sitting in the vestry. This notice was three times given, suitable pauses intervening. The Rev. Mr. Smellie, of Stranraer, then ascended the pulpit, gave out a part of the 132nd Psalm, read the 20th of the Acts, from the 17 ver., the 3rd chap. of the 1 Epistle of Timothy, and prayed: he then gave out part of the 90th Psalm, read the 53rd chap. Isaiah, delivered an elaborate and truly evangelical discourse, founded on the last clause in the 10th verse, and concluded his share in the solemnity by giving out part of a paraphrase on the chapter from which his text was taken: he was succeeded by the Rev. Mr. Young, of Albion chapel, Moorfields, who delivered a perspicuous, candid, and brief address on the constitution of the Secession church: he then observed, that as Mr. Redpath had been previously ordained, by the imposition of hands, that would not be repeated, and that, as the soundness of Mr. R's. views had been ascertained by the church and congregation, a confession of his faith would not be required, but that a series of questions would

now be proposed to him, to each of these in succession he signified his assent by a deliberate inclination of his head. The members of the church, who had chosen him to be their pastor, were then requested to renew the expression of their desire, by holding up their hands. Mr. Young then descended from the pulpit, and, in the table pew, prayed fervently for the pastor and the church: after which he received from him and the surrounding ministers the right-hand of brotherly affection. The Rev. Mr. Balmer, of Berwick, then addressed the pastor and people from Ezra vii. 10, the solemn impressiveness, and unspeakable importance of the counsels and cautions contained in this charge, it is presumed, cannot soon be forgotten. Mr. B. gave out part of the 147th Psalm, and the Rev. Mr. Broadfoot, of London, concluded the highly interesting services of the day by prayer. As soon as the congregation began to disperse, the members of the church were informed that their pastor would give to each of them then present the right-hand of Christian fellowship. In the numerous assembly present on this occasion there were ministers of the Kirk of Scotland, of the Secession; of the Baptist, and Pædobaptist denominations; all of whom seemed to participate in the feeling of deep seriousness which pervaded and distinguished the whole of the proceedings.

MIRFIELD.

On Wednesday, October 19, the Rev. H. S. Albrecht, recently of Bradford Academy, was ordained over the Baptist Church at Mirfield, in the West Riding of Yorkshire.

A meeting was held at half-past six in the morning, to implore the Divine blessing upon the solemnities of the day, and the important union about to be formed.

Mr. Martin (Ind.), of Heckmondwicke commenced the public services by reading and prayer; Mr. Acworth, of Leeds, delivered the introductory address, asked the usual questions, and received Mr. Albrecht's confession of faith. Dr. Steadman, of Bradford, offered up the ordination prayer, and gave an affectionate charge to the pastor, from 2 Cor. iv. 1. Mr. Godwin, of Bradford, then addressed the church, from Phil. ii. 14—16; and Mr. Spooner, of Heaton, concluded with prayer.

In the evening, Mr. Bean (Ind.), of Heckmondwicke, began with prayer; Mr. Hamilton, (Ind.), of Leeds, preached from the latter clause of Acts xxvi. 28; and Mr. Saunders, of Haworth, closed by prayer.

The chapel was attended, throughout the day, by overflowing assemblies, who manifested a deep interest in its various services.

The affectionate and united attachment of the church and congregation to their minister, affords him the best pledge of success in his future labours.

KILLINGHOLME.

On Tuesday, November 22, Mr. Wilkin-son Rowe was ordained pastor of the Baptist Church, Killingholm, Lincolnshire, the scene where the late venerable Abraham Greenwood laboured for thirty years.

Mr. Tilly (General Baptist) commenced by reading a prayer. Mr. Marston, of Grimsby, proposed the usual questions, received Mr. Rowe's confession of faith, and offered up the ordination prayer, with laying on of hands. Mr. M'Pherson, of Hull, addressed the minister, and Mr. Daniel, of Hull, addressed the people. In the evening a Missionary Meeting was held on behalf of the Baptist Mission, when the sum of £5. was collected. There are many circumstances connected with this meeting of an interesting nature. Though the chapel has been built nearly half a century, this is the first fruits of the people's charity towards the Baptist Mission. Though the state of the roads in the clays of Lincolnshire render them almost impassable in the winter season, yet the chapel was crowded, and the greatest interest manifested while the different speakers addressed the meeting. The late venerable pastor too was one of the number who attended the meeting in Mrs. Wallis's parlour, at Kettering, and gave his mite to the first collection then made, of £13.—Now at the distance of nearly forty years, and on the verge of the venerated man's grave, an Auxiliary is formed in aid of this Society.

CHAPELS OPENED, &c.

WHITEBROOK.

On Tuesday, January 4th, 1831, the Baptist chapel at Whitebrook, near Monmouth, was re-opened after considerable enlargement, on which occasion Mr. W. Jones, of Cardiff, preached in the morning and evening, and Mr. J. Lewis, of Chepstow, in the afternoon. Messrs. R. Davies, R. Jordan, and J. Jones were engaged in the devotional exercises. The village of Whitebrook, and the surround-

ing district, were in a state of deplorable darkness until of late years, when the Gospel was introduced to them under circumstances highly interesting. In 1821, a pious family residing at Cardiff (forty miles distance) knowing the lamentable condition of this neighbourhood, and feeling anxious for the salvation of the people, prevailed on some of the Baptist ministers of the nearest churches to go in turns and preach the Gospel to the poor, the numerous, and much neglected inhabitants of Landogo, a village on the Wye, two miles south of Whitebrook. Also they rented a room for preaching, employed a person to keep a Sabbath school, established a library of religious books, distributed tracts among the cottagers, and cheerfully administered to the necessities of many a poor and distressed family. In the course of time prejudice began to subside, the congregation increased, and things wore a more pleasing aspect.

In 1824 the above friends finding that the preaching had not been in vain at Landogo, had a chapel erected in the village, at their own expense. They also engaged the minister of a small Baptist church, at Penallt, five miles distance, to supply the new chapel twice a week, and greatly assisted the above church by contributing largely towards the minister's support. Since then many a poor cottager in this benighted part has been made rich in grace, through the blessing of God on the preached Gospel. In 1829 the state of the inhabitants of Whitebrook, having no place of public worship of any description in the village, nor within two miles of it, except a small Methodist chapel on the summit of a high hill, at the distance of one mile and a half, strongly attracted the compassion of Mr. John Edy, the head of the family referred to, and induced him, in conjunction with a friend at Landogo, to appropriate a part of a field at Whitebrook for the erection of a chapel, and a receptacle for the dead. In the above year the chapel was erected, and opened, and is now properly conveyed under trust, for the use of the Baptist denomination. The whole expense of the building and conveyance, amounting to 95*l.*, was defrayed by Mr. John Edy.

Since the chapel was opened, the prospect of future success at Whitebrook has greatly increased. The appearance of the poor cottagers on Sabbath days descending the hills, and flocking to the sanctuary of God to hear the glad tidings of redemption, is cheering to every pious mind. In May 1830 a Sabbath school was very necessarily established at Whitebrook chapel, under the superintendence

of a pious officer in the Excise, and the number of scholars soon amounted to more than a hundred. This pleasing circumstance, connected with the increasing state of the congregation, rendered the enlargement of the new chapel last year indispensably requisite, the expense of which devolves upon the poor villagers. While they acknowledge their grateful thanks to their worthy friend Mr. J. Edy, and also to the Baptist Home Missionary Society for their annual assistance, without which they still would be destitute of the privileges they now enjoy, and greatly appreciate, they being extremely poor are compelled to solicit the friends of the Redeemer's cause to assist them in liquidating a debt of 115*l.* so necessarily incurred in enlarging their place of worship.

Landogo.

J. JONES.

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MINEHEAD, SOMERSETSHIRE.

On Wednesday, October 12, the New Baptist Chapel at Minehead, was opened for public worship. The morning service was commenced with a short prayer by Mr. Cocks, the pastor, followed by Mr. Humphrey, late of Collumpton, who read the Scriptures, and offered the general prayer. Mr. Baynes, of Wellington, preached from John x. 16: "And other sheep I have," &c. Mr. Sutton, of Watchett, concluded.

In the afternoon, Mr. Winter, of Bristol, read and prayed. Mr. Chapman, of Yeovil, preached from Psalm lxxvii. 5, 6: "And of Zion it shall be said," &c., and concluded.

In the evening, Mr. Baynes commenced by reading and prayer. Mr. Winter preached from John iv. 23: "But the hour cometh," &c. Mr. Chapman concluded in prayer.

Thus has a place been provided and opened for the worship of God in the town of Minehead, by the persevering efforts of the pious and worthy minister, and a few other friends, notwithstanding numerous, and apparently, insurmountable obstacles presented themselves. In no place could such exertions be more necessary or desirable. The moral aspect of the town is as dreary as its situation is delightful and romantic. And it is earnestly hoped that the promoters and supporters of this infant and interesting cause, will be generously assisted in their labours by all the friends of the Redeemer, to whom their case may be hereafter presented.

AN
ALPHABETICAL LIST
OF THE
BAPTIST MINISTERS IN ENGLAND,

WITH THE PLACES WHERE THEY ARE SETTLED, THE DATES OF THEIR SETTLEMENT; AND ALSO THE PERIOD WHEN THE CHURCH WAS FORMED OVER WHICH THEY RESPECTIVELY PRESIDE; AS FAR AS THESE ITEMS HAVE BEEN ASCERTAINED, MADE UP NEARLY TO THE CLOSE OF THE PRESENT YEAR

1831.

[The first column of figures gives the date of the Ministers' Ordination; the second, that of the formation of the church.

The following List has reference exclusively to Ministers of the PARTICULAR BAPTIST DENOMINATION, irrespective of the diversity of theological sentiments by which they are distinguished amongst themselves. Those belonging to the General Baptist Body will be found in a separate LIST.]

In order to condense this extended List into the least possible compass, we have found it necessary, occasionally, to avail ourselves of the following and other similar abbreviations of the Counties, &c.

Dur. for Durham.	Linc. for Lincolnshire	Northumb. for Northumberland
Glouc. for Gloucestershire	Lon. for London	Som. for Somersetshire
Lanc. for Lancashire	Monm. for Monmouthshire	Staff. for Staffordshire
Leic. for Leicestershire	Norths. for Northamptonshire	Warw. for Warwickshire

Abington, L. J., Ringstead, Norths. 1830	1714	Barnett, J., London		
Acock, J., Naunton, Glouc.	1829	Bartlett, J., Hilperton Marsh,		
Acworth, J., Leeds, Yorkshire ..	1823	Wiltshire	1828	1828
Adams, S., Harlington, Middlesex.		Barnes, —, Bardwell, Suffolk ...	1829	1824
Adey, E., Leighton Buzzard, Beds.	1829	Barnett, J., Appleby, Leic.	1827	1826
Albrecht, H. S., Mirfield, Yorks. .	1831	Bayley, T., Nottingham		
Alcock, P., Sandy Lane, Wilts. . .	1830	Bayley, W., Datchet, Berks.	1819	1786
Aldis, J., Manchester, Lancashire	1831	Baynes, J., Wellington, Som.	1821	
Allen, T., Alperton, Middlesex ..	1828	Beal, G. W., Faversham, Kent. . .		
Allison, J., Ogden, Lancashire ...	1830	Beddow, B., Grampound, Cornwall	1830	1803
Allom, S. R., Great Missenden,		Bee, G., Houghton-le-Spring, Dur.		
Buckinghamshire	1823	Beetham, J., Blunham, Beds. ...	1822	1670
Alvey, G., Southwell, Notts.	1823	Belcher, J., Chelsea, Middlesex .	1831	1817
Amsden, T., Aston Clinton, Bucks.	1830	Belsher, W., Greenwich, Kent. ...	1827	
Anderson, W., Bristol		Bennet, A., Southwick, Wiltshire .	1820	1660
Anstie, P., Chard, Somersetshire .	1830	Bennett, J., Downton Common,		
Arnott, J., Portsea		Hampshire		1828
Ashworth, R., Lumb-in-Rosedale,		Benson, W., Goring Heath, Oxon		1817
Lancashire	1828	Berry, A., Bishop's Burton, Yorks.	1813	
Aitchison, R., Bratton, Wiltshire	1826	Betts, H., Norwich, Norfolk	1830	
Aveline, G., supplying Folkstone,		Biddle, T., Wattisham, Suffolk ..		1763
Kent		Biddle, T., Brockham Green,		
Ayres, T., Keynsham, Som.	1808	Surry		1803
Ayres, W., Ullesthorpe, Leic.	1824	Biggs, H., Coleman's Green, Herts	1827	1825
		Birt, C. E., A M, Portsea, Hants.	1827	1709
Bailey, G., Haddenham, Camb. . .		Birt, I., Hackney, Middlesex		
Baker, J., Towcester, Norths. ...	1792	Birt, J., Manchester, Lancashire .	1820	1810
Baker, S., Henley-in-Arden, Warw.	1803	Rissell, P., Rowley Regis, Staff. . .		1823
Baker, W., Bacton, Norfolk	1823	Bisset, J., Hertford ..	1831	1734
Banc, J., Aylsham, Norfolk	1817	Black, T., Fordforge, Northumb. .		
Banks, R., Newcastle, Northumb.	1828	Blackburn, J., Carlton de Moor-		
Banton, J., Frenchemoor, Hants. .		land, Lincolnshire		1829

Blackmore, S., Kington, Heref.	1823	1805	Chapman, J., Stokegomer, Som.		
Blackstock, —, Potton, Beds.	1824		Chappell, W., Croydon, Surrey	1831	
Blake, W., Broughton Gifford, Wiltshire	1829	1690	Charlton, J., Beverley, Yorkshire		
Blakeman, J., Crayford, Kent	1829	1810	Cheney, J., Stonham, Suffolk		1824
Blakey, J., Inskip, Lancashire		1817	Chew, T., Westoning, Bedfordshire		1814
Bloodworth, —, Boddicott, Oxon.		1817	Chin, J., Walworth, London	1806	1806
Blundell, T., Totteridge, Herts.			Chown, J., Harpole, Norths.		1827
Boast, J., Salehouse, Norfolk	1828	1802	Clarabut, D., New Mill, Herts.		1817
Bolton, W., Thorp, Essex	1802	1802	Clare, J., Downton, Wiltshire.	1804	1738
Bolton, W., Borough Green, Wrotham, Kent	1830	1769	Clark, J., Shelfanger, Norfolk		
Bonfield, T., Chatteris, Cambs.	1827	1819	Clark, J., Guilsborough, Norths.	1821	1802
Bottle, H.,			Clark, R., Wrostead, Norfolk	1812	1717
Bottomley, W. C., Gretton, Norths	1828	1796	Clark, T., Paulston, Somersetshire		
Bowes, W. B., Woolwich, Kent	1826	1757	Clark, W., Saxlingham, Norfolk	1803	1803
Bowyer, R., Blythe, Surrey	1815	1815	Clark, R., Kingsthorpe, Norths.		1831
Bradford, J., High Cliff, Cheshire	1820	1663	Clark, D., Dronfield, Yorkshire		1831
Brawn, S., Loughton, Essex	1817	1816	Clarke, E., Truro, Cornwall.	1820	1789
Breeze, R., { Lechlade, Glouc.	1827	1817	Clarke, J., Folkstone, Kent		
			Clarke, O., Bath, Somersetshire	1828	1748
			Clarke, R., Bridgenorth, Salop	1827	1704
Brewer, S. K., Exeter, Devonshire	1829	1654	Clay, J., Portsea, Hampshire	1821	1811
Bridge, W., Coppice, Staffordshire	1821		Claypole, E., Ross, Herefordshire	1828	1819
Bridgman, D., Horsington, Som.	1830		Clowes, F., Bristol, Somersetshire	1831	
Briggs, J., Newcastle, Northumb.			Cocks, J., Minthead, Som.	1831	1831
Briscoe, J. P., London			Colcroft, W., Bramley, Yorkshire		1826
Britten, J., Downham, Camb.			Cole, J., Otley, Suffolk	1818	1800
Broadly, W., Bessel's Green, Kent	1826	1769	Coleman, W., Colnbrook, Bucks.	1823	1822
Bromwich, T., Sheepshead, Leic.		1823	Coles, J., Wokingham, Berkshire	1819	1778
Brooks, G., Bewdley, Worc.	1813	1649	Coles, T., A.M., Bourton-on-the- Water, Gloucestershire	1801	1650
Brooks, J. H., Fenny Stratford, Buckinghamshire	1827	1805	Collins, W., Grundisburgh, Suffolk	1828	1798
Brown, G., South Shields, Durham	1823	1823	Collyer, W., Ivinghoe, Bucks		
Brown, W., hefford, Bedfordshire	1830	1829	Colyer, H., Footsray, Kent		
Bull, —, Boston, Lincolnshire		1818	Coomb, G., Soho, London.	1825	
Bulgin, S., Poole, Dorsetshire	1807		Coombs, B., Chepstow		
Bunce, J. S., Devizes, Wiltshire	1826		Coombs, W. H., Taunton, Som.	1828	1814
Burchell, W., Falmouth, Cornwall	1825	1813	Cook, J., Eatington (over) Warw.	1811	1803
Burdett, A., Oadby, Leicestershire	1831		Cooke, T., Oswestry, Shropshire	1817	1806
Burdett, J., Sutton-in-Elms, Leic.	1811	1700	Cooper, —, Cobham, Surry		
Burgess, H., Luton, Bedfordshire	1831	1689	Cooper, J., Amersham, Bucks.	1823	1823
Burnett, N. T., Lockerly, Hants.	1823	1752	Cooper, J., Stoke Ash, Suffolk		
Burnett, T., Woolwich, Kent			Cooper, J., Cholsey, Berkshire		
Burnham, J., Penn, Bucks	1826	1802	Cooper, W., Chesham, Bucks	1823	1820
Burt, J. B., Beaulieu, Hampshire	1828	1817	Copley, W., Oxford, Oxfordshire	1824	1780
Byatt, T., Thaxted, Essex		1814	Copping, J., Smardens, Kent		1667
			Cormack, J., Sunderland, Durham		
Cakebread, C., Portsea, Hants.	1828	1828	Coruford, S., Marden, Kent.		
Cantlow, W., Maidstone, Kent.			Cousins, J., King's Stanley, Glouc.	1818	1630
Capern, H., Long Buckley, Norths.	1831		Cowell, A. K., Walton, Suffolk	1808	1808
Capes, G., Farringdon, Berkshire	1827	1620	Cox, F. A., LL D., Hackney, Midx.	1811	1798
Carpenter, C. Somers' Town, Midx.	1826	1796	Cox, J., Woolwich, Kent.		1786
Carré, J., Longueville, Jersey, Hampshire			Cox, J. B., Hatch, Somersetshire	1828	
Catcliffe, W., Brayford, Devon.	1831	1817	Coxhead, B., Winchester, Hants		1822
Carver, J., Necton, Norfolk		1809	Craize, Skinner's Bottom, Cornwall	1815	1815
Castleden, J., Hampstead, Midx.	1818	1818	Craze, H., Shaldon, Devonshire.		
Cater, P., Bath, Somersetshire	1830	1828	Crambrook, D., Dover, Kent.	1827	1822
Catton, W., Chipping Norton, Oxfordshire	1827	1662	Cramp, T., } Cramp, J. M., } St. Peters, Kent	1801	1801
Chalker, J., Bath, Somersetshire	1830	1830	Craps, J., Lincoln, Lincolnshire		1827
Chandler, J., Wedmore, Som.	1814		Crate, C. T., Eye, Suffolk	1830	1810
Chapman, G., Dorman's Land, Surrey			Crisp, T. S., Bristol, Somersetshire		1640
Chapman, J., Ycovil, Somersetshire	1815		Crook, E.,		
			Crook, G., Wigan, Lancashire	1829	1766
			Crook, J., Dishforth, Yorkshire	1825	
			Crook, —, Chalgrove, Oxfordshire		1826

Croome, G., Portsea			Farly, W. J., Newport-Pagnell, Buckinghamshire	1827	1662
Cross, W., Newton Abbot, Devon.	1827		Fason, T., Homerton Row, Lon.		1820
Crossman, H., Anmore, Hants. . .	1828	1828	Edminson, R., Ridgemoor, Beds.	1830	
Crowest, T. B., Billericay, Essex . .	1815	1815	Edmonds, T., Lcominster, Heref.	1814	1652
Curzon, Hon. G. H. R., Ledbury, Hercfordshire	1828	1828	Edmonds, T. C., <i>M.A.</i> , Cambridge	1810	1786
			Edmunds, J., Bassaleg Bethesda, Monmouthshire	1806	1764
Daniell, C., Hull, Yorkshire	1831	1794	Edwards, J., Nantyglo, Monm. . .	1830	1829
Darkin, C., Woodstock, Oxon. . . .		1828	Edwards, J., Nottingham	1830	
Davey, W., Martham, Norfolk	1825	1800	Edwards, J., Bacup, Lancashire	1830	1720
Davies, D., Crediton, Devonshire . .	1818	1818	Edwards J., Watford, Herts. . . .	1826	1707
Davies, D., Evesham, Worc.	1823	1732	Ellington, L., West Row, Milden Hall, Suffolk	1812	1687
Davies, J. J., Tottenham, Midx. . . .	1828	1828	Elliott, C., Colliumpton	1831	
Davies, J., Withington, Heref.		1817	Elliott, E. E., Gloucester.	1829	1813
Davies, J. P., Tredegar, Monm.	1818	1802	Elliott, W., Camden (Chipping) Gloucestershire	1829	1724
Davies, P., Whitechurch, Hants		1818	Elven, C., Bury St. Edmunds, Suf.	1823	1800
Davies, T., Argoed, Monm.	1819	1818	Elvey, J., Fetter Lane, London. . .	1817	1785
Davies, T., Handcross, Slangham, Sussex			Evans, B., Scarborough, Yorkshire	1826	1771
Davies, W., Hailsham, Sussex.	1824		Evans, B., Blaby, Leicestershire. .	1812	1807
Davis, J., Church Street, Black- friars, London		1831	Evans, D., Pill, Somersetshire. . . .		1815
Davis, E., Newport, Isle of Wight			Evans, D., Penuel, Mon.	1830	1772
Davis, J., Burton-on-Trent, Staff. . . .	1830	1802	Evans, -D. D., Pont-rhyd-yr-un, Monmouthshire	1828	1835
Davis, R., Walworth, London.	1820	1791	Evans, J., Caerwent, Mon.		1819
Davis, R. Monmouth	1821	1819	Evans, J. H., John St. Bedford Row, London	1816	1816
Davis, S., jun., Weymouth, Dorset . .	1831	1813	Exall, J., Tenterden, Kent	1810	1769
Davis, T., Cuberley, Glouc.		1827			
Davis, T., Winstone, Gloucestershire	1823	1822	Facy, A. M., Muckworthy, Devon.	1828	
Davis, W., Preston, Lancashire			Fall, E., Rugby, Warwickshire . .		
Dawson, J., South Shields, Dur. . . .	1828	1818	Farley, J., Keysoe, Bedfordshire . .	1825	
Dawson, J., Blandford-street, Lon.	1826	1794	Fenn, J., Welchampton, Salop. . . .	1820	1820
Day, G., Wincanton, Somersetshire . .	1829	1829	Finch, T., Harlow, Essex.	1819	1692
Deane, J., Chalford, Gloucestershire	1798		Fisher, M., Liverpool, Lancashire	1825	1825
D'Grouchy, J., St. Jean Jersey, Hampshire	1819	1819	Fisher, W., Rowley and Harley, Durham	1820	1785
Denham, D., Margate, Kent.		1826	Ford, D. Knowl Hill, Berkshire . .	1830	1823
Dickinson, W., Cullercoats, North- umberland			Fordham, —, Regent's Park, Lon.		
Dickerson, P., Rattlesden, Suffolk	1820	1813	Fordham, S., Hailweston, Hunts. . .	1826	1757
Dobney, J. T., Ensham			Foskett, G., Blisworth, Norths. . .	1816	1825
Dodds, —, West Allerdean, North- umberland			Foster, J., Uckfield, Sussex.		1816
Dodwell, C., Ickford, Bucks.	1825	1825	Foster, J., Farsley, Yorkshire	1824	1770
Dore, J., Winborne, Dorsetshire. . . .	1827		Foster, J., <i>A M.</i> , Bristol		
Dore, W., Modbury		1831	Fowler, H., Gower Street, London		
Dovey, W., Jamaica Row, Lon.			Francis, G., Colchester, Essex	1816	
Double, J., Pin Mill, Suffolk.	1826	1825	Francis, W., Marsh Hilperton, Wiltshire	1828	
Douglas, D., Hamsterley, Durham	1822	1652	Francis, F., Pontesbury, Shropshire	1828	1828
Douglass, J. J., London			Francis, G., Snowsfields, London		1804
Down, G., Wadhurst, Sussex	1823	1816	Franks, J., Kingston, Surrey	1831	1790
Dowling, H., Colchester, Essex			Franklin, J., Redcross Street, Lon.		1666
Draper, B. H., Southampton, Hampshire	1820	1700	Franklin, F., Coventry, Warw. . . .	1799	1786
Drawbridge, —, Wellingbro' and Rushden, Northamptonshire	1816	1800	Frazer, W., Bolton, Lancashire . . .	1829	1793
Dunn, J., Minchin Hampton, Gloucestershire		1826	Frearson, R. S., Idle, Yorkshire . .	1828	1810
Dyer, J., Secretary of the Bap- tist Missionary Society			Frearson T., Tottlebank, Lanc. . . .	1826	1662
Dyer, F. W., Bacup, Lancashire	1821	1821	Freeman, A., Woolwich, Kent	1789	1786
Dymott, J., Hilperton, Wiltshire	1810	1806	Fry, J., Coleford, Gloucestershire	1814	
			Fuller, A. G., West Drayton, Middlesex	1827	1827
Eacot, W., Champlanslade, Wilts. . . .	1826	1788	Fuller, B., Harston, Camb.	1824	1785
			Fuller, J. G., Hallen, Glouc	1830	1830
			Futcher, T., Longparish, Hants . .	1818	

Gabriel, W., Precscott, Devonshire	1830	Harness, R., Bridlington, Yorks	1795 1693
Gadsby, W., Manchester, Lanc	1805 1786	Harris, J., Husband's-Bosworth, Leicestershire	1829 1793
Galpine, J., Bishop Stortford, Hertfordshire	1830	Harris, J., Foundhope, Heref.	1827
Gard, J., Harberton Ford, Devon.		Harris, T., Ragland, Mon	1819 1818
Garrington, J., Burnham, Essex		Harris, W., Landbeach, Camb	1828 1828
Garner, W., Battle, Sussex	1827 1793	Hart, C., Framlingham, Suffolk	1829 1816
Garrow, W., Monkwearmouth, Durham		Harvey, M., Horham, Suffolk	1817
Gates, J., Sandhurst, Kent	1811	Harvey, R., Wortwell, Norfolk	
Geard, J., A.M., Hitchin, Herts.	1775 1660	Harper, J., Hedon, Yorkshire	1825 1824
George, J., Shouldham St., Lon	1809	Hatcher, C., Great Ellingham, Norfolk	
George, J., Harrow-on-the-Hill, Middlesex	1812	Hattersley, W., Criggleston, Yorks	1820 1822
Gibson, E., Donnington, Linc.		Hathaway, T., Chatham, Kent	
Gibbs, G., Unicorn Yard, London	1828 1720	Hawkings, C., Kentisbeer, Devon.	
Giles, J. E., Salters' Hall, London	1830 1830	Hawkins, H., Stroud, Glouc	1825 1824
Giles, W., Chatham, Kent	1824 1824	Hawkins, W., A.M., Lerby	1827 1793
Giles, W., jun., Manchester		Hawson, G., Staines, Middlesex	1825 1825
Gill, H. V., Alton	1831	Headen, J., Southsea, Hants	1813 1812
Gill, R., Loughwood, Dorsetshire	1800	Heafford, J., Shelford, Camb	1825 1825
Gipps, J., Potters Street, Essex	1831	Heath, J., Markyate Street, Herts	1831
Gladwish, T., Brenchley and Lamberhurst, Kent	1815 1801	Hemming, J., A.M., Kimbolton, Huntingdonshire	1818 1602
Glanville, R., Warminster, Wilts.	1829 1811	Heron, W., Darlington, Durham	1831
Glanville, A., Sidmouth, Devon	1830	Hewett, J., Swaffham, Norfolk	1823 1822
Glanville, W., Wantage, Berkshire	1648	Hewitt, W., Painswick, Glouc	
Glover, R., Tring, Hertfordshire	1812 1807	Hewlett, —, Reading, Berks	
Godwin, B., Bradford, Yorkshire	1824 1824	Heyworth, R., Cloughfold, Lanc	1815 1700
Gomm, W., Winslow, Bucks	1831	Hicks, L., Madley, Herefordshire	1817
Goldsmith, T., Stradbrook, Suffolk	1830 1817	Hier, J., Bassaleg Bethesda, Mon	1787 1764
Gooch, —, Stowmarket, Suffolk	1797	Hiley, F., Llanwenarth	
Goodrich, J., Langham, Essex	1820 1790	Hindes, J.	
Goodrich, W., Ravensthorpe, Northamptonshire	1819 1819	Hinners, J., Oakham, Rutlandshire	1829 1772
Goodson, E., Malton, Yorkshire	1831	Hinton, J. H., A.M., Reading, Berks	1821 1640
Gould, D., Dunstable, Beds	1826 1803	Hinton, J., A.M., Oxford	1825 1824
Gough, T., Westbury Leigh, Wilts	1815 1662	Hitchcock, R., Devizes, Wiltshire	1830 1650
Gough, W., Wem, Shropshire	1825 1815	Hithersay, J., Hunmauby, Yorks	1819 1817
Gowing, J., Little Stonham, Suff.	1831	Hobson, T., Maulden, Bedfordshire	1808
Grace, R., Addlestone, Surrey	1828 1828	Hoby, J., Birmingham, Warw	1831 1831
Grant, G. A.		Hodgkins, B., Soham, Camb	1831 1750
Gratrix, W., Houghton-le-spring, Durham		Holmes, H., Pole Moor, Yorkshire	1829 1794
Gray, J., Loughborough, Leic		Holroyd, M., Wainsgate, Yorkshire	1816 1750
Gray, W., Northampton	1825 1733	Holmes, Potter's Bar, Middlesex	1825
Gray, W., jun.		Hooppell, R., Winscombe, Som	1828 1827
Green, S., Thrapston, Norths	1825 1787	Hopcraft, W., Crendon (Long), Buckinghamshire	1822 1708
Greenaway, J., Netherton, Worc.		Hopley, T., Hemel Hempstead, Hertfordshire	1823 1619
Griffin, T., Hitchin, Herts	1831 1660	Horton, T., Devonport, Devon	1822
Griffiths, D., Burnley, Lancashire	1829 1827	House, P., Dartmouth, Devonshire	1822 1646
Groser, T., Wells, Somersetshire	1821 1815	House, W., Clement's Lane, Lou.	1821
Groser, W., Maidstone, Kent	1820 1797	Howell, H., Chelmsford, Essex	1829
Hall, B. S., Burford, Oxfordshire	1830 1709	Howett, W.	
Hall, E., King-bridge, Devon	1831	Howlett, B., Middleton Cheney, Northamptonshire	1829
Hall, R., West Bromwich, Staff.	1810	Howlett, J., Streatham, Camb	1801 1801
Ham, J., Wolverhampton, Staff.	1796	Hubbard, J., Elmset, Suffolk	
Harbottle, J., Acreington, Lanc	1825 1713	Hughes, S., Rawden, Yorkshire	1818 1715
Hardacre, T., Hellfield and Loug Preston, Yorkshire	1815	Hughes, J., A.M., Batterssea, Surrey	1796 1796
Hardick, T., Corton, Wiltshire	1830 1826	Hull, E., Kingsbridge, Devonshire	1831
Hardy, T.		Humphries, W., Braintree, Essex	1827
Hargreaves, J., Waltham Abbey, Essex	1829 1729	Humphrey, R., Collumpton, Devon	
		Humphry, W., Isle Abbots, Som.	1811 1808
		Hunt, T., Clapton, Middlesex	

Hunt, J., Fakenham, Norfolk	1830	1801	Kirkwood, A., Berwick-upon-Tweed, Durham	1806	1767
Hunter, J., Founder's Hall, London	1829		Knight, J., Little Staughton, Beds.	1806	1767
Huntley, W., Limpley Stoke, Wilts.	1829	1820	Knowles, A., Hackleton, Norths. . .	1817	1815
Hupton, J., Claxton, Norfolk			Lakelin, J., Minsterly & Snailbeach, Shropshire	1826	1817
Hutchings, T., Dudley, Worc.	1812	1776	Lane, J., Helston, Cornwall	1814	1804
Hutchins, W., Newark-on-Trent, Nottinghamshire	1829	1810	Langford, J., Wilburton, Camb. . . .	1808	1808
Hyde, R., Salendine Nook, Yorks.	1795	1743	Larom, C., Sheffield, Yorkshire . . .	1821	1804
Irish, D., Warboys, Hunts.	1831		Law, R., Wooler, Northumberland		
Ives, G., Gold Hill, Bucks.	1827	1806	Leader, W., Maidstone, Kent	1827	1820
Ivimey, J., Eagle Street, London	1804	1735	Leng, W., Stockton-on-Tees, Dur.	1824	1809
Ivory, J., Costessy, Norfolk	1821	1823	Lemaire, R. G., Norwich, Norfolk	1825	1823
Jackson, I., Hebden Bridge, Yorks.	1821	1777	Lemon, Charlesfield, Suffolk		1809
Jackson, I., Huncoat, Lancashire.	1830	1810	Leonard, T., Magor, Monm.	1819	1819
Jackson, W., Manchester, Lanc. . . .			Lewis, B., Dean Street, London . . .	1825	1773
James, A., Nettleton, Wiltshire	1829	1820	Lewis, E., Higligate, Middlesex . . .	1820	1812
James, J., Stony Stratford, Bucks.	1830	1656	Lewis, Tenbury, Herefordshire . . .		1819
James, M., Romney, Monm.		1823	Lewis, J., Llanwenai, Monm.	1827	1652
James, W., Hadleigh, Suffolk	1829	1815	Lewis, L., Glasgoed, Monm.	1817	1817
Jarvis, T., St. Helier's, Jersey			Lewis, M., Chapel-y-fân, Monm. . . .	1825	1745
Jarvis, —, Kenilworth, Warw.		1822	Lewis, W. G., Chatham, Kent.	1823	1630
Jay, W., City Road, London			Liddell, W., Foxton, Leicestershire	1830	1694
Jayne, G., Road, Norths.	1829		Lightfoot, W., Darlington, Dur. . . .	1831	
Jeffery, J. T., Lambeth, Surrey. . . .	1824	1821	Lister, J., Liverpool, Lancashire . .	1803	1800
Jeffreys, J., Downham, Norfolk	1801		Linford, T., Bottesford, Lanc.		1791
Jenkins, T., Ramsey, Hunts.	1822	1726	Little, J., Street and Glastonbury, Somersetshire		1813
Jenkison, J., Kettering, Norths. . . .	1824	1824	Littleton, T., Market Drayton, Shropshire		1818
Jobson, W., Camps Castle, Camb.	1817	1817	Langford, R., Sibble Heddingham, Essex		1822
Johnson, S., Belper, Derbyshire. . . .	1823	1823	Lush, W., Calne, Somersetshire . . .		1831
Johnson, W., Northall, Bucks.	1812	1812	Mann, I., A.M., Maze Pond, Lon.	1826	1691
Jones, D., Liverpool (Welch Ch.), Lancashire	1818	1799	Manning, E., Gamlingay, Camb. . . .	1818	1710
Jones, —, Gosley, Gloucestershire			Manning, J., Spaldwick, Hunts. . . .	1793	
Jones, D., Horncastle, Lincolnshire			Margerum, W., Spalding, Hunts	1827	
Jones, E., Castleton, Monm.	1823		Manton, R., Oundle, Norths.	1827	1800
Jones, E., Penygarn, Monm.		1729	Marshman, B., Road, Som.		
Jones, G. Wolston, Warwickshire. . . .		1814	Marston, S., Grimsby, Lincolnshire	1823	1825
Jones, H., Blaenafon, Monm.	1827	1815	Marriott, T., Milton, Norths.	1828	1825
Jones, J. A., Mitchell Street, London		1831	Martin, T., Malmshury, Wiltshire	1812	
Jones, J., Llandogo, Monm.	1830		Mason, J., Exeter, Devonshire		1818
Jones, J., Nash, Monmouthshire			Mason, J., Crocombe, Som.		
Jones, J., Kirby Monks, Warw.			Massey, R., Tamworth, Staff.	1830	1822
Jones, J., Blakeney, Glouc.			Mather, J., Shrewton, Wiltshire . . .		1812
Jones, M., Penrhos, Monm.	1819	1819	Matthews, Cradley, Worcestershire		1799
Jones, T., Broseley, Shropshire	1823	1803	Matthewson, Bilston, Staffordshire		1830
Jones, T., Peterchurch, Heref.	1826	1820	Maurice, J., Coseley, Staffordshire		1807
Jones, W., Frome, Somersetshire. . . .	1829	1825	May, J. H., Croyde, Devonshire. . . .	1828	1824
Jones, W., Founder's Hall, London	1829		May, R., Penzance, Cornwall	1828	1802
Jordan, J., Masham, Yorkshire	1827		McPherson, J., Hull, Yorkshire	1823	1766
Jordan, T. F., Oldham, Lancashire	1826	1816	McPherson, W., Newcastle, Northumberland		1818
Keay, W., Wellington, Shropshire		1807	Meakin, J., Cottenham, Camb.	1812	1780
Keen, C. T., Pershore, Worc.	1830	1658	Mellor, T., Rishworth, Yorkshire . . .	1816	1792
Keene, W., Melksham, Wiltshire.	1830	1707	Meryett, J., Ripley, Surrey	1813	1813
Kent, M., Shrewsbury, Shropshire	1823	1627	Miall, D., Portsea		
Kenyon, —, Pisgah, Monm.			Michael, J., Sion Chapel, Monm. . . .	1817	1803
Kershaw, J., A.M., Abingdon, Berks	1815	1652	Middleditch, T., Biggleswade, Beds.	1819	1771
Kershaw, J., Rochdale, Lancashire	1820	1810	Miles, W., Brettle Lane, Staff.		1829
King, J., Halstead, Essex.			Milford, W., Hetton-le-hole, Dur. . .		
King, T., Bedford	1816	1790			
Kinghorn, J., Norwich, Norfolk	1790	1691			
Kingsford, J., Deptford, Kent					

Millard, B., Wigan, Lancashire .. 1826 1826
 Millard, J., Lymington, Hampshire 1818 1690
 Miller, R., Braunston, Norths. . . . 1826
 Miller, T., Cranfield, Bedfordshire 1830 1660
 Mills, J., Winchcombe, Glouc. . . . 1810
 Mills, W., Gravesend, Kent. 1827 1826
 Milnes, T., Elland, Yorkshire 1829 1792
 Mitchell, J., Downend, Glouc. 1814
 Mitchell, J. O., Tetbury, Glouc. . . .
 Moile, J., Cumberland Street, Lon.
 Moody, J., Frome, Somersetshire 1820 1817
 Morgan, T., Birmingham, Warw. . . . 1815 1785
 Morrell, C., Staley Bridge, Lanc. . . . 1827 1814
 Morrell, D., Dudley, Worc.
 Morrell, J., St. Neots, Hunts. 1811 1800
 Morris, J. W.
 Morris, T., Portsea, Hampshire .. 1827 1690
 Morris, T.,
 Mostow, G., Bromham, Wiltshire . 1829 1829
 Moulton, G., Sheerness, Kent. 1827 1817
 Muckley, W., Burslem, Staff. 1831 1806
 Muller, —, Teignmouth, Devon. . . . 1811
 Murch, W. H., A. M., Stepey College
 Mursell, J. P., Leicester 1827

 Nant, T., Guernsey, Hampshire ..
 Neave, J., Portsea, Hampshire. . . .
 New, I., Arnsby, Leicestershire . . 1831
 Newman, T. F., Frome, Som. 1926 1689
 Newman, W., D. D., Old Ford, Midx 1794 1765
 Newman, W., Burgh and Moun-
 thorpe, Lincolnshire
 Nichols, A., Keighley, Yorkshire 1826 1810
 Nichols, D., Trowbridge, Wiltshire 1830 1821
 Nichols, W., North Collingham,
 Nottinghamshire. 1807
 Nicholson, S., Plymouth, Devon. . . . 1823 1648
 Nicholson, J., Kingsbridge, Devon.
 Nokes, M., Bromsgrove Likey,
 Worcestershire 1830 1830
 Norgrove, J. C., Sodbury Chipping,
 Gloucestershire 1827 1709
 Normanton, J., Great Driffield,
 Yorkshire 1815
 Norris, J., Aylesbury, Bucks.
 Nott, C., Sutton-in-Ashfield, Notts
 Nunn, J., Ipswich, Suffolk 1829
 Nunnick, D., Bloxham, Oxon. 1821 1814
 Nunnington, B., Hetton-le-hole,
 Durham

 Oakford, J., South Creak, Norfolk
 Oldaker, W., Stourbridge, Worc. . . . 1819
 Oliver, E., Pen-y-cae, Monm. 1827
 Oliver, W., West Allerdean,
 Northumberland
 Orchard, G. H., Stevenon, Beds 1831
 Orris, W., Somersham, Hunts. 1829 1818
 Oughton, T., Guildford, Surrey 1689
 Ovington, J., Clapham, Surrey ..
 Owen, R., Blaenfon, Monm. 1826 1810

 Packer, J., Lissness Heath, Kent. . .
 Page, J., Richmond, Surrey
 Page, J., Hadlow Down, Sussex .

Pain, T., Buckridge Bank, Worc.
 Paine, W., Eythorne, Kent. 1829 1604
 Parkins, D., Aldwinkle, Norths. . . . 1823 1822
 Parsons, J., Marazion, Cornwall, 1830 1830
 Parsons, R., Whitbourne, Wiltshire 1818 1811
 Payne, J., Ashford, Kent 1827 1653
 Payne, W., Aldringham, Suffolk 1829 1812
 Peacock, J., Spencer Place, Lon. . . . 1821 1815
 Pengilly, R., Newcastle, Northum. 1807 1660
 Pepper, W., Melbourne, Camb. 1818 1654
 Perry, D., M. D., Boston, Linc. 1829 1741
 Philips, D., Caerleon, Monm. 1819 1771
 Phillips, J., Whitechurch, Salop. . . . 1822 1800
 Phillips, G., Westbury Leigh, Wilts 1810 1816
 Pilkington, J., Rayleigh, Essex 1799 1799
 Pilling, J., Goodshaw Chapel, Lanc 1793 1732
 Player, J. D., Saffron Walden,
 Essex
 Poole, J., Birmingham, Warw. 1818 1814
 Pope, G., Sutton-on-Trent, Notts. 1822 1822
 Pope, W., Grove, Berkshire.
 Porter, J. P., Bath, Somersetshire 1791 1748
 Pounder, T., Hartlepool, Durham
 Powell, T., Peckham, Surrey 1812 1811
 Preston, J., Eden Street, London. . . . 1827
 Price, J., Blaenau Gwent, Monm. 1799 1660
 Price, J., Alcester, Warwickshire 1813 1640
 Price, T., Devonshire Square, Lon 1824 1638
 Price, S., Abersychan, Monm. 1831
 Price, J., Montacute, Som. 1825 1824
 Pritchard, G., Keppel Street, Lon. 1817 1714
 Probert, E., Eastcombs, Glouc. 1827 1800
 Prudden, G., Over, Camb. 1811 1735
 Pugs, R. D., Coate, Oxfordshire 1821 1662
 Pugsley, T., Tavistock, Devonshire
 Pulsford, T., Great Torrington,
 Devonshire. 1820 1819
 Puntis, J., Norwich, Norfolk. 1824 1788
 Pye, A., Norwich, Norfolk 1815
 Pyne, R., Bideford, Devonshire 1820

 Ragsdell, W., Brentford New, Midx 1831 1802
 Ramsay, T., Toddington, Beds. 1816 1816
 Read, W., Wellow, Isle of Wight
 Redmayne, J., Durham
 Rees, D.,
 Reeve, W., Stangford, Linc. 1808
 Revett, F., Cogglesball, Essex
 Reynolds, J., Isleham, Camb. 1818 1695
 Reynolds, T. D., Earl's Colne,
 Essex 1830
 Reynolds, W., Hull, Yorkshire. 1830 1795
 Rhodes, J., Slack Lane, Yorks. 1831
 Rhodes, W., Damerham, Hants.
 Richards, W., Hooknorton, Oxon. 1825 1644
 Rigby, J., Blackley, Yorkshire 1798 1794
 Rippon, J., D. D., late Carter Lane,
 London 1773 1719
 Roberts, J., Dane Hill, Sussex
 Roberts, T., Bristol, Somersetshire 1808 1656
 Roberts, W., Warminster, Wiltshire
 Robinson, C., Old Brentford, Midx
 Robinson, W., Kettering, Norths. 1830 1696
 Rodway, J., Beech Hill, Berkshire
 Rodway, J., Bradford, Wiltshire. . . . 1824 1690

Roe, C. H., Middleton in-Teesdale, Durham.....	1-28	1826	Smith, J., Carlton Rode, Norfolk.	1813	1813
Rogers, C., St. Mary Scilly, Cornw.		1826	Smith, J., Ilford, Essex ..	1808	1801
Rogers, J., East Mersea, Essex...		1803	Smith, J., Cheltenham, Glouc....	1829	1753
Rogers, J., Eynsford, Kent	1802	1786	Smith, J., Ecton, Norths.	1824	1818
Rogers, W., Dudley			Smith, J., Astwood, Worc....	1813	1812
Room, C., Evesham, Worc.....			Smith, H., Kidderminster, Worc ..	1826	1809
Rootham, J., Willingham, Camb.	1791	1662	Smith, W., Bedworth, Warw.....	1822	1796
Roper, J., Kenninghall, Middlesex	1824		Soule, J. M., Lewes, Sussex	1830	
Rothery, J., Gee St., Goswell St., London			Southwood, W., Dunmow, Essex.	1831	
Rowe, W., Killingholm, Linc.....	1831		Spooner, J., Heaton, Yorkshire...	1829	1826
Rowland, J., T., Eldon Street, Lon	1827	1675	Sprague, J. L., Bovey Tracey, Devonshire.....	1796	1773
Russell, H., Broughton, Hampshire	1806	1690	Sprig, J., Ipswich, Suffolk.	1823	1750
Ruston, S., Broughton, Cumb....	1819	1662	Spurgeon, W., Neatishead, Norf..	1812	1811
Rutter, T., Ashley, Hampshire ..	1817	1817	Squirrel, S., Sutton, Suffolk	1810	1810
Saffery, P. J., Salisbury, Wiltshire	1826	1600	Starkey, J., Haslingden, Lanc ..	1830	1811
Sample, G., Newcastle, Northum.	1818	1817	Statham, J., Amersham, Bucks ...	1828	1713
Sandown, South Petherton, Som..			Steadman, W., D.D., Bradford, Yorkshire	1805	1753
Sangster, A., Shewsbury, Salop..	1830	1828	Steane, E., Camberwell, Surrey ..	1823	1823
Sainger, S.,			Steele, T., Exeter, Devonshire ...	1831	
Saunders, J., Hadley Heath, Suff.			Steers, W., Stevington, Beds.		
Saunders, M., Haworth, Yorkshire	1824	1821	Stennett, S., Sheerneß, Kent		
Saunders, R., Barton Mills, Suff..			Stenson, —, Chelsea, Middlesex ...		
Saunders, S., Liverpool, Lanc.	1826	1714	Stephens, W., Highbridge, Som... 1829	1819	
Savory, W., Brixton, Sussex ...	1830		Stephens, W., Rochdale, Lanc. ...	1819	1773
Scarlett, W., Gildersome, Yorks. 18: 8	1749		Stevens, J., Meard's Court, Soho	1823	1823
Scoble, J., Bridestow, Devonshire	1829		Steward, J., Sawbridgeworth, Herts		
Scott, P., Shipley, Yorkshire	1831	1753	Stokes, W., Chesterfield, Derbys.	1617	
Scroton, J., Broomsgrove, Worc.	1800	1812	Stonehouse, G., Cranbrook, Kent.	1814	1766
Seaman, J., Walsham-le Willows, Suffolk		1818	Stovel, C., Swanwick, Derby	1826	1804
Sedgwick, J., Brighton, Sussex ...	1824	1824	Such, J., Stevington, Beds.		
Seymour, J., Grittleton, Wiltshire	1825		Sutton, Cottenham, Camb.....		
Shakspear, T., Hillsley, Glouc. .	1827		Sutton, S., Watchet, Somersetshire	1827	
Sharp, C., Bradninch, Devonshire		1816	Swain, J., Loscoe, Derbyshire ...	1807	1783
Sharwood, S., Needingworth, Hunts	1819	1767	Swan, T., Birmingham, Warw... 1829	1737	
Shaw, J., Sowerby, Yorkshire ..	1830	1770	Tall, T., Swavesey, Camb	1795	1789
Shaw, L., Huddersfield, Yorkshire	1828	1824	Tandey, W., Great Gidding, Hunts	1826	1784
Shell, G., Knogle (East), and Semley, Wiltshire.....	1824		Tay, T., Southill, Bedfordshire ..	1819	1693
Shenston, J. B., { Eldon Street, Lon 1826	1675		Taylor, S. N., Shipston-on Stour, Worcestershire	1815	1774
{ Crouch End, Hornsey	1822	1821	Terry, T., Princes Risborough, Buckinghamshire	1820	1708
Shenston, W., Alie Street, London	1798	1753	Thomas, J., Broseley, Shropshire	1802	1749
Shepherd, J., Upton-on-Severn, Worcestershire	1814		Thomas, J., Gainsborough, Linc..	1823	
Shilling, A., Bethersden, Kent ..	1809	1809	Thomas, J., Rowley Regis, Staff..	1823	
Shirley, T., Seven Oaks, Kent....	1810	1754	Thomas, Jenkins, Cheltenham ...		
Shoveller, John, Portsea			Thomas, M., Abergavenny, Monm.	1807	1807
Shuttleworth, T., Chippeubam, Wiltshire	1825		Thomas, T., Henrietta Street, Lon.	1828	1817
Simmons, J., Olney, Bucks	1818	1694	Thomas, T., Bampton, Devonshire	1830	1690
Simmons, J., Bluntisham, Hunts..	1830	1787	Thomas, T., Meltham, Yorkshire .	1829	1819
Simpson, W., Bythorne, Norths..	1818	1811	Thomas, W., Blaenau Gwent, Monmouthshire	1805	1660
Sincox, S., Dorchester	1830	1829	Thompson, C., Coseley, Staff. ...	1830	1788
Singleton, J., Tiverton, Devon ..	1814	1687	Thompson, D., Foulsham, Norfolk		1820
Skinner, J., Brabourne Lees, Kent	1825	1824	Thompson, Z., Sunningdale, Berks	1829	
Smith, —, Aldborough, Suffolk ..	1818	1812	Thompson, R., Walsingham, Dur.	1830	
Smith, A., Stratford-upon-Avon, Warwickshire	1831		Thorne, Folly Cross, Devonshire..	1827	1825
Smith, A., Rye, Sussex	1821	1730	Thorne, F., Newton, St. Petrock, Devonshire.....	1827	1827
Smith, —, Easton Row, Norfolk..			Thurling, J. B.		
Smith, A., Hanley, Staffordshire .	1806		Thursfield, —, Audlem, Cheshire.	1825	1815
			Thresher, J., Crockerton, Wilts ..	1807	1689
			Tidd, N., Diss, Norfolk	1830	1789

Tilly, T., Portsea, Hampshire	1812	1811	Welch, W., Mashborough, Yorkshire	1829	1790
Tippett, C., Ashburton, Devon	1831		Welsh, T., Newbury, Berks.	1813	1640
Tomkins, S., A. M., Stepney College			West, E., Chenies, Bucks.	1821	1760
Tomlin, W., Chesham, Bucks.	1811	1714	West, J., Redruth, Cornwall	1831	
Tonkin, H.			Wheeler, B., Aitchlench, Worc.	1829	1825
Townsend, R., Kingston Lisle, Berkshire			Wheeler, F., Moulton, Norths.	1819	
Trestrail, F., Falmouth, Cornwa			Wheeler, J., Bugbrook, Norths.	1805	1805
Trend, H., Bridgewater, Som.	1830	1687	Wesley, G., Tillingham, Essex.	1830	1830
Trewella, H., Lynn, Norfolk	1829		Wicks, W., Lullington, Som.	1830	1827
Trotman, D., Tewkesbury, Glouc.	1803	1655	Whitewood, S., Halifax, Yorkshire	1831	1755
Tunncliffe, J., Shiffnal, Salop.	1829	1700	White, D., Cirencester, Glouc.	1815	1651
Turnbull, R., Westmacott	1831	1779	Wilcox, T., Devonport, Devon.	1813	
Turner, W., Kilham Yorkshire	1830	1822	Wilks, G. W., Great Alie St., Lon.	1826	
Tyler, P., Cuddington, Bucks.	1820		Wilkins, B., Bradley North, Wilts.	1828	1775
Tyler, P., Haddenham, Bucks.	1810	1810	Wilkinson, J., Saffron Walden, Essex	1809	1774
Tyso, J., Wallingford, Berks.	1819	1794	Wilkinson, W., Earby in-Craven, Yorkshire	1819	1818
Varley, E., Leicester	1809		Williams, B., Beulah, Monm.	1824	1824
Venimore, J., Ingham, Norfolk	1836		Williams, B., Goitre, Monm.	1827	1826
Vincent, S., Yarcombe, Devonshire	1830	1827	Williams, D., Fairford, Glouc.	1720	
Viney, J., Beckington, Som.	1824	1786	Williams, J., Dereham, Norfolk	1822	1783
Vorley, C., Carlton, Bedfordshire	1796		Williams, J., Westmeath, Worc.		
Underhill, J., Liverpool, Lanc.	1820	1820	Williams, J., Trosnant Pontipool, Monmouthshire.	1829	1776
Uppadine, T., Hammersmith, Midx.	1803	1793	Williams, W., Grafton, St., Lon.		
Upton, J., Church Street, London	1786	1780	Williams, W., Ryeford, Heref.	1809	1662
Upton, J., jun. Poplar, Middlesex	1821	1812	Williams, D. M., Leicester		
Upton, R., Chelsea			Williamson, J., North Shields, Northumberland	1816	1799
Upton, W., St. Albans, Herts	1821	1675	Wilson, A., Sunderland, Durham		
Waight, J., Swanbourne, Bucks.	1828	1809	Wilson, D., Tunstall, Suffolk		
Wake, T. W., Kissingbury, Norths.	1827	1810	Winning, J., Gee Street, Goswell Street, London		
Walker, D., Quainton, Bucks.	1817	1816	Winter, T., Bristol, Somersetshire	1823	1804
Walker, M., Ashdon, Essex.			Winterbottom, J., Haworth, Yorks.	1831	1752
Waller, W. F., Lowestoft, Suffolk	1828	1813	Wood, J., Uffculm, Devonshire	1824	
Walton, N., Cowling Hill, Yorks.	1826	1756	Woodman, C. B., Newington		
Walton, W., Trowbridge, Wilts.	1823	1660	Woollacott, C., Romney Street, Westminster	1824	1815
Ward, R., Hawkshead Hill, Lanc.		1678	Worrall, Blackburn, Lancashire	1824	1760
Ward, S., Nottingham			Wren, T. J., Berwick St. John, Wiltshire	1828	1826
Warburton, I., Trowbridge, Wilts.	1815	1813	Wright, D., Blackley, Worc.	1821	1820
Warren, J., Witham, Essex			Wright, G., Beccles, Suffolk	1823	1808
Warren, J., Barton, Bedfordshire.			Wright, T., Lydbrook, Glouc.		
Warring, J., Barton, Bedfordshire	1821	1820	Wycherly, E., Donnington Wood, Shropshire		1820
Wassell, J., Willenhall, Staff.		1792	Wylie, D. S., Liverpool, Lanc.		
Waters, T. A. M., Worcester	1827	1658	Yarnold, W., Romsey, Hampshire	1812	
Watts, I., Yarmouth, Isle of Wight	1826		Yates, W., Stroud, Gloucestershire	1828	1824
Watts, J., Southsea, Hampshire	1831	1812	Yeadon, J., Horsforth, Yorkshire	1827	1803
Watts, J. T., Wotton-under-edge, Gloucestershire	1830		York, J., Reading, Berkshire.	1805	
Wayland, A., Lyme Regis, Dorset.	1822	1655	Young, R., Portsea, Hampshire	1814	
Weare, W., Enfield			Young, W., Alfred Place, London	1821	1820
Webb, S., Langley, Essex		1828			
Webley, H., Corsham, Wiltshire.	1827	1824			
Webley, S., Avening, Glouc.	1828	1819			
Webster, R., Harwich, Essex.	1830	1830			

A LIST

OF THE

GENERAL BAPTIST MINISTERS

IN ENGLAND.

Abbott, R., Beeston, Nottinghamshire ..	1804	Lyon, J., Chatteris, Cambridgeshire ...	1654
Asten, H., Burnley, Lancashire ..	1780	M'Kenzie, H., St. Ives, Huntingdonshire	1809
Austin, J., Mansfield, Nottinghamshire	1819	Midgley, J., Shore, Yorkshire	1795
Ayrton, S., Manchester, Lancashire	1821		
Barnes, J., Austrey, Warwickshire	1802	Norton, W., Cauldwell, Derbyshire	1786
Binns, J., Bourne, Lincolnshire	1688	Nott, G., Sutton-in-Ashfield, Notts	1818
Bissill, J., Sutterton, Lincolnshire	1808	Naylor, J. G., Burton-on-Trent, Stafford	1823
Brand, W., Portsea, Hampshire	1802		
Brand, W., Jun., Northampton		Orton, T., Hugglescote, Leicestershire ..	1764
Butler, W., Longford, Warwickshire ...	1773		
		Payne, E., Morcott, Rutlandshire	1678
Cameron, F., Louth, Lincolnshire	1802	Peggs, J., Coventry, Warwickshire ...	1813
Cheatle, G., Birmingham, Warwickshire	1786	Pickance, J., Seven Oaks, Kent	1817
Chesman, D., Epworth, Lincolnshire	1695	Pickering, W., Nottingham	1775
Compton, R., Isleham, Cambridgeshire		Pike, G., Ilkinston, Kent	1785
Creaton, W., Billesden, Leicestershire ..	1820	Pike, J. G., Derby	1791
Torville, W., Wendover, Bucks.		Reeve, W., Stamford, Lincolnshire	1829
Dean, G., Lincholm, Yorkshire	1819	Richardson, J., Wirksworth, Derbyshire.	1818
Derry, J., Barton, Leicestershire	1745	Rogers, T., Fleet, Lincolnshire	1688
Diprose, S., Ford, Buckinghamshire....		Rofe, T., Smarden, Kent	1700
Everard, H., Spalding, Lincolnshire....	1646	Scott, T., Quorndon, Leicestershire	1804
		Sexton, E., Chesham, Buckinghamshire.	
Farrent, J., Suffolk Street London....	1674	Shackleton, J., Allerton, Yorkshire ...	1826
Felkin, J., Kirton, Lincolnshire	1663	Skidmore, S., Misterton, Notts	1676
Fogg, W., Ashbourne, Derbyshire	1826	Smith, A., Nottingham	1819
		Smith, T., Staley-Bridge, Lancashire ..	1808
Gamble T., Leicester	1824	Smith, W., Gedney-Hill, Lincolnshire ..	1688
Gathorp, D., Torperley, Cheshire	1818	Stapleton, J., Long Whatton, Leicester.	1799
Goadby, J., Ashby, Leicestershire	1807	Stenson, E., Belper, Derbyshire	1810
Goadby, J., Jun., Leicester	1823	Stevenson, T., Leicester	1794
Greenway, J., Netherton, Warwickshire		Stevenson, T., Loughborough, Leicester	1750
		Stocks, R., Castle Donnington, Leicester	1785
Hardstaff, G., Kirkby Woodhouse, Notts	1760		
Hollinrake, H., Birchcliff, Yorkshire ...	1763	Taylor, J., Hinckley, Leicestershire ...	1766
Henham, I., Leake and Wimeswoud, Leic	1782	Taylor, S., Rothley, Leicestershire	1820
Hobbs, J., Chesham, Buckinghamshire ..		Thompson, J., Gosberton, Lincolnshire .	1688
Hoe, T., Broughton Nottinghamshire ..		Tutty, W., Halton East, Lincolnshire ..	1825
Hudson, T. H. Queenshead, Yorkshire ..			
Hunter, F., Killingholm, Lincolnshire ..	1686	Underwood, J., Boston, Lincolnshire ...	1653
Hunter, H., Askingham, Nottingham ..	1775		
Hunter, H., Nottingham		Verow, R., Shilton, Leicestershire	1820
Ingham, J., Halifax, Yorkshire	1782	Wallis, J., Commercial Road, London ..	1657
Ingham, R., Heptonstall Slack, Yorks..	1807	Warner, Longford, Warwickshire	
		Whitehead, G., Tipton, Warwickshire ..	1824
Jarrom, J., Wisbeach, Cambridgeshire .	1665	Wigg, L., Leicester	1654
Jones, J., March, Cambridgeshire	1700	Wilders, J., Sutton Bonnington, Leic..	1760
Jones, J., Fleckney, Lincolnshire	1819	Wood, J., Whittlesea, Lincolnshire	1823
		Wright, S., Lincoln	1822
Keddall, J., Maltby, Lincolnshire	1773	Wright, S., Peterborough, Northampton	1653
Kennedy, K., Macclesfield, Cheshire ...	1823		
King, J., Mersham, Norfolk ..	1826	Yates, T., Thurlaston, Leicester ..shire	1814
Knight, J., Wolvey, Warwickshire	1815		

BAPTIST MISSIONARIES,

WITH THEIR RESPECTIVE STATIONS AND THE DATES OF THEIR LEAVING ENGLAND.

Abbott, T. F., Trelawney, Jamaica	1830	Kingdon, J., about to proceed to Jamaica	
Baylis, E., Port Maria, Jamaica	1826	Knibb, W., Falmouth, Jamaica	1825
Burton, J., Manchioneal, Jamaica	1827	Laurance, J., Calcutta, East Indies	1831
Bourn, J., Belize, Honduras	1822	Leslie, A., Mongyhr, East Indies	1823
Burchell, T., Montego Bay, Jamaica	1823	Mack, J., Serampore, East Indies	
Bruckner, G., Java, East Indies	1815	Marshman, J., D. D., Serampore, E. I.	1796
Cantlow, W. W., Crooked Spring, Jamaica, now in England		Moore, W., Monghyr, East Indies	1806
Carey, W., D. D., Serampore, E. Indies	1792	Nichols, S., St. Ann's Bay, Jamaica	1829
Carey, W., jun., Cutwa, E. Indies, native		Pearce, G., Doorgapore, East Indies	1827
Carey, J., Ajimere, East Indies, native		Pearce, W. H., Calcutta, East Indies	1817
Clark, J., Port Royal, Jamaica	1829	Penney, J., Calcutta, East Indies	1815
Coultart, J., Kingston, Jamaica, now in England		Philippo, J. M., Spanish Town, Jamaica	1823
Daniel, E., Ceylon, Colombo, E. Indies	1830	Robinson, W., Calcutta, East Indies	1806
Davis, J., about to proceed to Graham's Town, South Africa	1831	Shoveller, J., Kingston, Jamaica	1830
De Velmont, C. E., about to proceed to France		Siers, H., Ceylon, Hangwell, E. Indies	
Ellis, J. D., Calcutta, East Indies	1831	Taylor, H. C., Old Harbour, Jamaica	1828
Flood, J., Anotta Bay, Jamaica, now in England	1826	Thomas, J., Howrah, East Indies	1827
Gardner, F., Montego Bay, Jamaica	1830	Tinson, J., Kingston, Jamaica	1822
		Ward, N. M., Sumatra, Padang, E. Ind.	
		Whitehouse, W., Montego Bay, Jamaica	
		Williamson, J., Sewry, East Indies	
		Yates, W., Calcutta, East Indies	1814

REMARKS.

WE have now presented our readers with the promised LISTS of BAPTIST CHURCHES in ENGLAND, SCOTLAND, and WALES: to which we have also added the Names and Stations of our FOREIGN MISSIONARIES. The List of English Churches we have given under two distinct forms of alphabetical arrangement. That in our Number for April and May affords a more geographical view of the denomination—of the local and relative situation of its respective Churches. The present, furnishes a simpler mode of reference to individual interests, is more extended, and, we trust, will be found more correct. That it is perfectly accurate, however, we by no means pretend. Nine pages, double columns, consisting of so many items, drawn from various sources, can scarcely be expected free from error. We can only say, we have availed ourselves of the best information we could obtain, and take this opportunity of thanking both our London and Country friends, for their communications and kind assistance. Every successive attempt of this kind, we have the satisfaction to believe, is an advance nearer to that perfection, the full realization of which, is perhaps scarcely within the compass of human effort. Such as it is, we hope it will prove an acceptable Directory to the Denomination, and be made subservient to the Divine glory.

PUBLIC PRAYER MEETING.

ON Wednesday, December 7, a public meeting for special prayer was held at Luton, Bedfordshire, in reference more particularly to the state of the country, and the probable approach of the Cholera. All persons religiously disposed having been invited, a large assembly met in the afternoon at the Wesleyan Chapel, when Messrs. Burgess, Nelson, and Pollard, of Luton, and Mr. Griffin,

of Hitchin, pleaded on behalf of the nation at the throne of mercy. In the evening of the same day Mr. Griffin preached on the occasion at the Baptist Chapel, to a numerous congregation; the foundation of his discourse was 1 Chron. xvi. 31: "Let all men say among the nations, The Lord reigneth." The services were animated and delightful.

I N D E X.

ASSOCIATIONS :—

- Bedfordshire, 338
- Berks and West London, 119
- Buckinghamshire, 338
- Eastern, South Wales 338
- Essex, 119
- Kent and Sussex, 293, 386
- Shropshire, 387
- Southern, 293
- South Staffordshire, 430
- Suffolk and Norfolk, 339
- Western, 386
- , Welsh, 386
- Yorkshire and Lancashire, 336.

Distribution of Profits, 74, 340

ESSAYS, &c. :—

- A Reply to Inquiries respecting Justification, 524
- Duty of Attachment to the Government, 574
- Funeral Sermon for the late Rev. J. Griffiths, by the Rev. Thos. Swan, 566
- Has a Sinner power to return to God? 3
- Increase of Protestants in France, 54
- Letter from the Rev. Mr. Dyer, 55
- Lost Hour, 11
- Millennium, The Times preceding, 221, ———, on the Nature of, 578
- Missionary Address, by Rev. A. Fuller, 47, 97
- On being Angry without Sin, 363
- On Correct Views of Future Happiness, 184
- On Extempore Preaching, Mandate Charles II., 366
- On Incorporating Texts of Scripture with Jest or Puns, 360
- On Marrying a worldly Professor, 527
- On Prayer, 180
- On the Advantages and Disadvantages of reading Sermons, 137
- On the Import of the Hebrew Name Abraham, 143
- Sarah, 188
- Israel, 228
- Samson, 317
- On the Use of the Lord's Prayer in Public Worship, 405
- On the want of Spiritual Conversation, 478
- Original Letters—from J. Berridge, 486
 - A. Fuller, 272
 - R. Hall, 359
 - R. Raikes, 414
 - T. N. Toller, 522
 - R. Robinson, 321
- Pilgrim Hunters in Hindostan, 578
- Politeness and Charity compared, 53

ESSAYS, &c.—continued.

- Pride of Intellect, 51
- Query, 100
- and Answer, 190
- Religious Revival in the Experience of an Individual, 484
- Reviewing the Past, On, 576
- Sabbath—The Observance of, 9
 - Hints respecting Servants and Bakers, 10
 - Salters' Hall Chapel, 1
 - Shall we know each other in Heaven? 232
 - Sermons by late Rev. A. Fuller, 408, 517
 - Southey's Life of Bunyan, 189
 - The approaching Annual Meetings, 230
 - The Birth of an Infant, 318
 - The Elucidation of Proverbs xi. 8, 362
 - 1 Tim. iii. 16, 480
 - The Commencement of the Year 1831. 13
 - The Ordinance of the Lord's Supper, 223
 - Soliloquy of a Spectator at, 277
 - The Resurrection of the Body, 309
 - The Speaking Clock, 366
 - The Two Covenants, 92
 - Union of Baptists and Independents, 144

INTELLIGENCE :—

- Foreign.*
- America.—Letter to J. F. Burder, 332
- Temperance Societies, 333
- France, 29, 428
- Monghyr.—Letter from the Widow of the late Rev. John Chamberlain, 586
- Nova Scotia Baptist Education Society, 113
 - Horton Seminary, 291
- Philadelphia.—Death of Dr. Staughton, 587
- Revival of Religion, 332
- Spanish Town, Jamaica, Erecting a School Room, 541
- Upper Canada, 70
- West Indies, Emancipation of Slaves, 332
- Domestic.*
- An Appeal to the Christian Public on behalf of the Bereaved Family of Rev. J. Jones, Newtown, 340, 432, 498, 548
 - Rev. J. Mack, Clipston, 543
 - Rev. Mr. Deacon, 388
- Anti-Slavery Society, 221, 246, 265, 309, 544
- Abolition of Slavery, 73
- A Day of Humiliation and Prayer, 73
- An Editorial Defence, 75
- Baptist Continental Society, 198, 383
 - The Formation of, 250

INTELLIGENCE.—*continued.*

- Baptist Home Missionary Society, 249, 292, 396, 545
 ———— Missionary Society, Serampore, 71, 116
 Bible Society, 196, 243
 ———— Defence of, 384
 British Support of Idolatry in India, 116
 Christian Instruction Society, 248, 384
 Church Missionary Society, 249
 Dissenting Ministers' Children Apprenticed, 547
 Ecclesiastical Knowledge Society, 248, 496
 Education of the Sons of Poor Baptist Ministers, 30, 72, 197
 Glanville's Letter, 1
 General Baptists, 496
 Hall's, (Rev. R.) Death and Funeral, 120 —158
 Irish Evangelical Society, 247
 List of Baptist Churches in England, 160, 203
 ———— Scotland, 503
 ———— Wales, 499
 ———— Ministers in England, 590
 ———— General ditto, 598
 ———— Baptist Missionaries, 599
 London Missionary Society, 246
 May Meetings, 203
 Mill Hill Protestant Dissenters' Grammar School, 251
 Oxford Building Case Society, 73
 ———— Auxiliary Missionary Society, 496
 Protestant Dissenters, General Meeting, 117
 Public Prayer Meeting, 599
 Reading Missionary Society, 251
 Serampore Mission, 71, 116
 Slavery, 385
 Statistics of the Baptist Denomination, 497
 Stepney Academy, 115, 336
 Sunday School Jubilee, 295, 429
 The Baptism of an Independent Minister, 155, 430
 ———— of a Swiss Young Lady, 334
 The Reform Bill, 154, 498
 Wesleyan Missionary Society, 246
 West Indian Directors, 281

IRISH CHRONICLE:—

- Address of the Committee, 33, 77, 121, 165, 209, 253, 297, 341, 389, 433, 493, 549
 Annual Meetings, 297, 341
 Committee's Proceedings, 436
 Contributions, 36, 80, 124, 168, 212, 256, 348, 392, 436, 496, 552
 Famine amongst the Society's Schools, 298
 ———— History of Relief, Appendix to the Seventeenth Annual Report, 437
 Letters from—
 A Scripture Reader, 35, 36, 80, 168, 211, 253, 255, 297, 493, 549, 550.

IRISH CHRONICLE.—*continued.*

- Allen, Rev. J. 77, 121, 209, 494, 495, 550
 Beaty, Robt. 434
 Berry, Thos. 78, 122, 210, 495
 Bratt, R. 434, 550
 Elven, C. 209
 Glynn, P. B. 435
 Mistress of Mary's Philanthropic School, 253
 Moore, W. 80, 434
 Mullarky, M. 77, 124, 211, 495
 Nash, J. 35, 166, 254
 Rutledge, S. 435
 Ryan, S. 34
 Sadlier, D. 253
 Schoolmaster, Limerick, 79
 Thomas, W. 33, 167
 Wilson, J. 79, 165, 389, 494, 551

MEMOIRS OF

- Aspin, Mr. 45
 Carhill, Mr. J. 177
 Cracherode, Mrs. 357
 Holtham, Mr. T. 133
 Horsey, Rev. R. 266
 Jones, Rev. J. 473
 Shoveller, Mrs. 89
 Toms, (Rev. J.), 561
 Walker, Mrs. Ann, 401

MISCELLANEOUS:—

- A Letter from Col. Gardiner to Dr. Doddridge, 27
 A Millenarian Notion concerning the Jews, 541
 An Extract from the Minutes of the Wesleyan Conference, 495
 Baptism, 28
 Bible Society, 428
 Bunyan's Marriage Portion, 290
 Palestine, 28
 Population of Poland, 112
 Reminiscences relating to his Royal Highness the Duke of Kent, 111
 Temperance Societies, 495
 The Coronation, 426
 The Emancipation of Crown Slaves, 558
 The late Rev. Messrs. Fuller and Toller of Kettering, 540
 The Yearly Epistle of the Society of Friends, 493
 Twelve Reasons against a Dissenter's paying Tithes, 427

MISSIONARY HERALD:—

- Contributions, 43, 88, 132, 175, 219, 263, 308, 355, 399, 472, 515, 559
 Correspondents, 37, 44, 81, 88, 125, 132, 169, 176, 213, 264, 356, 400, 472, 516, 560
 Extracts, 40, 41

MISSIONARY HERALD—*continued.**Foreign Intelligence,*

- Agra, 125
 America, 396
 Belize Honduras, 218
 Burmah, 42
 Calcutta, 37, 125, 169, 213, 351,
 393, 466
 Ceylon, 81, 257
 Chitpore, 171, 258, 509, 553
 Columbo, 82
 Dinapore, 217
 Indian Ocean, 81
 Jamaica, 81, 219, 259, 395, 487, 510
 Kharee, 394
 Luckyantipore, 394
 Monghyr, 41, 353, 555
 Montego Bay, 173
 Sewry, 176
 Sulkea, 126
 Table of Baptist Missionary Stations, 130
 Western Africa, 556
- Home Proceedings,*
 Annual Meeting, 301, 349, 471, 264,
 355, 397, 557
- New Publications, 32, 74, 120, 157, 200,
 252, 296, 340, 388, 432, 504, 548
- Notices, 32, 73, 74, 120, 157, 200, 201, 251
 —, June Meetings, 252, 87, 432

OBITUARIES AND RECENT DEATHS:—

- Allen, Rev. Thos. 243
 Aston, Rev. James, 30
 Bain, Rev. John, 242
 Bicheno, Rev. J. 243
 Caddy, Rev. Charles, 72
 Clarke, Rev. R. 536
 Coles, Mrs. S. 195
 Coleman, Mr. G. 584
 Deacon, Rev. Stephen, 110
 Edwards, Rev. B. L. 72
 Finch, Mrs. 259
 Fletcher, Rev. William, 72
 Gauntlett, Mrs. Elizabeth, 108
 Gimble, Mrs. 331
 Greenfield, William, 542
 Hall, Rev. Robt. 120
 Harris, Mrs. T. 153
 Hoddy, Mrs. 729
 Holloway, Rev. J. 243
 Horsey, Rev. Richard, 154
 Jones, Rev. John, 291
 King, Mrs. Thomas, 381
 Mack, Rev. John, 543
 Marshall, John, Esq. 383
 Mills, Mrs. Mary, 381
 Palmer, Mrs. 287
 Penney, Mrs. Calcutta, 287
 Perren, Rev. George, 30
 Perkins, Rev. William, 114
 Ping, Mr. R. 119

OBITUARIES, &c.—*continued.*

- Redrick, Mrs. Ann, 426
 Rodway, Mrs. Mary, 26
 Rippon, Mrs. Sarah, 154
 Skilliter, R. R. 429
 Trivett, Rev. Zeuas, 537
 Taylor, Mr. Paul, 536
 Walton, Mrs. Elizabeth, 196, 379
 Weller, Mr. John, 30
 Woodd, Rev. Basil, 196

ORDINATIONS AND CHAPELS OPENED:—

- Albrecht, H. S. 588
 Aldis, Rev. J. 199
 Belcher, J. 157, 293
 Betts, H. 156
 Bisset, J. 72
 Brown, Wm. 31
 Burgess, H. 339
 Chappell, W. 498
 Daniell, C. 340, 431
 Franks, J. 387
 Glanville, R. 156
 Griffiths, J. 199
 Hall, E. 387
 Hardick, T. 340
 Heron, W. 431
 Kidd, G. B. 294
 Lightfoot, W. 431
 Nicholson, J. 387
 Price, Stephen, 339
 Redpath, Robert, 587
 Roff, R. 294
 Rowe, Wilkinson, 588
 Stephen, D. R. 293
 Starkey, J. 587
 Winterbottom, 198
- Abersychan, Montgomeryshire, 339
 Birmingham, Harper's Hill, 156
 Bromsgrove, 200
 Chelsea, 157, 293
 Corton, Wilts. 340
 Croydon, 493
 Darlington, Durham, 431
 Foxcote, 200
 Hadleigh, Suffolk, 199
 Fawley, New Forest, Hampshire, 155
 Haslingden, 587
 Haworth, Yorkshire, 498
 Hertford, 72
 Hull, 340, 431
 Kingsbridge, Devon. 387
 Kingston-upon-Thames, 387
 Llantrail, 31
 Loughton, Bucks, 294
 Lumb Rosendale, 199
 Luton, 339
 Maidstone, 431
 Manchester, 199
 Minehead, Somerset, 294, 589
 Norwich, 156
 Portsea, Union of Two Churches, 295

ORDINATIONS, &c.—*continued.*

Sheffield, 31
 Swansea, Mount Pleasant, 293
 ———, York Place, 294
 Warminster, 156, 294
 Welton, Northamptonshire, 294
 Whitebrook, near Monmouth, 588
 Wild Street, Little, London, 120

POETRY:—

Addressed to the Rev. J. Shoveller, on his leaving England for Jamaica, [Iota], 146
 A Hymn for the Lord's Table, [Iota], 580
 Crowns, [F.] 416
 Lines written by Mrs. Daniel, of Luton, on her leaving England for Ceylon, 100
 My Mother, [E. M.] 233
 On the Outpouring of the Holy Spirit, [J. B.] 530
 On Saving Faith, [J. D.] Wadman, 322
 Peace in God amidst the Cares and Disquietudes of Life, [G. T.] 233
 The True Riches, [G. T.] 530
 The Approach of Winter, [J.] 486
 The Death of a Believer, [J. P.] 145
 The Care of Providence, [G. L.] 15
 The Folly of Atheism, [G. L.] 100
 Queries addressed to the Rev. John Shoveller on leaving England, 146

REVIEWS AND BRIEF NOTICES:—

A Brief Answer to the Question, "Why are you a Strict Baptist?" 425
 Advice to a Young Christian, 535
 A Father's Tribute to the Memory of a beloved Daughter, 241
 A Good Refuge in Bad Times, 494
 A Letter to an Inquirer, 377
 A Letter addressed to the Author of "Remarks on the present State of the Dissenting Interest," 424
 Allen's Daily Monitor, 372
 Alleine's Heaven Opened, 425
 Amethyst, 531
 Amulet, 490
 Anti-Infidel, 492
 An Appeal to the Clergy, 420
 An English Harmony of the Four Gospels, 106

 Balaam, by the Author of Modern Fanaticism Unveiled, 534
 Bane's Reciprocal Duties, 424
 Baxter's Saints' Rest, 373
 Believer's Baptism by Immersion Vindicated, 147
 Bellamy's Letters and Dialogues, 70
 Bickersteth's Sermon, 378
 ——— Discourses on the Chief Concern of Man, 424
 Blakey's Essay on the Freedom of the Will, 373

REVIEWS, &c.—*continued.*

Blundel's Narrative respecting Mill Hill Grammar School, 194
 Bradley, Vicar of Glasbury, Sermons, 491
 Bridge's Christian Ministry, 326
 Bridge's Sermon, Grace and Love beyond Gifts, 241
 British Preacher, 282, 491
 Brooks's, Unsearchable Riches of Christ, 491
 Burder's Four Lectures on the Law of the Sabbath, 423

 Calmet's Dictionary of the Bible, 378, 425
 Case of Miss Fancourt, 241
 Challis's Speech on Negro Slavery 20
 Chandler's Account of the Illness and Death of the late Rev. R. Hall, 418
 Charlotte Elizabeth's Letter, 152
 Christian's Annual Directory, 374
 Christian Ladies' Friend and Family Repository, 534
 Christian Privilege, or a Help to Communion with God, 152
 Church Establishment founded in Error, 420
 Cobbin's Instructive Reader, 373
 Corbyn's Awakening Call, 533
 Collins' Speech at the British and Foreign Temperance Society, 581
 Copley's Brief View of Sacred History, 492
 ——— Hints on the Cholera Morbus, 492
 Conder's Law of the Sabbath, 16
 Cramp's Text Book of Popery, 367
 Crampton's Speech at the British and Foreign Hibernian Temperance Society, 581
 Crewdson's Doctrine of the New Testament on Prayer, 376
 Cruden's Concordance, by Young, 330
 Cox, J. Word of Exhortation, 194
 Crown Street Chapel Tracts, 375

 Daily Light reflected from the Scriptures, 535
 Davis's Sermon on the Divinity of Christ, 425
 Detrosier's Address to the Members of Mechanics Institution, 533
 Divine Origin of Christianity, 152
 Dod's Incarnation of the Eternal Word, 533
 Doolittle on Eying of Eternity, 535
 Douglas's Prospects of Britain, 532
 Drew's Essay on the Immortality of the Soul, 283

 Erskine's Life and Diary, 328
 Children of the Church, 583
 Ewing's Nursing Fathers and Mothers of the Children of the Church, 583

REVIEWS, &c. - *continued.*

- Faithful Warnings, a Pastoral Letter, 70
 Fletcher's Letter on the Constitution of the Bible Society, 523
 ——— Hymns for Children, 583
 Franck's (Professor) Nicodemus, 535
 Freeness and Sovereignty of God's Justifying Grace, 533
 Fuller's, A., Works, 532
- Gould's Sermon on the Duty of Instructing the Children of the Poor, 378
 Greenfield's Defence of the ^{Syrian} Negro Version of the New Testament, 24
 Greenland's Missions, 583
- Hall's, R., Sermon on Modern Infidelity, 425
 ———, Works, 371, 424
 Hill's, Rowland, Catechism for Children, 377
 ———, Instructions for ditto, 377
 History of Mary Prince, 241
 Holloway's Persecutions of the Nonconformists, 193
- Investigator's Letter on the Dissenting Interest, 424
 Ivimey's Memoir of William Fox, 422
 ——— Letter on the Serampore Controversy, 234
- Juvenile "Forget Me Not," 490
- Keach's Discourse on the Travels of True Godliness, 534
 Kershaw's Character, Duties, and Obligations of the Minister of the Gospel, 581
 Keyworth's Scriptural Chronology, 425
 ——— - British Chronology, 535
 Knight's Letter, &c. on Infant Baptism, 147
- Lardner's Cabinet Cyclopaedia, 22
 Lockyer's Balm for England, 543
- Marshman's Pamphlets on the Serampore Mission, 60
 Maurice's Discourse on the Arbitrary Character of the Church of England, 534
 Memoir of Rev. S. Kilpin, 425
 Middleditch's Power of Religion exemplified, in the Experience of Agnes Beaumont, 330
 Missionary Pamphlets Serampore Controversy, 60, 234
 Modern Fanaticism Unveiled, 324
 Morell's Family Memorial, &c. 424
 Morgan's Memoir of Rev. T. Charles, 581
 Memoir of Rev. Edward Payson, D.D.

REVIEWS, &c. - *continued.*

- Moore's Religion the Basis of Education, 107
 Moravians in Greenland, 583
 My Grandmother Gilbert, 535
- Newman's, Dr., Protestant Dissenters Catechism, 329
 New Charter, 535
- Outlines of Fifty Sermons, 378
- Parson's, James, Sermons, 281
 Peacock's Sermon, 535
 Pegg's India's Cries to British Humanity, 439
 Pike's Motives for Perseverance, 25
 Practical Remarks on the Book of Genesis, 374
 Price's, Emma, Moral Muse, 25
 Poynder's Friendly Suggestions to those in Power, 420
- Reed's, A., Missionary Sermon, 372
 ———, "No Fiction," 377
 Remarks on the Present State of the Dissenting Interest, 241
 Reynold's Sermon, The Time of Trouble, 105
- Scriptural Illustrations for the Young, 535
 Slee's Reasons for Dissent, a Farewell Sermon, 582
 Small Rain upon the Tender Herb, 535
 Sermon on the Death of Rev. W. Taylor, 10
 Sermons occasioned by the Death of the Rev. R. Hall, 192
 Sherwood's Scripture Prints, 425
 Sibree's Expostulatory Address to the Bishop of Lichfield and Coventry, 488
 ——— Ecclesiastical Lectures on Baptismal Regeneration, 488
 Southwood's Account of the Baptists, 492
 Stewart's Memoir of L. S. Dimsdale, 488
 Stuart's Essay on the Strong Drink of the Ancients, 487
 Stanley's Baptism examined, 147
- Temperance Tracts, &c. 327, 375, 487
 Tyerman and Bennett's Journal of Voyages and Travels, by J. Montgomery, 417
 Tyso's Inquiry after Prophetic Truth, 422
- Upton's Pastoral Letter, 538
 ——— Vindication of Injured Ministers' Character, 583
- Vocal Music of C. W. Banister, 375
- Wall's Nature Displayed, 533
 Watson's Life of Wesley, 369
 Watts, Louisa, Poems for Children, 533
 Writings of Edward VI., &c. 373

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I.—PROCEEDINGS OF A GENERAL MEETING OF THE ANTI-SLAVERY SOCIETY AND ITS FRIENDS, HELD AT EXETER-HALL, ON SATURDAY, THE 23rd OF APRIL, 1831, THE RIGHT HON. LORD SUFFIELD IN THE CHAIR,—CONTAINING THE SUBSTANCE OF THE SPEECHES DELIVERED, AND THE RESOLUTIONS ADOPTED ON THAT OCCASION.

II.—ADDRESS TO THE PEOPLE OF GREAT BRITAIN AND IRELAND, ADOPTED AT THE SAME GENERAL MEETING.

I.—PROCEEDINGS OF A GENERAL MEETING OF THE ANTI-SLAVERY SOCIETY AND ITS FRIENDS, HELD AT EXETER-HALL, ON SATURDAY THE 23rd OF APRIL, 1831.

THIS was the most numerous meeting of the friends of the Anti-Slavery cause probably ever yet assembled in England under one roof. The new and spacious Hall where it met, and which is capable of containing nearly three thousand persons, was filled to overflowing, long before the proceedings commenced; and multitudes went away without being able to obtain admittance. Among those present, we observed the following noblemen and gentlemen, viz :—Lords Suffield and Calthorpe, the Hon. and Rev. G. Noel, Sir James Mackintosh, Dr. Lushington, Messrs. T. F. Buxton, William Smith, W. Whitmore, D. Sykes, Daniel O'Connell, Shiel, Briscoe, Weyland, Allen, Pownall, G. Stephen, Rev. Messrs. D. Wilson, J. W. Cunningham, Richard Watson, John Burnett, and many other persons of high respectability.

LORD SUFFIELD, having been called to take the chair, in the unavoidable absence of His Royal Highness the Duke of Gloucester, opened the proceedings.

He assured the meeting that it was with unfeigned diffidence he took the post of honour, to which, by its kindness, he had been advanced. He came not there expecting to take any precedence on account of his rank—or believing that he had any peculiar qualification for that station on account of anything he could offer in support of the object of the meeting. He came there without pretension to any other qualification than the zeal which he possessed for the extinction of slavery. On this, however, he would assert his right firmly and stoutly, for he yielded to no man—not even to his Hon. Friend (Mr. Buxton)—in cordial, deep-rooted, and, he hoped, persevering detestation of that most wretched and degrading system. It was not his province, as Chairman, to enter at any

length into the subject; but he felt it his duty to say a few words as to the constitution and objects of this Society. Although in the abolition of the Slave Trade, the entire extinction of slavery itself was never lost sight of, fifteen years were suffered to elapse before this Society was instituted. And why was it instituted? And how did it originate? The high station, the rank, the wealth, the Parliamentary influence of the West India planters were so great and powerful, that it became necessary to have some active and well-organized Association to compete with them. He meant no disrespect to the press, to the freedom of which he was a sincere friend, when he said that it was but too ready to act, as we are all too prone to act and to speak—for money: and by writers in the pay of the West Indian Colonists it had been frequently made the organ of attacks upon the character of those who wished to put an end to the abominable system of slavery. To meet this influence, as well as to promulgate well-authenticated facts which were necessary to be known, and to produce those arguments which should prove that the friends of abolition were not engaged in an idle speculation, the formation of such a Society as this became necessary. Such facts and arguments this Society had furnished; and he felt convinced that the public only required to have these brought fully before them in order to ensure the final triumph of this great cause. He was not one of the founders of the Society, but he was very early induced to join it, from his attachment to freedom as an Englishman, and from his sense of humanity as a man and a Christian: but if he were not a lover of freedom, even if he did not believe in Christianity, he should still believe himself bound to support this Society from a natural sense of justice and a deep abhorrence of the hideous effects of slavery. In what did the evils of slavery consist? Was it in the personal suffering of the slave—in the abridgment of human comfort and of human life, and the sad degradation of human nature, which were incidental to his condition? Was it in the separation of the parent from the child, the husband from the wife, the severing of all social ties—for all these he charged upon the advocates of slavery? But he charged more. These poor creatures had souls like ourselves; and he must say, without presuming to measure the extent of Divine mercy in another world, that owing to the deplorable neglect of moral and religious instruction to the negroes we expose them to guilt and crime, for which we may be made responsible; and he feared that for such crimes the vengeance of Heaven might fall upon those through whose neglect they had been committed. The Noble Lord then proceeded to contend, that such power as owners held over slaves, was in its very nature liable to gross abuse, and could not be safely trusted to any class of men. He did not mean to say that there were not men of good and kind feelings among the owners of slaves. But he maintained, that as a class, the slave-owners are blinded by their residence in the West Indies; that they cannot judge of the effects of the system as others do; but are led by early habits and associations to look upon the slaves as so many animals, and not as being possessed of the same common nature with themselves: and such, even upon men of the best natural dispositions, were the inevitable effects of the slave system. He would not advert, in detail, to the cruelties which are exercised upon the slaves. That such atrocities do exist, we had the testimony of undoubted facts. But he would advert to the one fact of the reversal of the law of nature in the West Indies. That law is, increase and multiply: but in the sugar islands there is a diminution of the population to an enormous extent. This argument was recently brought forward by Mr. Buxton, in Parliament, and it is unanswerable. Under the very same heaven, and tread-

ng on the very same soil, those who are held in slavery, diminish—those who are free, increase. This was proved from the population returns. There was one circumstance worthy of special notice, in regard to the cruelties practised in the West Indies. It has been said, “Don’t tell us of the cruelties practised in the Colonies; go and look at the records of the Old Bailey, and see what cruelties are committed in England; look at the conduct of masters towards their apprentices, for instance.” But there was a remarkable difference in the two cases. In the West Indies, if a man be convicted of the murder of a slave, (which is no ordinary or easy matter), he may be fined a sum of money and be imprisoned for three months; but then petitions will be sent to this country to have his sentence mitigated, and when this is not allowed, and his punishment actually takes place, his case is deeply deplored, and at the expiration of the period of his confinement, his friends prepare for him a grand *fete*, and unite in congratulating him on the termination of his *hard* punishment! Now what is the case in this country when a tyrannical master inflicts cruelties and death on his servant or apprentice? He is dragged to Bow-street; and such is the rage of the populace against him that the police are called in to protect him; if he is convicted, he is hanged for his crime, while hundreds and thousands assemble to pour their execrations upon him. Did not this contrast speak volumes as to the state of feeling in the Slave Colonies? And should it not determine us to act with vigour? “It has been said,” added his Lordship, “that we indulge in these enthusiastic views without any regard to the property of others. I would not designedly injure any man—but I say, let them prove their damage, and I will be among the first to repair it. The British public will unite with pleasure to repair any real damage which may be done by the abolition of this execrable system. But the planters shift their ground wonderfully: at one time they will not hear of compensation at all; at other times they speak of a sum almost like our National Debt. And then, they wish the compensation to come first. But I say let them do justice first, and then I, for one, will go to the utmost extent of my power to make up for their damage.” His Lordship sat down amid much applause.

Mr. Buxton observed, that he had to propose a very short, but very pithy Resolution. It was this—“That the object of this Meeting is the entire extinction of negro slavery.” (Cheers.) He could not address the Meeting on this occasion without feelings of peculiar satisfaction—a satisfaction arising chiefly from the contrast of the situation of the friends of abolition at present with what it had been ten years since. About ten years ago he attended a meeting—not an assembly like the present—but a meeting composed of a few individuals, who, though of high character, were not distinguished by rank or influence; whose forlorn purpose was to consider whether it was possible to do *any thing* for the cause of the negro. Now, however, what was their situation? That immense theatre in which they were assembled was not sufficient to contain the large concourse of respectable individuals who were anxious to be present at their deliberations, and who were all, he firmly believed, disposed to assist in promoting the abolition of slavery. But the friends of that good cause were not limited to that great assembly. He held in his hand a letter from a prince of the blood royal of England, the Duke of Gloucester, lamenting that indisposition, and that only, should deprive him of the happiness and the honour of assisting on this occasion. (Cheers.) He had also a letter from the Lord High Chancellor of England (immense cheering), who in his present elevated situation expressed the same hatred of oppression and detestation of slavery which distinguished him when he was only the most eloquent

and most powerful commoner in England. He had also a letter from their excellent friend William Wilberforce, the exertions of whose early life were crowned with one of the greatest victories that were ever achieved in the cause of humanity, and who now panted that in the autumn of his years he might have the happiness of seeing the completion of a work so nobly commenced. (Great cheers.) But were these the only grounds of satisfaction which he had on this occasion? Were the public at large indifferent to this great work? Had they not a proof in the 5,000 petitions already deposited in the archives of Parliament, unequivocally declaring that the voice of the people was in favour of this great cause, and that that great voice *would* be heard? (Hear, hear.) But what had been heard from the Ministers of the Crown, within the walls of Parliament? He had thought it his duty to oppose their wishes as to the bringing on of this question; for he was resolved that it should be discussed before a dissolution could take place. They differed from him as to the time and mode of bringing forward that discussion; yet what had been the sentiments expressed by them on that occasion? Was it a tame and dastardly intimation, that, perhaps, at some very distant time, and by some means exceedingly gradual indeed, it might be expedient to consider whether it might not be as well, to introduce something like justice into our dealings with the Negro?—to mix at least a little temperate portion of humanity in our dealings? No; it was a bold and manly avowal on their part, that the Negroes are men, and that they shall no longer be treated as brutes—(applause); that those whom some, most irrationally and most presumptuously, have dared to call their *chattels*, are God's rational creatures, and entitled, as well as the loftiest amongst us, to a full and unqualified participation in every natural right and every moral privilege. (Cheers.) That is the point in which they ought to be looked at and treated, most assuredly, and there is no distinction but that of colour. (Cheers.) In point of natural right and of moral privilege, the lowest Negro is equal to the Noble Lord who now sits in the chair. (Cheers.) From the lips of persons closely connected with Government, he had heard within these few days, language, sentiments, and doctrines, which he might actually have mistaken for his own, had they not been infinitely more eloquently expressed. (Hear, hear.) Now he might differ with Government as to one point—as to the mode of operation, as to the best means of attaining a common object. They might think that the first step ought to be to *lighten* the chains that bind the Negro slave—whereas he thought that the first step should be to *burst the chains asunder*. (Great cheering.) They might think, and might adduce very plausible reasons to support their opinion, that we ought in the first place to *mitigate* the rigour of slavery, and alleviate the condition of the Negro—while he thought (and it was rather reluctantly that he had been obliged to come to that decision) that the first thing to be done is to resort to the *eternal principles of justice*. (Great cheering.) But if perhaps they might differ as to the means of attaining the ultimate ob-

* The number of petitions for the Abolition of Slavery, presented to the House of Commons from the commencement of the Session in October, 1830, to the Dissolution of Parliament on the 23d of April, 1831, was *five thousand four hundred and eighty-four*;—a number far larger, it is believed, than has ever before been presented in one Session on any other subject of public interest. An alphabetical list of this immense body of petitions, has been carefully abstracted from the Votes of Parliament, and arranged in Counties, with a view to publication.

ject, they differed not at all (and this filled him with unspeakable satisfaction) as to the object of their common aim—the utter extinction of slavery, the emancipation of every slave throughout the British dominions. To that they were pledged as deeply and decidedly as we ourselves—and most heartily did he thank them for it. (Great cheering.)

But whatever satisfaction we might derive from the voice of the people—and he felt the greatest satisfaction in the fact that that voice had been raised so unequivocally in our cause;—however grateful we might be for the declarations of Ministers, who have spoken honestly on this question;—and however animated we might feel by the concurrence of the great and good in endeavouring to promote our glorious object; yet all these were feeble and trivial encouragements, compared with that which we had when we began, and which, he doubted not, would attend us till we closed our operations—the settled conviction, namely, that this cause is in unison with the principles of eternal justice, and with the tenets of the Christian religion; and that, therefore, the work *will* prevail, *will* prosper, in spite of all adversaries and all obstacles, because (he repeated it humbly but confidently) it is the work of God himself. (Great applause.)

His noble friend in the chair, had adverted to the debate on the subject of slavery which recently took place in Parliament. It would be deception on his part if he did not confess that he looked back to that debate with feelings of great satisfaction, and of gratitude to some of those who took part in it. Not to all—nor to some even who took a very prominent part in that discussion—not for example to his worthy and learned friend Dr. Lushington—nor to the Attorney-General—did he presume to tender his gratitude. It was not his cause more than it was their own cause. He merely did them the justice to suppose that they would stick to their principles; and if they had, on that occasion, most ably and eloquently supported him, it was only what he had confidently expected from them. He knew that no alteration of circumstances could possibly induce them to abandon those principles. It was true that amongst the numerous arguments which were urged for the purpose of persuading him that it was expedient, just at the eve of a Dissolution of Parliament, to abandon his motion, one was to this effect—“Your old friends are now some of them in office—and office works a wonderful transformation in human character. When ‘in place’ men see things in an altered light, looking down, as it were, from a higher eminence. A mere lawyer, for instance, may hate slavery as much as he pleases; but an Attorney-General—and above all a Lord High Chancellor—whatever might have been their former prepossessions, must necessarily speak with a becoming courtesy and reverence of so ancient, so venerable, so lawful, and so laudable a system as that of slavery!” (Hear, hear.) He however knew the men better. The circumstance reminded him of a captain of a British ship of war, who was told that there was a disposition to mutiny amongst his crew, and that he had better not bring his ship into action, as his men would not fight. “Not fight!” said he, “I shall soon try that.” And he immediately gave directions that the ship should be brought right into the line of battle. Then addressing himself to the crew, he said, “Now, my lads, I have been told that I ought not to bring you into action, for that you will not fight; but I shall instantly lay you alongside of one of the enemy’s ships, and then let me see if you can be prevented from fighting.” (Cheers and laughter.) He (Mr. Buxton) had acted on the same principle. He had brought his excellent friends alongside of the enemy, and fight they did, and most nobly too,—and no thanks to them, for they could not help it. (Hear, hear.) But though he would not

express any gratitude to his Hon. and Learned Friends, he must offer his thanks to one who took part in that debate—he meant the Noble Lord Howick. His speech showed that he had not been idle since he came into office. His speech was also one of eloquence, and showed very commendable industry. But though entitled to praise on these accounts, he gave the Noble Lord far greater credit for this, that though the son of the Premier—himself too holding office—he threw off, with noble manliness, all official reserve, and spoke of slavery as a man and an Englishman ought to speak of a system so inhuman and detestable. (Cheers.) In what he (Mr. Buxton) had stated in the House on this subject, he had studiously avoided any appeals to the passions or feelings by any detail of the recent atrocious cases of cruelty to negro slaves—some of which had been brought to light here only a few hours before that discussion; but he owned that he felt it a hard task to abstain from mentioning some of them: for instance, that of the Rev. Mr. Bridges, who had cruelly flogged his female servant for the offence of over-roasting, or under-roasting, (he did not precisely recollect which,) a turkey which he had for his Sunday's dinner. Yet so little was thought of the circumstances of that cruel case, by the local authorities, that, as he learned by letters received within these two days from Jamaica, this very gentleman had been, ever since, a frequent guest at the table of the Governor. Another case which he might have brought forward was that of the worshipful Mr. Betty, a magistrate, who had flogged a slave to the very verge of the grave—till the back of the unfortunate man was one mass of corruption—and for what? for presuming to worship his God in that way which his conscience dictated. There was also the notorious and most revolting case of the Mosses. He owned he had great difficulty in restraining himself from the mention of these and similar topics during the discussion in the House. He had, however, thought it a duty which he owed to the cause, to abstain from such details, and to confine himself to a dry, dull, stupid statement—as dull as a parish register, and stupid as a mathematical problem. The only one merit it had was that it was, in point of fact, a parish register, sworn to by the West Indians themselves, and proving to mathematical demonstration, from official returns of the mortality that existed amongst the slaves, that this ancient, this venerable, this patriarchal system of slavery, had caused the destruction—the murder, he might say—of 45,000 human beings in our colonies, in the brief space of ten years! He had shewn that this system was actually at this moment in operation—that this deadly and devouring mortality was in hourly operation, compared with which the worst scourges of human nature,—the havoc of war, the visitations of pestilence and famine, as operating upon the life of man, were feeble and transient evils. It was a dull and dry statement perhaps; but it was a convincing one; and he had not yet heard any thing in the shape of argument in reply to it. (Cheers.)

In the House of Commons, one might meet with many gentlemen who would tell us that slavery is the best possible condition for the Negro, and that that condition is a very happy one. Why, what said a Gallant Admiral, who was once examined on the subject, and who stated that he had witnessed much of the practice of colonial slavery? "The condition of a slave," said he, "is so happy, that it is to be envied. I wish that I myself were a slave." (Hear, hear, and a laugh.) But as for the advantages and blessings of slavery, of which he had heard so often, he (Mr. Buxton) was never able to discover them. He had never, to be sure, been in the West Indies; but he would just ask one question of those who eulogized and defended this humane, and commodious, and comfortable system—how does it happen that it should cause the

destruction, in ten years, of 45,000 of our fellow creatures? You allege that the Negroes are a happy people—happier than the British peasantry. We don't contradict you; we only ask how happens it that this superlatively happy people, and who enjoy so many comforts, do not increase? or rather why do they decrease, while the free black population is increasing rapidly? This is the question—and he declared that slavery, with all its merits, must answer for this; or rather that we—that the British people, must answer—to our own consciences, and to the God of heaven, for the sanction which we give to such an enormity. (Hear, hear.) This was the dull—the stupid argument he had used. He had abstained from bringing forward any particular cases of cruelty, not that he did not think it right to bring them forward—but because he thought it might be more convincing to the judgment of reasonable men to be furnished with a statement of deaths to the amount of 45,000; within the last ten years, occasioned by the cruelties of a system of degradation and misery, than by dwelling upon any particular isolated instance, however great its enormity might be. He thought it was in some respects to be lamented, that individual acts of cruelty should excite more attention, and elicit more sympathy from the British public, than all the combined evidence of the population returns. That case of the Mosses, for instance, had excited, as undoubtedly it was well calculated to do, a very intense feeling in this country. In the inimitable despatch of Mr. Huskisson, the whole picture in all its affecting details, had been brought before us. In the first line was the mention of “the seventeen nights,” the last seventeen of her existence, which this poor tortured female slave passed in the stocks; then the bringing in of her own father to flog her, for even this refinement of cruelty was not wanting, making the hands of the parent the instruments of the torture of his agonized child; then the statement of the amiable mistress, who put red pepper into the eyes of the wretched victim until she became blind; then flogging her for being blind; then flogging her for pretending to be ill; and at length finding her dead on the field a few hours after she was released. And what followed? Not the irritation of the public, which, in such a case, in this country, would have required, as had been well observed by his Noble Friend, the intervention of the police to prevent the infliction of summary punishment on the offender: no such thing,—but a petition of the whole white population of the island, praying for the mitigation of the paltry sentence, on the ground too of the “great humanity” of the perpetrators of this outrage on human nature; and last of all, a grand *fete* to celebrate their release on the completion of their period of imprisonment, as if they had been heroes in the cause of freedom, or martyrs in the cause of religion. This no doubt was an atrocious case; it was almost impossible that any one ingredient of additional atrocity could be imagined; and the utmost indignation of which our minds are capable, is lavished on the foul perpetrators of the cruelty. But here comes our argument:—That individual case is, after all, but a trifle compared with the multitude of murders which slavery occasions as a system; it is only one murder out of 45,000, which the system within the last ten years has inflicted. (Hear, hear.) It was an incident of more graphic and picturesque effect perhaps; but far less conclusive to the sober judgment of reasonable men than those population returns which prove the astounding fact, that not merely one, but ten murders have been perpetrated every day for the last ten years in our own Colonies, and that this wholesale destruction of human life is still going on at the same ratio! Much as he deplored the occurrence of a single instance of cruelty and barbarity, he owned he could wish (he knew

not whether the meeting would go along with him) that such acts of violence and atrocity were more frequently made known, in order that the public attention might be more forcibly called to the horrors of the system, and the public voice more loudly raised to demand its speedy extinction. But only look again at the population returns. From these documents it appeared that two thousand eight hundred and ninety-two persons, a number nearly as great as that of the assembly he then addressed, had perished in the small island of Tobago within ten years, by the effects of slavery. If it were said that 2,892 human beings, charged with no offence, were dragged into the public market, and there put to the sword, would not the meeting consider it one of the most appalling acts of barbarity ever perpetrated? would we not almost wonder that the earth had not opened to swallow up the perpetrators of such an outrage on humanity? Yet, incredible as seemed the fact, we were the very people who provided the soldiers to protect those who caused equal destruction of human life—and who paid, out of our own pockets, the bounties and protecting duties by which this odious system, with all its horrible details, was encouraged. And yet the facts were demonstrably true, that by this system, there were destroyed within the time he had mentioned—in Tobago, 2,892; in Jamaica, 17,000; in Demerara, 6,000!—But it was unnecessary for him to go through the melancholy detail. He would repeat the astounding truth, in order that they might carry it home with them to reflect upon, that for this we provided the means—we paid the troops—we paid the bounties by which the whole was encouraged.

The result of all his study and all his inquiries into the nature and effects of slavery was, that he abhorred it more than ever. He hated slavery from the beginning to the end. In every stage and condition it was detestable, as founded upon the grossest injustice. See what was the condition of the Negro slave—condemned to perpetual slavery, without hope of release; his posterity condemned to the same dreadful state. And for what? What had he done to deserve this? Nothing. His misfortune was made his crime; his ancestors had been made the victims of British cupidity—had become the prey of pirates, sent out to tear them from their country and their friends—to rob them of that which was dearer to them than life—their liberty; and because this act of outrage was committed on the ancestors, the whole of the posterity were condemned to perpetual slavery! Or, if any of them should come to a sense of his degraded condition—should attempt to throw off his chains, and to assert his claim to the character and dignity of man, British soldiers were ready to put him to the sword, or British judges to send him to the scaffold. (Cheers.) To his Reverend friends who might address the Meeting, he would leave the task of pointing out that other and still more dreadful effect of slavery; by which the slave-owner attempted to shut him out from that portal which God in his mercy opened to all the human race. The comforts of religion which were open to, and should be the solace of all, were either wholly denied to the slave, or he was so restricted as to religious instruction, that he derived little or no benefit from it. Marriage was not legalized to him—to him the Sabbath was not yet appointed—Yes! it was appointed his market-day. The labour of the week was taken by his owner; the Sunday, from want of other time, he was forced to devote to his own temporal affairs, and to the cultivation of food for his own subsistence. His owner taught him not the value of a Sabbath in any other sense; nay, so far from it, that instances were not wanting in which the slave was subjected to the lash, for no other offence than that of meeting and joining in prayer with a few of his poor abject brethren—for doing

that which tended most of all to raise him above the degrading condition to which he was reduced. He would not longer dwell upon these things. It was impossible for him to express the feelings with which he looked upon the whole system. The honest and sincere effect of the discovery of these facts was, that he was more than ever resolved to exert himself to the utmost for the early and utter extinction of slavery. He well remembered the feelings of horror and indignation with which, in early life, he had read the history of the extermination of the original inhabitants of South America by the Spaniards. He then thought there never was a people so atrocious and so wicked as they, and if anybody had told him that our own countrymen were equally criminal—were participators in similar cruelties, he could not have believed it possible. Spain, before she had loaded herself with this atrocious guilt, with this weight of innocent blood, was a proud and a powerful nation. What had she since become? From that moment, had she not gradually continued to fall lower and lower in the scale of nations, till she had reached the present abyss of her debasement? In this fate he beheld the punishment for their atrocities by the hand of God—the vengeance of heaven for the blood of the helpless. But he would put it to every man's conscience, are not *we* doing the same thing? What was the crime of the Spaniards? Was it not the extirpation of innocent people? And what are we doing in Demerara and Trinidad and our other slave colonies? We are exterminating innocent people. He confessed that he looked upon the permission of slavery one hour longer than is absolutely necessary, and that necessity limited only by considerations for the Negro, as a crime,—a crime of the deepest die—a crime distinct and apart from all others—*one* of those crimes, in short, which, if Scripture is to be believed, has called down upon delinquent nations, the severest vengeance of heaven.

SIR JAMES MACKINTOSH said, that he had so often had occasion to state his sentiments on this, which he considered the greatest of all public questions, that he might have contented himself with merely discharging the duty of seconding the motion of his hon. friend. But he could not content himself with a silent or formal discharge of his duty on such an occasion; he would, therefore, offer a few observations, although his noble and hon. friends had left but very little to be said by any one.

He had more than once congratulated the friends of this cause on the exertions made by females to advance its success. In several parts of England he had witnessed their zeal, and he had uniformly observed, that in proportion as they possessed the retiring virtues of delicacy and modesty, those chief ornaments of woman, in that proportion had they come forward to defend the still higher objects of humanity and justice. He was sure that their own hearts had already answered any objections which might be made by a superficial observer with respect to the supposed inconsistency of these various qualities. They felt, which is better than any description he could give, that these various classes of virtues flow from the same source, and flow towards the same object; and that thus, in all times and places, of the characteristic virtues of their sex, the one class have served to regulate and sustain the other; while both combine towards the great object of their destination in the order of Providence, to humanize the world, to soften the hearts of men, and inspire them with that tenderness and humanity to which he now appealed on behalf of the enslaved Negroes.

It was not his intention in the least degree to depart from that spirit of calm and unanswerable argument which was adopted by his honourable friend on a late occasion in Parliament, and from which he had not departed on the present occasion; for he (Sir James) was so far from

being opposed to the English proprietors in the West Indies, that one of his chief objects was, to provide for the safety of the European inhabitants there, to rescue them from those dangers which every impartial eye must see suspended over their heads, to deliver them from those calamities which will be fatal to their lives and fortunes owing to the effects of the present system on the character and morality of the slaves. It was for the sake of every interest—of masters as well as slaves—that he earnestly desired as speedy an emancipation as it was possible to adopt. It was in order to prevent one portion of the human race in the West Indies from being degraded and destroyed, and another from being barbarised—to preserve the one from bodily, and the other from moral evils.

His excellent friend (Mr. Buxton) had not dwelt much upon details of cruelty, and had alluded only in general terms to recent atrocities of which the narrative had just reached this country, and which probably were yet unknown to the greater part of the persons who now heard him. What he should state shortly to the meeting would relate merely to a very few facts, and these not insulated and detached facts affecting only the individuals who were engaged in the cruelties they involved. They would not be at all important in that view; for mere acts of atrocity affecting only the characters of the perpetrators, might be found in any other community. But they were such as to be most intimately connected with the general character and temper which slavery never fails to create. They were the most horrible proofs, not of the guilt of this or that individual, but of the moral effect of slavery,—of the exercise of despotic power in corrupting and depraving the mind of the owner, and thus ensuring the misery, degradation, and oppression of the slave. Slavery first produced horrid passions in the mind of the master in order by these to inflict the greatest cruelties on the slave. Its road, indeed, leads to physical misery, but it is through moral guilt and atrocity and barbarity of the worst kind, that it travels thither. (Great applause.) Mr. Buxton had adverted to the dreadful story of the Rev. Mr. Bridges, a clergyman in Jamaica, who, because his female slave had roasted a turkey on the wrong day (for that was the specific offence) had first called her into what is called his *library*—where, however he did not seem to have learned many of those lessons which ought to be the chief object of visits to such a place—and there rebuked her with stern severity for this enormous offence. She knew his character, and offered to buy another turkey. He rejected that offer with indignation; and proceeded to beat and kick her. A minister of the Gospel to beat and kick a defenceless woman!—humanity shudders and religion blushes at the thought. He then ordered her to be severely flogged: and it appeared that he had another ornament for his house, a governess for his children, who in order to justify the outrage, and aggravate the punishment of this wretched slave, observed, that, “she did cook the dinner yesterday most abominably.” Now if this were all it would only be the atrocity of Mr. Bridges; and our feeling would merely be that of horror in prefixing the word *Reverend* to the name of the man who could be guilty of such an offence; but unfortunately this is the smallest part of the story. In the island of Jamaica it had appeared requisite that certain officers should be appointed to protect the slaves from oppression by their masters. The Assembly of Jamaica declined to adopt that recommendation; but they said they would adopt another institution which would answer the purpose better than that suggested by the Home Government; and they formed what they called “Councils of Protection” in the different districts of the island. Mr. Bridges was brought before one of these “Councils of Protection,” consisting of

17 persons chosen and selected for the professed purpose of protecting the negroes from oppression. These persons held a kind of council of inquiry to decide upon his case; and examined witnesses, whose testimony was now in our possession, and which leaves no more doubt of the aggravated brutality and atrocity of the conduct of Bridges than could be entertained with respect to the truth of a proposition in geometry. The result, however, was, that thirteen voted for his acquittal out of the seventeen, and four only for his conviction. This was the issue of the pretended Council of Protection—ironically so named. Now there might be persons who would say, "But you are prejudiced: perhaps these thirteen were right;—you ought to presume they were, and that your own predilections have induced you to condemn conduct which was in reality praiseworthy." But let us proceed a little farther. A statement of the facts was transmitted to England, and the Governor of Jamaica received instructions from His Majesty's Government to make inquiry into the case. The Governor endeavoured to evade the subject, and he succeeded for a certain time; but at length he was obliged to refer the case to the Attorney General of the Colony, Mr. James; and that officer gave a most excellent opinion, condemning the Council of Inquiry, and advising a prosecution immediately to be commenced against Bridges. It was not, therefore, his (Sir James's) opinion—or the opinion of the Anti-Slavery Society—or of any enthusiastic abolitionist, as to the guilt of Bridges, and of the still greater guilt of those pretended "protectors" who acquitted him, that was to be received; but it was the opinion of the Chief Law Officer of Jamaica, who though living solely in the society of West India Planters, listened to his sense of duty and justice, and in defiance of their violent prejudices pronounced a merited condemnation of this atrocious case. He referred the meeting to the excellent letter of Lord Goderich and to the papers printed by order of the late House of Commons, on this case, and which he hoped would soon be reprinted in such a manner, as that every person who chose might read and examine them, with the most searching, prying, suspicious scrutiny. For here he would warn those gentlemen who are accustomed to repeat from year to year hackneyed phrases respecting the "exaggerated statements" of the friends of Negro Emancipation, that this was not a document got up nor published by the Anti-Slavery Society, nor issued by any of the meritorious persons connected with that Association, the best proof of whose merits are the calumnies with which they have been loaded by the friends of slavery. But it is an official and parliamentary document, containing the papers which were at last extorted from the Governor of Jamaica by his Majesty's Government, and laid upon the table of the late House of Commons, by whose order it was printed. (Hear, hear.) It would be well for any man in future who denied the natural effect of slavery in corrupting and depraving the mind of man to read the whole of these papers, where he would learn that the whole of a great community, from the highest to the lowest, were so tainted by the baneful influence of the system in which they are unhappily involved, that they saw in this case nothing but blame of the prosecution and joy at the acquittal. (Hear, hear.) It was in the highest degree to be regretted that any British Governor should have advised the Government at home against instituting further inquiries into the case, under the pretence, forsooth, that Bridges was "an *indiscreet* man, and that it would give a triumph to the sectarians of his district." What must be the feelings and principles of those who look at the case with such views! When he (Sir James,) found Bridges thus described, it recalled to him a humorous passage in which Mr. Addison describes with his usual success a friend

of his who used to observe great moderation and caution in his language, in so much that he sometimes carried it to the bounds of absurdity; and who, having passed some time of the morning in reading Suetonius, with imitable gravity and composure, said to him in the evening, that "it must be admitted that Nero was a wag." (Cheers and laughter.) In the same manner the Governor of Jamaica with the most inimitable candour and justice towards this rev. gentleman, was pleased to say, that "it must be admitted that he was *somewhat indiscreet!*" But the view taken by Lord Goderich was rather different. With the feelings of an Englishman his Lordship called his conduct "unmanly and brutal," and directed that "if Mr. Bridges were a magistrate he should be immediately struck off the commission." (Loud cheers.)

To another case he would call the attention of the audience, not with the paltry view of reflecting on individuals, but with the view of exhibiting the practical effects of slavery, in the temper and character of English communities in various parts of the king's dominions, and of the absolute necessity, were it only for this degrading and pernicious effect, to abolish a system which creates such diabolical vices. In the year 1829, Lord Combermere had a plantation in the island of Nevis, called the Stapleton Estate. When he was governor of Barbadoes, with all the aid and information that position enabled him to collect, he had chosen an overseer, named Walley, and servants of various descriptions, for the management of his plantation, and who had been so very strongly recommended to him, that he thought he might, with perfect satisfaction to his feelings and conscience, return from the West Indies, leaving, as he imagined, the Negroes of his estate in Nevis, an example of what could be accomplished by a benevolent master—to shew how happy even slaves might be rendered by good treatment. The experiment proved the utmost that such a master could effect, and how little that amounted to. After all the particular care his lordship had taken to place suitable persons in charge of the property, what was the result? He would not speak of the general effects of mortality; but on the Stapleton Estate, which contained 240 slaves at the time that Lord Combermere unsuspectingly delivered it over to Walley, in two years and a half forty-four slaves had died. (Hear, hear.) Allowance being made for the births, the consequence was, according to the most rigid calculation, that if Walley had continued to administer that estate for ten years, he would have reduced the number from 240 slaves to 28. He did not think it worth while to pursue the calculation further, but this point of it he must confess struck him with horror. (Hear, hear.) There was something in human nature which makes particular cases to take hold more deeply of the feelings than any general statements. In the former there was an approach to individuality, while in the latter there was something too undefined to strike and permanently to impress the mind. When there were only small numbers, they are more easily comprehended, recollected, and reproduced to the imagination, than in the case of the destruction of great multitudes of men. In the latter case, we feel as if we perused the page of fictitious narrative, while the former has, from its very construction, the individual features of simplicity or truth inscribed upon it. What we can hardly distinctly conceive or imagine, it is difficult for us to sympathise with. (Hear, hear.) Here we had the whole system of the West Indies concentrated within the narrow limits of a private estate. We saw that in two years and a half nearly one-fifth part of the negroes were destroyed; and we saw also under what apparent advantages this vast proportion perished. Could there, then, he asked, be a more melancholy proof of the

incurable evils of the state of slavery than this, that a person so well qualified, so much disposed, to place his Negroes in the happiest condition that their circumstances would admit of, should thus be so cruelly disappointed?—that his plantation in Nevis, instead of being, what he fondly dreamt it would be, a sort of imaginary paradise, had become an example which would be cited with abhorrence to the latest generations of mankind, to prove how little can be effected, in the case of institutions so detestable as slavery, by the kindness and humane anxiety and consideration of any individual—and how little, above all, the respectable part of the West Indians in this country are aware of the manner in which their authority is opposed, discredited brought upon their character, and their best intentions defeated, by those whom they had selected even with the utmost care to carry them into effect. (Hear, hear.)

He came now to another stage in those proceedings. The Attorney General here again did his duty. He presented bills against Walley for murder and for manslaughter, supported by ample and indisputable evidence. But Walley escaped from both, either owing to the indisposition of the inhabitants of that Island to do justice, or to the inadequacy of those laws which they had passed, relative to the admissibility of the evidence of slaves. He was acquitted upon all. In order to prove that his (Sir J. Mackintosh's) indignation at this acquittal was just, he would refer to Lord Combermere's letter to Lord Goderich on the proceedings, which would fully bear him out. In that letter, he stated, that Lord Goderich's communications both pained and surprised him, for that he had himself visited the estates, appointed new men, lightened their labour, and thought to give comfort to his slaves; but it was all in vain, as every good effort of his had been blasted by the pestilential effects of this immitigable system. One sentence of this letter would give an indication of the temper and character which was amongst the worst effects of slavery. It was, "But I cannot expect that a jury of St. Kitt's or Nevis will do their duty." And Lord Goderich had properly remarked, that if "the grand juries in the case of Walley had been right, the consequence was, that the slaves were not protected by the law." Such, then, were the melancholy features of this atrocious case. And yet there was nothing peculiarly pestilential in the moral atmosphere of St. Kitt's or Nevis; but the general atmosphere of all the slave colonies was just what might be expected to produce results such as were in this case manifested. (Hear, hear.)

Now what was it, he would ask, that we were here meeting to do? To contribute by every effort in our power, to put down and to extinguish for ever this atrocious and accursed system. An opportunity was now afforded, of which he would not speak in a political point of view; but the opportunity now furnished by the dissolution of Parliament, he was persuaded this assembly would not suffer to pass without employing it to the best of their power, to obtain once more that strong and general manifestation of disapprobation and abhorrence of the system, which the people of England had unanimously expressed at the last general election, and which, he believed, they were ready to express again. When, he said, the people of England, he referred to the people of the British Islands, not meaning to insinuate that any part of the United Kingdom had evinced less forwardness than another in this great cause. (Loud cheers.) He trusted that this demonstration of public feeling would be made; and that at a moment when such declarations had been made, and such measures proposed by the king's government, (whether entirely satisfactory to all benevolent men or not,) he hoped the people would do their utmost to obtain from can-

didates such declarations as might aid a friendly government in putting an end to this frightful system, at which humanity shudders. (Loud cheers.) No man was more desirous than he was of adhering to the strict line of demarcation, which ought to separate all religious allusions from political and civil discussions; yet he could not help stating to the meeting, that in other places, where men claim the character and feelings of Christians, he had very frequently heard an opinion expressed, that this cry about Colonial slaves is only the cry of sectarian preachers—of Wesleyan Methodists, of religious enthusiasts and fanatics of various sects, who pretend to impose their fantastic whims on the wisdom of Parliament and Government, and who have the presumption to claim for their fanatical fancies higher consideration than the greatest interests of the empire. He would not presume to say much upon this subject; but if their object was to deliver as soon as practicable 800,000 slaves in our Colonies, from the condition in which Kitty Hylton was under Mr. Bridges, and from the humanity of such overseers as Mr. Walley;—if their object was to prevent the repetition of such scenes of atrocity, as, upon the credit of most indisputable authority, had recently occurred;—if such be their design he should like to know what could be alleged in fair argument against it. If it be methodistical or fanatical to contend for the annihilation of such a system of crime and misery, he could wish that we had in parliament many more such fanatics—and then a system which insured impunity to such “indiscretions” as those of a Bridges or a Walley, would speedily be put an end to.

It had been advanced with ludicrous effrontery that the condition of the English peasant was worse than that of the West India slave. He would not stop to ask what would be the universal cry of horror that would be raised in this country against such masters as the Mosses, such magistrates as Bridges, or against the power of perpetrating with impunity such a massacre as Walley has committed on the Stapleton Estate. (Loud cheers.) But there was an observation which he would make. The West Indians were at least some centuries behind in this objection. The people of England knew the facts of the case. Their ancestors were never indeed subject to the cruelties and unutterable abominations of the Bridges and the Walleys, but they had had, at least, some little share in the “paradise” of middle-age darkness. We did not find however that there had been any cry to have this “paradise regained.” We had not yet heard of any applications from our peasantry (whatever were their sufferings) expressing by petition or otherwise, their desire to be again bound like their forefathers to the glebe, and subjected to such paternal authority as that so recently exercised by the Bridges and Walleys. (Hear, hear.) With respect to the interference of ministers of religion, of any denomination, he would say only this:—he had always understood that there is no precept held more sacred in the code of divine morality, which is the glory of the Christian religion, than this—“Thou shalt love thy neighbour as thyself.” He would ask whether the maintenance of such a system as West India slavery be likely to afford many opportunities of compliance with that sacred precept; and if not, what could be a more obvious and imperious part of the duty of the teachers of morality and religion than to inculcate not only the guilt of such irreclaimable wretches, but of us Englishmen who fancy we are innocent because we do not take a direct part in their guilt, but who are nevertheless undoubtedly answerable for all the horrors inseparable from that state of slavery which owes its continuance, in a great measure, to such connivance. (Loud cheers.) If it were the duty of ministers

of religion to preach duties in proportion to their importance, no subject could be more clearly within the sphere of their vocation than that of endeavouring to raise from lethargy those who fancy that they have no part in such abominations and cruelties, because, though their connivance keeps up the system, they themselves have no active share in its execution. He had a Rev. gentleman in his eye, (the Rev. Richard Watson) who had discharged that duty himself, and had inculcated it on others; and if the Wesleyans were at present most conspicuous in the cause, the most sacred principles ought to excite an active rivalry among all clergymen of every denomination, to consider themselves never more effectually the advocates of Christianity, than when they were promoting the abolition of an institution which makes it impossible to observe the rules of Christian morality towards nearly a million of human beings.—(The Rt. Hon. gentleman sat down amidst loud and long continued cheers.)

The motion was put by the chairman, and unanimously carried.

Dr. LUSHINGTON then rose and spoke as follows:—

“I RISE to address you with the deepest feelings of the importance of the present period; knowing, as I do, that upon the result of what may occur within a short time will depend, in a very great degree, the continuance of that system which has so long disgraced England, and inflicted numberless woes on the sons of Africa,—or the adoption of measures for its complete and utter abolition. For my own part, in defiance of the threat of being deemed an enthusiast, disregarding the imputation of imprudence, and of want of regard for the lives and liberties of the white population,—I profess myself the advocate for the *speedy* and *entire* emancipation of every slave. (Enthusiastic cheers.) I am not content to wait till it pleases the good judgment of their masters—until they, who almost up to the present moment, have defended the system itself, and who contend that on the continuance of that system is embarked their own earthly prosperity—I am not content to wait until *they* shall grant us that boon. Well I know that if we depend upon their exertions—if we rely upon their good will—if we trust to their promises—not one of the vast assembly whom I now address will live to see the happy day when England shall be able to boast that slavery no longer prevails in any part of her dominions.

“Some progress indeed we have made; we have at least obtained an acknowledgement of the principle of abolition. No longer (and I heartily rejoice in the fact,) dare the most strenuous advocates in the House of Commons for the continuance of slavery defend the system itself, or venture, in the face of that house, and before the public, to broach those doctrines so long insisted on—that slavery was consistent with happiness, justice, charity, and a regard for the Word of God. That hour is past. England will not bear it—men of sense will not endure it—men of humanity abhor it. (Loud cheers.) There is not one at this hour, even though he may believe his own worldly wealth, the comfort of his wife, the advantage of his children, to be wrapped up in the perpetuation of the system, who is not compelled to express his abhorrence of it. I well remember the time when we were entertained with representations of the peace, the happiness, the tranquillity, the enjoyments of a state of slavery. I remember the time when we were told, that the negroes were well fed and comfortably clothed at the expense of the master—and comfortably maintained in old age and sheltered in sickness; having no other return to make for all these numberless favours, than easy labour for his benefit. We were taught to believe that there was nothing but merriment and joy in the West Indies; that the negroes danced in their chains, and praised

the master under whose domination they lived.—That time, I say, is gone by, and for ever. The time is come when such gross insults to the common sense and feeling of mankind can no longer be ventured upon. It is not seven years from this time, when in one of our colonies,—perhaps the one in which slavery is existing in almost its most odious form,—it was publicly announced that slavery was inconsistent with Christianity; but what was the conclusion?—not that slavery should be abolished, but that Christianity should not be taught. That was the result to which the wise, the good, the considerate, the merciful, the religious men of Demerara came! It was published in their *Gazette*—made known to the world—and thus their disgrace perpetuated. “Can you,” said the words of that publication, “can you make your negroes Christians, and use the words ‘dear brother’ or ‘sister’ to those you hold in bondage?” Why, what would be the consequence? The consequence would be “they would conceive themselves, by possibility, put on a level with yourselves, and the chains of slavery would be broken.” Most true were the words they uttered. There never was a sentiment truer than this, nor one which, if it ever came to be carried into practice, would more clearly exhibit its intrinsic truth. Make the slaves Christians—and (harder task yet!) make the owners of them Christians, and slavery must speedily cease. I know to what I expose myself. It will be said, “You slander the West Indians; you give them a character they do not deserve; large bodies of men ought not to be subject to such imputations.” Mark my answer!—1696 was the date of the Jamaica Act, in which it was declared that every slave ought to be educated and receive instruction in the Christian religion. This very year they came forward in Parliament and told you, that they have renewed that Act; but they owned at the same time that, it never had been carried into execution—for one hundred years together! I make a just charge; and, I ask again, without the interference of the British Parliament what hope have we? What prospect, but that another hundred years may elapse before that period shall arrive, when, according to the opinion of these planters, their unfortunate slaves shall be in a condition, from their religious and moral education, to receive the boon of freedom. If we postpone it till the masters have done their duty, we postpone it to an hour that never will arrive.

“I verily, and in my conscience believe, that the time is now come, when, with prudent precautions as to the manner, every slave may receive his freedom without the minutest chance of injury to the rights or the properties of the other inhabitants. Nay, I go infinitely farther:—I believe, as far as relates to the property of the white inhabitants, their interest will be most materially improved. Instead of living, as now, in perpetual fear and agitation,—instead of exacting an unwilling and precarious labour under the influence of the lash, they would then have a body of labourers, who, if paid but a very small proportion in the way of hire, would discharge a double duty with satisfaction to themselves and benefit to their proprietors. And this is the real state of human nature. There must be some motive to actuate man. You now actuate him by the fear of the lash, and, alas! by the infliction of it. Make him a freeman, and reward him for his labour, and you hold out to him the very motive which God has designed to actuate mankind—the hope of benefiting himself and improving his condition.

“I have little hope in measures of amelioration. I am thankful to His Majesty’s Government for what they have done; but I look for more. I expect but slight benefit from what they have done—some little improvement in the state and condition of the negro—some little acceleration of the means whereby some few additional individuals may acquire their

freedom. But the main mass of iniquity, the greatest evils of all—can never be removed by measures of amelioration, because these evils are, either by the blessing of Providence or by its curse, so interwoven with the system that, so long as it continues, the effects must follow the cause. I have said before, and I say it again, God hath not permitted man to say, "Thus far will I proceed in defiance of your word and no farther!" He has declared, Thou shalt not violate it; and if, in defiance of mercy, humanity, religion and truth, you will make slaves, you cannot establish a system of law by which that unfortunate condition can be safely and effectually regulated. And though it be difficult to escape from it, it is but the difficulty which attends all perpetration of crime; the greater the offence the more difficult is the task of repentance. But God in his mercy has given you the means if you have the will: if you have penitence in your hearts, he has promised to give you power to resist temptation, and finally to put down the atrocities in which you have revelled.

"The great question is, what is to be done at the present hour? By what means can we best accelerate the attainment of the object we have all now so much at heart? for I hold it but a waste of words to descant on the evils of slavery, especially to an audience long ago convinced of the degradation and wretchedness necessarily attendant on that condition. Much may now be effected, but not without great and strenuous exertions. Some of my friends, who have preceded me, have said, we will not talk of politics. I could not, I believe, so completely violate every principle of conscience and sense of right and wrong which I possess, as to intrude into this discussion any thing so entirely foreign from it as relates to the struggle of two conflicting parties. My great object—the principal object of my life—has been the attainment of the mighty end of this Society; and I regard every political object chiefly as it may furnish more effectual means of removing the enormous evil of slavery, and wiping off the disgrace which thence attaches to the British name. I say that Government have not done all I ask; but they have gone some way towards it. If I am asked what course we ought to pursue in the ensuing elections, this is my proposal:—When a candidate seeks for the favour of an elector, ask him not whether he be the friend of the Duke, or my Lord Grey, or Sir Robert Peel. Let no such question be proposed by a friend to Negro emancipation; but let him ask this question—"In your heart do you detest, abhor, and abjure Slavery?"—(*Cheers.*) Let his next question be—"Will you vote for the extinction and abolition of the system?" Mark him well—no general professions of abhorrence of slavery, no low bows and smiling countenances will do:—what Englishman is there who can refrain from expressing his detestation of slavery? But ask him whether he will lend his cordial assistance and co-operation to its immediate extinction? Should he urge—(for I am pretty well versed in the ingenious shifts with which candidates evade these questions.)—should he urge this objection—"Consider the danger to the whites?" Ask him in return, "What was the result in Mexico where the slaves were emancipated at once?" Inquire what are his reasons for apprehending danger. Make him state all those circumstances which have made such an impression on his mind. But should he go a step further, and say, "I am an advocate for amelioration, with a due regard to existing interests." If once these words escape his lips, *vote against him.* The bitterest enemy, openly avowing himself, is infinitely less mischievous than that pretended friend. He prevents your exercising your influence to send to Parliament a man according to your own heart; and he goes determined to keep his promises only in appearance, and to violate them in reality. He does

not feel, in its due intensity, abhorrence of the state of slavery; he does not feel disgust at its inhumanity; he does not feel horror at the degradation and pollution in which it has involved indiscriminately white and black;—he will not do for you. But if the answer is, “I believe slavery to be a violation of the law of God; I believe it to be in utter repugnance to every dictate of morality, and to set at nought every feeling of mercy; and, feeling it so, I think it my first duty to erase it from the colonies of Britain;”—if he say, “I know not what it is to create a freehold in a human being;”—if he say, “that if men shall make a law establishing such right, they do it in defiance of the law of God;”—if he feels the weight of the guilt incumbent on the people of England; and remembers the extent of suffering which is hourly and daily, even while I address you, prevalent over 800,000 of our fellow subjects;—if he say to you, “I am the advocate for *the utter extinction of the system*; I long for the opportunity, when by my vote, influence, and speech, I may declare to the Parliament, to the country, and to the world, that my object is to relieve my conscience of its guilt, my country from its foul disgrace, and the Negro from his chains:”—if such be his replies—*vote, I say, for him. (Immense cheering.)*

“Now mark—that aid and assistance can be given by all those whom I now address, by supporting the proper candidates in various modes, saving them from the trouble of a long canvass, and preventing the unnecessary expenditure of money. These are the objects to which I call the attention of those I now address; and I wish at the same moment (would to God I possessed the power of doing it more effectually!) so to impress upon the minds of all who hear me, the description I have just given of men who are persuaded in their heart’s core and conscience that such are the atrocities of slavery, that they may go home resolving not to comment on the proceedings of this day, but determined and resolved by their deeds, and not their words only, to shew that the cause is in their hearts, and that exertions according to their ability shall be made in support of the judgment which their consciences have pronounced. I ask you all to do this. Let no one think himself insignificant; combined effort may do much. And little as the efforts of a single individual may do towards the ultimate accomplishment of our aims, yet, at least, he will have relieved his own conscience, discharged his duty to his God, and endeavoured, as much as in him lay, to benefit his suffering and outraged fellow creatures.

“I shall now take the liberty of proposing that an Address be circulated among those with whom we correspond in the country, for the purpose of stimulating them to similar exertions: and I am convinced that the appeal will not be made in vain; for I am assured in my own heart, that however powerful may be the opposition banded against us elsewhere; however strenuous the exertions of those who believe that their wealth and power depend on the continuance of the system; I am confident that the great bulk of the people of England, the great body of the people who have now received information on the subject—the whole of those who are accustomed to look into their own hearts and ask the question, “Am I doing right or wrong?”—the whole of those whose principal object of existence is to discharge their duty to their Creator and to mankind,—all, almost without exception, feel how deeply at stake is not merely the character of the nation, but the satisfaction of their own consciences, if they do not contribute every effort which God in his mercy has enabled them to make for the extinction of this opprobrious and criminal system.

“I beg to assure this assembly, that if I return to the next Parliament, I shall return with the most resolute determination, under the

blessing of God, to make this cause second to none; and in my place to advocate this truth, to support these doctrines which I have now stated; and, so far as my feeble means may go, to render all assistance to my honourable and excellent friend, whom I am proud to call my leader in this great cause; to give him every aid,—despite the scoffing of the scorner—regardless of the outcry that I am a wild enthusiast—regardless of the feelings which I know are so constantly entertained by those who never considered the subject,—that these are the imaginary portraits of a diseased mind, and not the real state of things existing in the West Indies. But I hold him an enthusiast who, ignorant of the subject matter—without taking pains to investigate, imagines that he has come to the just conclusion; and, regardless of the ordinary process of arriving at truth, professes himself at once the advocate of a cause without being able to explain the reasons of his opinion. And I hold, if a man has learned what the truth is by patient and deliberate inquiry,—if he does know the system in all the atrocities of its villany—to speak mildly, to utter sentiments of *moderation* (as they call it) on the subject, is to betray the truth—is to suppose that a man of feeling, honour and honesty, can behold these things, and yet talk of them as if they did not violate the laws of God and man, and outrage the feelings of every right-minded individual who rightly appreciates them.”

The learned Gentleman's speech was cheered throughout by enthusiastic acclamations. The Resolution and Address proposed by him were then read to the Meeting, and unanimously adopted. The Resolution was in the following terms:—

“That the time has now arrived, in which the people of England may give by their votes, as they have already given by their petitions, efficacious assistance towards delivering the Negroes from the evils of Slavery, and the nation from the guilt of tolerating it; and that the Address now read be adopted by this Meeting and circulated throughout the country.”*

The Rev. DANIEL WILSON, rose to second the resolution. It had been asked, he observed, how far the system of West India Slavery was consistent with the maxims of mercy and the general tendency of Christianity. He held the very question to be an affront—the very thought to be a slander—the very supposition to show an utter ignorance of the mercy, and benevolence, and power, which for these six thousand years, the God and Father of our Lord Jesus Christ, has been developing in his different dispensations of religion, till it has been poured forth in all its glory in the New Testament dispensation, and which taught us that “God is love, and he that dwelleth in light, dwelleth in God, and God in him.” Before the grace and loveliness of Christianity,—the tenderness which it infuses—the kindness it inculcates,—the laws of equity and justice which it imposes,—before the objects and designs of God in redemption; before all these—West India Slavery appeared to be one of the most intolerable and flagrant and deeply debasing crimes that can attach to a nation bearing the sacred and glorious name of Christian. He desired to separate himself from any man professing Christianity who could hold the lawfulness of West India Slavery. For himself he thus publicly made the declaration, which he was ready to make in any other place, that after having waited,—culpably waited, he believed,—for thirty years, in the examination privately of this subject, and in the accumulation of evidence in his mind regarding it; having during that period rather shrunk from any public testimony regard-

* The Address here referred to (for which see page 280 of the present Number,) was extensively circulated in a separate shape, immediately after the General Meeting.

ing this question, and leaving such duty to devolve upon those right hon. gentlemen who advocated the Cause in Parliament; that after keeping thus long aloof, when he found, notwithstanding all the disclosures of the enormous criminality of the system which had forced themselves upon the attention of the public, that every promise of redress had been forfeited, every expectation that the wrongs of the Negro might be righted on the grounds of political justice, disappointed;—after seeing this, his opinion two years ago, completely changed, and he now firmly believed it to be the duty of every minister of religion to come forward and join the sacred phalanx who called on the legislature to listen to the demands of justice and the sympathies of humanity; and on this moral and religious question to give their frank, and unreserved, and energetic assistance. Ministers of every denomination ought to unite here. Give him the Wesleyan minister, and he was his brother on this subject, and would cordially give him the right hand of fellowship. There was not any man bearing the Christian name with whom he would not join heart and hand in using all means for awakening the consciences of men, and impressing on their minds the great duty of aiming to put an end to this horrid system. He was far from being convinced that many of the most dreadful visitations of Divine Providence that have lighted on our country may not have been inflicted in righteous retribution, for our tardiness, our coldness, our lukewarmness on this great moral question—the emancipation of our wretched and injured fellow-creatures from West Indian bondage. He would add no more. He had risen merely that this company might feel assured that it will be more and more the united determination of the ministers of Jesus Christ, in every division of the Christian church, to relax in no fit effort to give their testimony and their support on all suitable occasions till the extinction of this mighty evil shall be accomplished, and the foul stain be effaced from our country which for so many generations has blackened and disgraced it. It never would become him to interfere with regard to giving votes on political subjects; but the morning after the recent debate on Mr. Buxton's motion, he said, "I will turn round to the ministers directly; I will do all I can do to uphold the first administration who have proclaimed simply, honestly, fairly, and determinedly, their abhorrence of slavery." (Loud cheers.)

Mr. O'CONNELL rose to propose an amendment on the motion. He would substitute the words "Great Britain and Ireland," instead of "England" merely. Scotland and Ireland felt an equal interest in this great question with the people of England, and ought not to be excluded from their share in the Resolution and in the Address which accompanied it. No man could more sincerely abhor, detest, and abjure slavery than he did. He held it in utter detestation, however men might attempt to palliate or excuse it by differences of colour, creed, or clime. In all its gradations, and in every form, he was its mortal foe.—He would now explain why he proposed an adjournment of the debate on Mr. Buxton's motion the other evening in the House of Commons; though he was not then aware that there would not be another opportunity this session. But the speech of Mr. Burge had filled him with such disgust and indignation that he could not then have spoken calmly. "What," said Mr. Burge, "*would you come in between a man and his freehold!*" "I started," said Mr. O'Connell, "as if something unholy had trampled on my father's grave, and I exclaimed with horror, 'A freehold in a human being!'—(Loud cheers.) He knew nothing of Mr. Burge; he would give him credit for being a gentleman of humanity; but if he be so, it only made the case the stronger; for the circumstance of such a man upholding such a system showed the horrors of that

system in itself, and its effect in deceiving the minds of those who are connected with it, wherever it exists. Mr. Burge referred to the Jamaica Assembly, and boasted of the slaves being now admitted to give testimony.* And what had made the difference since 1824? The exertions of the Anti-Slavery Society. As the friends of abolition in England went forward they dragged Jamaica along with them. In 1826, the majority against that proposition was reduced to 23, and in 1828, the bill was passed to allow slaves who were baptized and instructed to give evidence.† But mark how they coupled this with a resolution not to permit any man who was not a clergyman of the church of England the power of baptizing and instructing the negroes in Christianity. This Mr. Burge justified, and said, who else had a right to judge who were the safest persons to be intrusted to do this? The safest persons! What, and was it not enough to hold their bodies in thralldom, but must they usurp the dominion also of the immortal soul! The safest persons! and was that a question for them to decide? It was a question between the Christian and his God—and they would not allow the negro to be a Christian unless according to the shape and fashion they thought fit to prescribe. (Hear, hear.) Oh, the debasing system! It was not enough to hold in servitude their bones and sinews, and blood and flesh, but they must have in thralldom also their spiritual feelings and sentiments—they must prescribe the way in which they shall serve their God who loved and died for them.—(Loud cheers.) They say the slave is *not fit* to receive his freedom—that he could not endure freedom without revolting. Why, does he not endure slavery without revolting? With all that he has to bear, he does not revolt now; and will he be more ready to revolt when you take away the lash? Foolish argument! But he would take them up on their own ground—the ground of *gradual* amelioration and preparation. Well, and are not eight years of education sufficient to prepare a man for any thing. Seven years are accounted quite sufficient for an apprenticeship to any profession, or for any art or science; and are not eight years enough for the Negro? If eight years have passed without preparation, so would eighty if we were to allow them so many. There is a time for every thing—but it would seem there is no time for the emancipation of the slave. Mr. Buxton had most ably and unanswerably stated to the House of Commons, the awful decrease in population; that in fourteen colonies in the course of ten years there had been a decrease in the population of 45,801—that is, in other words, 45,801 human beings had in that period been murdered by this system—their bodies gone to the grave—their spirits before their God. In the eight years which they have had to educate their slaves for liberty, according to the resolutions of 1823, but which have been useless to them—in those eight years, one twelfth have gone into the grave, murdered! “Every day,” continued Mr. O'Connell, “ten victims are thus despatched! While we are speaking, they are sinking—while we are debating, they are dying! As human, as accountable beings, why should we suffer this any longer? Let every man take his own share in this business. I am resolved, if the people of Ireland send me back to Parliament, that I will bear my part. I purpose fully to divide the House on the motion, *that every Negro child born after the 1st of January, 1832, shall be free.*—(Loud cheers.) They say, O do not emancipate the slaves suddenly, they are not prepared, they will revolt! Are they afraid of the insurrection of the infants?

* The assertion for which Mr. O'Connell gives credit to Mr. Burge, we beg to observe, is an untrue assertion, a false statement.

† But this bill has had no operation. It was disallowed on account of its wickedly persecuting clauses.

Or do they think that the mother will rise up in rebellion as she hugs her little freeman to her breast, and thinks that he will one day become her protector? Or will she teach him to be her avenger? O no, there can be no such pretence.—We are responsible for what we do, and also for the influence of our example. Think you that the United States of America would be able to hold up their heads among the nations,—the United States, who shook off their allegiance to their sovereign, and declared that it was the right of *every man* to enjoy freedom—of every man, whether black, white, or red;—who made this declaration before the God of armies, and then, when they had succeeded in their enterprise, forgot their vow, and made slaves, and used the lash and the chain;—would they dare to take their place among the nations, if it were not that England countenances them in the practice? And then look at Mexico; there the slaves were liberated, not in a time of peace when they could be watched and guarded, no, but in a time of revolution and of war. Did they rise up to cut the throats of their former owners? Ah, no! they entered into the society of freemen with a feeling of generous and deep oblivion of the past; and continue among the most useful and peaceful of the inhabitants.—(Cheers.) With this example—with the splendid instance of one whose name and exploits would long be held sacred in the annals of freedom, the memorable Bolivar, who commenced his glorious career of liberty by giving freedom to 800 Negroes that he possessed himself—sacrificing his fortune, and consolidating the civil institutions of his country—and who concluded with the sacred words, “ finally I beseech my countrymen never to allow any distinction in colour to make any political distinction between them.”—(Cheers.) With these examples—and with the example of Britain before her, America could not long resist; and we would thus not only have the happiness of redeeming 800,000 of our fellow-subjects from slavery, but give to mankind an example that will make the existence of the system of slavery elsewhere wholly impossible.”—(Great cheering.)

He was sorry to say that the Press had not done its duty. He arraigned the press of England of turpitude on this great subject. Some important discussions lately took place in the House of Commons on the subject of compulsory manumission, and he looked the next morning in the papers for what had been said, hoping it would go forth to the world, but not one word could he find. No doubt the reporters did their duty, but the blame rests on the editors and proprietors. It could not be inhumanity—it could not be chance—it must therefore be something infinitely baser. Now what did he suggest? This, then; newspapers of course are mere commercial speculations. Let the friends of freedom make them good commercial speculations to those only who protect the cause of humanity. (Loud cheers.) Very little of that dexterity would soon bring the press to our side. And whether that should be the effect or not they discharged a duty, which would be a sufficient reward. This power might be at present a great power against our prospects; but let the friends of humanity lay their shoulder to the wheel, and it would go concurrently with them.

And were we, he would ask, to endure this disgrace of slavery longer? Were we not parties to it if we endured it? Did this assembly know that the slave can still receive thirty-nine lashes without excuse—any number of lashes with excuse? He urged them to reflect, how deplorable must be the state of things in a community where the ruffians who flogged Kitty Hylton and Eleanor James were secure of impunity. Was it not true that in Jamaica women were still cruelly beaten? And was this wretched system to be longer tolerated?

After urging those who heard him, and the electors of England in

general, to do their duty, by supporting such candidates as were pledged to support the cause of Negro emancipation, Mr. O'Connell concluded a speech, which had been cheered throughout with the most enthusiastic acclamations of the meeting, in the following terms:—"I will carry with me to my own country the recollection of this splendid scene. Where is the man that can resist the argument of this day? I go to my native land under its influence; and let me remind you that land has this glory, that no slave-ship was ever launched from any of its numerous ports. It has been said, that the Wesleyan Methodists have been very useful in this great cause: I am glad of it; they may on some questions have been my opponents, but I must honour the men who aim to do good, and to show their love to God by their love to men. It is to their honour, and not to their reproach, that they have been persecuted. It is my wish to imitate them: we agree on the general principle of charity, though we differ on matters of faith. I will gladly join my Methodist neighbour to do good to the poor Negro slaves. Let each extend to them the arm of his compassion; let each aim to deliver his fellow-man from distress. I shall go and tell my countrymen that they ought not to be laggards in the race of humanity."

Mr. SHIEL seconded the amendment of Mr. O'Connell, that "Great Britain and Ireland" should be substituted for "England." He said, he, and those who knelt at the same altars as himself, bore as strong an abhorrence to slavery as its most zealous antagonists in that great assembly. "If a sceptic," said he, "were to ask me, wherefore I feel so profound a sympathy for the children of Africa; I would answer in the celebrated response which elicited such plaudits from the instincts of humanity in a Roman theatre, 'I am a man;' and if a Christian and not a sceptic, were to put the interrogatory to me, I should raise my hand and point to heaven. Where is the man familiar with the Gospel of Christ, the manual of pity and the pattern of kindness—where is the man who believes in Him who came into the world with the songs of angels and the accents of peace, and whose last words were words of mercy to mankind—where is the man who has embraced this system, that will not gladly combine with his fellows in this holy confederacy of pity and benevolence? This is a case in which, as far as facts are concerned, we may all come to an issue. No facts can be more free from exaggeration; no facts can be less complicated. In the year 1823, Mr. Canning proposed three resolutions; they were adopted by the House of Commons without a single dissenting voice; they were issued as ordinances to the Crown Colonies, and recommended for adoption for the Chartered. But were they obeyed? No! Jamaica took the cartel which contained her sovereign's mandate, and shook it, dripping with the Negro's blood, in England's face! I shall not go through the resolutions *seriatim*. It will be sufficient to show the prominent features of African suffering, in which Government has interposed in vain. The sabbath is not to the Negro a day of rest. He fulfils upon it the primary malediction, and pours his sweat out of his forehead depressed in toil to the earth, instead of lifting it up in supplication to heaven. The slave is denied even the miserable privilege of being a fixture to the estate. He is treated as a moveable,—he is sold apart from his family. The husband is torn from the wife—the child is plucked by the hand of heartless vendition from the mother's arms. The evidence of a Negro is not received against that of a white. The African father is struck dumb, as the violator of his daughter's honour takes the Gospel of Christ, and presses it with an Iscariot kiss to his lips. The cart-whip is still used as a stimulant to labour. It is

the implement which serves to distinguish the few wretched diversities of slave existence. It announces the tropical morning, and summons the Negro to his task: its dreadful reverberation peals through the groves sacred to cruelty, and urges on the labour which ministers to European luxury through African torture; it calls the slave to his shed, or rather to his manger,—it is his matin and his vesper-bell; its cracking is a substitute for the curfew, and intimates the brief respite which is allowed for renovation, in which the Negro is permitted to forget in a few hours of sleep that he is a slave. Thus the cart-whip, associates itself with all the varieties of Negro being. It is ever either in his ears, before his eyes, or on his back. An effort has been made by Government to put the power of tormenting under some control, and to prescribe limits and regulations to the caprices of cruelty. But what horrors are at this very moment before us. The records of colonial judicature are steeped in blood. Two facts are sufficient to illustrate the entire system. A woman seized her female slave, and, to season her own appetite for torture, turning epicure in the feast of agony, she opened the eyelids of her victim, introduced pepper into that delicate and precious sense, and aspersed it with the subtlest particles of pain. There is another, and, if possible, a case still more horrible. What will be said by the apologists for colonial atrocity, of the priest who, with the very same hand which had distributed the sacramental bread, and put the commemorative chalice in circulation round the altar, perpetrated an outrage against humanity upon a female slave, a creature redeemed by the blood of the same God as himself; and for this outrage against the instincts of manliness, and this insult to Heaven, he has been acquitted by a tribunal which, by its implied assent to his enormities, has become the participator of his infamy, and entitled itself to share in the immortality of his crime? With these facts before us, what regard shall we pay to those, who tell us, with a saccharine suavity, and dropping sugar from their mouths, that we can form no judgment of these matters at the distance of 4,000 miles? But the shriek of agonised humanity can traverse 4,000 miles of ocean, and through winds and over waves pierce into England's heart. I think that those who have lived in the colonies are, in many respects, the worst judges. The worst feature of slavery is, that it alike degrades the slave and vitiates the tyrant. A familiarity with oppression produces an ossification of the heart—it hardens and petrifies all the sensibilities of our nature. (Cheers.) It is idle to look to the colonial legislatures for redress. The experiment has already been made with respect to the slave-trade. The colonists made it the subject of encomium; to them a ship wafted from the coast of Guinea with its freight of human agony, presented an object of moral and picturesque beauty. They insisted that it was beneficial to the Negroes to be transferred to their merciful superintendence. They told us that slavery was beneficial to the Africans themselves; that they removed them from their own arid and barren clime to bring them to a land of unrivalled beauty and plenty.—They told us such tales as these; and continued the trade in human flesh. England waited long; but at last, finding that it was in vain to expect their concurrence, issued her mighty fiat against that impious traffic. We are thus taught by experience the futility of looking to the colonies for an alteration in their system. What then remains? To legislate for the colonies. I am not insensible to the obstacles which may stand in the way of instantaneous liberation, but at all events means may be taken to nurse the rising African population into liberty. If we cannot effectually relieve the parents, we may take the cradle with the Negro child and lay it at the feet of our legislators: if the

arm of British sympathy and benevolence is not strong enough to reach across the Atlantic to rescue the adult from the grasp of the oppressor, it may yet be able to press the infant negro to its bosom and give it wholesome aliment, and thus prepare it for future emancipation. I trust that the time is not distant when the proud aphorism of the poet, "Slaves cannot breathe in England," shall dilate itself, and spread beyond any limit of insular locality, and when English power and English liberty shall be commensurate. It was the boast of the Spaniard that "the sun never set on his dominions;" let it be the vaunt of Britain that the sun of liberty shines wherever her power exists or her banners wave."

Mr. POWNALL congratulated the Society on what they had gained, but cautioned them against being deceived by Ministers in their professions of abhorrence of slavery, and to beware lest the artifice of 1823 should again be practised upon them. He advised them to take the advice of Dr. Lushington, and to make it their determination not to rest till a time was fixed after which no subject of the British Government should longer be held in bondage. The blast of liberty, he assured them, would go forth from this country, swell in its progress over 4000 miles, purify the atmosphere of the country to which it reached, and be wafted back again in grateful praises and thanksgivings.

The Rev. J. BURNETT rose to propose the third and fourth resolutions:—

"That the buying, or selling, or holding of our fellow men as slaves, is contrary to the Christian religion, and to the principles of the British constitution.

"That, under the strongest rational conviction, fortified by the experience of all ages, that the holders of slaves are, by the very circumstances of their situation, rendered as unfit, as they have always proved themselves unwilling, to frame laws for the benefit of their bondmen, this Assembly cannot refrain from avowing their utter despair of receiving any effectual aid from the Colonists in the prosecution of their great object."

He said, he recollectcd the time when all that was looked for by the friends of the slaves was the abolition of the African Slave Trade. That object was gained, and the trade in human flesh was abolished by England, and partially by other powers. The second period was when only the *mitigation* and *gradual abolition* of slavery was asked for. But the third period had now arrived, when the friends of the slave spoke out, and, throwing away all such timid qualifications, openly demanded that slavery should cease altogether. (Hear, hear.) They had heard the demand made that day with a force and feeling which thrilled through this great assembly; and earnestly did he hope that the appeal might retain its influence until it had produced the utter extinction of this abominable system. He would ask whether the assembly which he then addressed, splendid as it was, did not feel itself degraded in belonging to a country in which it was found necessary to discuss at the present day the propriety of abolishing slavery. It was a foul disgrace to our country that such discussions as this took place in the nineteenth century. It was a stigma on our national glory which must go down with our annals, even if abolition takes place, and it would never be forgotten that Britain struggled so long and stoutly to maintain the existence of such a monstrous system as slavery in her colonies. (Loud cheers.) Notwithstanding the eloquent speeches they had that day heard—speeches in which the feelings of the speakers were visibly conveyed to their hearers—notwithstanding all that had been said of the propriety of emancipating every slave born after January 1st, 1832, there still remained a consideration on which he should like to express his opinion—What was to be done with the adults? Were the fathers and mothers of these free negro children to be allowed to be left in their chains, to go down in their present degraded situation to their graves? Was this generation to be left until its last man and woman had dropped into an untimely

grave? Was the proposition that had been set forth so touchingly by Mr. O'Connell to be carried into effect—and was nothing to be done for the adults? We were told that they must be *educated* for freedom. Through what channel was this instruction to be conveyed? Was it to come from the colonists themselves? He would trust *them* with nothing. If they were persons of whose character and principles we were ignorant—if he had just arrived from Peking, or some other distant country, and had only heard of England's honour, and England's honesty, he might, looking upon these slave proprietors as Englishmen, be disposed to commit to their keeping any trust however sacred. But we knew these Colonial Assemblies; they had been long tried; they were opposed to England; and therefore he would not trust them, as Englishmen. England was libelled in being associated with them. Some evil star gave them to England in their birth, and caught them away under its malign influence to their present abode; but in being wafted across the Atlantic they appeared to have lost all the right spirit and feelings of Englishmen. He would, therefore, leave nothing to their discretion, even under a penalty for disobedience. We knew well how they could evade, and combine to evade, and therefore under no security could we trust to their co-operation. (Cheers.) If he might give his advice, it would be to this effect—that as Parliament was about to entertain a proposition that no slave should be born after the 1st of Jan. 1832, so no slave should exist after the 1st of Jan. 1833. (Immense cheering.) He was glad to find the Meeting not dissatisfied with the proposition, and disposed to deal honestly with the adults—by the fathers and mothers of those infants to whom they were disposed to grant the boon of freedom. This measure once adopted, he would say to the colonial legislatures, We will not prescribe to you any particular rules or regulations, but we tell you that all your present slave population shall be free after a certain date; and having apprised you of that circumstance, we leave it to yourselves, who say you know best how to deal with the Negroes, to make such legislative regulations as this new state of things shall require. After January 1833, they will be about your ears, and you will have to deal with them as freemen. If Parliament did its duty, we should have all the Attorneys General at their work, endeavouring to promote the great cause of freedom, and should see none of their class coming here to effervesce in a spirit of contumacious hostility against the advocates for the extinction of slavery. But under present circumstances, the colonists and their partisans acted differently. They were not bound to act reasonably. And why? Because the British people sent soldiery enough to protect them in their mal-administration.

The Rev. Gentleman adverted to what had been stated by a former speaker, that we were responsible for the existence of slavery in the West Indies by the support and encouragement which we gave the colonists. He fully approved of the catechism which had been suggested by the Hon. and Learned Gentleman for Parliamentary Candidates at the approaching elections, but he would go somewhat farther, and in addition to making the candidate promise that he would support this question whenever it came forward, he would also make him promise that on every occasion when it was discussed he should be in attendance in his place, and nothing should excuse him but the *bona fide* certificate of a physician. (Cheers.)

Referring to the words of the motion, he proceeded to contend, that neither in the principles of the British Constitution, nor in those of Christianity, was there any thing which could justify the existence of slavery. The very foundation of Christianity was hostile to the principle of slavery. It was when man was morally enslaved—when he had sold himself to another master, that the Son of God came down to re-

claim him and redeem him. In the Epistle of St. Paul to Philemon we find that he recommends to him to receive Onesimus his former slave, "not now as a servant;" (The word is rendered servant in the translation, but in the original it means a slave;) "but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord." Onesimus had been a slave, and having robbed his master, went to Rome, where Divine Providence gave him an opportunity to hear the Word of God from the mouth of the Apostle. That Word he received to salvation, and the Apostle had sent him back to his master with the words which he (Mr. Burnett) had quoted, advising him to receive him as a friend and a brother, and not as a slave. This was the language of the New Testament, and if the colonists studied its precepts, they would not if they felt their power permit so foul a stain on Christianity as slavery to exist. He proceeded to contend, that even according to the Old Testament, which was a peculiar economy, slavery was prohibited; in support of which he quoted the text, "He that stealeth a man, and selleth him, ye shall surely put to death." He wished the colonial assemblies, who professed to lay great stress upon passages from the Bible, would look to that book for every thing, and not select such parts merely as they thought suited them. He wished they would take the book, the whole book, and nothing but the book. (Cheers.) If they did, we should not hear them talk so much nonsense as they now did, in flying from text to text without any regard to the connexion. The Rev. Gentleman then contended, that the slavery of the Egyptian house of bondage mentioned in the Old Testament, though such as ultimately drew down the utmost severity of Divine vengeance, was light and trivial compared to the slavery of the present day. He would be ready at once to give up the whole question if he were not able most satisfactorily to prove, that the slavery of the people of Israel in Egypt was perfect freedom compared with the slavery which now exists in our West India colonies. What was the statement in the Old Testament? That seventy came down to Egypt, and that their descendants settled in the land of Goshen. Where was the Goshen of the West Indies? All the West Indies together would not make one Goshen. But let the colonists mark the result, and note the striking contrast which it exhibited, in the conditions of Israelitish and negro slavery. After this kind of bondage had been going on for 400 years, what was the result? Why, that the descendants of the seventy who went down to Goshen, had increased so much, that at their going out of Egypt there were 600,000 fighting men. Yet that was the slavery for which Pharaoh and the Egyptians were so fearfully punished—an example which it would be well for the colonists to consider. Let them contrast that immense increase with what had been stated that day by the Hon. Gentleman who opened the proceedings, that in the last ten years there had been a diminution of 45,000 in our colonial slave population. (Hear, hear.)

He then proceeded to a brief examination of the principles of the British Constitution, which he happily compared to a tree, from which any excrescence or misguided branch should be cut off as it arose; and he went on to show, from the nature of our institutions, the construction of our legislature, our free debates and free discussions, that slavery was incompatible with the constitution which we enjoy. If slavery had crept in, and for a time been sanctioned by our legislature,—if man-stealing had grown up into a profitable trade, it was because the British lion slept, and was betrayed by his jackalls. Man-stealing was permitted, and slaves were brought in thousands to our colonies, until at length the clanking of their chains aroused the lion from his slumbers: but now he shakes the dew-drops from his mane, and raises his terrific

voice, and the West India hydra trembles before him. When the object of this Meeting should be obtained, slavery itself would fall a lifeless corpse, and be buried for ever amidst the triumphant cheers of the British people. (Cheers.) When the abolition of the slave trade was called for, it was said, that the colonists afforded a home and a protection to the negroes; that they enjoyed personal comforts, which they could not enjoy if left in their own wild and uncultivated state in Africa. This was the language of the colonists. How did their conduct tally with that language? They bought the slaves to treat them kindly, they said; but unhappily their kindness killed them! Where was their kindness when they flogged them, when they branded them, when they sold them from one to the other like cattle, and, as was proved by the returns alluded to, when they destroyed them in thousands by severity of labour! (Hear, hear.) This was colonial kindness; let it be judged of by its fruits. But when any other parties but the colonists themselves offered to shew real kindness to the slaves, by procuring them some mitigation of suffering, some protection from outrage, they were termed meddling enthusiasts. Indeed, such was their notion of slavery, that some of them actually talked of it as a blessing. Were they disposed to apply it to us across the Atlantic? It would appear as if they were. He attended a meeting some time ago at the Thatched House Tavern, at which a gentleman got up and gravely said, that the abolition of the feudal system in so many countries of Europe was the reason why so many poor were found amongst them, and particularly in England. Another gentleman referred to the opinion of Fletcher of Salton, that every pauper ought to be made a slave, and seemed to hint that something of the kind would be a great improvement in the condition of our poor; and these sayings were loudly applauded by the West Indians present. Was it then, he would ask, to such men that we should intrust the improvement of the condition of slaves—to men so enamoured of slavery as to dare, within a hundred yards of the palace of William the Fourth, to suggest its application to England and Ireland? (Hear, hear.) He then went on to shew, that in the present age of impetus, in the present state of public feeling, the cause of abolition must go forward, and would not cease, until it had carried the influence of British spirit and British legislation to every part of our colonial possessions. The cry was raised, the game was up, the British people were joining in the chorus, and he hoped a new Parliament would come in at the death, and close the chase for ever.

The Rev. RICHARD WATSON observed, that two practical objects had been brought before the meeting. The first was the Address proposed by Dr. Lushington in reference to Parliamentary candidates; the second, the hint thrown out by Mr. Pownall, that we do not accept of the plan proposed by Government. He said, that greatly as he confided in the patriotism and public spirit of our present ministry, and fully persuaded as he was, that if hope could not be placed in them, no hope could be reposed in any ministry on this subject, yet he was not satisfied that the inquiry had not been gone into. Neither was he satisfied with the plan of ministers. It was bottomed on the Resolutions of 1823 and the ordinances that were founded on them. But these Resolutions were very suspicious in their origin. They were connected with the name of Mr. Canning, it was true, and perhaps that name derived much of its splendour from them; (Hear, hear;) but when they came to be looked strictly into and embodied for practical operation, they were found to be exceedingly defective. Nor have succeeding governments dealt honestly with them; for it has come out by the avowal of some of those statesmen, that it was considered a great

error and embarrassment to be pledged to these resolutions. The plans, then, which are founded on those resolutions can never satisfy us. So far as they went they were to be applauded and supported by us; but unless they went a step farther, unless a period were fixed, and that not a distant one, beyond which slavery should not continue, all these preparatory measures would have no good effect. (Cheers.)

He would touch only on another subject. It has been said, that Christian instruction should be employed in order to *prepare* the slaves for the enjoyment of freedom, after some very long period had elapsed. Now in his (Mr. Watson's) opinion it was impossible to spread Christianity through the mass of the slave population so long as it continues in slavery. Christianity had indeed had some noble triumphs in the West Indies, but few comparatively among the field-negroes. And this was the great objection to the system. Legislators might give them sabbaths: but they would be robbed of them practically; for there was a power in every planter greater than the power of the British Government itself. Christian zeal might multiply missionaries; and yet none of these missionaries could enter an estate without leave from the owner, to instruct his slaves; the consequence was that a variety of obstacles were continually thrown in the way of the diffusion of Christianity throughout the population at large. But even if it were possible to extend Christianity throughout the mass of population, those persons who imagined that it would make the slaves quiet and content with slavery were greatly mistaken. (Hear, hear.) Christianity would make better *servants*, but worse *slaves*. It creates honesty, industry, and conscientiousness; but it cannot create them without the love of freedom; and slavery was felt to be an evil most deeply by the man who had been brought under the influence of Christianity. (Cheers.) By religion the mind becomes enlightened, the feelings acute and tender, and the social relations become more united and strengthened. Would a Christian father then endure it as well as a Pagan father that his children should be separated from him?—that his daughters, whom he had educated in virtue, should be subdued for pollution by the influence of the whip?—a thing most general throughout the slave Colonies:—and if the whip be employed not merely to cut the flesh, but to cut deeper, to separate the marriage ties—was it possible that Christianity should teach a man to tolerate that? There was no libel so gross as that Christianity could be made the instrument of defending such an outrage. Our religion was not a religion to teach slaves to kiss their chains; but a religion to teach freemen how to use their freedom.

He thought there was now ground for hope and comfort, especially from this, that a free press had been established in Jamaica: the secrets of that prison house could no longer be kept; that mighty engine would disclose them to the population of the colonies and likewise to this country. There was hope also arising from the free coloured population, who had declared that although holders of slaves themselves, as soon as the British Government required them they would liberate their bondmen, (loud cheers,)—a circumstance which not only greatly redounded to their honour, but was of the greatest importance also in the argument—because it refutes all the objections as to the practicability of emancipation, consistently with the interests and safety of the Colonies.

He placed no confidence at all upon what ministers proposed to do, unless we could, by our zeal and perseverance, induce them to take another step, and to *fix a period beyond which slavery shall not exist*. Without that, little or nothing could be effected; for whatever the legislation of this country might do in the way of amelioration, if it come through the agency of the colonists, it would be vain and might be pernicious,—like the pure dew of heaven that descends upon

the manchineel-tree, which is converted into poison, and blackens and cauterises every thing that has fled to it for shelter. (Loud cheers.) He had hope however from the ministers themselves; for the spirit in which they had spoken, and the determination they had shewn as far as they had gone, warranted a good deal of confidence; especially when they should be better supported by the expression of public opinion. Long might they possess their seats if they would but apply themselves honestly to this subject; but if they did not, the sooner they fall from them the better. (Loud cheers.) Let them remember that every administration that has ever trimmed with this great question has tumbled to pieces. (Hear, hear.) The time was now come when the work must be done. God himself had heard the cry of this oppressed race; and he thought we might say, without being charged with enthusiasm, that HE himself had come down to deliver them. (Cheers.) And though the thunders of the firmament might not be audibly directed against their task masters, as in the case of the Egyptian bondmen, yet there was a thunder now heard—the thunder of the indignation of a free and freedom-loving people—a thunder which shall not cease to roll from year to year until it has forced Avarice to loosen her gripe, and Tyranny to give up his claim upon the wretched creatures they have so long held in bondage.

Mr. Buxton observed, that although Mr. Burnett had drawn a very accurate comparison between the condition of the Egyptian and West Indian bondmen, there was one point he had overlooked, and one of which we hear a great deal, namely the subject of *compensation*. Now there really was compensation in the former case, for the bondmen of the Egyptians went out laden with jewels of silver and of gold. This was the compensation given in the case of the Egyptian slaves—and it was given precisely as it should be. He was a friend to *equitable compensation*—a little to those who suffer a little—and a great deal to those unfortunate slaves who have suffered so much.—(Great applause.)

Mr. Evans in proposing the fifth and sixth resolutions, very briefly addressed the meeting, congratulating them on the evident progress which this great cause had made, and exhorting them to improve the present favourable political crisis, and to rest satisfied with nothing short of a complete and perfect triumph in the entire emancipation of every bondman in the British dominions. The Resolutions moved by him were in the following terms:—

“That this Assembly consider it incumbent on them to renew the declaration of their decided conviction, that Slavery is not merely an abuse to be mitigated, but an enormity to be suppressed; that it involves the exercise of severities on the part of the master, and the endurance of sufferings on the part of the Slave, which no laws can effectually prevent; and that to impose on the British people the involuntary support of a system so essentially iniquitous, is an injustice no longer to be endured.

“That the experience of the last eight years has not only furnished additional evidence of the criminality and incurable inhumanity of Slavery, but has also demonstrated incontrovertibly, that it is only by the direct intervention of Parliament that any effectual remedy can be applied to this enormous evil; and that it is the unalterable determination of this Meeting to leave no lawful means unattempted for obtaining, by Parliamentary enactment, the total abolition of Slavery throughout the British Dominions.”

Mr. Geo. Stephen rose to second the resolutions, and proceeded to address the Chairman, [Mr. Buxton, who had been called to the chair on the departure of Lord Suffield,] in the following terms:—“I shall not detain the meeting many minutes; but I have a duty to perform of no ordinary kind. I am charged publicly to declare to you the chairman, and to this great meeting, that there are many who are absolutely dissatisfied with the amendment proposed in the House of

Commons upon the motion made by you the other night. I have received that commission—not from a parent whose name I cannot mention here without reverence;—he will declare his sentiments at his own time :—but I am charged by parties officially connected with many of the Anti-Slavery Associations throughout the country, to take an opportunity of declaring most publicly and most emphatically, that they deprecate any appeal to the Colonial Legislatures. You have told us what their Councils are. You have mentioned the case of the Mosses—but I quote the shocking fact from Mr. Huskisson's despatch, that the most respectable people in the island came forward to testify to the respectability, and the humanity of those who murdered the slave by flogging.—(Hear, hear.) Now if this be so, if murder, under the most cruel circumstances, aggravated murder, entitled those who were guilty of perpetrating it, to be called the most humane and respectable people of the island, such views and feelings will not, assuredly, tend greatly to heighten our regard for the Colonial Assemblies themselves. I know full well that it is fashionable to say, "you don't know the dangers of immediate emancipation,"—but you never hear those dangers specified; you are told in general terms that there is hazard and danger, but nobody will venture to say in what that danger consists. Now I may appeal to yourself, Sir, whether I have not some reason for saying that there is no danger in immediate emancipation, but that there is danger if emancipation be deferred until the Negroes make common cause with their free coloured brethren, and emancipate themselves by the sword. There lies, in my view, the only real danger in the case, and I at least will declare it, if no one else will.—(Cheers.) It is quite absurd to provide slaves with rights, to give them privileges, and to declare them incapable of asserting those rights, and defending those privileges; to give them legal powers and subject them to legal incapacity.—(Cheers.) To refer them to protectors, to magistrates, and councils of protection is absurd, is trifling. I for one declare that the only council of protection in which any confidence can be placed, is that before which I have now the honour to stand.—To you I intrust their cause—to your maternal bosoms I commend their children—to your fraternal affections I commend their fathers; show yourselves worthy of the trust, and let your voice be raised in the words of these resolutions, with acclamations that shall re-echo through the West India Isles, that we will endure this inhuman, this detestable system no longer!"—(Loud cheers.)

The Rev. J. W. CUNNINGHAM said, there ought to be no men more interested in the cause of this meeting than the Clergy of the Church of England, and, God helping him, he would give it every aid in his power. They had been told that particular instances were most powerful; and supposing he introduced a murderer with a dagger into that assembly, who before a year would put every one there to death, would they let him out of doors? would they talk to him of amelioration? No. They would say, seize the monster. Well; just such a monster was Slavery, which annually destroyed 4,000 persons in our Sugar Islands. It went farther; it not only put bodies but souls to death; wearing out, as far as in its power, the body by intolerable bondage, and preventing souls from reaching glory. Another word and he was done. Now was the time for action—for every arm to be raised and every lip opened to aid the cause of Negro emancipation. The Rev. gentleman concluded by moving a vote of thanks to His Royal Highness the Duke of Gloucester, the Patron of the Society, expressive of the regret of the Meeting for his unavoidable absence, and of the grateful sense they entertained of the uniform support he has given to the great cause they were associated to support. The motion was carried unanimously and with acclamation. The meeting then separated, after also voting thanks to the Right Hon. Chairman, Lord Suffield.

II.—ADDRESS TO THE PEOPLE OF GREAT BRITAIN AND IRELAND,
UNANIMOUSLY ADOPTED AT THE GENERAL MEETING, APRIL 23.

THE Society for the Abolition of Slavery throughout the British dominions, earnestly request your attention to the present state of the question. The Dissolution will probably soon take place, when the great body of Electors will be strongly agitated with discussing the measure of Reform, which has divided the existing Parliament. At this crisis we entreat you, in the midst of conflict and excitement, to remember the sacred cause to which, in conjunction with ourselves, you are solemnly pledged. Upon the exertions now made, as far as human wisdom may foresee, mainly depends the continuance or extinction of that system which has so long prevailed, in violation of all the principles of the British Constitution, and in subversion of all justice, outraging every feeling of humanity, and utterly repugnant to the precepts of the religion we profess to acknowledge. We pray you to rouse yourselves to strenuous, persevering and well-organized exertions; and we suggest for your consideration, the following measures:—To call meetings of your Committees, and to invite to join you all who prefer humanity to oppression, truth to falsehood, freedom to slavery;—to appoint frequent periods for assembling; to form a list of all the Electors who can be properly influenced in the approaching contest, each individual answering for himself and as many more as he can bring to aid:—to make strict inquiries of every Candidate, not only whether he is decidedly favourable to the extinction of Slavery, but whether or not he will attend the Debates in Parliament, when that question shall be discussed; herein taking special care not to be deceived by general professions of disapprobation of Slavery, but ascertaining that the Candidate has adopted the determination to assist in carrying through measures for its speedy annihilation. None look with greater horror on the shedding of blood, or the remotest chance of occasioning such a calamity than ourselves; but we are in our consciences convinced, and that after investigation the most careful and scrupulous, that from the emancipation we recommend, no risk to the safety of the white inhabitants could arise; on the contrary we verily believe, that the continuance of Slavery renders desolation and bloodshed much more probable; and that if the country does not repent of the sin of Slavery and cast it from her, it may, by the just retribution of Providence, terminate in a convulsion destructive alike of life and property.

On behalf of Candidates who are known to hold these principles, and on behalf of such Candidates only, we ask your assistance; and this assistance may be most powerfully rendered, not merely by votes, but by open and public adoption of the Candidate on these avowed grounds, by the exertion of lawful influence, by saving him time in his canvass, and by relieving him from expence in going to the poll.

We assure you, that on our part, we will not be backward in our efforts for the attainment of the same ends; and we will, from time to time, afford you all the information we may deem requisite.

In the truth and justice of our Cause we are all confident; but men must work by human means. Without strenuous efforts, the gold and combination of our interested opponents, may leave the cause without that support in Parliament which is essential to success, and so continue, for an indefinite period, sufferings indescribable and iniquity incalculable.

We solemnly conjure you to shew yourselves, by your courage, energy, and perseverance, faithful in the cause of Truth and Mercy, and then, with His aid to whom all good is to be ascribed, we trust this accumulation of guilt and misery may be speedily annihilated.

Signed in behalf of the London Committee,

T. F. BUXTON,	Z. MACAULAY,
S. GURNEY,	D. WILSON,
W. WILBERFORCE,	R. WATSON,
W. SMITH,	S. LUSHINGTON,
T. CLARKSON.	

THE
ANTI-SLAVERY REPORTER.

No. 82.]

JUNE 25, 1831.

[Vol. iv. No. 10.]

THE WEST INDIAN MANIFESTO EXAMINED:—

Abstract of Ameliorating Laws, viz. 1. On Religious Instruction, Observance of the Sabbath, Baptism, Marriage; 2. Food, Clothing, Lodging, &c.; 3. Labour, Exaction of; 4. Arbitrary Punishment; 5. Separation of Families (Mr. Burge's Misrepresentations); 6. Manumission; 7. Slave Evidence; 8. Right of Property; 9. Legal Protection.

THE following Address to the People of Great Britain and Ireland has been of late most extensively circulated throughout the United Kingdom by the West India Body in this country. When we say *extensively*, we mean by hundreds of thousands.

“Fellow Countrymen! We, the undersigned persons, possessing property in the West India Colonies, have seen with regret and astonishment an Address to the People of Great Britain, put forth by a body of persons styling themselves the ‘London Anti-Slavery Society,’ and signed on behalf of that Society by Messrs. T. F. Buxton, S. Gurney, W. Wilberforce, W. Smith, Z. Macaulay, D. Wilson, R. Watson, S. Lushington, calling on all the people of this kingdom who prefer ‘humanity to oppression,’—‘truth to falsehood,’—‘freedom to slavery,’—to support those candidates only to represent them in Parliament, who have determined upon adopting measures for ‘the speedy annihilation of slavery;’ and in that Address they proceed to assure you that ‘none look with greater horror on the shedding of blood, or the remotest chance of occasioning such a calamity, than themselves; but that they are in their consciences convinced, after investigation most careful and scrupulous, that, from the emancipation recommended, no risk to the white inhabitants could arise.’

“Fellow Countrymen! We also prefer humanity to oppression, truth to falsehood, freedom to slavery; but we possess, with our property in the West India Colonies, the means of *correctly ascertaining* the actual state of the Negro population. We know, and are ready to prove, that the general condition of the Slaves has been most grossly misrepresented by the London Anti-Slavery Society; and we assert, in the face of our country, our well-founded conviction, that the ‘speedy annihilation’ of slavery would be attended with the devastation of the West India Colonies, with loss of lives and property to the white inhabitants, with inevitable distress and misery to the black population, and with a fatal shock to the commercial credit of this empire.

“We deny the injurious slander that ‘the holders of Slaves have proved themselves unfit and unwilling to frame laws for the benefit of their bondsmen;’ on the contrary, out of the various measures suggested by the British Government, for ameliorating the condition of the Slaves, the far greater proportion of them are now in force under laws enacted by the Colonial Legislatures. We have desired, we still desire, and will most actively promote, any investigation on oath which Parliament shall be pleased to institute, for the purpose of ascertaining what is the real condition of the slave population—what laws have been passed for their benefit—what progress they have made, and are now making, towards civilization—and what further well-digested measures are best calculated ‘to prepare them for a participation in those civil rights and privileges which are enjoyed by

other classes of his Majesty's subjects'—and this 'at the earliest period compatible with the well-being of the Slaves themselves, with the safety of the Colonies, and with a fair and equitable consideration of the interests of private property.'

Simon H. Clarke, Bart.	John H. Deffell.	Neill Malcolm.
Henry W. Martin, Bart.	James B. Delap.	William Manning.
W. Windham Dalling, Bart.	John Fuller.	John P. Mayers.
William H. Cooper, Bart.	Alexander Grant.	Philip John Miles.
William Fraser.	Alexander Hall.	John Mitchell.
Wm. Max. Alexander.	Robert Hibbert.	Rowland Mitchell.
J. L. Anderdon.	George Hibbert.	G. H. Dawkins Pennant.
David Baillie.	Thomson Hankey.	William Ross.
John Baillie.	Isaac Higgin.	George Shedden.
J. Foster Barham.	Hugh Hyndman.	A. Stewart.
Eneas Barkly.	John Innes.	George Watson Taylor.
Andrew Colvile.	William King.	Robert Taylor.
John Daniel.	Roger Kynaston.	John Watson.*
Henry Davidson.	David Lyon.	

London, April 29th, 1831.

"The Anti-Slavery Society declare—

"That the experience of the last eight years has demonstrated incontrovertibly, that it is *only* by the direct intervention of Parliament that any effectual remedy can be applied."

"And one of the Resolutions proposed to the House of Commons at the close of the last Session, by Mr. T. F. Buxton, also declared—

"That, during the eight years which have elapsed since the Resolutions of the House of Commons in 1823, the Colonial Assemblies have not taken adequate means for carrying those Resolutions into effect."

"As it is, therefore, on the express ground of the alleged refusal of the Colonial Assemblies to take adequate measures for carrying into effect the Resolutions of 1823, that the Anti-Slavery party invoke the interference of Parliament, it has been thought fit to show what are the existing laws of the several Colonies, and which laws (with one exception, p. 12,)† are either entirely new, or have been re-enacted with great improvements, *within the last eight years.*"

These *forty-one* gentlemen then proceed to give, what they call, an "Abstract of the existing laws of our West India Colonies" compiled, they say, from Parliamentary documents. The correctness of this abstract thus vouched, and the value of the enactments it boasts of, it shall now be our business to examine.

1. The "Abstract" commences with a view of the measures said to have been adopted in Jamaica for the benefit of the slaves, in pursuance of the suggestions of His Majesty's Government; and the first point which they select in proof of the compliance of the legislature of this island is that of "*Religious Instruction and the Observance of the Sabbath.*" Now, we should be quite willing to rest the whole merits of this controversy on the truth or falsehood of the alleged compliance. The recommendation of the British Government was that Sunday markets and Sunday labour should be abolished, and a day in lieu of the Sunday given to the slaves for those purposes. But in what respect has the legislature of Jamaica complied with this suggestion? It has given the slaves no day in lieu of Sunday, nor do its present

* We have inserted the *forty-one* names subscribed to this paper by way of securing a lasting record of them. They are names which ought not to be forgotten.

† We shall hereafter show how unfounded is this statement.

advocates pretend that it has done so. Neither has it abolished Sunday markets. On the contrary, it has given them, as the "Abstract" itself admits, the express sanction of law, by permitting them to be held and kept open till eleven o'clock. The legislature of Jamaica, these *forty-one* gentlemen gravely tell us, has passed a law for the observance of the Sabbath; and yet that law, on their own shewing, makes Sunday markets lawful, permitting them to be kept open till eleven o'clock. The enactment in question, therefore, instead of providing for the observance of the Sabbath, actually provides, (as if in mockery of the recommendation of Government and of the wishes of the parliament and people of Great Britain,) for the *non-observance*, for the *desecration* of that sacred day. The markets may now by positive law (a law that had no previous existence in the Statute book of Jamaica) be kept open for nearly half the Sunday. But even the having thus legalized Sunday markets for so large a part of the day is only a small part of the evil consequent on this pretended act of compliance. The slaves, be it remembered, who bring their produce to be sold in the Sunday market, kept open by a new and express law till eleven o'clock in the forenoon, must previously have travelled with their loads from their residences in the country; and having consumed half of the Sunday in this labour, and in effecting their sales and their purchases, must again retrace their weary steps, under a noontide sun, to their respective plantations, at a distance of five, ten, fifteen, or perhaps twenty miles from the market-place. Can Sunday, under such circumstances, be designated with any truth as a day of rest and religious observance? Is it not rather absolutely converted, by the pretended ameliorating enactment itself, into a day of toil and fatigue, into a day devoted to the most secular of all employments, into a day of peculiar hurry, and distraction, and dissipation? What period of such a day, so spent, would it be possible to appropriate with any effect to the work of religious instruction? What, then, is it that we have to contemplate in the statement made to us under the solemn asseverations and the formal attestation of these *forty-one* gentlemen? Is it not something which very much resembles a deliberate attempt to impose on the public by a representation, not which slightly varies from the truth of the case, but which stands in direct opposition to it? Those must have formed a strange idea of the gullibility of that public who could boldly venture to stake their credit on such a statement, a statement so notoriously contradicted by the very words of the Act, that they themselves, if they opened their eyes, could not but know, at the very time they affixed their signatures to this paper, that it was destitute of even the shadow of truth.

And let it not be here forgotten that the West Indians generally, nay that many of these very gentlemen themselves, have told us repeatedly, and in the strongest terms, that, in their opinion, it is only by means of religious instruction the slaves are to be improved, or fitted for freedom; a consummation which they further profess to desire as ardently as we do ourselves. And yet, the grand proof they give of the sincerity of these opinions and these professions, and which proof they render peculiarly prominent by placing it in the very front of their

present laboured defence, is an enactment which, instead of abolishing Sunday marketing and Sunday labour, and allotting other time in lieu of Sunday for these purposes, so as to afford to the slaves their only opportunity of religious instruction, confers for the first time a legal sanction on the gross and systematic violation of the Sabbath, by recognising it as *the* day, the exclusive day of traffic for the slaves, and thus imposing upon them, as an inevitable effect of the law, the necessity of undergoing on that day much severe and exhausting toil.* We put it to the understanding of every impartial man, nay, we put it to the consciences of the *forty-one* subscribers to the paper before us, whether this be a fair, open, ingenuous, and honest course; and whether, therefore, both the enactment of the Jamaica legislature on the subject, and their own attempted vindication of it, do not wear an air which in the case of less honourable men would be deemed somewhat akin to imposture? We dwell on this point the more intently and explicitly, not only because these gentlemen have made this point a prominent part of their case, but because they have uniformly chosen to represent the religious instruction of their slaves as an indispensable preliminary to improvement and ultimate emancipation. The legislation however, of Jamaica, of which they boast, and for which they claim credit with the public, is manifestly so far from tending to promote religious instruction, that it seems to have been skilfully adapted to retard, if not wholly to frustrate, that object.

These *forty-one* gentlemen charge the Anti-Slavery Society with having most grossly misrepresented the general condition of their slaves. It is obviously impossible for us to reply to so vague and indefinite a charge; and on that very account, we doubt not, they have found it convenient to avoid all specification. We, on the contrary, in dealing with their statements, wish to avoid mere generalities, and to grapple with their assertions on the ground of fact and evidence. Such is our course in the present instance. We have proved by the best of all testimony, namely, by their own, that their defence is invalid; and that, notwithstanding their bold affirmations to the

* The *forty-one* gentlemen who have affixed their names to this paper, will probably allege that we deal unfairly with the legislature of Jamaica, in not admitting that it has passed an act, which relieves slaves from arrest for their master's debts, not only on Sunday but also on Saturday, and this with the *professed* object of facilitating their attendance on a Saturday market. But of what use is this pretended indulgence to the slave, while the same legislature who passed this clause (the only purpose of which seems to be to furnish an argument against the abolitionists,) has not chosen to appoint the market to be held on Saturday, or to give Saturday to the slave on which to go to that market. To the slave, therefore, it is obviously of no use.

Again, what benefit does it confer on the slave to pass a law that he shall not be required to perform plantation work on the Sunday, when not only, as we have shewn, the state of the law respecting the Sunday market compels him to toil and fatigue and secularity on that day, but when the refusal to allot time to him in lieu of Sunday for cultivating his provision grounds, (which grounds furnish to him and his family their means of subsistence) drives him to the alternative that he must either labour on that day, or starve?

contrary, Jamaica has not complied with the suggestions of the Government on this most vital point of religious instruction and the observance of the Sabbath. By the very evidence, therefore, which they themselves have adduced, and which stands foremost in their defence, they "have demonstrated incontrovertibly" the truth of our position, "that the holders of slaves have proved themselves unfit and unwilling to frame laws for the benefit of their bondsmen;" and "that it is only by the direct intervention of Parliament that any effectual remedy can be applied" to the admitted evils of Colonial slavery; being the very point, by their own statement, at issue between us.

Now if we have established in this single instance, avowedly one of the primest importance and of peculiar solemnity, that this "Abstract," deliberately framed as it has been, and sanctioned by so many high names, is nevertheless a deceptive document, calculated to mislead the public, and to convey false views of West Indian improvement, we might well be spared from proceeding farther with our inquiry, and might be justified in at once calling on the public to refuse any longer to listen to representations so wholly undeserving of regard.—These *forty-one* gentlemen lay claim to public attention on the ground that their possession of West India property affords them the means of *correctly ascertaining* the truth. If we were to concede to them this claim, the concession would neither disprove facts that are incontrovertible, nor convert truth into falsehood, though it might add to the discredit of those whose authority, grounded on the claim of superior knowledge, should be exerted to that unhallowed end.

But we must not omit to remind the public that the very misstatements which we have now held up to merited reprehension, have been already, over and over again, exposed in our pages, in terms similar to those which we have now employed. And yet the very same misstatements have continued to be repeated, by nearly the same parties, without a single attempt to disprove those direct charges of deliberate misstatement we had preferred against them; those charges, too, being supported by evidence which they themselves (the West Indians) had supplied. We might refer, indeed, in order to confirm this heavy imputation, to the three volumes of the Anti-Slavery Reporter already published; but we will only point out at present, to those who wish (in addition to the statements given in our very last number) to satisfy themselves of the fact, the Anti-Slavery Reporters, No. 37, and No. 60. No. 60 especially, contains an unanswered and unanswerable exposure of an attempt, under the same title of an "Abstract," in many respects similar to the present, and from which, indeed, the present has evidently, in great part, been borrowed. And this circumstance, coupled with the uniform and determined policy adopted by these parties, cautiously to avoid all notice of the *specific* proofs we adduce of their deliberate misrepresentations, furnishes, of itself, no light presumption of the correctness of our statements. These gentlemen, naturally enough, prefer, in such a case, general and vague abuse to any thing like distinct refutation.

With respect to the points of *baptism* and *marriage*, comprised under the general head of religion, it will be sufficient to observe, that

baptism can be considered of little value if disjoined from the religious instruction which is, to a great degree, unattainable under the system which prevails in Jamaica, in regard to the Sabbath;—and that the law of this Island, relative to marriage, instead of promoting, serves rather to obstruct and discourage that institution, though it be the necessary foundation of all domestic and social improvement. (See Anti-Slavery Reporter, vol. iii. No. 60, p. 193—195.)

The above statement with respect to Jamaica may be considered as applicable, in one most material respect, to all the Colonies, whether Crown or Chartered. In none of them, even where Sunday markets have been abolished, as in the Crown colonies and in Grenada and Tobago, has a day been given in lieu of Sunday. But even the entire abolition of the Sunday market, and the appointment of another day for holding markets, will be of no value to the slave unless the day so appointed shall be made *his* by law, and unless the slave be also protected, by law, on that day, from arrest for the debts of his master. A slave going to market on any day but Sunday may now be seized and sold for his master's debts. How, then, can he go to market on any day but Sunday? Jamaica, indeed, has exempted him from arrest on the Saturday, but has dexterously contrived to nullify that provision by refusing to give him the Saturday for the purposes of marketing and labour.

In the case of the mere limitation of the Sunday markets to nine o'clock as in Barbadoes, or to ten as in St. Vincent, or to eleven as in most of the other chartered colonies, the case is equally disadvantageous to the slave as we have shewn it to be in Jamaica. They are in fact only different modes, under the hypocritical shew of a compliance, of depriving the slave population of the benefit intended for them by the Government and legislature of this country, in requiring that Sunday markets and Sunday labour should cease.

The remarks respecting baptism and marriage are also with slight variations equally applicable to the other chartered Colonies as to Jamaica; the regulations respecting marriage being, in general, calculated to discourage rather than to promote that institution.

2. The next topic on which these gentlemen choose to insist as establishing their claim to humanity, and their fitness to legislate for their bondsmen, bears this title:

“ Food, clothing, lodging, general treatment.”

Now the highest scale they give us of their estimate of the sufficiency of the essential articles of food and clothing, on which so much of human comfort necessarily depends, is contained under the head of Demerara, and is as follows—

“ Weekly Allowance of Food and of Clothing, to be given to Slaves in the United Colony of Demerara and Essequibo.

“ Adult working male or female, to have of salt fish, herrings, shads, mackerel, or other salt provisions, 2lbs. : if fresh, double the quantity, with half a pint of salt : one and a half bunch of plantains, weighing not less than 45lbs., or of other farinaceous food ; 9 pints corn or beans ; 8 pints pease, or wheat or rye flour, or Indian corn meal ; or 9 pints oatmeal ; or 7 pints rice ; or 8 pints Cassava flour ; or 8lbs biscuit ; or 20lbs. yams or potatoes ; or 16lbs. eddoes or tanios, and not

less. Invalids, and boys and girls from 10 to 15 years of age to have two-thirds, and boys and girls from 5 to 10 years of age, to have one-half of the above quantities of salt provisions, and of plantains, or other farinaceous food. Children from 1 to 5 years of age, to have one-third of the above quantity of salt provisions, and one-third of the quantity of plantains, or other farinaceous food.

“*Yearly Allowance of Clothing* :—

“Working males : 1 hat, 1 cloth jacket, 1 check shirt, 1 pair Osnaburg trowsers, 2 Salampore caps, 1 razor or knife, 1 blanket every 2 years. Working females : 1 hat, 1 gown or wrapper, 1 check shift, 1 Osnaburg petticoat, 1 pair of scissors, 1 blanket every 2 years. To invalids and children in proportion.”

The allowances of food for the slaves in the Leeward Islands including Antigua, St. Christopher's, Nevis, Montserrat and Tortola are on nearly the same scale, except that the salt fish is reduced to $1\frac{1}{4}$ lbs. a week and the fresh in proportion, and that a permission is given to the owner to diminish, with the exception of the fish, even these scanty allowances by a fifth part, in time of crop. The clothing consists of a single suit annually. The allowances of Tobago do not differ very materially from these.

No specific allowances are by law assigned to the slaves generally in any of the other Colonies excepting the Bahamas. But there, instead of eight pints of flour a week as in Demerara, &c. the legal allowance is twenty-one pints for each slave, and instead of seven pints of rice, fourteen, and instead of one suit, two suits of clothing yearly.

In Jamaica, though no specific allowances of food are prescribed by law for the field or working slaves, that is, for the slaves generally, yet the law of that island, as these *forty-one* gentlemen admit, fixes, as *sufficient*, the rate of allowance, for slaves confined in gaols or workhouses, at twenty-one pints of flour and seven herrings weekly.

It cannot be supposed to be the intention of the legislature of Jamaica to pamper their criminal slaves, or their apprehended runaways, by giving them a superabundance of food. On the contrary, the utmost that justice and humanity could require would be that the food, afforded to these offenders against the laws, should be *sufficient*. But when we compare their twenty-one pints of flour a week with the eight pints allowed in Demerara and the Leeward Islands, to hard working field slaves, toiling under an exhausting sun from day dawn to dusk, and often much longer; what must we think of the cruel parsimony which can have dictated such a law? We marvel what any one of the *forty-one* subscribers to this address would say to his being kept for a single day on such fare as this—a pint and one-seventh, or about a pound, of raw undressed flour, and three ounces of salt fish a day? The utmost such a pittance could do for him would be to keep soul and body together for a brief space. In truth it is an absolutely starving allowance, and of itself sufficiently explains the frightful waste of life in our slave Colonies. Still we think that each of these advocates of the sufficiency and humanity of this provision, if he persists in his plea, is bound fairly to put the matter for once to the test of a week's experiment in his own case, and to favour the public with the result. And if not, he is at least bound to refute

the authentic facts which Mr. Stephen, in the second volume of his *Delineation of Slavery*, has adduced to prove the miserable and destructive insufficiency of such an allowance as that which is here held forth as ample. (See his eighth chapter, p. 243 to 341.) "The shocking and opprobrious result" of the elaborate comparison which Mr. Stephen has there instituted between the allowances to the field slaves in the West Indies; and those to the inmates of our gaols and penitentiaries, both when idle and when put to hard labour, in England; is thus stated by that able and accurate writer:—

"The English vagabond or felon, when imprisoned for his crime has a subsistence which, on the lowest general estimate that can be formed, is, at least, two-fold superior in nutritious value to that of the poor West Indian negro, whose freedom has been forfeited by no crime of his own, but solely by the deep, publicly acknowledged, legislatively recorded crime of this enlightened Christian land, perpetrated against himself or his African progenitors. The one is thus fed while in idleness. When forced to labour his subsistence is still greater. The other (the slave), though his forced and permanent labours are twice as great, has, at best, not half the food. Yet the former's allowances are limited by the necessity of the case, the necessity of saving him from the wasting of the body, from debility, sickness and death. What, then, must be the consequences of giving less than half the subsistence to the ultra-laborious slave? What they actually are, my readers have sufficiently seen. They cannot be better summed up than in the emphatic words of Dr. Collins,* in his *Practical Rules, &c.* p. 87, 88, 'With so scanty a pittance, he says, it is, indeed, possible for the soul and body to be held together for a considerable time with no other resource.' 'They (the Negroes) may crawl about with feeble emaciated frames,' but 'their attempts to wield the hoe prove abortive; they shrink from their toil, and being urged to perseverance by stripes, you are soon obliged to receive them in the hospital, whence, unless your plan be speedily corrected, they depart but to 'the grave:' and he goes on to 'aver it boldly,' on the 'ground of his own experience, that numbers of Negroes have perished annually by diseases produced by inanition.'" (Stephen's *Delineation*, vol. ii. p. 318.)

We need say no more to prove that West Indian legislation, respecting the subsistence of the slaves, does not go very far to es-

* Dr. Collins was an eminent medical practitioner in St. Vincent's, where he became possessed of many slaves. He was one of the most able and zealous apologists of the West India system. He published a work entitled "*Practical Rules for the Management and Medical Treatment of Negro Slaves in the Sugar Colonies,*" which was so highly valued by some West Indians, that Mr. G. Hibbert, the agent of Jamaica, caused an extensive edition of it to be printed and circulated. It was not till afterwards that the melancholy impression of the condition of the negro slave, which this faithful though indirect exhibition of its evils was calculated to produce, became fully known to the public. Mr. Stephen has drawn from it a most remarkable confirmation of every part of the horrid case which his own masterly *Delineation of Colonial Slavery* has laid bare to the eye of the national conscience.

establish the planters' claim to humanity, or their "fitness to frame laws for benefit of their bondsmen."

As for the legal provision of *clothing*, it is almost too ludicrous to be seriously mentioned, were it not for the melancholy consequences which it involves. One suit of clothing in the year, to men and women! and of such clothing! made of the vilest and most flimsy materials! What must be the state of this annual suit at the close of the year, if it has indeed been worn and washed during that time? Will it be pretended that such an allowance can provide for comfort or even for decency? It would be utterly inadequate even to cover the nakedness of these human cattle, if they have no other resource, which many of them have not. The whole value of it probably does not exceed that of the cloth of one of the pampered horses of any one of the *forty-one* subscribers to this address.

As for the articles of *lodging* and *general treatment*, the terms in which these are spoken of in the Colonial Acts are too vague to serve any purpose but that of imposing, by a mere shew of legislation, utterly worthless in itself, on the ignorance of the good people of this country. As for general treatment, that is obviously to be measured, not by any vague terms they may employ on the subject, but by the quantity of food and clothing secured to the slaves, the labour exacted from them, the punishments arbitrarily inflicted, the protection given by law, the instruction imparted to them, and a variety of other particulars which have already appeared, or will hereafter appear under their separate heads, and which, united, go to form the aggregate of what may be called general treatment.*

3. Our *forty-one* West India advocates produce, in the next place, the legal regulations respecting *labour*, as proving "the humanity" of the planters, and "their fitness to make laws for their bondsmen." It might indeed be assumed *à priori*, that as the benefit of the slave's labour was to belong to the planter exclusively, and as the slave had no voice in regulating its amount, the tendency of enactments, framed and enforced by the interested party, would be to an excess of exaction. And that such has been the actual result, is shewn by this very "Abstract," which professes to establish a contrary conclusion.

Taking the new law of Jamaica as a sample of the whole, both because it is a fair sample, and because its slave population is nearly equal to that of all the other colonies, what, on the shewing of these *forty-one* gentlemen, is the state of the case? The slaves then of Jamaica, as well as of most of the colonies, are compellable by law, to labour *in the field* from five in the morning till seven at night, being fourteen hours a day, with intervals of two hours and a half, which still leave, even supposing them to be effective intervals, eleven hours and a half of field-labour in each day, under the blaze of a tropical sun, which the planter may exact, and the slave is bound to yield, on pain of the lash. Eleven hours and a half of compulsory labour *in the field* during each day, the whole year round! Was any thing like this

* The reader has only to turn to our last number, p. 283 and 284, for a striking illustration, in the case of Jamaica itself, of the hunger, and the nakedness, and the maltreatment incident to Slavery.

exaction ever known, even in temperate climates? But then this is only the labour they may be actually compelled to perform *in the field*. The additional night labour of crop-time, to which there is no limit, is expressly excluded from the eleven hours and a half which may be consumed in field work. The night work of crop-time is over and above this, and may be estimated at five hours more, namely, from seven in the evening till midnight for half the gang, and from midnight to five in the morning for the other half, alternately. And this period of crop lasts for from four to six months of the year, according to circumstances. During those four, five, or six months, therefore, the slaves may be legally required to be actually employed in plantation labour, for sixteen hours and a half out of the twenty-four. Thus much, we repeat it, the law expressly authorizes the master or his delegate to exact from them, for the sole benefit of the master. But in addition to this enormous continuity of labour, it is obvious that there are various indispensable demands on the time of the slaves, which are of constant and daily recurrence, and which must greatly abridge their broken intervals of repose. They must be ready for the field in the morning, in order to be there at five, and must travel thither in the morning and afternoon, and must return thence at noon and at night. They must prepare and cook their raw and undressed food, collect fuel for that purpose, obtain water, often from a distance, take care of their children, wash their clothes, and attend to other domestic objects which we need not enumerate; and for all which it would be unreasonable to assign less than an hour and a half or two hours in the day; thus swelling their time of actual occupation, during crop-time, to eighteen hours or eighteen hours and a half in the twenty-four, leaving only five or six for meals and for repose.

During the six or eight months which may remain, exclusive of crop-time, their case is doubtless mitigated. Still they are liable, even then, to thirteen or fourteen hours of unceasing employment, independently of the time for meals and for repose. Even this, however, is too luxurious a state of ease and indulgence to be suffered to subsist without encroachment. Accordingly it is considered, out of crop, to be, in most cases, a regular part of the duty of the field-slaves, after the labour of the field is over, (that is, after seven o'clock at night,) to employ themselves in collecting fodder for the horses and cattle on the plantation, and in bringing it to an appointed place, to be inspected and duly deposited, before they are finally dismissed to their rest for the night.

This most onerous task of grass collecting, in addition to all the other labours of the day, is seldom alluded to by West Indians. They seem anxious to hide every trace of it from the knowledge of the public, and at this we cannot wonder, for it is a most grievous and wanton aggravation of the miseries of their bondsmen. The following is the manner in which Dr. Collins speaks of it:—"The picking of grass in situations where it is most abundant, is a labour more felt and regretted by the negroes than others much more severe." Again, he says, "The neglect of grass-picking is another frequent cause of punishment. On some estates it draws more stripes upon the negroes

than all their other offences put together, as the lash seldom lies idle while the grass-roll is calling over." "As it (this grass-picking) is to be performed when the negroes are retired from the field, and no longer under the eye of the overseer or driver, it is apt to be neglected. Besides it encroaches much on the time allotted to their own use; and even after they have, with much trouble, picked their bundles, they are frequently stolen from them by other negroes, and their excuses, however just, are seldom admitted to extenuate their fault." Dr. Collins strongly recommends some other mode of meeting this want, if it were only that the negroes might escape the whip, "which," he adds, "is too intemperately employed on this as on other occasions. The misfortune is, the whip is always at hand, and therefore supplies the readiest means of punishing; for the overseer, having such a summary mode of balancing offences, never thinks of any other." p. 192—205.

The common practice with respect to grass-collecting is, that all the field slaves shall be compelled, after quitting the field at night, (and in many cases at noon also,) to collect a bundle of grass, and to proceed with it to the stable or cattle-pen, and when all are there assembled, to have their names called over and their bundles examined, in order to see that they are sufficiently large. If not, or if they fail to attend this roll-call, they are punished. The bundles are then thrown into a heap, and the slaves are dismissed. Nor is it only the demand on the time and labour of the slaves, after the fatiguing toil of a tropical day, which is to be lamented in this inhuman practice, but their exposure to the chilling effect, on their heated bodies, of the night air, and often of the rain, which, when it falls, soaks their bundles, and streams down from the head, on which these are carried, over their whole bodies, generating colds, fevers, and consumptions.

Nor is this a practice which belongs only to ancient times, or to the days of Dr. Collins which are comparatively modern, but which exists, at the present hour, even in the Crown Colonies. And it will be found, by the Protectors' returns, which have been laid before Parliament, that in Trinidad, Demerara, Berbice, Mauritius, &c. there is no part of the fatiguing exactions required from the slaves which brings down upon them now, as it did in Dr. Collins's time, more frequent floggings than this. The same is the case in most of the other colonies; the laws of some of them expressly giving the master a right to exact this bundle of grass after the labour of the field is closed.* This practice, however, is neither so onerous nor so universal in Jamaica as in most of the other colonies. It nevertheless prevails there to a considerable extent. And wherever it does prevail, it is unquestionably a practice of the most oppressive and injurious description, as it respects both the comfort and the health of the slaves.

* The Act of Grenada expressly provides, that the slaves are not to be compelled to work beyond the period of field-labour, except "in manufacturing such produce as necessarily requires night or extra labour," or "in the carrying a bundle of grass or stockmeat from the field to the stable or other place, where the same is consumed."—They must collect this bundle before they can carry it.

Such is the general system of labour which, our *forty-one* advocates of slavery affirm, proves the "humanity" of the planters, and "their fitness" to make laws for the benefit of their bondsmen!

4. The next point we shall advert to is that of arbitrary "*punishment.*" Now, the *forty-one* gentlemen who have undertaken to vindicate the humanity of the colonial legislatures, and among them of that of Jamaica, tell us that "the *existing laws,*" of which they profess to give an "abstract," "are either entirely new, or have been re-enacted, with great improvements, *within the last eight years.*" They here make no exception. Now, we beg to ask of them to point out, under which of these classes they mean to place the clause of the Act numbered by them 36, of which they give the following abstract, viz:—"No slave shall receive more than ten lashes, except in presence of owner or overseer; nor, in such presence, more than thirty-nine in one day, nor until recovered from former punishment; under penalty of £20." This is neither a new nor an improved enactment. It stands forth in the latest Slave Code of Jamaica, with precisely the same grim and ferocious aspect which it exhibited in the consolidated Slave Act of 1788, and in every intermediate renewal of it! But let us give the very words of the clause as it now stands: they ought never to be lost sight of by the British public. They bear now, it seems, the date of 1831. "AND IN ORDER TO RESTRAIN ARBITRARY PUNISHMENT, be it further enacted, that no slave, on any plantation or settlement, or in any of the workhouses or gaols of this Island, shall receive any more than TEN LASHES at one time and for one offence, unless the owner, attorney, guardian, executor, administrator, or overseer, of such plantation or settlement, having such slave in his care, or keeper of such workhouse, or keeper of such gaol shall be present; and that no such owner, attorney, guardian, executor, administrator, or overseer, workhouse-keeper, or gaol-keeper, shall, on any account, punish a slave with more than THIRTY-NINE lashes, at one time, or for one offence, nor inflict, nor suffer to be inflicted, such last mentioned punishment, nor any other number of lashes on the same day, nor until the delinquent has recovered from the effect of any former punishment, under a penalty of not less than ten pounds, nor more than twenty pounds for every offence."

Such then is one of the laws which these *forty-one* gentlemen, the acknowledged representatives of the West India body, ostentatiously hold forth to the public, as an evidence of colonial humanity, and as a refutation of what they term the gross misrepresentations of the Anti-Slavery Society, when it affirms that "the holders of slaves have proved themselves unfit and unwilling to frame laws for the *benefit* of their bondsmen," and that "the experience of the last eight years has demonstrated incontrovertibly that it is only by the direct intervention of parliament that any effectual remedy can be applied." And yet, what farther evidence can be wanting to establish these positions than the very existence of such a law, retained, cherished, unmodified, vaunted, not only by its framers, but by their distinguished defenders. Would the oaths these gentlemen tender, in proof of the humanity of colonial bondage, efface this revolting enactment, an

enactment not dragged from the records of some barbarous age, and long since become obsolete, but deliberately renewed from time to time, during a long series of years, after reiterated debate and discussion, in contempt of the strongest recommendations of the crown, the denunciations of Parliament, and the indignation of the whole British nation; nay more, triumphantly re-enacted by the assembly, as a part of the Jamaica Slave Code of 1831, and then exhibited, by *forty-one* West Indian planters and merchants of the first eminence, as a decisive proof of the humanity of slave-holders, and their fitness to legislate for their bondsmen.

But let us contemplate more nearly and particularly the whole enormity of this clause. We are continually reproached with dwelling on individual instances of cruelty, which, as they may occur in the best regulated community, prove nothing as to the general state of law and manners which may prevail in it. But here we have whole communities, acting by their representatives freely chosen, strenuously contending for the continuance of this monstrous and revolting power of lacerating, at their pleasure, the prostrate bodies of their dependants, and pertinaciously clinging to it, as if it was their life. They seem to lug the cart-whip to their bosoms as their glory, their grand badge of distinction. And not only are those, it would seem, ready to fight for it, who actually wield it, who exult in its explosions, and whose lust of power is gratified by directing and witnessing its application; but by *forty-one* chosen advocates of the West India body, residing among ourselves, mixing in our assemblies, joining our convivial parties, occupying seats in our imperial senate, and claiming the name and the character of English gentlemen.

And then, over whom, and by whom, is this power, thus fondly cherished and thus firmly grasped, thus reasserted in the year 1831 by the Assembly of Jamaica, and thus defended by no less than *forty-one* select and distinguished members of the West India body;—over whom and by whom, we ask, is this power to be exercised? It may be exercised over every slave of the 325,000 who inhabit the Island of Jamaica. Every man, woman, or child, by this law, is subjected to it. Each and all of them may, by this law, be laid prostrate on the earth, and have their bared and quivering limbs shamefully exposed to the common gaze, and torn and mangled with thirty-nine lashes of the torturing cart-whip. And to all this they are liable, without even the form of a trial or the order of a magistrate; at the mere caprice or bidding of another; for no defined or specified offence; but merely because the individual, armed with this tremendous power, chooses to exercise it.—And then who are those to whom the law delegates this frightful exercise of arbitrary power over the persons of their fellows? They are, to the extent of TEN lashes, every driver or *quasi* driver, and to the extent of THIRTY-NINE, every one, whether male or female, who is the owner of a slave, or to whom such owner may think proper, at his sole discretion, to transfer or delegate his legal rights of proprietorship. In short, every *owner, attorney, guardian, executor, administrator, or overseer*, nay every *keeper of either gaol or work-house*, is armed, by this law, with the power of thus lacerating the body of every slave under his charge; at his discretion; without

being required, by this or any other law, to assign a reason for so doing; nay, being actually protected by law, in so doing, from all responsibility whatever, provided he does not kill or maim his victim.

And yet, as if in mockery of every feeling of humanity and justice, and as if to mark the pernicious effect of participating in the administration, or even in the gains, of slavery, the legislators of Jamaica, and their *forty-one* British advocates, continue to maintain that the very object for which this clause has been framed, is, "IN ORDER TO RESTRAIN ARBITRARY PUNISHMENT!"

Now let us never forget, when considering the degree in which the boasted limit of thirty-nine lashes may be considered to operate as an effectual *restraint* on cruelty, first, the candid declaration of the Assembly of Barbadoes in 1826, (when apologizing for its refusal to limit the number of lashes which an owner might arbitrarily inflict,) namely, that even "a given number of stripes, in the hands of a relentless executioner, may, under the sanction of the law, be so inflicted as to amount to an act of cruelty;" and second, the candid and humane statement of Mr. Barrett, himself a large owner of slaves in Jamaica, who, in his place in the Assembly, asserted that the cart-whip was a base, cruel, debasing, detestable instrument of torture, thirty-nine lashes of which might be made more grievous than five hundred of the cat, though the latter was only inflicted after solemn trial, and the former, "at the pleasure of an individual, at his sole command, as caprice, or passion," (and he might have added or drunkenness, or brutal lust) "dictated."

On this head we have confined ourselves hitherto chiefly to Jamaica. We will now briefly advert to the other chartered colonies. In none of them has the flogging of females been abolished by law, and in practice it is still continued, and in no one more shamelessly and cruelly than in Jamaica itself, of which recent Parliamentary papers furnish abundant proof. (See Anti-Slavery Reporter, vol. iii. No. 71, p. 481, and vol. iv. No. 76, &c.) In the crown colonies, indeed, this abomination has been prohibited, not by the planters, but, in spite of their clamorous opposition, by the authoritative mandate of the supreme government.

Barbadoes stoutly maintained, that "to forbid, by legislative enactment, the flogging of female slaves, would be productive of the most injurious consequences." There are, however, *forty-one* eminent planters who vauntingly tell us, that, by the humane law of that island, women when flogged, are to be flogged *decently*, and *with the military cat*, and that "*pregnant women*" are no longer to be flogged, but merely confined. Could the most inveterate enemy of the Colonists have imagined, beforehand, that in the year 1827, such a law could have been unblushingly framed, by a body even of Barbadian legislators; and that in 1831, the humanity of it should be vindicated by *forty-one* English gentlemen? So seems to have thought the late Mr. Huskisson. In his despatch of the 18th October, 1827, he observes, that the military cat was an instrument "intended for the correction of men in the maturity of life, guilty of serious offences. It would be most formidable, if the young, the aged, and the infirm, were to be the sufferers. In the case of females," he added, "I

should hope that *no man could seriously think of resorting to it*. The case supposed of a woman being flogged in an *indecent* manner, or of a *pregnant woman* being flogged at all, would seem to require some much more severe punishment than a fine of £10 currency." How must these Barbadian legislators, who had been flogging naked women all their days with the *cart-whip*, have laughed to scorn the squeamishness of Mr. Huskisson, and his horror of the *army cat*! So far were *they* from sympathizing with him, that they solemnly and officially declare, that to discontinue the flogging of women, would be inconsistent with "the safety of the inhabitants, the interests of property, and the welfare of the slaves themselves." And yet these men are held out to us, by the distinguished *forty-one*, as men of humanity, "*fit to make laws for the benefit of their bondsmen!*"

St. Vincent, the Bahamas, and several other colonies, in respect to severity of punishment, stand precisely on the same footing as Jamaica. In some of them we have a similar affectation of *decency*, in the flogging of women, as is shewn in Barbadoes. In Grenada, St. Christopher's, and Tobago, the limitation of stripes has been reduced from thirty-nine to twenty-five; and Dominica has substituted the *cat* for the *cart-whip*. As for the laws *professed* to be passed in a few of the chartered colonies, for abolishing the driving-whip, they are nothing more than a gross attempt to blind the eyes of the British public. The remarks of Earl Bathurst, on that of St. Vincent, are applicable, with trivial variations, to all of them. "The law," he says, "is so constructed, that a free-negro may use it (the driving-whip) with impunity, and even a slave may be employed to use it, if not carried as an emblem of authority, but as a means of impelling other slaves to labour. The prohibition, too, extends only to *one* description of whip, namely, that which is usually called the cart-whip. And it is only on the plantation it is prohibited at all. In other places it may be exhibited even by a slave with impunity." (Papers by Command for 1827, p. 112.) Is it not an act of deliberate dishonesty to pass such a law as this, or to exhibit it when passed, as a law for abolishing the driving-whip?

We mean to reserve, for another occasion, some remarks we shall have to make on the gross violations of the laws humanely passed, by His Majesty's government, to regulate and restrain arbitrary punishments, which have taken place in the Crown Colonies, notwithstanding the appointment of Protectors. In the mean time, we have said enough on the subject, as it respects the chartered colonies, to invalidate the testimony of our *forty-one* West India proprietors, in favour of the humanity of the planters, and of their "fitness to make laws for the benefit of their bondsmen."

5. The next point in order, is "*the separation of families.*" But although our *forty-one* subscribers mention the subject, by way of swelling, we presume, the number of alleged ameliorations, yet they do not pretend to affirm that any thing effectual has been done to cure this evil. All they venture to say upon it is, that "where a levy shall be made of a family or families, each family shall be sold together and in one lot." This regulation, however, is most obviously nuga-

tory, so long as *levies* are permitted without regard to family ties, and more especially, so long as there is no law to prohibit the separation of families by private sale.

Mr. Burge, the agent of Jamaica, had indeed the extraordinary hardihood, on the 15th of April last, to affirm in his place in the House of Commons, that separations by private sale were not permitted in Jamaica. But the falsehood of this assertion was completely established by Lord Howick, who exhibited an intimate acquaintance with this and other parts of the Colonial question, which, considering the short time he had been in office, excited our surprise and admiration. His Lordship challenged Mr. Burge to "point out any clause of any law, in the whole statute book of Jamaica, in which the practice in question was denounced and proscribed." Mr. Burge, unable to meet this challenge, boldly resorted to the subterfuge of saying that, "the Courts of law would set aside the sale;" but this he said without being able to produce a single instance in proof of his allegation, although the case of separation by private sales is one of constant occurrence in Jamaica. Mr. Burge too, be it remembered, was actually the Attorney General of Jamaica, and a member of its legislature, in December 1826, when it was proposed in the Assembly, by Mr. Batty, "That it shall not be lawful in cases of sale" (making no distinction between voluntary sales by the master and sales under legal process) "to separate married people from each other, or from their issue if under ten years of age, provided the parties belong to the same owner; and it shall not be lawful for any collecting constable, the provost marshal, or any of his deputies, to levy upon, or sell them separately." This clause, however, was rejected; and the only provision made on the subject was this, that on *levies*, in execution, if mothers and children under ten years of age are seized together they shall be sold together. Some of the speeches on this occasion throw much light on the state of feeling among the legislators of Jamaica. Mr. Brown said, it would be very hard upon a man who owed a small sum of £50 to have a whole family sold by the marshal. (The hardship to the slave, was made no account of.) In reply to Mr. Batty, Mr. Hilton observed (and his opinion prevailed in the assembly) "that it would be violating the rights of property to dictate to the master how he should dispose of it: he had a *right* to sell one or more of his slaves, according to his wants and inclinations, in the same way as he had to dispose of any other property. The proposed clause, therefore, he considered as an invasion of property." (Royal Gazette of Jamaica, December 1826.)

Now Mr. Burge, we should think, must have been aware of these occurrences, when, trusting to the ignorance prevailing in the House of Commons as to the details of Colonial questions, he ventured to contradict Lord Howick respecting the liability of families to be separated by private sale, or to affirm that the Courts of law in Jamaica would annul such sale. It is difficult to conceive how *he*, at least, could have uttered either the denial, or the affirmation, in ignorance of its truth or its falsehood.

But can it then be true that the different legislatures of the British

Colonies should, for eight long years, have contumaciously refused to adopt any effectual measures for rectifying this crying evil of forcibly separating husband and wife, parent and child by sale, for the convenience, or at the caprice, of an owner; and that *forty-one* English gentlemen, holding respectable stations in society, and some of them members of the British Parliament, should be found to come forward before the public to praise the humanity of such legislators, and to guarantee their "fitness to make laws for the benefit of their bondsmen?" Such is the fact, though it is almost too bad for belief.

6. Our *forty-one* gentlemen have taken the trouble of raising a head for "*Manumission*;" but this could not have been with any hope to establish the claim of the legislators of the West Indies, to be regarded as willing to comply with the suggestions of His Majesty's government on this point; since all they have said and done, respecting it, has only served to prove their determination wholly to refuse to the slave the right of self-redemption *invito domino*. On this subject, indeed, Mr. Burge astonished the House of Commons by boldly and broadly asserting that slaves were a freehold property, which it was *unjust* to compel a master to dispose of against his will. "This observation," said Lord Howick in his able reply, "shocked me more than I can describe. Is it not the ordinary practice of the British legislature to compel a man to dispose of his own freehold property when it is for the public convenience? Does he mean to say it is unfair to make a man part with his slave for the value of that slave, when we every day compel a man to part with his property for the mere convenience of the public? When for constructing a rail-road or a turnpike-road, we compel any man to sell property which he has neither acquired nor held by guilt, or with a shadow of injustice, and this too on the mere ground of convenience, is it to be said that we are to be barred from pursuing the same course when justice is concerned, and when the subject of compulsory sale is that which no man can have acquired, or can retain, innocently—the freedom of an unoffending slave—the birthright of every human being? I did hear with astonishment this argument of the hon. and learned gentleman, and though it excited a great sensation in the House, I wonder it was not infinitely greater."—It was impossible for any liberal mind to listen to the manly and indignant expostulation of the noble lord without a thrill of delight.

7. The next head of vindication and apology refers to the "*Evidence*" of slaves. Of the law on this general subject, as it exists in our chartered Colonies, we know not that we could give a more accurate view than will be found in our third volume, No. 65, p. 370, viz. "Of the chartered Colonies, Grenada and Tobago have admitted the evidence of slaves without restriction. In the others the restrictions imposed on that admission are of such a nature as to render their *apparent* concessions perfectly futile and valueless." Our *forty-one* gentlemen, however, seem disposed to falsify this statement. Not content with affirming the fact, which we gladly admit, of the unrestricted admission of slave evidence in Grenada and Tobago, they assert, for

example, that, by the law of St. Vincent, "Slave evidence, except against owners, is admissible, as in the case of free persons." Now that our readers may judge of the misrepresentation which is involved in that assertion, we will here transcribe Lord Bathurst's comment upon this law in his despatch of April 3, 1827, "The law (viz. the law of slave evidence) excludes," says his Lordship, "the evidence of unbaptized slaves, and of slaves baptized by any ministers dissenting from the established Church.—It also excludes all slaves not sufficiently known to some clergyman" (a dissenting teacher will not do) "to obtain from him a certificate of their good character and repute, and of their being sufficiently instructed in the principles of religion to understand the nature of an oath.—What is still more objectionable is the necessity of obtaining a certificate to the same effect from the proprietor or his attorney, which will prevent the slave being heard as a witness in any case where the proprietor or attorney has a motive for preventing it.—The slave cannot be admitted as a witness in any civil case, and even in criminal prosecutions, he cannot be heard against his owner, or manager, or his delegates.—The testimony of a single slave, though supported by the clearest circumstantial evidence, or even by the testimony of another witness of free condition, would not, under this act, be sufficient for a conviction.—No public record is established for registering the names of slaves competent to give evidence." (Papers by command, part ii. p. 112.) Now our *forty-one* gentlemen, though they must have been aware that the law had been thus described by His Majesty's Secretary of State, yet, without adverting to any one of the many potent objections he had urged against it, give to the legislature of St. Vincent full credit for compliance with the suggestions of the Government, and describe this evasive and futile enactment in the untrue and deceptive terms we have already quoted.*

* We are here forcibly reminded of a very recent attempt, of the same kind, to mislead parliament on the subject of Colonial Slavery, made by the body of Colonial agents in this country, and of which, on account of its character, it seems desirable to preserve some reminiscence.

A paper of forty-six folio pages was laid on the table of the House of Commons, and by that House ordered to be printed, on the 28th of March, 1831, entitled, "Slave-laws: West Indies," and numbered 301. Notwithstanding its size, it passed through the press with extraordinary celerity, and was in the hands of members on the following morning. This paper was naturally presumed to be some important official document, which government had deemed it their duty to furnish, in the utmost haste, previously to the discussion on Colonial Slavery, which stood for the very day of its appearance, namely, the 29th of March. On looking beyond the first page, however, the attentive reader discovered, to his no small surprise, that this paper, though bearing, on its exterior, some marks of authority, was no *official* document, but a paper prepared by the West India agents, and having been transmitted by one of their number to Lord Goderich, was then moved for in the House of Commons, evidently in the hope that, in this transition through the colonial department, it would somehow or other acquire, in the eyes at least of superficial readers, a character of authority, and, reaching them on the very morning of the approaching debate, might influence the votes of many; while opponents would have no time to examine

Equally ineffective to its purpose is the new legislation, on the subject of slave evidence, of Jamaica, as well as that of the other Colonies, with the exceptions already mentioned. On the law respecting it in the Jamaica Act of 1826 (being the same as in the Act of 1831), Mr. Huskisson, with his characteristic good sense, thus comments: "It appears to contemplate the admission of the evidence of slaves in those cases of crimes *only* in which they are usually the actors or the sufferers,

and expose this new and artful contrivance for giving, to fallacious party statements, an official aspect. A suspicion of this kind appears to have suggested itself to the mind of Lord Goderich; and, to prevent his being implicated in a proceeding so manifestly unfair and disingenuous, he instructed Lord Howick, to give due notice of its real nature to all who might otherwise have been deceived by it. Accordingly, the pseudo-official paper was prefaced by a letter from Lord Howick to the Colonial agents, telling *them*, and through them the House of Commons, that Lord Goderich felt it necessary, "for the prevention of any possible misconception," that he should distinctly apprise them, that Lord Goderich declined to express any opinion respecting the accuracy of the various "Abstracts" which they had thus transmitted;—and that his Lordship could not too distinctly explain, that they were invested with *no official authority*, but must be regarded only as expressing the opinions of the individuals from whom they emanated.

Notwithstanding this prompt and honourable proceeding on the part of Lord Goderich, some effect might have been produced by this paper had Mr. Buxton's motion actually come on, as it was intended, on the 29th of March; but its unexpected postponement to the 15th of April, afforded the requisite time for discovering the 'disingenuousness' of the proceeding, and for exposing the gross misrepresentations which the paper contained.

This elaborate work of these agents commences with an Abstract of the Slave law of St. Vincent's of December, 1825, accompanied by an apparently studied and deliberate misstatement, on the part of the framers, of the sentiments of his Majesty's Secretary of State respecting it.

"Upon this bill," the agents state, that "the Secretary of State for the colonies made the following observations, in a letter to the governor of St. Vincent, dated 3rd of April, 1827: 'His Majesty has observed with satisfaction, the progress made by these enactments in the measures to be taken for the improvement of the state of the slave population. Upon a review of the whole of the law, I am commanded by his Majesty to express his satisfaction with the general disposition of the council and assembly to adopt the recommendation addressed to them on this important subject.'"

Now it cannot be denied that these identical words occur in the Despatch of the Secretary of State of the 3d April 1827, (inserted in the papers presented to Parliament by his Majesty's command in 1827, part ii. pp. 110—114;) one half of them being part of the first sentence at the commencement of that Despatch, and the other half part of a sentence at the close of it;—between which two detached sentences, three folio pages and a half of observations intervene, of a wholly different character, which the framers of the "Abstract" not only do not quote, but do not even allude to in the very slightest degree! Thus, therefore, do they leave, nay, almost force, the reader to infer, that they have fairly exhibited the judgment of the Secretary of State respecting this law, and that that judgment is one of unmingled approbation. Whether this was fairly intended will be best understood by looking at the intermediate observations of the noble Secretary, Earl Bathurst, consisting of a series of severe animadversions on the different clauses of the Act in question. "*His Majesty*," says the

excluding their evidence in other cases," (indeed in all other criminal and in all civil cases*) "a distinction which does not seem to rest on any sound foundation.—There is not any necessary connexion between the baptism of a witness and his credibility.—The rule which requires that two slaves shall consistently depose to the same fact, on being examined apart, before any free person can be convicted on slave testimony, will greatly diminish the value of the general rule: In some cases, as that of rape, such a restriction might secure impunity to offenders of the worst description.—The rejection of the testimony of slaves twelve months after the commission of the crime would be fatal to the ends of justice in many cases; nor is it easy to discover what solid advantage could result from it in any case.—If the owner of a slave is convicted of any crime on the testimony of that slave, the Court has no power of declaring the slave free, though it may exercise that power when it proceeds on other evidence.—Highly important as it is to deprive a slave of every motive for giving false testimony against his owner, that object might be secured without incurring the inconvenience of leaving the slave in the power of an owner convicted of the extreme abuse of his authority.—In rejecting the proposal for a record of the names of all slaves sufficiently instructed to be compe-

noble Secretary of State, "has observed with satisfaction the progress made by these enactments, in the measures to be taken for the improvement of the state of the slave population." Thus far the quotation is correct; but the agents omit entirely the latter half of the same sentence which runs as follows:—"But it is at the same time my duty to remind you, that there are several measures which, though recommended in the instructions approved by the two Houses of Parliament, are either entirely omitted in the bill, or are imperfectly accomplished; and that, unless the legislature of St. Vincent's take them into their serious consideration, and make some further provision on these subjects, they will not have satisfied the expectations of Parliament and the public." (Papers by command, 1827. Part ii. p. 110.) Such is the whole of this garbled sentence.—Then follow the severe and lengthened animadversions to which we have alluded, and the substance of which may be found in the Anti-Slavery Reporter, Vol. ii, No. 29, p. 116. At the conclusion of them come the words which the agents have again garbled to make out their case of approbation by the King's Government. The words they have taken are: "Upon a review of the whole law, I am commanded by his Majesty, to express his satisfaction with the general disposition of the Council and Assembly to adopt the recommendations which have been addressed to them on this important subject." What follows of the sentence the agents have prudently suppressed; namely, "But I have it further in command to signify to you, that his Majesty's expectations will not be satisfied until the law has been revised and amended with reference to the observations contained in my present despatch." (Ibid.) But this is only one of a multitude of apparently studied misrepresentations which this pretended "Abstract" contains;—a charge we are perfectly ready to substantiate, when called upon to do so.

* The only crimes even, in the trial of which their hampered and restricted evidence can be given, are, murder, felony, burglary, robbery, rebellion, treason, rape; mutilating, dismembering, branding, or cruelly treating a slave; seditious meetings, and the harbouring of runaways.

tent witnesses, the legislature appear to have neglected the means of providing a cheap and effectual encouragement to good conduct, and of investing the religious teachers of slaves with a powerful and legitimate influence over them."

With such unanswerable objections to the wisdom and efficiency of this law, the West Indians have little reason to boast of it. But they give also an untrue view of its provisions. They say of it that it admits the evidence of slaves in *all* criminal cases against all persons; whereas it only admits that evidence in *some* cases; and they wholly omit to mention some of the most injurious of the restrictions specified by Mr. Huskisson.—Certainly the Jamaica Assembly furnish no proof, in this act of legislation, which has been the subject of their renewed deliberation for five or six years, of their "fitness to make laws for the benefit of their bondsmen."—What hope, moreover, can exist of a pure and effective administration of justice, where nine-tenths of the community are placed under so many harassing and degrading distinctions, as to their right of giving evidence in Courts of justice? And yet such is the strange perverseness of our Colonial legislators that their laws admit the evidence of a single slave, unbaptized and unsworn, to convict a fellow slave even in capital cases, and to doom him to die by the hand of the executioner.

8. The representations of the *forty-one* distinguished individuals who have come forward on this occasion, are, if possible, still more wide of the truth, under the next head of pretended reform, namely, the slave's "*Right of property and Right of action.*" Their statement, in the case of St. Vincent, for example, is as follows: and as it varies little from their corresponding statements respecting Jamaica and the other chartered colonies, we may take it as the basis of our remarks:—

§ 5. "Secures to slaves the possession of personal property,* and guards against its invasion by a fine of £10 (currency), over and above the property taken from them."

To exhibit the whole deceptiveness of this statement, it will be necessary to transcribe the very words of this fifth clause, differing in nothing material from the corresponding clause in the Acts of Jamaica and of other colonies.

"*And whereas by the usage of these Islands slaves have been permitted to acquire, hold, and enjoy personal property, free from the control or interference of their owners; and it is expedient that such laudable custom should be continued and established by law; be it therefore enacted, That if any owner or possessor of any slave, or any other person whatsoever, shall unlawfully take away from any slave, or in any way deprive, or cause him to be deprived, of any species of personal property by him lawfully possessed or acquired; such person shall forfeit and pay the sum of £10, over and above the value of any such property, so taken away as aforesaid; the same to*

* Under the head of Jamaica, the "Abstract" says, that the law "establishes the right of slaves to personal property." The two statements are *substantially* the same.

be recovered by warrant under the hand and seal of the justice of the peace before whom the complaint shall be laid and the facts proved."

That the full measure of the evasion, deliberately practised in this enactment, may be duly appreciated by the reader, it will be proper to place in juxtaposition the 24th clause of the Trinidad Order of March, 1824, which was evidently before the eyes of the legislature of St. Vincent's, as well as before the eyes of the legislatures of the other Colonies, at the time their new Acts were framed.

§ 24. "*And whereas by the usage of Trinidad slaves have hitherto been reputed competent in the law, and have in fact been permitted to acquire, hold, and enjoy property, free from the control or interference of their owners; and it is expedient that the said laudable custom should be recognized and established by law, and that provision should be made for enabling such slaves to invest such their property on good security; be it therefore ordered, that no person in the Island of Trinidad, being in a state of slavery, shall be, or be deemed, or taken to be, by reason or on account of such his condition, incompetent to purchase, acquire, possess, hold, enjoy, alienate, and dispose of property; but every such slave shall, and is hereby declared to be, competent to purchase, acquire, possess, hold, enjoy; alienate, and dispose of lands, or money, cattle, implements or utensils of husbandry, or household furniture or other effects of such or the like nature, of what value or amount soever; and to bring, maintain, prosecute and defend any suit or action, in any court of justice, for or in respect of such property, as fully and amply, to all intents and purposes, as if he were of free condition.*" And by another clause (§ 8.) the Protector is empowered and required in all such cases to act for the slave and on his behalf. (Papers by command, 1824, p. 151.)

The corresponding terms in the two enactments are given in italics: a perusal of the whole will, therefore, at once exhibit, in full view, the evasive tenor of the affected imitation of the Trinidad law on this subject.

For the deceptive preamble to this enactment the legislatures of the chartered colonies stand, in some measure, excused by the example of the Trinidad Code. But that the statement it contains is incorrect, is abundantly proved by the official Report of His Majesty's Commissioner of Legal Inquiry, Mr. Dwarris, himself a considerable proprietor of slaves in Jamaica. That gentleman tells us, that neither in Barbadoes, Grenada, Tobago, St. Vincent, Dominica, Antigua, St. Christopher, Nevis, nor Tortola, the nine islands he visited, can slaves acquire any property *by law*, except for the benefit of their masters; nor can they claim any redress for injuries done them, either by their master, or his delegate, or even by third parties, except through the master.* And when in the last of his Reports, the third, at p. 106,

* See Mr. Dwarris's First Report, No. 587 of 1825, pp. 67, 90, 222, 223. Second Report, No. 276 of 1826, pp. 250, 251, 252. Third Report, No. 36 of 1826—7, pp. 13, 87.

he comes to sum up the whole of the evidence respecting the slave's legal rights of property, he thus expresses himself: "The slaves now labour under prodigious disadvantages. A slave is under a personal disability, and cannot sue in any court of law or equity, not even in respect of injuries done to him by other slaves. A slave cannot prosecute in the criminal courts. A slave cannot enter into a recognizance." "Slave evidence is not admitted against freemen, white or black, even against wrong-doers. In those cases," (namely, against fellow-slaves,) "where slave evidence is admitted, it very often is not upon oath." "If the property of a slave is taken from him, he cannot personally seek redress. His *master*, it is said, *may* bring trespass. This, however, is very insufficient; for he also *may not*; and if he does, and none but slaves are present at the infliction of the injury, as is likely to be the case, there is no satisfactory proof of the fact. The owner, suing for his slave, must establish his case by competent evidence, and cannot prove the fact by persons under legal disabilities." Mr. Dwarris then goes on to prove, by other considerations, that from the non-admissibility of slave evidence, "the slave is left defenceless," and concludes the whole thus: "From *all* we saw in *all* the islands, it was the *firm conviction* of His Majesty's Commissioners, that the foundation of every improvement, both as regards the white and black population of these colonies, must be laid in an improved administration of justice, and in the admission of slave evidence."*

It may even be true, that in many, if not most cases, the slaves are allowed to enjoy their *peculium* without direct control or interference; but this by no means affects the question of *law*. And, as Mr. Dwarris himself properly intimates, the question for the legislator is not what *is* done, but what *may be* done, in a case of this description. And that it is always in the power of the master, and may often be in his inclination, to disturb his slave's enjoyment of property, is unquestionable. He may do so every time he chooses to sell his slave, or to permit him (a very frequent occurrence) to be levied upon for debt or for taxes. He does so whenever he drives him, by severity, to run away, or whenever, by engrossing his time, he deprives him of the power of attending to his stock or to his grounds. He *may*, and often does, take from him his grounds, and he *may*, and often does, kill his stock, without the possibility of redress. (See House-of-Commons Papers for 1825, No. 476, p. 45, and for 1826, No. 401, p. 17.) In the Report of the Berbice Fiscal, we find the slaves of an estate complaining that the overseer had killed all their hogs.

* Even in Trinidad, before the new Code of 1824 was framed, this same gentleman and Mr. Jabez Henry, acting as Commissioners of Legal Inquiry in that Island, had ascertained as follows: 'The judge of criminal inquiry said, that a slave *could* acquire property for his own benefit;' but the chief justice was of a contrary opinion; for he said, '*a slave cannot*, by the Spanish law, acquire any property, except for the benefit of his master.' 'In case of property in the possession of a slave, whether belonging to himself or his master, being wrongfully taken from him, it is only recoverable by the owner.' (House-of-Commons Papers for 1827, No. 551, p. 29.)

One man, Leander, had ten hogs killed at one time by the manager, and for complaining of this act he was put in the stocks. The Fiscal, to whom Leander complained, regrets this harsh proceeding; which he does not however punish or redress, but rather extenuates. Here we have, probably, the accumulations of Leander's whole life destroyed, in one hour, by the merciless and irresistible act of the petty despot of the plantation; and for this injury there was no redress!—(*Ibid.*)

But besides the insecurity of his property, (for property must necessarily always be insecure in those circumstances of personal dependence and civil disability under which the slave is placed,) the slave is actually prohibited, even by this vaunted law of St. Vincent, §§ 81 and 82, from dealing in “sugar, cotton, rum, molasses, cocoa, coffee, or other goods or merchandize of any sort, except firewood, fish, poultry, goats, hogs, grass, fruit and vegetables.”* Indeed, in the colonies having legislatures of their own, the clauses that have been introduced into their new codes, on the subject of the property of slaves, are no more than an evasion of the recommendations of His Majesty. They set out, in general, with a preamble, like that of St. Vincent, affirming that, by *custom*, slaves have been allowed to possess and enjoy personal property. After this preamble, it might have been expected, that that would have been made their right by law, which, it is stated, had formerly been enjoyed by permission and sufferance. The enactment which generally follows, however, is, not that such custom shall be established by law, but that if any master, or other person, shall unlawfully take away from a slave, or deprive him of, what he may be *lawfully* possessed of, such person (not shall be punished as a felon, but) shall forfeit ten pounds currency (less than five pounds sterling), over and above the value of the property. We are not even told how a slave may *lawfully* possess property, nor is any legal title to it conferred upon him. No means of suit are afforded him, and he is generally debarred from giving evidence in all civil actions. In short, with scarcely an exception, the provisions on this point are, it is again maintained, a mere evasion of the king's recommendation, and leave the slave in the same helpless and unprotected state, as to all essential rights of property, as he was before those provisions were enacted.

The insidious clause which we have quoted from the St. Vincent's Act, on the subject of the slave's rights of property, and which is nearly word for word the same as that of Jamaica, obviously effects a complete revolution in the laws of theft and robbery, as they respect the property of a slave, which would, of itself, be fatal to his security. But the slave possesses, by law, no rights of property, for most assuredly this clause gives him none; while it effectually excludes him by its very terms from acquiring any interest in land,—a restriction which is at once harsh, impolitic, and unnecessary.

* The law is nearly the same in all the colonies, whether crown or chartered; and a most iniquitous law it is, independently of its being inconsistent with any valuable right of property in the slave.

Of Jamaica it is further affirmed, by our *forty-one* West Indians, that § 16, “secures to slaves the right to receive bequests of private property.” Never was there a clause framed which more strikingly exemplifies the evasive spirit of colonial legislation than this; for to the barren recognition of the right in question is annexed the following sweeping proviso:—“*Provided always that nothing herein contained shall be deemed to authorise the institution of any action or suit at law or in equity, for the recovery of such legacy, or to render it necessary to make any slave a defendant in a suit of equity.*” And even the law of Tobago on this point, though it advances more nearly than any other to the model of the Crown Colonies, yet is rendered almost equally inoperative with that of Jamaica, by the want of a Protector, or of any authorised channel for vindicating the slave’s rights of property.

Surely, surely, here are no proofs either of the *humanity* of the planters, or of their alleged “fitness to make laws for the benefit of their bondsmen,” but proof enough of studied evasion, and of deliberate and flagrant misrepresentation.

9. The only remaining head of the “Abstract” drawn up by these *forty-one* gentlemen, which it remains for us formally to notice, in the way of exposure and refutation, bears the title of “*Legal Protection.*”

The Secretary of state had required, as the only effectual means of securing “legal protection” to the slaves, that a Protector and Guardian of slaves should be appointed, who should not be a proprietor of slaves, or interested in slave property. The fulfilment of this proposal is thus announced in the “Abstract.” St. Vincent, § 25:—“Magistrates, a Council of Protection. On receiving information of ill-treatment of slaves, they are bound to inquire, and, if the complaint be well founded, to prosecute.” Jamaica, § 33:—“In cases of maltreatment of slaves, “Justices and vestry to be a council of protection to prosecute offenders,”—and so with slight variations in other colonies.

It seems scarcely necessary to expose this stale and idle pretence, this mockery, of protection, by which the very persons to be guarded against, the owners or managers of estates, are themselves constituted the legal guardians of the slaves. Indeed the very clauses which are here referred to, and which also are not new but old laws, are so feebly and inadequately framed, as rather to deprive the slave of the means of protection, than to secure it for him. In case any justice of the peace shall receive a complaint that any slave has been wantonly or improperly punished, then such justice may associate to himself another justice, who may proceed to inquire, &c. ; and having inquired, and found the complaint true, “it shall be the duty of such justices, and they are required, to prosecute the offender according to law ;” or, if the complaint be found groundless, to punish the complainant with thirty-nine lashes, &c. : and all this is to be done by these two justices without penalty, or responsibility, or record, or report whatsoever. Was there ever such a barefaced imposition on parliament and the public as to call this protection? To prove this, it would be sufficient to refer to the uniform principle

maintained by government, of placing, in all the Crown Colonies, the office of Guardian and Protector of slaves solely in the hands of men disconnected with slavery.

But let us hear the judgment of Mr. Commissioner Dwarris, when speaking of this very clause; for it stood in the St. Vincent's Act of 1821, as it does in that of 1825, and in the Jamaica Act of 1816, as in that of 1831. There is "no other magistracy, board, or council, to discharge the delicate duty of investigating the complaints of slaves (whether of cruelty, oppression, excess of work, or subtraction or deficiency of food or clothing,) *except the attorneys or managers of estates.* Hence the salutary provisions of the Slave' Act are in danger of being rendered ineffectual." (House-of-Commons Papers, No. 276 of 1826, p. 24.)—One magistrate testifies to the commissioner, that he recollected only two complaints of slaves for ill-usage in three years. (Ib. p. 23.) Can this be matter of surprise, when thirty-nine lashes are ready for the unsuccessful complainant?

It is impossible to place in a clearer light, the uselessness of such provisions as those which are now boasted of by our *forty-one* subscribers to the manifesto, than has been done by Mr. Huskisson in his despatch of September 22, 1827. "The council of protection," he says, "cannot be considered an effectual substitute for the office of a distinct and independent protector. It will consist of those individuals over whom the protector was to exercise his superintendance. Their duties are limited to the single case of extreme bodily injury, and are to be discharged only if they think proper. The periodical returns required from the protector upon oath are not to be made by this council, nor are they even bound to keep a record of their proceedings. No provision is made for executing the duties of the office in different parts of the colony, on fixed and uniform principles; and the number of persons united in this trust is such as to destroy the sense of personal and individual responsibility."

The truth is, that Jamaica, Barbadoes, St. Vincent, and the other colonies, under the name of *legal protection* to the slaves, have actually contrived to give protection and immunity to the oppressors of the slaves. Against whom is protection for the slaves required? Is it not against their masters and managers? But to whom is their protection confided by the legislatures of Jamaica, &c.? To these very masters and managers, who, in fact, compose the entire of the magistracy, and of the parish vestries. Surely the *term* protection does not necessarily involve the *principle* of protection. On the contrary, it involves, under the laws we are considering, the extinction of that principle: for if the purpose had been to divest the slaves of all protection, no more effectual device could have been framed for accomplishing that object, than the insidious enactment in question.

Nor, we apprehend, are we singular in this opinion. If we mistake not, such is the clear and unambiguous judgment of Lord Howick, as expressed in his powerful speech, on the 15th of April last, in reply to Mr. Burge, the late Attorney General and the present agent of Jamaica, and one of the avowed framers of one at least of the fallacious abstracts we have been examining. "Of the many extraordinary

propositions," (proceeding from Mr. Burge,) "none astonished me so much," said his lordship, "as the remark that in Jamaica the council of protection answered the same purposes as 'a protector;' for I thought I knew, on very competent authority, that councils of protection were no substitute for the office of protector, as established in the Crown Colonies. It so happens that in the year 1826, Lord Bathurst sent out the heads of certain bills, formed on the order in council, which he wished to be regularly drawn up by the law officers of the crown, and laid before the different Assemblies. To the draft of a bill appointing a protector, which was accordingly prepared by the law officers of Jamaica, was appended the following note signed by William Burge, Attorney General, and Hugo James, Advocate General: 'We have not considered ourselves called upon to notice in the draft of this bill, either by way of repeal or otherwise, that part of the 25th section of the consolidated slave law, which constitutes the justices and vestry of each parish a council of protection, because *the duties assigned to that body are of a nature perfectly distinct from those which are committed to the protector and guardian of slaves by the provisions of this bill.*' I fully concur," added his lordship, "in this opinion, and I think it most able and just. A council of protection is a mere device for dividing the responsibility among a number of individuals; it is a protection to the oppressor, not to the oppressed. A numerous council of planters can venture to stifle prosecutions which would be instituted were the responsibility of refusing to do so to rest on a single individual only. I firmly believe that in the case of Kitty Hilton, a case which I have recently been compelled to lay on the table of the House with mingled feelings of regret and shame and horror, I firmly believe that no one of those individuals who voted as members of the council of protection, and, by a large majority, declared against a prosecution, would have come to such a decision if he had been called upon singly to pronounce upon the case: he would have feared to incur the undivided responsibility."

But be it remembered that Kitty Hilton's case is but one out of many which have lately encumbered the table of the House of Commons, in proof of the utter worthlessness of these boasted councils of protection, and of the utter unfitness therefore of the planters to make laws for the benefit of their slaves. We will not now enter further into them than to refer the reader to the following passages which have recently appeared in the *Anti-Slavery Reporter*, viz: vol. iii. No. 64, p. 341 and 345; No. 66, p. 373; No. 68, p. 416 and 419; No. 69, p. 429—441; No. 71, p. 481—495;—vol. iv. No. 76, p. 134—136; and No. 79, p. 246.

But this is not all. Every packet which arrives from the western world comes fraught with fresh tidings of horror to the same effect, and the difficulty we now feel pressing upon us is to find time and space for communicating to our readers the accumulated proofs of the inveterate and incurable evils of slavery, and especially of that state of utter destitution of *legal protection*, in which the slaves are unhappily placed, by leaving the work of legislating for them, a work

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for which parliament alone is competent, to be performed by the planters.

We have thus gone through the principal heads of the "Abstract" on which the West Indians found their claim, not only to the forbearance but to the confidence of the parliament and people of England, and we think we have proved that it is so far from supporting that claim, that it furnishes the very strongest demonstration of the unfitness of the planters to legislate for their slaves, and that it is only by the direct intervention of Parliament that any effectual remedy can be applied to the evils of colonial bondage. And yet we have left wholly unnoticed a multitude of misstatements contained in this Abstract, which are either the blunders of ignorance, or the wilful perversions of fact. It would be endless to notice even a tythe of these. On a future occasion we may resume the subject.

But before we conclude, we are anxious to remind our readers that this "Abstract" exhibits to them only what our *forty-one* gentlemen deem the favourable side of West Indian legislation. We cannot commend their taste, indeed, in the selection. Still their object was to give us a succinct view of those Colonial improvements;—of those beauties in short of Colonial legislation, which raise the slave's enjoyments far above those of the British peasant, and which are to serve as convincing proofs that the West Indians were maligned and slandered by the Anti-Slavery Society when it pronounced them "unfit and unwilling to frame laws for the benefit of their bondsmen," and affirmed that it was a task which could only be effectually accomplished "by the direct intervention of Parliament." Had they chosen to give, not only what they regard as the light side of the picture but the dark side also; to give in short, a just, impartial, and unsophisticated whole length portrait, as it were, of the entire legal condition and liabilities of the Colonial slave, it would form a pretty exact counterpart, or rather amplification, of another Manifesto, namely, the Anti-Slavery Manifesto, dated the 1st of October, 1830, entitled "a Brief View of the nature and effects of Negro Slavery as it exists in the Colonies," with copies of which the *forty-one* authors of the West Indian Manifesto may be supplied on application at the Anti-Slavery office.

This and all other publications of the Society, may be had at their Office, 18, Aldermanbury; or at Messrs. Hatchard's, 187, Piccadilly, and Arch's, Cornhill. They may also be procured, through any bookseller, or at the depots of the Anti-Slavery Society throughout the kingdom.

TO THE PEOPLE OF GREAT BRITAIN AND IRELAND.

FELLOW COUNTRYMEN!

WE, the undersigned persons, possessing property in the West India Colonies, have seen with regret and astonishment an Address to the People of Great Britain, put forth by a body of persons styling themselves the "London Anti-Slavery Society," and signed on behalf of that Society by Messrs.

T. F. BUXTON,
S. GURNEY,

W. WILBERFORCE,
W. SMITH,

Z. MACAULAY,
D. WILSON,

R. WATSON,
S. LUSHINGTON,

calling on all the People of this Kingdom who prefer "humanity to oppression,"—"truth to falsehood,"—"freedom to slavery,"—to support those Candidates only to represent them in Parliament, who have determined upon adopting measures for "the speedy annihilation of slavery;" and in that Address they proceed to assure you that "none look with greater horror on the shedding of blood, or the remotest chance of occasioning such a calamity, than themselves; but that they are in their consciences convinced, after investigation most careful and scrupulous, that from the emancipation recommended, no risk to the White Inhabitants could arise."

FELLOW COUNTRYMEN! WE also prefer humanity to oppression, truth to falsehood, freedom to slavery; but we possess, with our property in the West India Colonies, the means of *correctly ascertaining* the actual state of the Negro Population. We know, and are ready to prove, that the general condition of the Slaves has been most grossly misrepresented by the London Anti-Slavery Society; and we assert, in the face of our country, our well-founded conviction, that the "speedy annihilation" of slavery would be attended with the devastation of the West India Colonies, with loss of lives and property to the White Inhabitants, with inevitable distress and misery to the Black Population, and with a fatal shock to the commercial credit of this Empire.

We deny the injurious slander that "the holders of Slaves have proved themselves unfit and unwilling to frame Laws for the benefit of their Bondsmen;" on the contrary, out of the various measures suggested by the British Government, for ameliorating the condition of Slaves, the far greater proportion of them are now in force under Laws enacted by the Colonial Legislatures. We have desired, we still desire, and will most actively promote, any investigation on oath which Parliament shall be pleased to institute, for the purpose of ascertaining what is the real condition of the Slave Population—what laws have been passed for their benefit—what progress they have made, and are now making, towards civilization—and what further well-digested measures are best calculated "to prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects"—and this "at the earliest period compatible with the well-being of the Slaves themselves, with the safety of the Colonies, and with a fair and equitable consideration of the interests of private property."

SIMON H. CLARKE, BART.
HENRY W. MARTIN, BART.
W. WINDHAM DALLING, BART.
WILLIAM H. COOPER, BART.
WILLIAM FRASER.
WM. MAX. ALEXANDER.
J. L. ANDERDON.
DAVID BAILLIE.
JOHN BAILLIE.
J. FOSTER BARIHAM.
ÆNEAS BARKLY.
ANDREW COLVILLE.
JOHN DANIEL.
HENRY DAVIDSON.

JOHN H. DEFFELL.
JAMES B. DELAP.
JOHN FULLER.
ALEXANDER GRANT.
ALEXANDER HALL.
ROBERT HIBBERT.
GEORGE HIBBERT.
THOMSON HANKEY.
ISAAC HIGGIN.
HUGH HYNDMAN.
JOHN INNES.
WILLIAM KING.
ROGER KYNASTON.
DAVID LYON.

NEILL MALCOLM.
WILLIAM MANNING.
JOHN P. MAYERS.
PHILIP JOHN MILES.
JOHN MITCHELL.
ROWLAND MITCHELL.
G. H. DAWKINS PENNANT.
WILLIAM ROSS.
GEORGE SHEDDEN.
A. STEWART.
GEORGE WATSON TAYLOR.
ROBERT TAYLOR.
JOHN WATSON.

LONDON, April 29th, 1831.

The Anti-Slavery Society declare—

“That the experience of the last eight years has demonstrated incontrovertibly, that it is *only* by the direct intervention of Parliament that any effectual remedy can be applied.”

And one of the Resolutions proposed to the House of Commons at the close of the last Session, by Mr. T. F. Buxton, also declared—

“That, during the eight years which have elapsed since the Resolutions of the House of Commons in 1823, the Colonial Assemblies have not taken adequate means for carrying those Resolutions into effect.”

As it is, therefore, on the express ground of the alleged refusal of the Colonial Assemblies to take adequate measures for carrying into effect the Resolutions of 1823 that the Anti-Slavery party invoke the interference of Parliament, it has been thought fit to show what are the existing Laws of the several Colonies, and which Laws (with one exception, p. 12,) are either entirely new, or have been re-enacted with great improvements, *within the last eight years.*

The following Abstract of the existing Laws of our West India Colonies is compiled from Documents presented to Parliament by His Majesty's command, and printed by order of the House of Commons.

JAMAICA.

(Abstract of the Consolidated Slave Law, passed 19th February, 1831. This Act was passed as long ago as 1826, but with certain clauses which caused the disallowance of the whole by his Majesty's Government; those Clauses are now rescinded.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 6. Sunday markets and shops shall close at 11 a. m.; excepting druggists, and a few other cases, in conformity with the practice of England relative to the Sabbath: penalty 5*l.*—§ 7. Prohibits levies on slaves on Saturdays, in order to enable them to attend religious duties on Sundays.—§ 10. Slaves shall not be compelled to work on Sundays, even in crop time; nor the mill be put about between 7 p. m. on Saturday and 5 a. m. on Monday: under penalty of 20*l.*—§ 3. The clergyman of each parish shall, on application, without fee or reward, baptise all slaves who can be made sensible of a duty to God and the Christian faith: in the which the owners or their deputies are to use their utmost endeavour to instruct them.—§ 4. The said clergyman shall also, without fee, marry, with their owner's consent, any slaves who have been baptised, and are desirous of contracting matrimony; if such clergyman shall, upon examination of the parties, consider them to have a proper and adequate knowledge of the obligations of such a contract.

Food—Clothing—Lodging: General Treatment.

§ 11. Slaves shall be furnished with adequate provision-grounds, which the master shall, once a month, under a penalty of 10*l.* ascertain and declare upon oath to be properly cultivated; or, in default of ground, or during drought, a weekly allowance of 3*s.* 4*d.* to each slave, under penalty of 50*l.*—§ 12. All slaves shall, at least once a year, be supplied with proper and sufficient clothing, to be approved of by the justices and vestry of the parish, under penalty of 5*l.* for each omission; and the owner, or overseer, shall annually declare upon oath, that these several regulations have been faithfully observed: under penalty of 100*l.*—§ 18. Sick and infirm slaves are to be maintained by their owners; and if they are permitted to wander about, such owner or his agent is subject to a penalty of 20*l.* and the expense of maintaining such slaves; who, as well as all diseased or destitute manumised persons, and slaves without owners, shall be

* Those Resolutions were:—

1. “That it is expedient to adopt effectual and decisive measures for meliorating the condition of the Slave Population in His Majesty's Colonies.”
2. “That, through a determined and persevering, but, at the same time, judicious and temperate enforcement of such measures, this House looks forward to a progressive improvement in the character of the Slave Population, such as may prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of His Majesty's Subjects.”
3. “That this House is anxious for the accomplishment of this purpose at the earliest period that shall be compatible with the well-being of the Slaves themselves, with the Safety of the Colonies, and with a fair and equitable consideration of the interests of Private Property.”

properly maintained, in the parish workhouse.—§ 21. Owners shall settle on old, infirm, or disabled, slaves manumitted by them 10*l.* a year, under penalty of 100*l.* to be paid the churchwardens, who are then to support them.—See also § 52: under “Punishment.”

Labour and Holidays.

§ 26. Slaves shall have half an hour for breakfast, and two hours for dinner; and shall not be compelled to field-labour before 5 in the morning or after 7 at night, except during crop, under penalty of 50*l.*—§ 8. Slaves shall have one day in every fortnight, except in crop-time, but at least twenty-six days in the year, called Negro-days, exclusive of Sundays, to cultivate their own provision-grounds, under penalty of 20*l.*—§ 17. All mothers having six of their own or adopted children are exempted from any species of laborious work.—§ 27. Holidays at Christmas, Easter, and Whitsuntide, to be allowed; but not more than three days in succession.

Punishment.

§ 36. No slave shall receive more than 10 lashes, except in presence of owner or overseer, &c., nor in such presence more than 39 in any one day, nor until recovered from former punishment: under penalty of 20*l.*—§ 37. No person shall send a slave into any workhouse for a longer period than ten days, nor order him to receive there more than 20 lashes, without a justice's warrant: penalty 5*l.*—§ 52. Slaves confined in gaol or workhouse, to have a sufficient supply of food (3 pints of meal or wheat flour, or 8 lbs. of yams, and 1 herring daily); and also good and sufficient clothing.—§ 39. No collar, or chains, to be put on slaves, but by order of a magistrate: on penalty of 50*l.* Justice of peace to cause such collar, &c. to be removed, under a penalty of 100*l.*—§ 120. Convicts sentenced to hard labour for life, behaving well, governor, on representation of commissioners of workhouse, may, with convict's consent, order him to be released.—§ 109. Execution of death to be solemn and public. Rector or curate to attend criminal while under sentence, and at execution. Gaoler, under penalty, to keep prisoner sober. Execution, as in England.

Separation of Families; and Sale of Slaves detached from Estates. Manumission.

§ 5. In all cases where a levy shall be made of a family or families, each family shall be sold together and in one lot.—§ 66-74. Manumission-bonds securing to each slave an annuity of 10*l.* dispensed with, in devises of freedom; but estate of testator made liable for annuity to person emancipated. Freedom by will at once established. Manumission-bond also dispensed with, on satisfying magistrates and vestry that slave is not aged or infirm, but capable of earning his own maintenance. Although for the devise of slaves three witnesses are required, yet, to facilitate manumission, a devise of freedom by any paper which would be sufficient to pass personal estate is valid.—§ 67. Removes impediments to manumission in consequence of the limited estate of the owner; facilities for the manumission afforded.—§ 70. Orders of manumission to be duly recorded, a certified copy of which shall be evidence in any court.

Evidence. Trial, and Defence.

§ 128. The evidence of slaves shall be admitted in all criminal cases, against all persons. Proviso, that certificate of baptism be produced, and that slave understands obligation of an oath; that no free person be convicted but on consistent evidence of two slaves, examined apart; and that no free person be convicted on slave testimony, unless complaint be made within twelve months.—§ 97. Slaves committing offences subjecting to death, transportation, or hard labour for more than one year, to be tried before grand and petit jurors, as white persons are tried. Sentence of death or transportation not to be effected without warrant from governor, who is to see indictment, evidence, sentence, or copy attested; except in cases of rebellion, &c., when execution immediate, but reference may be made to governor.—§ 100. Barrister or attorney to defend slaves capitally indicted. To be paid salary or fees out of parochial funds. Free witnesses not attending slave court to be fined.—§ 102. Jurors, &c.; and slaves in attendance on slave courts, exempt from civil process.

Right of Property and Right of Action.

§ 15. Establishes the right of slaves to personal property, and gives to it a further protection than that of free persons, by inflicting a penalty of 10*l.* on any persons trespassing on it, in addition to the value, to be summarily recovered.—§ 16. Secures to slaves the right to receive bequests of personal property.

Legal Protection.

§ 30. Murder of a slave shall be punished with death.—§ 32. Rape on female slave, or carnal knowledge under puberty, felony without benefit of clergy.—§ 33. If any person whatsoever shall, of his own act, or with his knowledge, sufferance, privy, or consent, mutilate or dismember, or wantonly or cruelly whip, maltreat, beat, bruise, wound, or imprison, or brand, any slaves he shall be indictable in any court of the island, and on conviction suffer fine (100*l.*) or imprisonment (12 months) or both. In atrocious cases of maltreatment by owner, slave to be made free and to receive 10*l.* per annum from the parish, to which parish the fine of 100*l.* on owner is to be paid. Justices on receiving information of any offence against this clause, to issue warrant to

bring the slave before them; to have him taken care of in the workhouse, but not worked or confined with slaves under punishment, until judicial investigation can be had. Justices and vestry to be a council of protection to prosecute offender: under penalty of 10*l.* for non-attendance.

N.B. By an Act of the Legislature of Jamaica, passed in the year 1830, the free persons of colour are placed, in all respects, on the same footing, and enjoy all civil rights and privileges, as the white inhabitants.

BARBADOS.

(This Act received the Royal Assent the 18th October, 1827.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 1-3. Owners and their agents shall instruct their slaves in the Christian religion; and cause all hereafter born to be baptised, as well as all now living who can be made sensible of religious duties. Clergy shall solemnize matrimony between slaves, with the owner's consent; and registers of all baptisms, marriages, and burials of slaves shall be duly kept.—§ 4. No market or shop shall be open, excepting, as in England, for the sale of medicines, or of perishable food, on Sunday, Christmas-day, or Good Friday: under penalty of 5*l.* or forfeiture of goods exposed.—§ 6. No slave shall be set or allowed to labour on Sundays, under penalty of 5*l.* to 10*l.*

Food—Clothing—Lodging: General Treatment.

§ 32. Should it appear that an owner cannot afford necessary food to his slave, the acting protector shall take temporary possession of the slave, and hire him out until the owner's circumstances are bettered; but if it appear that the owner had the means and withheld the same, the justices shall indict him to the Grand Sessions, and on conviction he is to be punished by a fine of 100*l.* and 6 months' imprisonment. Owners of diseased slaves suffering them to go at large, or infest the highways, &c. shall forfeit 10*l.*—§ 5. Owners of slaves shall, under penalty of 1*l.* to 2*l.* 10*s.*, furnish them annually with decent and sufficient clothing, suitable to sex, age, and condition.

Punishment.

§ 46. Slaves shall be whipped with the like instruments, and in like manner, as practised in His Majesty's army and navy, except where a milder instrument may be preferred. Female slaves to be punished in a private and decent manner, and when pregnant, to be punished by confinement only: penalty 10*l.*—§ 44. Any person who wantonly commits cruelty towards a slave, by whipping, bruising, or beating, &c. shall be fined by any two justices not less than 25*l.*, and not exceeding 100*l.*—§ 47. Any person fixing a collar, chains, or irons, on a slave, shall suffer fine and imprisonment, at court's discretion.—§ 14. Males and females in prison, to be confined in separate apartments; and not more than 11 persons in each.—§ 16. Magistrates shall visit slave prisons, and see that they are clean and healthy; and that sufficient food is allowed.

Evidence. Trial, and Defence.

§ 3. Admits the evidence of slaves in actions of trespass, assault, and in cases of misdemeanour, murder, felony, or other offences, except forgery, against any person whatever: requiring only a certificate of baptism and religious instruction, and that such testimony, against free persons, be corroborated by circumstantial evidence, unless when such free person be an accomplice. Owner refusing to produce a slave as witness, to forfeit 10*l.*—§ 33. Slaves charged with capital offences, shall be tried at the Grand Sessions, in like manner as white and free-coloured persons.

Right of Property and Right of Action.

§ 7. Secures to slaves the absolute right of personal property, and subjects owners of slaves, or other persons, depriving them of their personal property, to forfeit double the value of such property to the use of said slaves. The acting protector to prosecute offender.

Legal Protection.

§ 2. The governor and four chief officers of government are a council of protection; with power to appoint an acting protector, at 400*l.* per annum.—§ 45. Any white or free person, maiming or dismembering a slave, shall be imprisoned not less than 6 months, and fined not less than 100*l.*; the interest of which shall be an annuity for the slave for life, and the slave be transferred by the protector to some master of humane repute.—§ 40. The wilful murder of a slave, by any person, shall be punished by death, without benefit of clergy. 9th of April, 1805.—§ 20. Coroner to return copies of depositions, &c. on inquests, to the governor within 5 days: penalty 10*l.*—§ 14. If person committed as slave claim to be free, though unable to prove it, provost marshal shall advertise for proof; in default of which, after three months, such person shall be set at liberty as free.

ST. VINCENT.

(Received the Royal Assent the 14th March, 1827.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 9. Sunday markets shall cease at 10 a. m., under forfeiture of goods, &c.—§ 7. No shop or store shall be opened on a Sunday, under penalty of 10*l.*, excepting as in England, for perishable articles of food, out of church hours.—§ 11. Prohibits labour on Sundays, even during crop: requiring that no sugar be boiled after 10 on Saturday night, nor the mill put about, or any other kind of field or plantation work performed, between the hours of 7 on Saturday night and 4 on Monday morning: penalty 50*l.*—§ 8. Owners or managers to promote religious instruction and a knowledge of moral duties; to cause all slaves to be baptized, without fee or reward, within six months after birth; to have such baptism duly registered, and a copy of the register given to each slave baptized: under penalty of 10*l.*—§ 10. Parish clergymen shall solemnize matrimony, without fee or reward, between such slaves as, applying with their owner's or manager's consent, appear to be sensible of the obligation of the marriage vow.

Food—Clothing—Lodging: General Treatment.

§ 13. All plantation slaves shall have assigned to them a portion of land fully adequate to their support; and shall be allowed 26 full working days in each year to cultivate the same. They shall likewise have for holidays, Good-Friday, Christmas-day, and the two days next following: penalty 50*l.*—§ 14. A qualified medical practitioner shall be employed to attend all slaves who require medical or surgical aid, under penalty of 50*l.*; and shall keep a record of all patients and prescriptions.—§ 15. Owners or managers permitting sick or infirm slaves to wander about, shall forfeit 5*l.* to 10*l.* for each offence.

Labour and Holidays.

§ 12. Every slave shall have half an hour for breakfast, and two hours for dinner; all manner of field labour before 5 in the morning or after sun-set, except during crop, is prohibited under penalty of 50*l.*—§ 16-17. Assigns to mothers, widives, and nurses, certain premiums in money for properly rearing infants; midwife and nurse to receive 8*s.* 6*d.* each, mother 4*s.* 6*d.*, if the child reaches fifteen months, and 16*s.* 6*d.* when admitted into grass gang, to be allowed in taxes; the amount is about 4000*l.* per annum in premiums to increase the population. Exempts mothers of six children from all arduous labour, at the same time securing to them an "easy and comfortable maintenance," under a penalty of 100*l.* for each omission.

Punishment.

§ 21. Limits punishment, by inferiors, to 10 stripes at one time, by owner or manager to 39, within any one week, under penalty of 15*l.* to 50*l.* for every excess. Record of all such punishments to be kept, and produced to any justice of the peace, under penalty of 20*l.*—§ 23. No superintending slave shall, under penalty, as for a misdemeanour, carry the whip, as heretofore, as an emblem of authority in the field.—§ 24. Prohibits the placing an iron collar round the neck, or chains upon the body, of any slave, unless by permission of a magistrate as an incorrigible runaway, under penalty of from 5*l.* to 50*l.*: justice of peace, upon information, to remove such, under penalty of 100*l.*—§ 80. Capital punishment shall be precisely as in England.

Separation of Families; and Sale of Slaves detached from Estates. Manumission.

§ 18. Facilitates manumission, and punishes the unlawfully detaining free persons as slaves by penalty of thrice the value of such persons' services. Any owner or manager manumitting an aged or infirm slave, to avoid the burthen of maintaining him, shall forfeit 200*l.*, from which 20*l.* shall be annually paid to the person manumised, for life. Fee on manumission, 4*l.*

Evidence. Trial, and Defence.

§ 69. Slaves charged with grave offences shall be tried in all respects like free persons: with the exception of this superior advantage, that counsel be assigned such slaves at the public expense.—Slave evidence, except against owners, admissible, as in case of free persons.

Right of Property, and Right of Action.

§ 5. Secures to slaves the possession of personal property, and guards against its invasion by a fine of 10*l.*, over and above the value of the property taken from them. Offender to be put on his oath: contumacy to be construed into guilt.

Legal Protection.

§ 2. Declares slaves to be real estate and not chattels.—§ 20. Murder of a slave is felony, without benefit of clergy.—§ 25. Magistrates a council of protection: on information of ill treatment of slaves, magistrates bound to inquire; and, if the complaint be well founded, to

prosecute.—§ 26. If any owner or manager shall, of himself or with his knowledge, wantonly or cruelly whip, maltreat, beat, bruise, cut, wound, or imprison, or confine without sufficient support, any slave, he shall suffer fine of 150*l.*, or 12 months' imprisonment, or both, for each offence: and the court are empowered to declare the slave absolutely free, assigning him an annuity of 15*l.* for life.

GRENADA.

(The latest of these Acts is dated 24th November, 1828.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 1. Sunday markets are absolutely prohibited: penalty 5*l.*—§ 4. All owners or managers are required to have their slaves instructed in the Christian religion: to cause every infant to be baptized within 6 months of its birth, and all such adults as can be made sensible of religious duty: which ceremony, as well as attendance on such as require spiritual aid, the parish clergyman is required to perform gratis.—§ 5. Provides for the solemnization of matrimony, where parties belong to the same owner, and have his consent; if they appear to be sensible of the obligation of the marriage vow.—§ 8. No manner of field labour shall be performed on Sundays, excepting the potting of sugar, and that not after 8 o'clock in the morning: and no mill shall be put about between 10 on Saturday night, and 4 on Monday morning. Penalty 10*l.*

Food—Clothing—Lodging: General Treatment.

§ 2. Every slave shall be allowed a sufficient portion of land, for the growth of provisions, adequate to his support; and allowed 28 full working days in each year to cultivate the same; or where no land can be had, "good and ample provision" in lieu thereof. Any justice of peace, upon information that "the true intent and meaning of this act is not complied with," shall proceed to the spot, examine parties upon oath, (who are required to answer, under penalty of 50*l.*) and on proof of the fact, to order to each slave, weekly, 4s. 6d. in money, salt, and 2 pounds of salt fish, under penalty of 100*l.* on owner refusing to supply the same. Each slave shall also be provided with a "good and comfortable house," with one or more beds, raised at least one foot from the ground; and shall receive sufficient and decent clothing and blankets, suitable to sex, age, and condition: under penalty of 10*l.* for every omission.—§ 6. There shall be on every estate a proper hospital, and a book in which surgeon shall record all cases coming under his care.

Labour and Holidays.

§ 7. Each field slave shall have half an hour for breakfast, and 2 hours for dinner, each working-day; and, except during crop, shall not work before day-break, or after sun-set.—§ 8. Every mother of 5 children living, shall be allowed 52 days in each year, under penalty of 5*l.* for each day omitted.

Punishment.

§ 10. Restricts punishment by owner or manager to 15 lashes, or, in presence of another free person, to 25; any greater punishment to be inflicted by a magistrate only. Under penalty of 10*l.* and imprisonment for excess, or for repetition of the specified number during the same day. Record to be kept, and submitted to magistrates.—§ 12. No superintending slave shall carry any whip, cat, or like instrument, as a mark of authority in the field, under penalty as for misdemeanour.

Separation of Families; and Sale of Slaves detached from Estates. Manumission.

§ 50. Any sale shall be null and void, if it separate father, mother, and child or children under 12 years of age.—§ 51. Facilitates manumission, by providing that where there are mortgagees whose consent to it cannot be procured, another slave may be substituted.—No. 139. 1. Slaves manumitted by will are authorised to institute suit by next friend, for establishment of freedom.

Evidence. Trial, and Defence.

§ 6. The evidence of slaves shall be admitted and received, in all cases civil and criminal, precisely as that of free persons.—§ 37. Counsel are to be assigned to slaves capitally indicted.—§ 52. No slave shall be prevented by his owner from giving evidence, where required: under penalty of 50*l.*

Right of Property, and Right of Action.

§ 52. Secures to the slave the possession of personal property, and imposes a penalty of 10*l.*

Legal Protection.

§ 3. Empowers justices of peace to visit estates, and listen to complaints.—§ 9. No sick or infirm slave shall be discarded or suffered to roam about, but be maintained upon the estate supplied with wholesome food, decently clothed, comfortably lodged, and furnished with other necessaries, under penalty of 50*l*: the slave to be maintained in the interim by the public at the owner's expense.—§ 13. If any owner, manager, or other person, shall cruelly cut, wound, maim or mutilate, or confine without sufficient support, any slave or slaves, he shall be fined from 10*l* to 500*l*., and imprisoned 12 months: and the court may pronounce the slave free, and assign him an annuity for life, out of the fine upon the offender. Justices, upon information of such offence, to take immediate charge of the slave, until investigation can be had.—§ 48. In all cases of disputed freedom, the proof of slavery shall lie on the person alleging it.

DOMINICA.

(Received the Royal Assent the 3rd April, 1827.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 6. Slaves to be encouraged to receive baptism, and afforded "every reasonable facility to attend divine worship;" penalty 5*l*.—§ 7. No market or shop shall be open during the hours of church service, under penalty of 10*l*.—§ 2. No slave shall be put to any labour on a Sunday, excepting domestic duties, or in case of accidents.

Food—Clothing—Lodging: General Treatment.

§ 3. Where owner allots provision-ground instead of food, each slave shall have half an acre for his or her share, and be allowed one day in every week to cultivate it; except during crop when the owner shall distribute food in lieu of each day; still not less than 26 clear days in each year shall be allowed, under penalty of 10*l*. for each omission. Every owner required, under penalty of 50*l*., annually to make oath that he has strictly complied with all and each of the provisions contained in clauses 1, 2, and 3.—§ 1. Every owner or manager shall provide for his slaves "a sufficient quantity of good and wholesome food, dry and comfortable lodging, suitable clothing and medical aid and advice; and comfortably maintain all old, infirm, and diseased slaves on his estate," the whole under penalty of 100*l*. for each omission.

Labour and Holidays.

§ 2. Each slave shall be allowed half an hour for breakfast, and, out of crop, 2 hours for dinner during crop 1 hour and a half: no slave shall be required to work before 5 in the morning, nor after 7 in the evening, except during crop, and then not later than 9. Good Friday, Christmas Day and the day following, and New Year's Day, shall be allowed as holidays; and if either these fall on a Sunday, then the next Wednesday in lieu of it. Penalty 50*l*. for breach of any these provisions.

Punishment.

§ 18. "The Whip," commonly called the cart-whip, shall never hereafter be employed either as an instrument of punishment, or an emblem of authority; the only instrument of correction shall be the cat used in the British army.—§ 33. Restricts punishments to 6 stripes by inferior, 10 by an overseer, 20 by a manager, and 39 by an owner under grave circumstances; prohibits the infliction until the effects of any former punishment be thoroughly cured; and permits punishment to exceed 10 stripes at the time of the offence, or during that day; guards punishment of females against any indecent exposure. Penalty 5*l*. to 30*l*.—§ 34. Prohibits the use of collars, or chains; excepting upon notorious runaways, when such may be applied, provided they in no case exceed four pounds in weight: penalty 20*l*.

Separation of Families; and Sale of Slaves detached from Estates Manumission.

§ 15. No slave under the age of 12 years, shall be sold separate from its mother.—§ 1. And an act passed in 1829, it has been decreed that no slaves shall in future be sold separate from the estates to which they belong.

Evidence. Trial, and Defence.

§ 17. The trial of slaves for capital offences shall be in all respects similar to that of free persons.—Admits evidence of baptized slaves understanding the nature of an oath: two slaves examined separately, to agree in consistent testimony.

Right of Property, and Right of Action.

§ 13, 16. Protect the property of slaves, by penalty of 20*l*. on any person infringing it, refusing to pay them any just debt. Right of action vested in master.

prosecute—§ 26. If any owner or manager shall, of himself or with his knowledge, wantonly or cruelly whip, maltreat, beat, bruise, cut, wound, or imprison, or confine without sufficient support, any slave, he shall suffer fine of 15*l.*, or 12 months' imprisonment, or both, for each offence: and the court are empowered to declare the slave absolutely free, assigning him an annuity of 15*l.* for life.

GRENADA.

(The latest of these Acts is dated 24th November, 1828.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 1. Sunday markets are absolutely prohibited: penalty 5*l.*—§ 4. All owners or managers are required to have their slaves instructed in the Christian religion: to cause every infant to be baptized within 6 months of its birth, and all such adults as can be made sensible of religious duty: which ceremony, as well as attendance on such as require spiritual aid, the parish clergyman is required to perform gratis.—§ 5. Provides for the solemnization of matrimony, where parties belong to the same owner, and have his consent; if they appear to be sensible of the obligation of the marriage vow.—§ 8. No manner of field labour shall be performed on Sundays, excepting the potting of sugar, and that not after 8 o'clock in the morning: and no mill shall be put about between 10 on Saturday night, and 4 on Monday morning. Penalty 10*l.*

Food—Clothing—Lodging: General Treatment.

§ 2. Every slave shall be allowed a sufficient portion of land, for the growth of provisions, adequate to his support; and allowed 28 full working days in each year to cultivate the same; or where no land can be had, "good and ample provision" in lieu thereof. Any justice of peace, upon information that "the true intent and meaning of this act is not complied with," shall proceed to the spot, examine parties upon oath, (who are required to answer, under penalty of 50*l.*) and on proof of the fact, to order to each slave, weekly, 4*s.* 6*d.* in money, salt, and 2 pounds of salt fish, under penalty of 100*l.* on owner refusing to supply the same. Each slave shall also be provided with a "good and comfortable house," with one or more beds, raised at least one foot from the ground; and shall receive sufficient and decent clothing and blankets, suitable to sex, age, and condition: under penalty of 10*l.* for every omission.—§ 6. There shall be on every estate a proper hospital, and a book in which surgeon shall record all cases coming under his care.

Labour and Holidays.

§ 7. Each field slave shall have half an hour for breakfast, and 2 hours for dinner, each working-day; and, except during crop, shall not work before day-break, or after sun-set—§ 8. Every mother of 5 children living, shall be allowed 52 days in each year, under penalty of 5*l.* for each day omitted.

Punishment.

§ 10. Restricts punishment by owner or manager to 15 lashes, or, in presence of another free person, to 25; any greater punishment to be inflicted by a magistrate only. Under penalty of 10*l.* and imprisonment for excess, or for repetition of the specified number during the same day. Record to be kept, and submitted to magistrates.—§ 12. No superintending slave shall carry any whip, cat, or like instrument, as a mark of authority in the field, under penalty as for misdemeanour.

Separation of Families; and Sale of Slaves detached from Estates. Manumission.

§ 50. Any sale shall be null and void, if it separate father, mother, and child or children under 12 years of age.—§ 51. Facilitates manumission, by providing that where there are mortgagees whose consent to it cannot be procured, another slave may be substituted.—No. 139. 1. Slaves manumitted by will are authorised to institute suit by next friend, for establishment of freedom.

Evidence. Trial, and Defence.

§ 6 The evidence of slaves shall be admitted and received, in all cases civil and criminal, precisely as that of free persons.—§ 37. Counsel are to be assigned to slaves capitally indicted.—§ 52. No slave shall be prevented by his owner from giving evidence, where required: under penalty of 50*l.*

Right of Property, and Right of Action.

§ 52. Secures to the slave the possession of personal property, and imposes a penalty of 10*l.* on the full value on such as infringe upon it.

Legal Protection.

§ 3. Empowers justices of peace to visit estates, and listen to complaints.—§ 9. No sick or infirm slave shall be discarded or suffered to roam about, but be maintained upon the estate supplied with wholesome food, decently clothed, comfortably lodged, and furnished with other necessaries, under penalty of 50*l.*: the slave to be maintained in the interim by the public at the owner's expense.—§ 13. If any owner, manager, or other person, shall cruelly out, wound, maim, or mutilate, or confine without sufficient support, any slave or slaves, he shall be fined from 100*l.* to 500*l.*, and imprisoned 12 months: and the court may pronounce the slave free, and assign him an annuity for life, out of the fine upon the offender. Justices, upon information of such offence, to take immediate charge of the slave, until investigation can be had.—§ 48. In all cases of disputed freedom, the proof of slavery shall lie on the person alleging it.

DOMINICA.

(Received the Royal Assent the 3rd April, 1827.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 6. Slaves to be encouraged to receive baptism, and afforded "every reasonable facility to attend divine worship;" penalty 5*l.*—§ 7. No market or shop shall be open during the hours of church service, under penalty of 10*l.*—§ 2. No slave shall be put to any labour on a Sunday, excepting domestic duties, or in case of accidents.

Food—Clothing—Lodging: General Treatment.

§ 3. Where owner allots provision-ground instead of food, each slave shall have half an acre for his or her share, and be allowed one day in every week to cultivate it; except during crop when the owner shall distribute food in lieu of each day; still not less than 26 clear days in each year shall be allowed, under penalty of 10*l.* for each omission. Every owner required, under penalty of 50*l.*, annually to make oath that he has strictly complied with all and each of the provisions contained in clauses 1, 2, and 3.—§ 1. Every owner or manager shall provide for his slaves "a sufficient quantity of good and wholesome food, dry and comfortable lodging, suitable clothing and medical aid and advice; and comfortably maintain all old, infirm, and diseased slaves on his estate," the whole under penalty of 100*l.* for each omission.

Labour and Holidays.

§ 2. Each slave shall be allowed half an hour for breakfast, and, out of crop, 2 hours for dinner, during crop 1 hour and a half: no slave shall be required to work before 5 in the morning, nor after 7 in the evening, except during crop, and then not later than 9. Good Friday, Christmas Day and the day following, and New Year's Day, shall be allowed as holidays; and if either of these fall on a Sunday, then the next Wednesday in lieu of it. Penalty 50*l.* for breach of any of these provisions.

Punishment.

§ 18. "The Whip," commonly called the cart-whip, shall never hereafter be employed either as an instrument of punishment, or an emblem of authority; the only instrument of correction shall be the cat used in the British army.—§ 33. Restricts punishments to 6 stripes by inferior, 10 by an overseer, 20 by a manager, and 39 by an owner under grave circumstances; prohibits the infliction until the effects of any former punishment be thoroughly cured; and permits punishment to exceed 10 stripes at the time of the offence, or during that day; guards punishment of females against any indecent exposure. Penalty 5*l.* to 30*l.*—§ 34. Prohibits the use of collars, or chains; excepting upon notorious runaways, when such may be applied, provided they in no case exceed four pounds in weight: penalty 20*l.*

Separation of Families; and Sale of Slaves detached from Estates Manumission.

§ 15. No slave under the age of 12 years, shall be sold separate from its mother.—§ 1. And by an act passed in 1829, it has been decreed that no slaves shall in future be sold separate from the estates to which they belong.

Evidence. Trial, and Defence.

§ 17. The trial of slaves for capital offences shall be in all respects similar to that of free persons.—Admits evidence of baptized slaves understanding the nature of an oath: two slaves examined separately, to agree in consistent testimony.

Right of Property, and Right of Action.

§ 13, 16. Protect the property of slaves, by penalty of 20*l.* on any person infringing it, refusing to pay them any just debt. Right of action vested in master.

Legal Protection.

§ 10. Wilful murder of a slave is capital, without benefit of clergy; and manslaughter punishable precisely as in England.—§ 11. Any person whatever who shall mutilate, wantonly or cruelly whip, or cause to be whipped, beat, bruise, cut, wound, or imprison, or confine without sufficient nourishment, any slave or slaves, shall on conviction suffer fine of 200*l.* or imprisonment for 6 months, or both: and the slave be transferred to another master.—§ 12. Any person wantonly beating or striking the slave of another, to forfeit 50*l.*

ST. CHRISTOPHER.

(Received the Royal Assent 18th March, 1829.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 1. Limits Sunday markets to 11 a.m.: penalty, forfeiture of the goods, and fine of 9*s.*—§ 3. Prohibits all kind of labour on Sundays, excepting domestic affairs, and the potting of sugar; no mill shall be put about between 10 on Saturday night and daylight on Monday morning: under penalty of 50*l.*—§ 5. All owners and managers to instruct their slaves in the Christian religion; to have all children baptized within six months of their birth, and all adults who can be made sensible of religious duty; which ceremony the parish clergyman shall in all cases perform, and register, and give to each slave a certificate thereof; and shall also administer spiritual consolation when required; in each particular, gratis: penalty 10*l.*—§ 8. Clergyman shall solemnize matrimony between slaves applying with their owners' consent; and if owners refuse, the slave may, through the Attorney-General, move the Court of King's Bench, which, the owner failing to shew just cause of objection, shall grant the application.

Food—Clothing—Lodging: General Treatment.

§ 19. Prohibits any owner or manager from turning away a slave disabled by sickness or infirmity; and requires that such shall be maintained upon the estate, and provided with wholesome food, and decent comfortable clothing and lodging, and other necessaries: under penalty of 50*l.*; and, in cases of neglect, requires recognizance and sureties amounting to 200*l.* that such slave shall for the future be well treated, lodged, fed, and clothed.

See also ANTIGUA, p. 12.

Punishment.

§ 4. No person shall use, for the purpose of impelling or coercing labour, or carry as an emblem of authority, the instrument called the cart-whip: under penalty of 100*l.*, or 6 months imprisonment, or both.—§ 11. Limits punishment of slaves to 25 stripes in any one day, for any offence whatever; forbids any punishment until offender be recovered from any former chastisement; restricts to 12 stripes on the day when any offence is committed, and to the like number unless in the presence of another free person: under penalty of fine and imprisonment. and prohibits any indecent exposure of females under punishment. Record to be kept for inspection of magistrates, of all punishments exceeding 12 stripes, or 48 hours' confinement: penalty 5*l.* to 50*l.*

See also ANTIGUA.

Separation of Families; and Sale of Slaves detached from Estates. Manumission.

§ 16. Prohibits the separation of families by sale under judicial process.

See also ANTIGUA.

Evidence. Trial, and Defence.

Slave evidence admissible in civil and criminal cases, except against owner or his representative: slave to have a certificate from clergyman that he understands the nature of an oath.

See also ANTIGUA.

Right of Property, and Right of Action.

§ 9, 17. Slaves may acquire, hold, enjoy, and dispose of property, viz. money, cattle, household goods, and the like; and may bring, prosecute, or defend suits or action in respect of the same. Persons invading it to pay 10*l.* over and above its full value.—§ 18. Slaves may deposit their money, to the extent of 9*l.* at one time, or in any one week, in the public treasury, at interest of 4 per cent. per annum; and bequeath such property at discretion; the same descending, in the event of intestacy, to the next of kin.

See also ANTIGUA.

Legal Protection.

§ 10. A party claiming or alleging any person to be a slave, shall be required to prove the slavery.

NEVIS.

(Passed in October, 1828: and confirmed by the Royal Assent.)

Religious Instruction, and Observance of the Sabbath.—Baptism and Marriage.

Act IV. Sunday markets and shops to be closed at 11 a. m., excepting druggists', and for the sale of articles of perishable food, out of church-hours, as in England. No person shall employ slaves in any kind of labour, excepting domestic affairs, or in cases of accident or emergency, upon the Sabbath day, under penalty of 1*l.* to 10*l.* for each offence.—Act III. "An act for regulating the solemnization of marriages among slaves, and for declaring such marriages valid and effectual in law." Clergymen to celebrate, without fee or reward. Owner refusing or neglecting to give permission, or not giving sufficient reasons, Ordinary may direct solemnization of marriage.

Punishment.

Act of 1826: §. 16. Prohibits the carrying "the cart whip," either as an emblem of authority, or instrument of punishment; allowing only some "moderate and innoxious" substitute.—§. 17. No female slave shall be otherwise chastised than with a bunch of rods, not exceeding 20 stripes, over back and shoulders: indecent exposure of person prohibited.

Separation of Families; and Sale of Slaves detached from Estates.—Manumission.

Act VI. "An Act to prevent the separation of slaves by sale or transfer, &c." Father and mother, and child or children under 12 years, shall on no account be sold under any legal process otherwise than together, unless with their own free will and consent. Any sale to the contrary of these provisions is null and void, and the offender punishable by fine of 50*l.* and imprisonment.—Act VII. "An act more effectual to facilitate the manumission of slaves:" § 1. If a manumitted slave be likely to become chargeable to the public, from inability to support himself, his owner shall enter into suitable recognizance to defray his maintenance.—§ 2. Island secretary shall register manumissions.—§ 3. Provides relief in case of obstacles to manumission, where granted by bequest; of difficulty raised by executors; or of incapacity of minors.

Evidence. Trial, and Defence.

§ 25. Slaves accused of felony, shall be tried in all respects as free persons.—Slave evidence admissible as in cases of free persons, except on capital charges against owner or his representative.

Right of Property, and Right of Action.

Act V. "An act to enable slaves to acquire, possess, and alienate property;" also, "to bring, maintain, prosecute, and defend any suit or action in respect thereof, as fully and amply, and to all intents and purposes, as if such person were of free condition:" such property, in cases of intestacy, shall go to next of kin.—§ 7. (1826.) Establishes savings banks, to receive deposits from slaves to any amount not exceeding 10*l.* at one time, to bear interest at 6*l.* per cent.: interest to be added to, and become, principal.

Legal Protection.

Act I. Establishes and vests in the magistracy of the island the protection and guardianship of slaves: requiring of each to hear and investigate all complaints made by slaves, to issue warrant against and prosecute offender, under penalty of 200*l.*—Act VII. § 8. If any person be excepted to, in or out of court, as being a slave, *onus probandi* shall lie on the challenger.

BAHAMAS.

(Passed the 11th January, 1850.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 10. Requires all owners and managers to instruct their slaves in the Christian religion, to fit them for baptism, and cause it to be performed as soon as may be.—§ 72. Prohibits the holding of any market, or opening of any shop, on Sunday, under penalty of total forfeiture of the goods; excepting that butcher's meat, fish, milk, &c., may be sold between sun-rise and 9 o'clock in the morning, but no later, under penalty of 5*l.* on persons frequenting, and 20*l.* on clerk not closing, the said market.—§ 75. Absolutely prohibits labour of slaves on Sundays (domestic affairs excepted): penalty 50*l.*—§ 11-15. Provide for the solemnization of matrimony between slaves, or slave and free person, owner consenting.

Food—Clothing—Lodging: General Treatment.

§ 2. Requires that every slave, above 10 years of age, shall be supplied with “1 peck of Indian corn, or 21 pints of wheat flour, or 7 quarts of rice, or 56 lbs. of potatoes, cocons, or yams, per week, over and above a sufficient quantity of land for every such slave; and one-half the same allowance to each child under 10 years; as also 2 suits of proper and sufficient clothing in each year,” under penalty of 50*l.* for each neglect.—§ 26. Requires that all slaves under punishment by confinement, &c. (see § 20-25, under “Punishment,”) shall, where such confinement exceeds 12 hours duration, be supplied with a proper quantity of farinaceous food, and a proper supply of water: penalty as for a misdemeanour.

Labour and Holidays.

§ 28. Requires that all slaves shall be allowed Christmas, and the two following working days, as holidays.

Punishment.

§ 22. Prohibits, as a misdemeanour, the “use of any whip, cat, or other instrument of the like nature, while superintending the labour of any slave or slaves upon the field of any plantation, for the purpose of impelling or coercing labour.”—§ 20-25. Provide that no slave shall, on any account, be punished with more than 39 lashes; nor receive a second punishment on the same day, or before recovered from any former chastisement; nor females be punished otherwise than privately: penalty 10*l.* for every offence. Flogging may be commuted for solitary confinement; field, horse, or bed stocks; or distinguishing dresses; limiting the duration, and prescribing intervals before the repetition, of such punishment.—§ 27. Prohibits the putting any collar round the neck, or chains, irons, or weights upon the body, of any slave, under penalty of 50*l.*; and any justice is required to cause such to be removed, under penalty of 100*l.*—§ 45. Gaol allowance of provisions shall be, in all respects, the same as that prescribed by § 3. for plantations: penalty 10*l.*

Separation of Families; and Sale of Slaves detached from Estates. Manumission.

§ 7, 9. Prohibit the separation of father and mother, and child or children under 14 years of age, rendering any sale, either judicial or private, of such parties, null and void; and forbid executors to assent to, or execute, any legacy involving such a separation: penalty 100*l.* for each offence.—§ 6. Repeals all taxes upon manumission: penalty 40*l.*—§ 84-90. Empower any slave to purchase his or her own manumission, or that of his wife, child, brother, or sister, (above 14 years of age.) In case of difficulty, slave may apply to magistrate, who shall appoint two referees, one for each party, to determine amount of compensation. Payment, or even tender, of the amount they award, to owner or his representative, shall entitle slave to his freedom. If referees disagree they shall appoint an umpire, whose decision shall be final. Magistrates required to act on all the provisions of this clause, under penalty of 50*l.*; and owner contumaciously resisting, subjected to fine from 10*l.* to 50*l.*

Evidence. Trial, and Defence.

§ 91. Provides that slaves, tried for capital offences, shall be tried in all respects as free persons are tried, when charged with similar offences.

Right of Property, and Right of Action.

§ 76. Entitles slaves “to hold, inherit, purchase, and dispose of lands, money, cattle, &c. of what value soever; and, by *prochain ami*, to maintain and defend suits in respect thereof, as persons of free condition.”—§ 77. Provides for the safe deposit of the money of slaves, in the hands of the receiver-general; and allows interest, at the rate of 6 per cent. on all such deposits. Also secures the transmission of such, as well as of property in land, to their heirs, legitimate or putative.

Legal Protection.

§ 4. Provides that if slaves manumitted be incapable of labour, the manumittor shall be liable for their maintenance: until such maintenance be enforced, and in cases without other remedy, all such manumitted persons shall be taken care of at the public expense: penalty 10*l.*, or 3 months' imprisonment.—§ 16. Enacts, that any person whatever, who shall wilfully mutilate any slave, or cause or permit such mutilation, shall suffer fine of 100*l.*, and 12 months' imprisonment; the slave, if the court see fit, to be made free, and paid an annuity of 10*l.* for life, out of the said fine. Constitutes justices and vestry a council of protection, to inquire into any case of cruelty to slaves in their respective parishes, and to indict offender.—§ 18. Makes wilful murder of a slave felony, without benefit of clergy.—§ 19. Provides that if any person shall wantonly or cruelly maltreat, beat, bruise, wound, imprison, or confine without sufficient support, any slave, such person shall be indicted, and suffer fine and imprisonment at discretion of the court.

TOBAGO.

(Passed 15th August, 1829.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 11. Owners or managers to promote baptism and religious instruction: the former within 6 months of the birth of infants, and on all adults so soon as they can be made sensible of religious duties: clergy, or dissenting preachers, required to perform the duty without fee or reward.—§ 14. No market or shop shall be open on Sundays, otherwise than for the purchase of article of food, under penalty of the seizure of goods, and fine of 5*l.*—§ 15. No slave shall be employed in labour on a Sunday, excepting in domestic business, sudden accident, or potting of sugar, under penalty of 5*l.*: no mill to be put about between 8 on Saturday night and 4 on Monday morning under like penalty: and no female having 6 children to be set to any species of laborious work under same penalty.—§ 12. Clergy to celebrate matrimony, also gratis, between parties applying with owner's consent, and appearing sensible of matrimonial obligations.

Food—Clothing—Lodging: General Treatment.

§ 9. Every owner or manager shall allow to each slave sufficient land, adapted to the growth of provisions, for his or her support and maintenance; each slave shall be allowed every Thursday during 7 months in the year, to cultivate the same: but where an owner has not suitable land, he shall make ample provision for each slave in lieu thereof; and he shall provide for every family a good and comfortable house; and give to each slave, when practicable, a weekly allowance of salt fish, or such other food as their ages and state of health may require; and give to each sufficient and suitable clothing and blankets: to slaves unattached to any estate, the owner shall also give comfortable lodging, sufficient food, and decent clothing: penalty 2*l.* sterling for each omission. Justices shall, on complaint made, investigate the case, and provide each slave with adequate food and clothing at owner's cost.

Labour and Holidays.

§ 16. No slave shall leave home for labour before day-break, nor work after sun-set, excepting in particular cases requiring nightwork: and each slave shall have time for breakfast 40 minutes and for dinner 1 hour and 40 minutes.

Punishment.

§ 19. Strictly prohibits exposure of females under punishment.—§ 20. Prohibits any kind of punishment by driver, unless under express order of owner or manager.—§ 21. Limits overseer to infliction of 6 stripes; owner to 12, excepting in presence of other free person; not to exceed 20 under any circumstances; and not more than 12 on the day when offence committed; nor second punishment, although for a second offence, on the same day; nor until recovered from effects of any former chastisement.—§ 22. To exceed those limits, or to wantonly or cruelly cut, wound, maim, or mutilate, or confine without sufficient support, shall be prosecuted as a misdemeanour, and punished by fine and imprisonment, or both. Magistrates appointed guardian and required to investigate complaints, and direct prosecution of offender.

Separation of Families; and Sale of Slaves detached from Estates. Manumission.

§ 13. Absolutely prohibits the separation by sale, judicial or private, of father, mother, or child or children under 12 years of age; such sale, if attempted, declared null and void.

Evidence. Trial, and Defence.

§ 5. The evidence of slaves shall in all cases, civil or criminal, be received and admitted, precisely as that of free persons, without any other restriction or exceptions whatever.—§ 2. Slaves accused of higher crimes than misdemeanour shall be tried in all respects like free persons. They shall, when required, have counsel assigned them at the public expense—insufficient time to instruct whom shall be a reasonable cause for deferring the trial to the following session.

Right of Property, and Right of Action.

§ 17. Empowers slaves to purchase, acquire, possess, and dispose of, real and personal property to any amount; and to bring and maintain suits in respect thereof, as fully and amply in all respects as persons of free condition.—§ 18. If any owner or other person shall deprive a slave of any property, the offender shall forfeit or pay the full value, with full costs of suit: action to be brought by the slave aggrieved.

Legal Protection.

§ 40. Justices of the peace are a council of protection: requires of them, on information that any owner disregards, in any particular, the foregoing provisions, to inspect the grounds, clothing, and lodging of the slaves on the estate complained of, and forthwith to allot to each slave one quarter of an acre of land, or a weekly allowance of 7 quarts of corn-meal, or 5 quarts of rice or flour in lieu thereof, 2 pounds of salt fish; and annually for clothing, 6 yards of cloth, 6 yards of strong linen, 1 hat, &c.

BERMUDA.

(Passed in July, 1827.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 38. Provides for the intermarrying of slaves, without fee or charge, if with owner's consent; such marriages, as also baptisms, to be formally registered.—§ 44. Punishes cohabitation of any married female slave with any man other than her lawful husband, by imprisonment and hard labour.

Punishment.

§ 23. Gaol punishment shall be by labour on the tread-mill. To be regularly visited by magistrates, who shall call in medical practitioner to ascertain health of slaves so confined, and on his certificate remit such punishment.

Separation of Families; and Sale of Slaves detached from Estates. Manumission.

§ 41. Prohibits the separation of husband and wife, and provides that a slave may purchase the freedom of his wife, and thereby their issue shall be free; and may also purchase the freedom of his child or children.—§ 32. Slaves may maintain action, by guardian appointed by Chief Justice, against their owner, for breach of any contract of manumission: securities previously required in cases of manumission dispensed with, excepting where the slave is old, infirm, or otherwise incapable of maintaining himself.

Right of Property, and Right of Action.

§ 35. The secretary of the colony shall from time to time give notice in the Bermuda Gazette, of all bequests in favour of slaves, contained in any will registered by him: Chief Justice to appoint a guardian to recover the same *in forma pauperis*, if illegally disputed, or unreasonably delayed.—§ 36. Secures to slaves any and all property bequeathed to them, or purchased by such bequest; and authorises its disposal by will, or otherwise.—§ 45. Establishes saving banks for deposit of the earnings of slaves.

Legal Protection.

§ 20. No owner or manager shall suffer sick or infirm slaves to wander about in quest of maintenance: under penalty of 5*l.* for each offence.—§ 31. Chief Justice, or, if he be a party interested, then some other judge, shall, in all cases of contested freedom, appoint a guardian to sustain any suit *in forma pauperis*, on behalf of any person laying claim to freedom, and jury may award payment of defendant's costs from public treasury.

ANTIGUA.

(Passed the 21st April, 1798.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

By Act of 21st May, 1824, any person opening any shop or offering goods for sale on the Sabbath day, shall suffer fine and imprisonment: vendors of strong liquors shall forfeit their license. Ruggists, butchers, and bakers excepted.—§ 22 26. Owners preventing slaves from attending church or chapel, or from receiving baptism, to forfeit 5*l.*—Clergymen neglecting or refusing to baptize slaves, without fee or reward, to forfeit 30*s.*—Polygamy and promiscuous intercourse scouraged. Rewards given to slaves cohabiting as man and wife, and not yet capable of understanding the religious obligations of marriage; or, if married, observing the marriage law; 4 dollars premium for the first, and 5 for each succeeding, child born in faithful connexion, with one man, as husband and wife. 1 dollar per annum whilst they live together observant of conjugal fidelity.—§ 25. Any white person cohabiting with a female slave who shall have elected

Food—Clothing—Lodging: General Treatment.

§ 1, 2. Every master of slaves shall, under penalty of 10*s.* for each slave neglected, supply weekly to every slave on his estate, (except during crop, when it may be diminished one-fifth) 5 pints of corn, or 8 of flour or meal, or 9 of oatmeal, or 7 of rice, or 8 lbs of biscuit, or 20 of potatoes, or 16 of eddoes, or 30 of plantains; and also 1½ lbs. of fish or other salted provisions or 2½ lbs. of fresh fish or other fresh provisions, all of good and wholesome quality. The full allowance here specified to be also given to every aged, infirm, or sickly slave, under penalty of 20*s.* for each omission: as also, by § 27, medical aid, necessary food, &c. under penalty of 5*l.*—§ 4. Where it shall be found necessary to give money instead of food, each slave shall receive 4*s.* weekly, and be allowed two half days each week to resort to market. In both cases, it is referred to the master to apportion such supplies agreeably to sex and age; but he may on no account allot less than the full gross quantity in proportion to the number of his slaves—§ 5. Where land, proved upon annual oath of manager to be adequately productive, is assigned by master, he may limit the foregoing supplies to one-half; excepting that, of the salt or fresh provisions, he shall still supply the full allowances.—§ 6. Every owner, possessed of the means, shall further allot to each of his slaves capable of working it, a piece of good land adjoining their respective dwellings, not less than 40 feet square; or in lieu of such land, an annual compensation equal to its value: both under penalty of 5*l.*—§ 7. Every owner shall, twice in each year, supply to each slave a suit of the customary clothing; or one suit a year, and a good hat or cap, and blanket. Owner shall annually swear to the due supply both of food and clothing, under penalty of 100*l.* and shall keep a weekly register of the number of slaves, amount of supplies, &c., under penalty of 25*l.*—§ 8. Every owner shall procure, for every slave requiring it, proper medical assistance, and furnish such wine, food, &c. as such medical assistant shall prescribe, under penalty of 50*l.*: and by § 27, every estate shall be visited by a regular medical practitioner twice in each week, whether sent for or not: and on special summons, he shall attend within eight hours, under penalty of 10*l.* Such summons to describe in writing the patient and his symptoms, that immediate relief may be sent.—§ 30. There shall also be, on each estate, a commodious hospital, under penalty of 100*l.*: and every owner shall, by himself or white assistant, attend as often as requisite, under penalty of 20*s.*, to see that such medicines and diet as prescribed by medical practitioner, are duly given. A full record of patients and prescriptions to be kept, penalty 40*s.*; and a supply of medicines, with proper directions, always to be in readiness on each estate: penalty 5*l.*—§ 35. A faithful account of all births and deaths, and how sick slaves have been attended, to be annually rendered on oath; penalty 100*l.*—§ 36. Medical man also annually to return on oath the number of deaths on each estate under his charge, the cause of death, and the treatment of each patient; penalty 100*l.*—§ 38. Whenever a negro woman shall become pregnant with her first child, the proprietor shall have built for her use a roomy and commodious negro house of two rooms.

Labour and Holidays.

§ 10. No slave shall be compelled to any kind of field labour before 5 a. m. nor after 7 p. m.; penalty 5*l.*—§ 9. Every such slave shall be allowed half an hour for breakfast, and two hours for dinner; penalty 1*l.* to 5*l.*—§ 24. No mother of six living children, the youngest being 7 years old, shall be set to perform other than light work; penalty 20*l.*—§ 37. No pregnant woman shall when five months gone, be set to any other work than that of taking care of children, or similar light employment: penalty 5*l.*

Punishment.

§ 15. If any person shall cruelly whip, maltreat, beat, or imprison, or confine without sufficient support, any slave under his care, he shall suffer fine and imprisonment at discretion of the court: and such slave may be transferred to another master.—§ 17. Justices of peace, on information, to remove slave from his owner's possession, and support him pending enquiry.—§ 18. Persons affixing any iron collar or chain, whether round the leg, or other part of the body, on any slave, unless in the case of runaways, to forfeit 100*l.*—§ 37. No pregnant woman shall be punished otherwise than by confinement: penalty 5*l.*—The carrying of the whip as an emblem of authority or instrument of coercion, has for some time been abolished on every well regulated estate; and when corporal punishment is absolutely necessary, the cat applied over the shoulders has been substituted for the cart whip formerly used.—By § 1, No. 636, no slave on any plantation, or in the common jail, shall at any time receive more than 6 lashes at one time and for one offence, unless the owner or manager, or the keeper of such common jail, or a commissioner of the streets, or the superintendent of slaves sentenced to hard labour, shall be actually present; and no such owner or manager, jail-keeper, commissioner, or superintendent, or any other person whatever, shall on any account punish a slave with more than 39 lashes at one time and for one offence, nor any other number of lashes on the same day, nor within 14 days at least thereafter, nor until recovery from any former punishment, under the penalty of 100*l.* for every offence.

Separation of Families; and Sale of Slaves detached from Estates. Manumission.

By § 120, Act No. 475, it is expressly declared, that when any slaves are exposed to public sale on this island, "when there is a child or children under 12 years of age, they shall be set up with the mother, if there be a mother to be sold."—It would not appear that there has ever existed in Antigua the slightest restraint on fair and bona fide manumission of slaves, nor has any duty or tax ever been laid on such manumissions. To prevent, however, persons from improperly setting at large diseased or infirm negroes, § 12, has been enacted for their protection.

Evidence. Trial, and Defence.

The evidence of slaves would appear from the early enactments always to have been received in Antigua for and against each other.—Slaves, when witnesses, have always been examined without oath, which course of proceeding is expressly recognised by the Act of the 15th March, 1821 establishing a Court of King's Bench, and Grand Sessions for the trial of criminal slaves, who with this single exception, are, in all cases of trial for capital offences, in every other respect placed on precisely the same footing as the white and free inhabitants of the colony.—In all trials of slaves, for capital offences, the prosecution shall be conducted on the part of the crown by the Attorney and Solicitor General; and counsel shall be assigned by the Court to defend the slave so charged.

Right of Property and Right of Action.

Slaves have, by immemorial usage, been permitted in Antigua to hold and absolutely enjoy in their own right, property of a certain description. The usage alluded to is expressly recognised in the following enactment:—§ 14. Any white or free coloured person taking away from a slave any stock, vegetables, provisions, or any article or thing which such slave shall be authorised, by any present or future existing laws, usages, or customs of the island to sell or possess, shall suffer the penalty stated in § 14.

Legal Protection.

§ 11. Makes the public liable for the support of any slave becoming incapable, from age, sickness, or infirmity, to subsist himself; provided his owner cannot be found.—§ 12. No person shall set free any slave disabled from procuring his own maintenance, unless he deposit, in the hands of the island treasurer, three hundred pounds as a provision for such slave's maintenance.—§ 14. Persons, not owners, beating or ill-treating any slave, to suffer fine of 10*l.*, by distress levied on their goods, and, in default of goods, one month imprisonment; beside which, owner may bring his action against offender.—§ 20. Whenever any slave, not under 6 years of age, not from natural decay, shall die suddenly without having been visited at least 48 hours before decease, by some medical practitioner duly qualified, an inquest shall be had upon the body, under penalty of 100*l.*—§ 21. Murder of a slave, death—precisely as in case of free person.

MONTSERAT, THE VIRGIN ISLANDS,

as also NEVIS and ST. CHRISTOPHER'S,

Are under the operation of the same Law as this of ANTIGUA.

DEMERARA.

(Enacted by Order in Council, 2nd February, 1830; excepting such Clauses as are marked *Supplementary* which were added by the Lieutenant-Governor and the Local Legislature of the Colony.)

Religious Instruction, and Observance of the Sabbath. Baptism and Marriage.

§ 17-20. Prohibit the working or employing any slave otherwise than upon domestic or indispensable business, on Sunday: penalty 1*l.* to 3*l.* each offence. The indispensable business, to be defined by the governor by proclamation; and in every case, notice of such employment of slaves to be given to the protector.—§ 12-15. Sunday markets and the public sale of goods excepting medicines and perishable food, absolutely prohibited: penalty 5 to 20 shillings each offence.—§ 37. Declares that no slave is incapable in law of contracting marriage; and that in case of owner's refusal, and subsequent failure to prove to protector that such proposed marriage

ould be injurious to the slaves themselves, protector may issue his authority to any licensed argyman or teacher, to solemnize such marriage; of which a register is to be kept.

Food—Clothing—Lodging: General Treatment.

Supp. 5. Requires, that on every estate there shall be a commodious hospital, and a legally qualified medical practitioner employed to attend the sick; medicine, proper food, and all necessities to be provided; and a register of all cases kept: penalty 40*l.*—*Supp. 3.* Every owner shall have provision grounds on the estate, properly planted, 1 acre for 5 negroes; allowing moreover reasonable weekly allowance according to the custom of the colony: and also provide them with proper clothing, according to the schedule annexed: penalty 5*l.* for every acre deficient, and 1*l.* for every slave not properly supplied. The scale of allowance to be as below.*

Labour and Holidays.

Supp. 2. Every married female shall, when her first child attains the age of 6 weeks, receive on her owner 12 guilders; and 15 for every succeeding child: penalty 20*l.* for each refusal. And every mother of 6 living children born in marriage or reputed marriage, shall, when the youngest shall be 7 years old, be exempt from any field labour, or other than light work: penalty 1*l.*—*Supp. 4.* Limits the hours of field labour from 6 in the morning to 6 in the evening, out of which every slave shall have two hours for meals and rest: penalty 20*l.* And slaves employed in the manufacture of sugar, shall have at least eight hours of rest without interruption, six of them between sun-set and sun-rise: penalty 20*l.*

Punishment.

§ 21. The carrying a whip, or any other instrument of punishment, in the field or elsewhere, ther as a badge of authority, or as a stimulus to labour; or the use of it, unless for a fault previously committed, declared a misdemeanour.—§ 22-35. Prohibit the whipping or beating of female slave above ten years of age. The governor of Demerara has prescribed as substitutes: solitary confinement, in any place approved by a medical practitioner, and not exceeding three days; stocks; hand-cuffs; distinguishing marks or dresses. But no such punishment shall be inflicted on a Sunday: and in all cases of confinement exceeding 13 hours' duration, sufficient food and good water shall be supplied to delinquent: penalty for any one violation 20*l.* to 50*l.* strict corporal punishment of male slaves to 25 lashes, either for any one offence, or within any one day: no such punishment to be inflicted until after sun-rise of the next day; nor any, so long as unhealed scars remain on the body: nor unless one free person, or six slaves, be present: offender declared guilty of a misdemeanour. A punishment record book to be kept of all punishments of female slaves, and of all corporal punishments of male slaves exceeding 3 stripes; stating nature, time, and place of the offence; the punishment; by whom inflicted, and authorised, and the witnesses present: penalty 2*l.* to 20*l.*; false statement a misdemeanour. Manager to report every 6 months, on oath: penalty 10*l.* to 50*l.*

Separation of Families; and Sale of Slaves detached from Estates. Manumission.

§ 46-51. Prohibit the separation by sale, under any legal process, intestacy of owner, conveyance, contract, or will, of father, mother, and child or children, under 16 years of age, unless with their own and protector's consent.—§ 52-55. Repeal and prohibit all tax upon manumission, excepting that bond shall be given for slave's maintenance if less than 6 or more than 50 years old, or in a state of disease.—§ 56-69. Enact compulsory manumission.

Schedule of Weekly Allowance of Food and of Clothing, to be given to Slaves in the United Colony of Demerary and Essequibo.

Adult Working Male or Female, to have of salt fish, herrings, shads, mackerel, or other salt provisions, 10 lbs.; if fresh, double the quantity, with half a pint of salt: one and a half bunch of plantains, weighing at less than 45 lbs., or of other farinaceous food; 9 pints corn or beans, 8 pints pease, or wheat or rye flour, or Indian corn meal, or 9 pints oat meal, or 7 pints rice, or 8 pints Cassava flour, or 8 lbs. biscuit, or 10 lbs. yams or potatoes, or 16 lbs. eddoes or tanios, and not less.

Invalids, and Boys and Girls from 10 to 15 years of age, to have two-thirds, and Boys and Girls from 5 to 10 years of age, to have one-half of the above quantities of salt provisions, and of plantains, or other farinaceous food.

Children from 1 to 5 years of age, to have one-third of the above quantity of salt provisions, and one-fourth of the quantity of plantains, or other farinaceous food.

Of Yearly Allowance of Clothing:—Working Males: 1 hat, 1 cloth jacket, 1 check shirt, 1 pair Osnaburg trousers, 2 Salempores caps, 1 razor or knife, 1 blanket every 2 years. Working Females: 1 hat, 1 gown or wrapper, 1 check shift, 1 Osnaburg petticoat, 1 pair of scissors, 1 blanket every 2 years. To Invalids and

Evidence. Trial, and Defence.

§ 70. Admits the evidence of slaves, in all cases, civil or criminal.—*Supp.* 1. That in any criminal prosecution against a slave, one or more advocates (according to the nature of the charge) shall be retained on his behalf at the public expense.

Right of Property, and Right of Action.

§ 42. Slaves may acquire property to any amount, and bring and defend actions for it.—*Supp.* 8. Establishes savings-banks, wherein slaves may deposit money at legal interest.

Legal Protection.

§ 1. Any person guilty of cruelty to a slave, shall, in addition to the lawful punishment of such offence, be liable to forfeit the slave so treated.—§ 72. No slave shall be punished for preferring and failing to establish any complaint, unless it shall be proved to originate in a culpable motive.—§ 80. Requires protector, twice in each year, to make a full return to the Governor, of all matters and proceedings in which he has been engaged in that capacity, as the condition of receiving his salary.—*Supp.* 6. Requires that no slave who has died suddenly, or shortly after punishment, or under suspicious circumstances, or who has committed suicide, shall be buried without an inquest, of which a report is to be sent to protector: penalty 30*l.*—*Supp.* 9. Requires clergymen and licensed preachers and teachers, of every denomination, to transmit to protector the names, &c. of every slave whom they shall deem conscious of the obligation of an oath.—§ 2-11. Appoint an official protector of slaves, requiring that he be constantly resident, and that he shall himself have no manner of property, or interest in slaves. Assistant protector appointed for each district. Protector to have notice of all prosecutions against slaves, or suits affecting their freedom and property, and to attend on their behalf; as also to receive notice of any injury done to their persons, on receiving which he is to inquire into the case, and sue or prosecute the wrong doer.—*Supp.* 7. Provides that persons employing the slaves of others without their owner's consent, shall suffer a fine of 40*l.*

BERBICE. TRINIDAD. ST. LUCIE.

The various enactments the same as those of the Order in Council for Demerara, which excepting such clauses as are there marked *Supplementary*. For these Colonies similar supplementary regulations are left to be enacted by their respective Local Authorities.

Extract from the Speech of Mr. CANNING, in the House of Commons, 16th March, 1824.

“ If the condition of the Slave is to be improved, that improvement must be introduced through the medium of his Master. The Masters are instruments through whom, and by whom, you must act upon the Slave Population; and if by any proceedings of ours we shall unhappily place between the Slave and his Master a barrier of insurmountable hostility, we shall at once put an end to the best chance of emancipation, or even of amendment. Instead of diffusing gradually over those dark regions a pure and salutary light, we may at once kindle a flame only to be quenched in blood.