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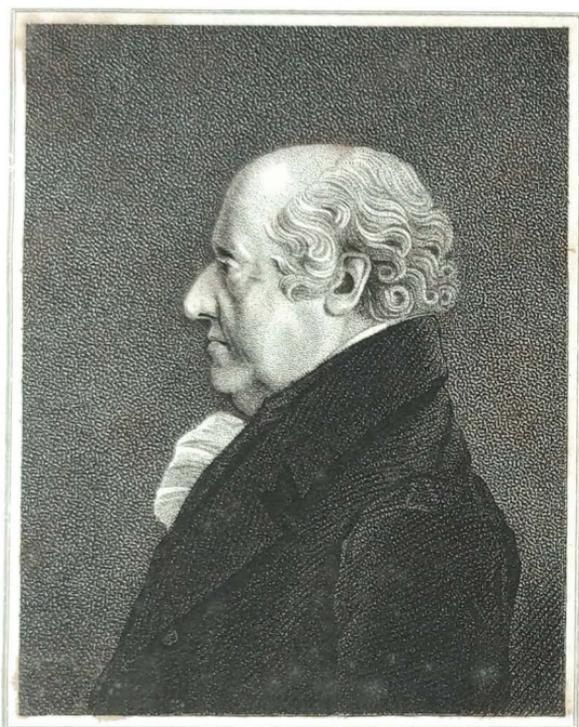
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Engraved by Freeman, from a Medallion by Poole.

REV.^d WILLIAM BUTTON,
*Late Pastor of the Baptist Church,
Dean Street, Southwark.*

Engraved for the Baptist Magazine.

PUBLISHED BY J. H. HOLDSWORTH, APR. 1. 1822.

THE
Baptist Magazine

FOR

1822.

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

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VOL. XIV,
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SPEAKING THE TRUTH IN LOVE.

EPH. IV. 15.

London:

PRINTED BY J. BARFIELD, WARDOUR-STREET, SOHO;

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1822.

P R E F A C E.

HAVING finished the labours of another year, the Conductors of the Baptist Magazine again address their numerous friends in this Preface to the Fourteenth Volume of the Work.

To our esteemed Correspondents, whose valuable communications have so materially assisted us, we offer our sincere acknowledgments. Our warmest thanks are due to the Readers and Supporters of the Publication, and we beg leave to present them particularly in the name of those Widows who have reaped the pecuniary benefit.

Those who have honoured our pages with a perusal, we hope have derived from them both information and pleasure. As usual, the operations of Christian zeal and benevolence have occupied such a space as to render the Magazine an important and effective auxiliary in the cause of God and truth.

The Missionary Herald and Irish Chronicle, together with the occasional Reports of the Baptist Home Missionary Society, and the regular detail of events, have furnished a considerable portion of that Intelligence which is so grateful to the religious public: and in the retrospect of the year, we discover abundant cause for thankfulness to Him who has not suffered his servants to labour in vain, and spend their strength for nought, but has crowned their efforts with his blessing, both at home and abroad.

The Departments of the work containing Essays on various important subjects, and Reviews of useful books, we have endeavoured to make the medium of just and scriptural sentiments; while the records of mortality

comfort and encourage the pious reader, by bearing testimony to Divine faithfulness, and exhibiting some traces of the footsteps of them who have adorned the gospel, and by faith and patience are now inheriting the promises.

In a page to be prefixed to the Volume already before the public, it may be considered out of place to give a pledge which our future Numbers must redeem; but the Editors assure their friends, that, with a scrupulous regard to economy, they are determined to increase their efforts to improve the Publication.

We feel grateful for the extensive patronage we have enjoyed; but from the well known state of many of our churches, and the prosperity of the denomination at large, (for which we desire humbly to adore the Great Head of the church,) we are persuaded the Magazine might be much more widely circulated.

Many of our brethren in the ministry are, through an indulgent Providence, free from those painful anxieties which others feel, relative to the support of those excellent females, whom their death may leave "widows indeed." It is not, however, unreasonable to expect the co-operation of all in a miscellany so intimately connected with the interests of religion in our churches, and the proceeds of which are appropriated to purposes so truly important and benevolent.

It would be of essential service if our ministers would take some opportunity, in the course of the month, of publicly reading this Preface, and recommending their friends to commence taking our Numbers with the new Year.

THE
Baptist Magazine.

JANUARY, 1822.

MEMOIR OF THE LATE REV. WILLIAM BUTTON.

THE REV. WILLIAM BUTTON was born at Peasmarsh, near Rye, Sussex, March 5, 1754. His grandfather, the Rev. John Button, was a Presbyterian minister at Rye, and also a farmer; but towards the close of his life we believe he became a Baptist.

His father was a respectable farmer and grazier. His mother was the daughter of Mr. Viney, a gentleman of considerable fortune at Tenterden in Kent. She was an accomplished and truly pious woman. Her funeral sermon was preached by Dr. Gill from Psalm xlii. 11, *Why art thou cast down, O my soul, &c.* It was afterwards printed under the title of "THE DEJECTED BELIEVER'S SOLILOQUY."

Soon after the birth of the subject of this memoir, his father removed to Portsmouth; and subsequently, in the year 1761, he came to London, and engaged in partnership with a Mr. Kemp, an upholsterer in Cornhill.

When about five years of age Mr. Button was seized with the small pox, and such was the malignancy of the disease that his life was despaired of; but, contrary to the expectations of his parents and the physician, he

recovered, although with the loss of the sight of his right eye, which defect however was scarcely perceptible.

In 1762 he was placed under the tuition of the Rev. John Ryland at Northampton. There he received his first serious impressions under a funeral sermon preached by a Mr. Greg, an Independent minister, upon the occasion of the death of one of his schoolfellows. The text was Matt. xix. 14, *Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.* It was remarkable, that one of his fellow-pupils was awakened under the same sermon. A close intimacy between this youth and Mr. Button was the natural consequence; and daily after their school instructions were concluded, they retired together to their chamber to read, converse, and pray.

On Sept. 11, 1767, master (now Dr.) John Ryland, and Mr. Button, related their experience before the church under the pastoral care of master Ryland's father. On the following Lord's-day they were baptized together in a river about a quarter of a mile from the school, and on the

same day partook of the Lord's supper.*

In allusion to these events Mr. Button thus writes,†—"And with pleasure, yea, with exceeding gladness of heart, I continued with my brethren in fellowship, in breaking of bread and in prayers, and went on my way rejoicing in the Lord. But at length two heavy trials came upon me, which turned my joy into mourning.

"First, tidings were brought of the death of my dear, invaluable, and affectionate mother, whose life and death were to the glory of God. It is impossible to relate what I felt under this loss.

"The second trial was this. I received intelligence of an awful and destructive fire that had consumed my father's house and property, by which he lost many hundreds of pounds, being unhappily under-insured. These two events brought me into a state of melancholy, which continued a considerable time."

In 1769 he was apprenticed to his father, who being engaged in a very extensive trade to the East and West Indies, Mr. Button was frequently under the necessity of working all night to expedite the orders. On many of these occasions he was seized with profuse bleedings at the nose from the effect of the quicksilver used in silvering looking-glasses. These fatiguing exertions both greatly impaired his health, and depressed his spirits. So great, indeed, was the dejection of mind under which he laboured at this period, that for four years he abstained from church-fellowship and the Lord's-supper.

At length, after sitting some time under, and deriving profit from, the ministry of Mr. Clarke

* Mr. Button was then but thirteen years and a half old.

† In a memoir of himself.

of Unicorn-yard, Southwark, he requested to join that church, and was cordially received into it Sept. 24, 1772. His union with it greatly revived and animated him, and with joy he pursued his christian course.

At their conference meetings Mr. Button was frequently called upon to deliver his thoughts upon passages of scripture, and his exercises upon these occasions were so acceptable, that after a little time Mr. Clarke intimated to the church that he considered him as possessing ministerial gifts. In this opinion the church unanimously concurring, he was invited to address them in the vestry on Monday evening, Jan. 18, 1773. In his diary, under this date, he thus expresses himself.

"This evening was fixed for my first speaking on a Monday evening—went forth trembling—had a thousand fears, but trust I was enabled to throw myself on the Lord, and he helped me far beyond my expectation. The passage I spake from was 2 Sam. vii. 18, 19, *Who am I, O Lord God, and what is my house, &c.*"

After some months, during which he diligently pursued his preparatory studies under Mr. Clarke, he was sent forth by the church to the public ministry, and preached his first sermon at Unicorn-yard, July 25, 1773, being then about nineteen years of age.

The following extract from his diary gives an account of this, to him, interesting day.

"This morning rose a little after four: prayed to the Lord for his assistance in meditation, and received hope and comfort in prayer. Went at six to the society, where brother V—spake from Psalm lxxviii. 10: he spake excellently well, but it was

not much to me, my mind being so much taken up in thought. Returned home, and prayed again, I trust earnestly, for assistance. Went to meeting, and O how did I tremble in going up the pulpit stairs! my heart indeed failed me. When I rose to pray I was at first confused, but at length enjoyed some liberty, some consolation, in my own soul. When they had sung I got up, and after some little introduction named my text, which was Ps. cxxi. 1; *I will lift up mine eyes unto the hills, from whence cometh my help.* At first the sight of such a number of people struck a great damp into my spirits; yet afterwards I should not have cared if there had been ten thousand more. I was indeed alive: I trust the Lord was with me of a truth, and enabled me to speak boldly without the fear of man. Concluded in prayer; but no sooner had seated myself, than I recollected that I had forgotten to pray for Mr. Clarke. This greatly distressed me. It then occurred to me how grieved I was last night that Mr. D— and Mr. B— had not remembered me in their prayers. This was a reproof to me; for as I knew it was not from want of love that I forgot Mr. Clarke, I concluded that it was not from want of love that they forgot me. However, it still distressed me, as I thought every body would take notice of it, as indeed some did. When I came down Mrs. C— spake to me, and said she had had a joyful opportunity; if ever she knew what it was to have the word come with power, it was this day. On my telling her I was confused in prayer, she said she did not perceive it in any thing but my forgetting Mr. Clarke; but added, which greatly relieved

my mind, that it was very excusable."

After mentioning his having in the evening called upon a member of the church, when two of the family told him that they did not know how to thank God enough for the delightful season which they had enjoyed, he adds, "This surely is encouragement for me to go on. O how amazing it is that such a poor unworthy creature as I am should be made useful to any one! But I perceive there is nothing too hard for the Lord. O that I may always go forth depending on him, and relying upon his strength! This day I have received some hope that I am called to the work. O that I may be ever kept humble under a sense of his goodness to me, and be continually at his footstool!"

Thus early, and unexpectedly, called to the ministry, he found his heart greatly encouraged by the notice taken of him by the London ministers, particularly Dr. Stennett, Mr. Wallin, Mr. Macgowan, and his worthy friend and pastor Mr. Clarke. These all invited him into their pulpits, took him kindly by the hand, and bad him God speed.

Through the recommendation of Mr. Wallin he received an invitation to supply for one Sabbath the church at Tile-house-street,* Hitchin, Hertfordshire,

* The precise time of the formation of this church cannot now be accurately ascertained. That it existed as early as 1669 appears from a letter in their church-book from the renowned Dr. John Owen and Mr. George Griffiths, dated the 18th of the third month, 1669, addressed to the church as then existing.

To the high honour of this truly christian community be it recorded, that during the long period of 144 years, they have had but four pastors,—all of whom have died with them.

deprived by death of their late valuable and much-esteemed pastor, Mr. Samuel James. This invitation he accepted, and went down thither Oct. 2, 1773. On the following Lord's-day he preached there three times, to the great satisfaction of the church and congregation. On the Monday he visited one of the deacons; which is thus noticed in his diary. "Went to see Mr. Foster, one of the deacons, and a comfortable opportunity and afternoon I had. He is an excellent christian: he cannot talk about experience without tears in his eyes. He heartily thanked me for my discourses. O what encouragement to have old grey-headed fathers in the church express satisfaction with my ministry! Who am I that I should be thus honoured?"

The next day he was waited upon by a deputation from the church, to invite him for three months. He told them that he would consult his London friends, and send them an early decision.

Upon his return to London, and consulting with Mr. Clarke

Mr. John Wilson, their first pastor, was sent from the church of the celebrated Mr. John Bunyan, as appears from a letter of dismissal signed by that extraordinary man, in the church-book at Tile-house-street: it is dated, 1st month (the day not mentioned) 1677: and on the 28th day of the fourth month of the same year Mr. Wilson was ordained pastor, and continued so upwards of 40 years. He was succeeded by Mr. John Needham, who we find, from the printed funeral sermon for him by Mr. Samuel Wilson, (grandson of the above John Wilson, and author of the "Scripture Manual,") was their pastor 37 years. Mr. Needham was succeeded by his son-in-law Mr. Samuel James, who presided over them 30 years. His funeral sermon was preached by Mr. Wallin, and printed. Their present respectable minister, Mr. John Geard, who still lives in their affections, has been with them more than 46 years.

and Mr. Wallin, they advised him by all means to accept the invitation, which he accordingly did.

Three days previous to his setting off for Hitchin to fulfil his three months engagement there, he received the following letter.

To the Rev. William Button.

Oct. 20, 1773.

"Whereas it seems the pleasure of the Lord in the course of his all-wise providence, that so great an affliction as a separation should take place in the church of Christ, late under the pastoral care of the late Dr. John Gill, we, members of the said church, having had opportunity of hearing you in public, and judging from what we have heard that your ministerial gifts will be acceptable, and we hope profitable to us, do request that you will serve us as a separate interest in the work of the ministry on Lord's days, as the circumstance of place may direct, for twelve months; and we beg that you will so regard this application, as not to engage yourself with any other people, and look upon the same as prior to any other that may have been made, it having before been suggested to you by your father.

Signed,

Thomas Ribright, }
Joshua Warne, } Deacons.
John Button, }

Thomas Hill.
Joseph Collier.
Charles Herbert.
George Dickison.
John Mears.
Samuel Barnes.
George Keith.
Richard Lewis.
Joseph Maylin."

This letter threw him into a great strait. His desire was to-

wards Hitchin, if that church would concede open communion. of which it at present admitted. He determined however, at all events, to fulfil his engagement with them. On the day previous to his quitting London for this purpose, he dined with Mr. Wallin. In the course of the afternoon that Rev. gentleman thus addressed him. "I hope, my young friend, you will stand up for the order of God's house. That church admits of open communion. I have often expressed to my worthy brother James, that I thought he was wrong in opening his doors wider than the apostles and the New Testament churches did, who admitted none but those who regarded *both* the positive institutions of Jesus Christ. Think, my young friend, of this; recollect what an inspired apostle says to the church at Colosse; that he rejoiced in beholding their *order*, as well as their steadfastness in the faith of Christ." This advice (says Mr. Button) from a venerable minister of Jesus Christ, I own made a great impression upon my mind.

On the 23d of October he arrived at Hitchin, and met with a most cordial welcome. During his stay with this pious and warm-hearted people, he preached to large and attentive congregations three times every Lord's-day. His public labours were abundantly blessed, and his society affectionately courted: but as he could not conscientiously yield the point of strict communion, he, on the 11th of January, 1774, with the most painful regret, quitted them.

In his diary of January 10, 11, his departure is thus noticed.

"Went and took leave of my friends; and with humility and thankfulness, and not with boasting, would I mention, that they

all expressed great sorrow at my departure. O why was I made so acceptable among them? I am astonished beyond measure that I should be so universally approved of. May the Lord take all the glory! I desire none.

"While I was at Mrs. James's, Mr. G—— came in, and said he wished to speak to me. It was to tell me that he hoped I had been useful to his son, who was now crying out for salvation; and what was very remarkable, it was from that very discourse, in the delivery of which I was so much ashamed of myself, on January 2. *O my Dove, thou art in the clefts of the rock.* This was, that God might have all the glory, and have it he shall: not unto me, not unto me!"

Shortly after Mr. Button left London, the separatists from the late Dr. Gill's being formed into a church, became uneasy that he had not replied to their letter of October 20; and hearing how universally acceptable his ministry was at Hitchin,* they feared that he would be prevailed upon to settle there: two of the deacons were therefore deputed to

* Last September, the writer of this Memoir spent a fortnight in Hitchin, and derived much pleasure from observing the very high respect and esteem in which the memory of Mr. Button is still held in that town.

That there are now but few living who were members of the church in Tile-house-street, when he preached there in 1773, may be inferred from the following solemn and striking fact.

The writer, on his late visit, was walking one day in the burial-ground attached to that meeting-house, accompanied by his excellent friend the Rev. John Geard; when, after some minutes' silence, his aged friend, with evident emotion, said to him, "Since I have been minister of this place, I have in this burial-ground spoken over the graves of between 700 and 800 persons."

Is not this a voice loud as the last trumpet, "BE YE ALSO READY?"

go down to that place. Immediately upon their arrival, they sent a message, requesting him to meet them at the inn, with which request he complied. They then represented to him the anxiety of the newly formed church for his reply to their application, and entreated that he would give them his immediate decision. In the course of the day he delivered to them his written answer, which (being in compliance with their wishes) they received with great satisfaction, and on the following morning returned to London.

In this answer, (dated December 18, 1773,) he assigns the reason of his not having replied to their invitation earlier; which was,—that he feared it would be wrong in him to assist in dividing a church; but as they were now themselves formed into one, that objection was obviated. He then adds, “You mention your desire of my being with you for twelve months; which I have considered, and think it would be better for me and for you to come to this determination, viz. That I should preach among you for three months, and then, if you desire it, stay longer; because, should I fix for twelve months, and it should appear at the end of three, that my ministry is not in general acceptable, profitable, and useful, during the other nine months I should be a burden to you, as well as uncomfortable in my own mind; for I should never be happy if the people amongst whom I preached were not satisfied with my ministry.” The latter arrangement was agreed to.

The day after Mr. Button's return from Hitchin, viz. January 13, 1774, a meeting was held at Mr. Wallin's place of worship, Maze Pond, Southwark, for the purpose of recognizing the sepa-

ratists from the late Dr. Gill's as a distinct church. Mr. Booth began in prayer; Dr. Stennett then called upon the church to give an account of their proceedings; which being done by one of the deacons, Dr. Stennett delivered an affectionate address. Mr. Clarke prayed; after which Mr. Wallin preached from Ephes. xi. 22; *For an habitation of God through the Spirit.* Mr. Macgowan prayed, and Mr. Rippon concluded.

This interesting and solemn service was printed. Mr. Wallin kindly offered this newly formed church the use of his meeting-house on the Lord's-day mornings; and they applied for that in Miles's-lane for the Lord's-day evenings, which was granted: and in these places Mr. Button continued to preach until the new meeting-house in Dean-street, Southwark, was erected.

In perusing Mr. Button's diary, it is impossible not to be forcibly struck with the genuine humility and piety of his character. The following is an extract from it. “March 5, 1774. Hitherto has the Lord helped me. I am this day twenty years of age. I look back with shame and confusion of face. What time have I lost! How many sabbaths thrown away! How many moments mispent! How many sins committed against God! Who but a God of love could have borne with me? Herein does his patience, his long-suffering, his forbearance, appear, that I am not cut off as a cumberer of the ground. What mercies have I received, and how have I slighted them, and like the children of Israel loathed the manna, ungratefully loathed it as light bread! Pardon mine iniquity, O Lord, for it is great.”

On the 23d of the same month

he writes thus. "Went this morning to visit Dr. Stennett, who received me very kindly, and took me with him to the Library in Red-cross-street, and had my name registered among the general body of Dissenting ministers. O may it appear that my name is registered in heaven in the Lamb's book of life among the general assembly of the saints!"

Mr. Button's three months' engagement being nearly expired, a church-meeting was called, the following letter drawn up, and the next day forwarded to him.

"To the Rev. William Button.

"March 30, 1774.

"SIR,—Taking into consideration your answer of December 18, to our invitation, especially that part of it wherein you hint your willingness to serve us, but only for three months, suggesting at the same time, that if your ministry should be approved and blessed, you should be willing to serve us longer, on inquiry we find the church, with other friends, pleased with and profited by your ministry. We therefore desire you will regard our first request in point of time. We trust your labours among us will not be in vain in the Lord, but will be attended with a divine blessing. That so it may be, we hope that all and each of us shall send up our petitions to the Lord on your account.

"Signed by the request of the church, and in the name of the whole,

THOS. RIBRIGHT, } Deacons.
JOSHUA WARNE, }

To this letter he replied, that as he considered them as a people whom God had formed for himself, as they dwelt in perfect harmony, manifested the greatest

affection towards each other, and aimed with united hands to promote the glory of God, and the enlargement of his visible church, he was willing to continue with them for the remaining nine months. He then thanks them for their remembrance of him in their prayers, and says, "I am persuaded, that so long, and no longer, will a minister be made profitable to a people than they remember to pray to their heavenly Father in his behalf."

The new meeting-house in Dean-street being finished, on the 27th of November, 1774, it was opened for public worship, and Mr. Button preached in the three services.

Having laboured among this people for eighteen months, he was on the 5th of July, 1775, ordained pastor over them. On this occasion the following ministers were engaged. Mr. Reynolds (of Cripplegate) began with prayer; Dr. Stennett introduced the service, and received the account of the proceedings of the church; Mr. Button then signified his acceptance of their call, and delivered his confession of faith. Mr. Booth prayed; Mr. Clarke gave the charge from 1 Cor. iv. 2,—*Moreover it is required in stewards that a man be found faithful*; Mr. Wallin preached to the people; and Mr. Ryland, Senr. concluded.

During the time that Mr. Button was at Hitchin, he formed an acquaintance with Miss Anna James, second daughter of the Rev. Samuel James,* late pastor of the Baptist church at that

* Author of those affecting narratives, entitled, "*An Abstract of the gracious Dealings of God with several eminent Christians, in their Conversion and Sufferings. Taken from authentic Manuscripts, and published for the Comfort and Establishment of serious Minds.*"

place; and after a correspondence of two years and a half, they were, on the 22d of October, 1776, married at Hitchin church. After the ceremony was performed, upon Mr. Button's tendering the fee, the rector (the Rev. Mr. Morgan) thus addressed him. "You and I, Sir, are preachers of the same gospel; you are married into a respectable family; your lady's father I highly esteemed; and I wish you may continue long happy in each other. You will excuse my not receiving any thing at your hands upon this occasion." He then cordially shook them both by the hand, and withdrew. By this lady, who is still living, he had nine children, of whom three sons and one daughter survive him.

In 1785, Mr. Fuller's Treatise, "The Gospel worthy of all acceptance," having created a considerable sensation among various denominations of Dissenters, Mr. Button was urged by many of his friends to reply to it, which at length he did, and in that year published his "*Remarks on a Treatise, entitled, 'The Gospel worthy of all acceptance, &c. wherein the Nature of special Faith in Christ is considered, and several of Mr. Fuller's mistakes pointed out: in a Series of Letters to a Friend.'*"

These "Remarks" elicited a rejoinder from Mr. Fuller. The prescribed limits of this memoir forbid our attempting an analysis of this controversy: it is indeed rendered unnecessary from its nature being so generally understood. It was admitted on all sides that Mr. Button acquitted himself with considerable ability. Mr. Fuller himself once remarked to a minister in London, "Well, I suppose our friend Mr. Button said all that *could* have been advanced on *his* view of the subject."

This publication introduced him to an extensive correspondence in various parts of England, and also in America.

In 1786 he entered into business as a bookseller, and his next appearance from the press was in 1790, as editor and publisher of a volume of posthumous sermons by Dr. Gill, entitled, "*Sermons on important Subjects, preached by the late learned Dr. John Gill.*" This volume soon became scarce, and has for many years obtained a high price.

At the request of his congregation he printed a Fast Sermon, preached by him at Dean-street, February 28, 1795, under the title of "*National Calamities Tokens of the Divine Displeasure.*" In the same year he published his answer to Mr. Peter Edwards's "*Candid Reasons,*" &c. under the title of "*The Candour of Peter Edwards exhibited, and his curious Reasons for renouncing Antipædobaptism examined. By a plain Countryman.*"

Disgust at the indecent flippancy with which he conceived that his intimate and venerable friend, Mr. Abraham Booth, was treated in the "*Candid Reasons,*" gave rise to this ingenious and spirited Tract. It was at first generally ascribed to the pen of another powerful, though also anonymous antagonist of Mr. Peter Edwards. Among others, the Reviewer in the Protestant Dissenters' Magazine, in August, 1795, hazarded this conjecture, as will be seen by the following extract. "Though this writer styles himself a Plain Countryman, it is easy to discern the man of education; and we should not be in *amaze** to find that he was

* The respectable author to whom this alluded, was at that period pastor of the church in Maze-pond.

one of the body of London ministers." It is certain, however, that that gentleman was wholly ignorant both of the piece, and who was its author, until some months after it was published. The only friend to whom Mr. Button submitted this manuscript, or who knew any thing of his design, was the late Rev. Joseph Middleton of Lewes, whose letter (upon his returning the manuscript) is printed in the Preface to this piece.

This year also, he received from America a certificate of his having been elected honorary member of the "Pennsylvania Society for promoting the abolition of slavery, the relief of free negroes unlawfully held in bondage, and for improving the condition of the African race."

His next publication was in 1806, entitled, "*The Rise, Fall, and future Restoration of the Jews.*" This excellent compilation from Basnage, Herman Witsius, Gill, Whitby, Doddridge, President Edwards, &c. &c. he, with his accustomed modesty, also published anonymously. This work was highly commended by the various Reviews: indeed it is perhaps the best compendium of the history of the Jews now in existence. The criticism upon it in the Oxford Review for June, 1807, thus concludes:—"In no one book can so much general knowledge of the Jews be found, as in that now under our consideration."

Ever a strenuous assessor of order in a christian church, he viewed with holy jealousy every act which he judged a violation of it: accordingly, upon perusing a pamphlet written by a "Layman," defending a member of a Baptist church going forth to preach without the concurrence of that church, he again took up

his pen, and wrote, "*A Reply to the Layman, containing strictures upon his Notions of Christian Liberty, in Opposition to Church Authority.* By Philokosmos." This was published in 1807.

Having been for some time indisposed, and being recommended to try a change of air, he in the autumn of 1811 went to visit a friend in Staffordshire. While he was there, a curious incident occurred, which he thus relates in a letter to Mrs. Button, written a day or two afterwards.

"Mr. A—— wished me to preach in the Wesleyan Chapel, and spake to Mr. W——, the local preacher there, who acquiesced in his request. I accordingly did so: it was circulated round the town, and at seven o'clock the chapel was filled. My text was Acts xv. 14; *Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.* Heads. 1. The peculiar favour bestowed on the Gentiles;—they had a visit from God. 2. The intent of this visit;—to take out a people for his name. Under this head was observed, 1. There is a people denominated the Lord's peculiar people. 2. This people, by nature lie in the ruins of the Fall. 3. The design of a preached gospel is, to recover this people from their awful situation, and that, for the glory of his name.

"I had not the least idea of giving offence; but Mr. W—— took offence; and, as soon as I had finished the discourse, he stepped forward in the pulpit, and addressed the congregation thus: 'You know, my friends, that I intimated last Sabbath evening that it was my intention to speak on a particular subject; but at the earnest request of some per-

sons, I have given my place to another; but I hope I shall never be requested to do the like again. My friends, it is said, The grace of God appeared to all men; that Christ tasted death for every man; and was going on, when a worthy old gentleman, one of the managers and trustees of the place, arose and said, 'Mr. W—— you had better give out a hymn.' This stopped him; and a hymn he gave out. The following was one of the stanzas:

“ ‘Stand then against your foes,
In close and firm array;
Legions of wily fiends oppose
Throughout the evil day;
But meet the sons of night,
And mock their vain design,
Arm'd in the arms of heavenly light,
Of righteousness divine.’

“He kept me behind him, and would not suffer me to conclude in prayer; and when he had done, he would not turn round to speak to me. I went partly down the pulpit stairs, expecting him to follow; but he kept his seat. I returned, took him by the hand, and said, ‘Good night, Mr. W——;’ but he shook away my hand, as Paul shook off the viper from his. The whole congregation was in agitation, and evidently in pain for me. His treatment of me was town talk. The congregation at large expressed their approbation of the sermon, and astonishment that any part of it had given Mr. W—— offence.”

[To be concluded in our next.]

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REFLECTIONS

ON THE
COMMENCEMENT OF THE YEAR.

THERE is not a subject to which man can direct his atten-

tion, but may soon remind him of the limited nature of his ability. Time is now the subject of our contemplation, and, while we think, it rapidly flies. We carry back our thoughts to the moment when God said, “Let there be light, and there was light;” but what have we then done? beyond that period there was eternity, and we are lost. We endeavour to form some idea of a day when there shall be an end of terrestrial scenes; or, farther, of a period equal to myriads of years, spent in indescribable bliss, or unimaginable misery; but, beyond, very, very far beyond that, will be eternity, and we are overwhelmed. It belongs then to the eternal mind to comprehend unlimited duration, and finite understandings must return to the improvement of some small portions or divisions of it.

We have great reason to be thankful for those divisions of our time which originated with our benevolent Creator. He could doubtless have created all things in the twinkling of an eye, but he parceled out his work into *daily* portions, and closed it in a *week*, evidently for our instruction. By an arrangement, which none but himself could have devised or executed, the simple revolutions of those of the heavenly bodies with which we are most familiar, divide our time into days, weeks, months, and years; and it is with the last of those divisions we have now to do. It is the revolution of another year we propose to improve; and, seeing this division of time is of divine appointment, and we are so involved in the business and vanity of a temporary world as often to forget ourselves, it is good to seize any particular season that affords a probability of our mak-

ing any progress in the art of "so numbering our days that we may apply our hearts unto wisdom."

Were it possible for a being unacquainted with the nature and end of man to visit this world, and were he to form his opinion merely from a general view of his conduct, he could not suspect that he was the subject of an immaterial principle, or that he had any destiny more important or awful than that which he now fills: he would perhaps be led to adopt the striking designation of a popular writer, and pronounce it a "world without souls;" or, if undeceived in this particular, and taught his history, with the provision made for his recovery; if assured, notwithstanding the scenes which at *this season* surrounded him, it was nevertheless the duty and privilege of man, as even Socrates taught, "to eat and drink in order to live, and not to live in order to eat and drink," he must condemn it as "an insane world."

The month on which we have entered was called by the Romans Januarius, from Janus, one of their divinities, (to whom they attributed two faces,) because the first day of this month looks on the one hand towards the old year, and on the other towards the new. Although there is a connexion between the origin of this name and their idolatrous religion, it may not be amiss to take a hint from the fact, and endeavour to review the past, and contemplate the future.

In reviewing the past, there is abundant cause for the deepest repentance and the liveliest gratitude. We were conceived in sin and shapen in iniquity; and of this humiliating fact we have given abundant proof in omis-

sions of duty, and commissions of sin, countless as the drops which compose the ocean, or as the sands on the shores that bound it. To recount the sins of our lives, would be as impossible as to number the years contained in eternity, or the mercies experienced from our heavenly Father's hands. Let us then confine our hasty and imperfect retrospect to the year which is just passed; and even in this short space what cause for deep humiliation!

As citizens of the world, (the boasted distinction of many a proud philosopher,) but rather as philanthropists, what little interest have we felt in the general welfare of our species! how little have we done for missions! What has the little pittance of our subscriptions effected, and what good has the fervency of our prayers brought down? As subjects of a highly privileged country, what have we done for its welfare? What have we done for the cause of education? Into how many hands have we put the scriptures of truth? Into how many dark villages have we exerted ourselves to introduce the gospel? In the parish and neighbourhood in which we reside, how many hungry have we fed; how many naked have we clothed; how many that were sick and in prison have we visited? In the family, has there been that command of temper, and that example of forbearance, patience, and forgiveness, which tend to recommend religion? Have we exerted that authority, or rendered that obedience, which our relative stations required? In the church, what has been our conduct? Have we been early and regular at the house of God? have we been respectful and kind to our minis-

ters and deacons, strengthening their hands by our liberality and prayers? have we carefully studied the duties of membership, and aimed in the fear of God to discharge them? In the world, have we at no time disgraced our christian profession, or been ashamed of the cross of Christ? Will our commercial transactions, and our amusements, bear a serious review, and meet with considerate approbation? And retiring from all these somewhat public scenes, what say our closets and our Bibles? In the solemn retirement of self-examination, what says conscience to our progress in the divine life? What lust has been mortified; what passion is through grace subdued; or what victory has been gained over those sins that most easily beset us? O that each of us could sincerely say, that such weighty considerations had often occupied our minds; and that to grow in grace, and increase in knowledge, had been our prevailing desire and endeavour! The holiest reader, however, would be the readiest to acknowledge, that in all these things he has come short; and to exclaim, "Enter not into judgment with thy servant, O Lord; for in thy sight shall no flesh living be justified." It is of the Lord's mercies that we are not consumed. O that the goodness of God may lead us to repentance, and excite our gratitude, that amid such imperfections and rebellions we should have been fed and clothed and protected and comforted, and that our religious privileges should have been continued!

But we turn to the future. And as we endeavour to penetrate it, what cause for humility! What do the incessantly new and

surprising occurrences that present themselves teach us, but the truth that we know not what a day will bring forth? What, vain man;—after the experience of so many ages, after all thy boasted discoveries, after all the efforts of those mighty geniuses, one or two of which as with the eccentricity of a comet have enlightened an age, is this thy condition? How ridiculous and presumptuous then is the conduct of those rash enthusiasts, who now and then start up, palming their daring predictions on apocalyptic prophecy, to the no small distress of the weak and the timid, until the passing year belies their pretended discernment! Eager curiosity and anxiety about the future betray unbelief.

"Blindness to the future 's kindly given,
That each may fill the circle mark'd by heav'n."

The revealed character of God, however, may well lead to the exercise of faith, and the indulgence of hope. It is the certainty of the fulfilment of his gracious purposes and promises which inspires confidence; the assurance that our great High Priest ever liveth to intercede for us; the conviction that the hairs of our head are numbered, and that as our day our strength shall be. It is the full persuasion that we are hastening to the promised land by a divinely appointed road, that reconciles us to the troubles of the way; united with the knowledge, that even those troubles conspire to produce that meetness in our hearts which is necessary for our admittance to, and enjoyment of, the celestial inheritance.

Let not, however, our penitential review of the past, or confident anticipations of the future, induce neutrality or inactivity on our parts. It is true God is om-

nipotent and faithful; but he deigns to employ human agency in frustrating the devices of our spiritual enemies, and in carrying on his glorious designs; and if our hearts are right with him, we shall consider this arrangement as a privilege, and not as a burden.

H. S. A.

—◆—◆—◆—
Copy of an Original Letter

OF THE LATE

REV. THOMAS SCOTT

To a Baptist Minister.

*Aston Sandford, (Thame,)
 January 31, 1816.*

REV. AND DEAR SIR,

I feel myself much gratified with the present which you sent me of my highly-esteemed friend Dr. Carey. I have indeed been acquainted with those who instituted and conducted your Missionary Society from the very first: and I have always been a cordial friend to it, though not able to do much in supporting it beyond my daily prayers, which have not been often omitted. I now think that it bears the palm among Missionary Societies, and I rejoice in the opening prospect of usefulness, beyond what its most sanguine friends once expected from it.

I am glad that you remitted to me the anecdote, which you have heard concerning me, respecting Dr. Carey; but do not think it was from Mr. Sutcliff.

It is indeed wholly unfounded; not one tittle of truth in it. I therefore hope to stop its circulation. I will, however, give you more authentic information concerning my first acquaintance with our beloved and revered friend.

In the year 1780 Mr. Newton left Olney, and in 1781 I suc-

ceeded to his curacy;—very soon after I *walked* from Olney to Northampton to see old Mr. Ryland, and to meet Mr. Hall of Arnsby, (as I recollect.) Before this, it pleased God to make me the instrument of conversion to a deaf old widow, in good circumstances, between seventy and eighty years of age. She had attended my ministry some time; though she heard but little, and I thought understood less. But when she was confined to her house, and could only hear me when I spoke *loud*, she gave such proofs of her repentance and faith and love, that none doubted of a saving change in her, which made way for good to some of her relations. Among other relations, she had a sister, or, as I think, a brother's widow, named OLD, living at Hackleton, in the road to Northampton, whom she desired me to call on. Her son was a shoemaker, and young Carey was apprenticed to him. I believe both the widow and her son were pious persons. When I went into the cottage, I was soon recognized, and Mr. Old came in with a sensible-looking lad, in his working dress. I at first rather wondered to see him enter, as he seemed young, being I believe little of his age. We, however, entered into an interesting conversation, especially respecting my parishioner, their relation, and the excellent state of her mind, and the *wonder* of divine grace in the conversion of one who had been so very many years considered as a *self-righteous Pharisee*. I believe I endeavoured to show that the term is often improperly applied to conscientious but ignorant inquirers, who are far from *self-satisfied*; and who, when the gospel is set before them, *find the thing which* they had been long

groping after. However that may be, I observed the lad who entered with Mr. Old riveted in attention, with every mark and symptom of feeling and intelligence, saying little, but modestly asking now and then an appropriate question. I took occasion, before I went forward, to inquire after him, and found that young as he was he was a member of the church at Northampton*, and looked on as a very consistent and promising character. I lived at Olney till the end of 1785, and in the course of that time I called two or three times, and was each time more and more struck with the youth's character, though I said little at Mr. Old's; but before I left Olney, Mr. Carey was out of his engagement to Mr. Old. I found also that he was sent out as a probationary preacher, and preached at Molton; and I said to all to whom I had access, that he would, if I could judge, prove no ordinary man. Yet though I often met both old Mr. Ryland, the present Dr. Ryland, Mr. Hall, and Mr. Fuller, and knew almost every step taken in forming your Missionary Society,—and though I sometimes preached near Molton,—yet it so happened that I do not recollect having met with him any more till he came to my house in London, with Mr. Thomas, to desire me to use what influence I had with Mr. G. to procure them license to go in the Company's ships as Missionaries to the British settlements in India, perhaps in 1792. My little influence was of no avail. What I said of Mr. Carey so far satisfied Mr. G. that he said, if Mr. Carey was going alone, or with

* It should have been Olney. He was baptized at Northampton, but joined a small church at Hackleton, after which he joined Olney Church, July 14, 1785.

one equally to be depended on along with him, he would not oppose him; but his strong disapprobation of Mr. Thomas, on what grounds I know not, induced his negative. I believe Mr. Old died soon after I left Olney, if not just before, and that his shop, which was a little building apart from the house, was suffered to go to decay. While in this state I several times passed it, and said to my sons and others with me, "THAT IS MR. CAREY'S COLLEGE." As it was at that time a mean and ruinous place, and as I stated that Mr. Carey was apprenticed to him who owned it, I was by some means or other charged with saying that he was a parish apprentice. This I neither said, nor meant, nor thought. The OLDS were rather a respectable family, as to temporal things, and I knew nothing of Mr. Carey's family till afterwards I was informed by a letter of an afflicted sister of his [Mary Carey], that a sermon which I preached at Creton had been the means of her conversion. I from the first time thought young Carey an extraordinary person. I augured the most happy circumstances from his Mission, providing his life were spared. I had no doubt but in spite of his disadvantages of education, he would be a learned man; but he has lived to go beyond, in all respects, my highest anticipations. May God still preserve and prosper him and his! My time of life, and many infirmities, lead me to suppose my race nearly run—but the Lord is very gracious, and I still keep busily employed. My thanks and best respects to the Committee, and my thanks to you for the publication.

I remain, dear Sir,
Your friend and fellow-labourer,
THOMAS SCOTT.

Jubentle Department.

PHILOSOPHICAL REFLECTIONS.

No. XXVI.—*TIN.*

Rude and chaotic as the soil may seem
 T' incurious or untutor'd minds;
 Useless and vain as mountains seem to rise;
 Yet Science shows, nor hills, nor vales, in vain
 By God are meant, but teem with treasure vast:
 Potent and wise in all that he has made,
 And in the varied distribution kind:
 To ev'ry clime its characteristic good.
 Exhaustless mineral stores to this fair isle,
 Kindly o'erroll'd to work its *greatest bliss.*

THIS metal has been very long known, as is evident from the mention of it by Moses in the book of Numbers, and by Homer in his Iliad.

Like those we have already noticed, it is found in various parts of the world, in Asia, S. America, and Europe, particularly the latter. The counties of Cornwall and Devon in our own favoured isle have long been distinguished for their abounding in it. Every lover of his country has abundant cause for gratitude that its bowels should be so richly stored with mineral treasure, not merely as a matter of convenience, but as affording so powerful an inducement to commercial intercourse with other nations. Many are of opinion that our metallic riches, and our stores of this metal in particular, have been the occasion of many memorable visits, which, although many of them have been followed by hostile and lamentable consequences, have nevertheless contributed to the diffusion of knowledge and promotion of civilization; in short, that our possession of this metal indirectly led to the introduction of

christianity itself amongst us. Happy merchandize, if for the metallic ore we received in return the richer and sublimer ore of divine truth from the exhaustless mines of the scriptures of truth! Learned references in support of such an opinion would be unavailing to many of our juvenile readers, but they can turn with facility to page 332 of this Magazine for last year, where the Rev. J. Ivimey glances at this subject in the sketch of his missionary sermon.

Few metals that are so common are so little understood. Tin utensils, as they are called, meet us in every direction; yet we occasionally discourse with individuals, with momentary surprise, who are not even aware that the principal substance of which such utensils are made is iron, the tin serving but as a covering to the stronger metal. What are called plates of tin are plates of iron coated with tin. The iron is first formed into thin plates; the plates are then thoroughly scoured with sand, and plunged for twenty-four hours in a mixture of water and sulphuric acid, or of water and bran; and they are afterwards dried, rubbed with grease to prevent rust, and immersed in melted tin, which not only completely covers the plate but penetrates the whole substance.

The principal characteristics of this metal are, that it is white, has little elasticity, and is the lightest of metals. It is not very ductile, but so malleable that it may be beaten thinner than paper; yet such is its tenacity, that a wire of 1-10th of an inch will

support a weight of 49 lbs. and a half. It is moreover distinguished by its smell when rubbed, and for its snapping noise when suddenly bent. The characteristic peculiarities of the metals, notwithstanding their general features of resemblance, are very interesting; since, while they show the wisdom of the Almighty, who cannot have distinguished them by needless properties, they also serve to teach us humility, seeing they possess so many qualities, of whose use we know nothing.

There are two kinds of tin;—block tin and grain tin, of which the latter is the more pure, but the former is the great article of commerce, and is so called from its being made into blocks of 320lbs. weight. It is taken to the Assayer's office, duly stamped with the arms of the Duke of Cornwall, and is then saleable: hence arises a fruitful source of revenue to that duchy.

But we proceed to notice its oxides. We have already had occasion to remark, that the rusting of metals, ordinarily viewed with indifference or regret, is a subject worthy of profound attention and grateful notice, inasmuch as it is among the infinitely wise arrangements of the Great Creator not yet half understood by man. Each metal has its distinct rusts or oxides: these oxides are formed in peculiar and prescribed circumstances, and, in proportion as they are understood, they are found to subserve important purposes. Only two oxides of this metal have been as yet discovered, the yellow and the white: the former is employed in polishing fine steel wares and the superior kinds of glass; the latter is used in the manufacture of an enamel, to which al-

most any colour may be given by the assistance of other metallic oxides.

Another remarkable property of metals is, that with various compounds they form important salts. The most remarkable salts of tin are the muriate, the nitromuriate, and the sulphurate. Combinations of tin with chlorine and sulphur are also noticed by chemists. The union of 100 parts of tin with 55 of sulphur has been called mosaic gold, and is used to give a fine colour to bronze. "I suspect," says Mr. Parke, "that the change produced in tin by this process gave rise to the idea of the transmutation of metals. If the alchemists were acquainted with this compound substance, no wonder that they should indulge the hope of being able to form gold."

The uses of tin are very important and various. We have already glanced at its utility as a covering for sheets of iron in the manufacture of neat, portable, and convenient utensils for domestic purposes. It is of immense consequence to dyers. It is used to form their boilers, to give brightness to red and scarlet colours, and to precipitate the gross matter of other dyes. This metal is also used in the composition of various substances, as bell-metal, bronze, and brass for cannon. The ancients used it in their copper coins.

To how many other uses it is applicable is only known to Him who formed it and gave it its distinguishing properties. May this brief review of them assist the youthful reader in forming the invaluable habit of beholding and adoring the Creator in all his works.

N. N.

Obituary and Recent Deaths.

MR. DAVID HUDSON.

ON Saturday the 24th day of March, 1821, died Mr. David Hudson, of Snow's-fields, one of the deacons of the Baptist church in Carter-lane under the care of our much esteemed and revered brother Dr. Rippon.

Forty years ago he lived without God in the world, at which time it pleased Him who rules all human affairs, that he should pass by the meeting-house in Carter-lane at the time when the church was celebrating the praises of God in singing; on hearing which he entered, his attention was arrested, and some impressions were made upon his mind from what he saw and heard that continued with him ever afterwards. The ministry of Dr. Rippon was made effectual to an entire change of views relative to the perfections and government of God, and especially the work of redemption by the Saviour of men: and this was not a mere change of sentiments, but a real transformation of the heart, which formed him a new character after the model of the New Testament,—a character which he ever afterwards continued to sustain with comfort to himself, and credit to his religious profession and friends. He soon afterwards was baptized, and made a public profession of the name of Jesus Christ, and was a peaceful and useful member all his days, affectionate to his pastor, constant in his place, and immovable in his religious sentiments; and at a time (nearly thirty years ago,) when an Antinomian blight passed over our churches, and withered some that were older than he, his leaf remained green, and he ceased not to yield fruit. Such a person could not but engage the attention of his pastor and brethren. About twenty years ago he was chosen to be a deacon, which office he filled with high reputation till he died. No man was at a greater distance from

ostentation. He strictly followed the direction of his Lord and Master, his left hand not knowing what his right hand did. His attention to the poor and the sick was greater than was known to his family and friends while he lived. There were several who must not be named until the day of judgment, that were without doubt waiting, on his removal hence, to receive him into everlasting habitations, whose bowels he oft refreshed while they were here, and who in their turn have welcomed him into their society. His mind was generally calm and even; religion with him was a regular and daily concern; and in this placid and heavenly state of mind he passed his days, till he quietly sunk down with a general debility and decay of constitution. But in the midst of the wreck of animal nature, his mind, his immortal part, possessed elevated confidence in God his Saviour. He attained his threescore years and ten, and then affectionately took his leave of his family, leaving behind, to follow his steps, a pious and affectionate widow, two sons, and a daughter. "Let me die the death of the righteous, and let my last end be like his."

MR. ROBERT HARRIS.

Mr. Robert Harris was born in 1760, in Free-school-street, Horselydown, Southwark. His mother was niece to the Rev. Dr. Pemberton; but it fell to his lot in very early life to be taken under the guardian care of a pious grandfather, Mr. Robert Harris, who was many years a member and deacon of the church meeting in Back-street, under the care of the Rev. Mr. Pitts. This pious gentleman placed his two grandsons under the care of the Rev. Mr. Brown of Battersca, whence, after receiving a respectable education, he was apprenticed to Mr. Timothy Curtis in

Wapping, who attended at the Rev. Noah Hill's chapel in Old Gravel-lane. His first religious impressions were made under a sermon preached by the Rev. Mr. Medley of Liverpool; but he did not associate with any church till a few years afterward, when he became acquainted with a godly woman, who was a member of the church in Little Prescott-street, then under the care of the Rev. Mr. Booth. He joined that church; but some, unpleasant circumstances in his family and business afterwards led to his separation. After this he attended the Mulberry Gardens Chapel chiefly, till, becoming acquainted with one or two Itinerant Preachers, he felt a concern for the promoting of the gospel in villages near the metropolis. He was one of the first persons who encouraged and accompanied those preachers to Ilford; and, under God, the Baptist Church in that village owes its origin principally to his pious exertions. In consequence of some changes in his domestic concerns, it became advisable for him to relinquish these itinerating labours; but he did this with serious regret, because of the importance of the work, and the pleasure he had often felt in attending to it.

He soon after became a member of the Baptist Church in Little Alic-street, under the care of the Rev. W. Shenston, which relation he sustained with honour to himself, and advantage to others, till he exchanged worlds.

He constantly attended the sabbath-morning prayer-meetings at Pell-street Chapel, and the prayer-meetings at the place to which he belonged, till prevented by distance or affliction. He was fond of encouraging young persons in the paths of piety and truth. For a long season he enjoyed a good share of bodily health, but it pleased God at last to visit him with a long and painful affliction. Towards the close of 1817, having recently removed into a very damp house in Wapping, near the London Dock, he caught a severe cold and fever; and he never afterwards recovered his strength. In the following summer he removed to the neighbourhood of Burr-street.

The following summer he spent some weeks at Gravesend, and the change of air proved advantageous; but a relapse soon took place. He felt a considerable degree of resignation to his Lord's will, and would often check his wife when disposed to murmur at the dispensations of Providence, by saying, "My dear, God was pleased to deprive us of spiritual comforts by our removing to Wapping; let us fear offending him, lest he withhold our temporal comforts also." Finding his strength decrease, and wishing to enjoy more of his religious privileges, he, in the autumn of 1820, removed back to Everard's-place, Church-lane. About Christmas his recovery appeared hopeless. From this time, however, God was evidently fitting him for eternity, and his maturing for glory became visible to those around him. He often said to his wife, "My dear, I am going to leave you; but I hope we shall meet, never more to part. Put your trust in the Lord; he will not forsake you."

He had an anxious concern for the welfare of his children, for each of whom he often prayed with great fervency that the Lord would be pleased to make them possessors of saving grace, and pillars in the house of God. The calamity of shipwreck unexpectedly brought his eldest son to see him; which afforded him an opportunity of giving him those admonitions and instructions which it is hoped the Lord will sanctify to his mind when he is on the mighty waters.

Some weeks before his death, he said one day to the writer, "Brother, do not be alarmed; I shall not be long here: I think I shall go off in the night, when you are all asleep." I expressed my expectation that his stay was short, though I hoped the contrary. He replied, "No, brother, I am going fast; I have done with this world: may the Lord fit me for a better!"

On the day before his death, it being very wet, he staid within doors, and settled all his accounts, and the accounts of THE FRIEND to THE AGED SOCIETY, with the greatest exactness, and after supper even settled his private book, so that not one farthing

remained unsettled. Of the above Society, at the meeting-house in Alfie-street, he was the FOUNDER, the indefatigable SECRETARY, and the sincere friend. On the ensuing day he was on the whole better than usual, read about Daniel, Job, and David, was much alone, ate a hearty supper, and retired to rest earlier than usual, telling Mrs. Harris he hoped the Lord would give them a good night. He awoke about half-past twelve, August 9, 1821, and got out of bed, when instantly the water overflowed his chest, and he fell. Mrs. Harris flew to his assistance, and desired him to speak; but he could only give an affectionate look, and while she called for assistance, his happy spirit fled to its eternal home. The Rev. Mr. Shenston improved the event, August 18. in a very impressive and affectionate manner, to a crowded audience, from Heb. xiii. 5: "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee."

HANNAH CAVE, AGED 17.

HANNAH CAVE was born at Leicester, January 30, 1804. There her infancy was spent, at Cradley her childhood, and at Birmingham her riper years, with her parents. It was their great concern to bring her up with their other children, in the nurture and admonition of the Lord. She was engaging in her person and manners; of an irritable and sometimes violent temper; but in her general deportment open and cheerful, and ready to forgive. Grace so subdued her temper, that she was at last gentle, patient, and thankful.

In July, 1819, her health began to decline. She read with interest the scripture, good books, and experimental hymns, with the obituaries of pious youth: yet there was no decided evidence of her being born again. This led her father to pray in the family in her hearing earnestly: "Lord, make thyself known among us, as the Lord that healeth, and the Lord that saveth."

In August, 1820, symptoms of a *consumption* appeared, which added unspcakable solemnity and point to parental feelings. She frequently visited a young pious female friend and neighbour, who conversed with her respecting the salvation of the soul, and perceived her to be under strong conviction. This young friend recommended her case to Mrs. Birt, who kindly visited her. At first she found her very reserved, and answered only with tears; but afterwards she spoke more freely. These visits she acknowledged with affectionate gratitude. During her long affliction she said but little concerning the state of her mind till toward the last, but would often sit silent, look sorrowful, and sometimes was observed to weep. She liked to talk of the death of pious persons, but was backward to say any thing concerning herself till within a few weeks of her death. Her eldest sister, being one day with her alone, said to her, "Hannah, have you prayed?" At first she answered only with tears; but afterward she said, "I would, but cannot pray, &c.—Satan frights me when I try.—This stony heart will ne'er relent, till Jesus makes it soft." It was answered, "God has promised a new heart to those who seek him; and has kindly invited us to pray: he has also promised to give his Holy Spirit to them that ask him." She wept much, and said, "I have been very wicked." It was replied, "Jesus Christ is able to save to the uttermost all that come to God by him."

In September the disease made rapid progress; and former means which administered comfort, either increased the malady, or gave no relief. She herself now began to lose all hope of recovery, and appeared to be hastening fast to an eternal world. Pardon of sin, through the blood of Christ, a new heart by the agency of the Holy Spirit, and a good hope of heaven, were the objects of her earnest desire and fervent prayer, attended however with many fears. One day, appearing very low and in tears, her mother inquired the cause. She replied with anguish, "I feel so loath to leave

this world: I cannot bear the thought of being shut up in a coffin." Her mother advised her to pray to the Lord for deliverance from this fear of death. The next day she asked her, if she was more comfortable. "O yes," answered she, "the Lord has heard prayer: I have no fear of death now. The Lord is a very present help in trouble."

The last three weeks of her life her Christian experience was evident, progressive, and happy. She said, "What a mercy it is that I have been afflicted, and this affliction most graciously sanctified! Before I was afflicted I went astray, but now I have kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes.—I would not change places with any one in the world.—I do not pray that my affliction may be removed, but that I may have strength to bear it without murmuring. Lord Jesus, thy will be done.—I am not afraid to die.—Jesus, I love thy charming name. Dying, I'll clasp thee in my arms, the antidote of death." On being asked if she should like to recover, she replied, "Not to live a life of sin, for all the world."

Saturday, October 21, her death appeared to be rapidly approaching. She said, "I think I shall go to-night. I have many times longed to spend the Sabbath with you since I have been afflicted; and if I should go to-night, you will long to spend it with me to-morrow. It cheers me to think of being with Jesus Christ.

'There shall I see his face,
And never, never sin.'

For further good the Lord spared her a few days longer. She spoke so feelingly to her youngest sister, that she came down in tears. One evening after family prayer in her chamber, she called to her younger brother, and said, "Benjamin, do you pray?" "Yes," he replied. She said, "As you work in a shop where they sing foolish songs, and have nothing but vain talk, you have more need to pray to be kept from falling into temptation."

On Friday morning, October 27,

(the day she died,) overpowered with pain and weakness, as her father entered the room, she said to him with tears, "You see I am not gone yet; O why cannot I die?" Sympathizing with her sufferings, he replied, "The will of God is our standard of duty and comfort; this is the happiness of the saints in heaven; and the more you are conformed to the will of God on earth, the more of heaven will you take into heaven." These words composed her mind.

Whilst struggling with the last enemy, looking at those about her, she said, "When shall I leave this house of clay? I once dreaded being shut up in a coffin, but how vain! Glory, glory, glory! Why stay, thy chariot wheels? O come, blest Jesus, come, and take my spirit to its heavenly home. I cannot breathe much longer. What agony I feel! O mother, it is hard work!—Father, pray for my release.—I did not think I should die so hard. Lord, support me."—Her mother said, "My dear child, the Lord seems to be preparing you for an easy death." Raising her dying hands, she exclaimed with great earnestness, "Lord Jesus, receive my spirit.

'Jesus, lover of my soul,
Let me to thy bosom fly,' &c."

Being at her own desire removed into another bed in the same room, her mother said, "You are now on the bed that dear * Betsy died on." "Ah," replied she, with a sweet smile, "am I dying on the bed that poor Betsy died on?" To a friend who came to see her for the last time, she said, "I have nothing of my own to recommend me to God: all my dependence is upon Jesus Christ." "O my breath!" she again gently exclaimed. Her father said, "What a mercy we have to die but once!

'Tho' painful at present,
Twill cease before long;
And then, O how pleasant
The conqueror's song!'

"I hope," said she, "I shall not live through this afternoon." "No,"

* Her eldest sister, Elizabeth Cave. See her Obituary, *Baptist Mag.* 1814.

answered her father, "I think it very likely that before this sun goes down, you will see the Sun of righteousness in all his glory." She then said, with sweet composure, "Come, Lord Jesus, come quickly." To her father she said, "Stop a little longer, and you will see me go. I am dying now." About one in the afternoon, she looked affectionately on all around her, and silently took her last farewell of her sympathizing friends. Taking her right hand from her mother's lap, and folding it under her cheek on the pillow, she sweetly slept in Jesus, without a struggle or a groan. Surely, never did death appear in a more inviting form. The happy spirit seemed to say, "Farewell, dear body; I impress upon thy countenance the mark of placid

sweetness, such as I feel at leaving thee; farewell till the resurrection morn: then I shall possess thee pure and immortal, like the glorious body of my ascended Lord, never more to part."

By her industry, besides paying for her own clothes, she had saved four pounds. Her disposal of this money showed her love to Jesus Christ and his cause. She left £1 to the Sick Society belonging to Cannon-street congregation; to Newhall-street Meeting, where once she was one of the singers, £1; to the Bible Society, £1; and £1 to the Baptist Missionary Society. May the Lord Jesus condescend to accept parental praise for the riches of his grace! Amen.

Review.

Adult Baptism, and the Salvation of all who die in Infancy, maintained: in Strictures on a Sermon, entitled, "The Right of Infants to Baptism," by the Rev. H. F. Burder, M.A. By Isaiah Birt, 34pp. 1s.

How desirable is it that christians of different denominations should be kindly affectioned one to another with brotherly love, in honour preferring one another;—that nothing should be either done or said through strife or vainglory, but that in lowliness of mind each should esteem the other better than themselves! And on the contrary, how indecorous is it, to say the least, when the servants of the God of peace envy one another; when they vaunt themselves, and are puffed up; when they seek their own, and are easily provoked! When shall these things cease? We are happy in announcing to our readers that the above-mentioned Sermon and this Reply are of a different description.

"The Task," says Mr. Birt, "of writing the following pages has been

undertaken with the more pleasure, as the writer is not in this instance required, as is too frequently the case, to repel severe censures and sarcasms. Mr. Burder appears in the field of controversy as the gentleman, the scholar, and the christian. It is his reasoning only which forms the subject of animadversion." Preface.

The ground which Mr. Burder has taken is thus stated.

"The very direct and manly way in which Mr. Burder has commenced hostilities is worthy of particular attention. He has not had recourse to an inexplicable external covenant relation; nor has he detained his readers by entering into the very frivolous distinction lately attempted between house and household; nor has the question relating to the rabbinical practice of bathing proselytes gained much more than a passing notice. He takes a determined stand on the 'covenant of grace—the covenant of redemption—the everlasting covenant—the covenant under which we live, embracing all that man can desire, and all that Jehovah can impart.' From this covenant he professes to derive all his claims and arguments; this he makes the foundation upon

which the whole of his system rests." Ibid.

Mr. Burder "by no means pleads for the right of all infants to that ordinance, but for the right of 'those infants only whose parents, or one of whose parents, we should be authorized to baptize, in case baptism had not before been administered.' The correct title to his Sermon would have been, 'The exclusive right of the infants of believers to baptism.'" P. 11.

The basis of Mr. Burder's argument is the connexion between parents and their infant offspring.

"Mr. Burder says, 'the point of primary importance in the present argument is, the connexion established under the former economy between parents and their infant offspring. By virtue of that connexion infants were circumcised, and if that connexion has never been by Divine appointment dissolved or diminished, then, by virtue of that connexion, infants should be baptized.' This connexion, thus stated to have been established under the former economy, by virtue of which Mr. Burder says 'infants were circumcised,' he represents as a connexion in the covenant of grace. He does not even intimate that the covenant of grace was in being, or that such a connexion subsisted between parents and their offspring, previously to the days of Abraham, but maintains that in his time, and with him, the Divine Being made the covenant of grace, containing a stipulation or establishment, which united children with their believing parents in all its interesting privileges, and that by virtue of this stipulation infants were formerly circumcised, and of course are now to be baptized." P. 12.

Mr. Burder endeavours to prove an analogy between circumcision and baptism.

"His argument is this:—'That the ordinance of circumcision, which belonged to the covenant with Abraham, was designed to exhibit the very same blessings which are denoted by the ordinance of baptism.' 'The argument,' he says, 'may be divested of all complexity. The covenant with Abraham is the same in substance with that under which we live. The same blessings of that covenant are denoted both by circumcision and by baptism. The covenant, then, being the same, and the ordinance being in import the same, the subjects entitled to its administration are also the same. But infants

were entitled to circumcision on the ground of their connexion with their parents; therefore, infants, on the ground of their connexion with their parents, are entitled to baptism.'" P. 18.

We have attentively examined Mr. Birt's answers to these arguments, and have endeavoured if possible to detect any false reasoning in them, and we are obliged to say, not only that we think them valid, but that we should wonder, if we were not aware of the force of education, how any Pædobaptist could read this Reply without becoming a Baptist. We shall now present our readers with a few extracts, in the form of Answers to Questions.

1. Is not a profession of faith requisite previously to baptism? Answer. Yes. The Baptists require this profession from the candidate; the Episcopalians, from the sponsor; and Mr. Burder and his friends, from the parent, or parents.

"Both [of the latter] parties, by rejecting *personal* religion, and acting on the supposition of that which is relative, are equally opposed to the Baptists. The majority of Pædobaptists in general believe in baptismal regeneration, while the minority as generally assert that the children of believers have a common interest with their parents in the covenant of grace. The blessing claimed on each side is of the utmost importance, yet neither party refers to evidence for its belief; but they both, like the advocates of transubstantiation, believe, notwithstanding the entire absence of evidence. It is not by its fruits we are made acquainted with the value or importance of infant baptism. With one class of its patrons it assumes regeneration without conversion, and with the other, holiness without piety. It is, on every ground hitherto taken for its support, a *cause* that in this world produces no *effect*—a *means* connected with no *end*—a *cloud* that affords no *rain*—a *tree* that yields no *fruit*." P. 6. Should it be objected that the apostle calls the children of a believing parent *holy*, notwithstanding the unbelief of the other parent;—we reply, that this holiness was not, like that for which Mr. Burder pleads, connected with the covenant of grace, but a lawfulness to be retained in opposition to being put away,

See **Ezra x. 3**;—a holiness, like that of *meats*, which, though forbidden under the law, are lawful to be eaten under the gospel, being sanctified, or made *holy*, by the word of God and prayer. See **1 Tim. i. 3—5**

2. Do the Baptists withhold from their children any thing truly valuable?

“The Baptists yield to none of their fellow-christians in appreciating the advantages attendant on children being born in a country where the true God is acknowledged, his testimonies made known, and his prescribed worship observed. No class of the community can estimate more highly than they do, the superior privileges of those children, whose parents, by their example and pious care, train them up in the nurture and admonition of the Lord. On these points there is no difference. It is to the claim of a special and exclusive interest for the descendants of believers in spiritual and eternal blessings that Mr. Burder gives his support, and to which the Baptists object. It is on this question that in these strictures we are at issue.” P. 7.

3. Was the covenant which God made with Abraham and his seed the covenant of grace?

“So far are the Holy Scriptures from representing Abraham as the federal head, in the covenant of grace, that he is scarcely, if at all, exhibited even as a type of the Messiah. In this point of view, Melchisedec and others are greatly pre-eminent to Abraham. On account of his eminent faith and obedience, Abraham is presented to us as the pattern of *believers*, and has the honour to be styled, ‘the father of all them that believe, and the friend of God.’ But in the ‘covenant of grace, the covenant of redemption, the everlasting covenant, the covenant under which we live,’ he has no pre-eminence over any other true believer in our Lord Jesus Christ. Abraham saw his day, and was glad, and obtained his interest in the covenant of grace, and a participation of its blessings solely by *FAITH* in him, who is head over all things to the church; and this honour have all the saints of every age, country, and description, under heaven. They are, without exception, ‘heirs of God, and joint heirs with Christ, whose righteousness is unto all, and upon all that *believe*, for there is no difference.—It is by *believing* in Christ ourselves,

not through a connexion with Abraham, or any other believer, that we are accepted of God, and obtain an interest in his covenant and grace.” P. 16.

The argument from the covenant made with Abraham, if it have any force at all, is in favour of the Baptists, and against Mr. Burder. “As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, 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.” Gal. iii. 27—29. According to this reasoning of the apostle, the seed of Abraham NOW are *they who have put on Christ, and who are the “children of God by faith.”* The example of circumcision also is against Mr. Burder. He and his friends defend the baptism of the infants of *believing parents only*: whereas circumcision was administered to all the male infants without distinction.

4. What was the design of circumcision? Answer. To keep distinct from the rest of the world that people from which the Messiah was to spring.

“Thus it appears that circumcision was solely an appendage to the national and temporary covenant which God made with Abraham—that pious parentage constituted neither the reason nor rule of its administration—and that it was merely a Jewish rite, appointed by God, like its fellows, for a particular purpose, and for a specific time. This time being filled up, and the Divine purpose accomplished by the appearance and work of the Son of God, it was laid aside, with the whole ritual of the Jews, as a garment worn out and of no further service.” P. 25.

5. Are our Pædobaptist brethren consistent with themselves?

“We and they unanimously caution men against all creature dependence, and testify to the Jew and also to the Greek, repentance towards God and faith towards our Lord Jesus Christ. The Baptists bear their common testimony at the font, but there our brethren drop it; and in direct opposition to the injunction of the gospel, they teach men to ‘say within themselves, We have Abraham to our father.’” P. 31.

6. But does not Mr. Burder assure his young friends, that notwithstanding their pious parentage and early dedication, unless they are born of the Spirit, and dedicate *themselves* to God, it is impossible for them to enter into his kingdom?

"This is precisely what the Baptists insist upon. So far as relates to moral agents there is a perfect agreement. Of course the difference between the Baptists and their opponents respects the state of infants, of dying infants, and of them only." P. 9.

7. Does not the withholding of baptism from infants look with a less benign aspect towards them than the practice of the Pædobaptists?

"The Baptists with grateful confidence esteem all children who die in infancy to be equally and certainly saved without any distinction." P. 9.

8. And do not the Pædobaptists do the same? Answer. Not, if they are consistent with themselves. For

"Pædobaptism, with a *partial*, gloomy, and awful aspect, makes a privileged order amongst dying babes—placing a comparatively small number in a state of regeneration, and a very few others in the covenant of grace, leaving the vast and incalculable majority destitute of those blessings, which are essentially necessary to their future and eternal felicity.* Who that impartially considers this subject, can avoid being thankful that the *Bible* does not lead him to so awful a conclusion, and that he is not by Divine authority connected with a practice, the implications of which are so truly appalling? But although the sentiments of the Baptists on this subject, are so benevolent and unrestricted as to lead

* "The High-church Clergy, who so freely and severely censure the doctrines of Calvin on account of their predestinarian principles, would do well to consider, that their practice of infant baptism, and their notion of baptismal regeneration, imply a reprobation of myriads of children who die in infancy, which far surpasses in horror any doctrine which even they themselves can impute to Calvinism. These Divines should first take the beam out of their own eyes (eye), before they attempt to remove the mote out of their brother's eye."

them to conclude that all who die in infancy are without exception saved; and although they feel the most serious objections to Pædobaptism on account of the very exclusive and gloomy aspect it bears towards the great majority of those who die in infancy;—yet such is the power of prejudice and the influence of custom, that it is by no means uncommon for us to be represented as entertaining opinions, and observing a practice, most inimical to the state of infancy. But 'Wisdom is justified of her children.'" P. 10.

9. What was the ground taken by the ancients for administering baptism and the Lord's-supper to infants? Answer. The supposition that they were necessary to salvation.

"In this part of Christendom, the notion of the eucharist's being essential to the salvation of dying babes is exploded, and the practice of infant communion has consequently ceased. Let it only be conceded that dying babes without distinction are saved, and the practice of infant baptism would also very speedily and equally decline. The whole solicitude of Christians would then be directed to moral agents, and personal religion." P. 9.

We hope that this work will be extensively read, on account not only of the powerfulness of its reasoning, but also of the excellency of its spirit.

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Supreme Attachment to the House of God, exemplified in the Character of David. A Sermon occasioned by the Decease of Mr. Daniel Humphrey, a worthy Deacon of the Church in Eagle-street, Holborn, London; Preached on Lord's-day, Nov. 11, 1821. To which is appended an Address delivered at the Interment. By Joseph Ivimey. pp. 31.

IN this Funeral Sermon and Address, Mr. Ivimey has piously and affectionately discharged a mournful duty; and, in calling the attention of survivors to those excellencies of character and conduct by which the deceased was honourably distinguished, he has neither omitted to refer to their evangelical origin, nor

to assert the influence which such an example should produce in the members of our churches; especially those among them who sustain office.

We are glad that an occasion so favourable for exciting attention to a course of action intimately connected with the welfare of the christian church, was not suffered to escape; and we hope the following extracts from this serious and useful discourse will induce our readers attentively to peruse the whole.

“ I doubt not but many of you have already drawn the parallel between David’s sentiments and conduct as a worshipper of God, and those of our late respected and lamented brother Mr. Daniel Humphrey”—“ You know that he was always here when the doors were opened for worship, and that, if he was absent on any occasion, we always concluded, either that illness or some unusual event had kept him away. No one ever suspected him of indifference respecting the worship of God, or of undervaluing the ministry of the word; or of being carried away by the love of the world from the house of prayer. I never knew any man who more exactly combined the qualities the apostle enjoins upon all Christians;—‘ Not slothful in business, fervent in spirit, serving the Lord.’ Rom. xii. Neither did any one suspect him of being formal, much less hypocritical in his motives. No; he was of the ‘ true circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh’—“ In his constant and early attendance at the house of God I have never known his equal. During more than seventeen years that I have been acquainted with him, unless when he was for a Lord’s day with his relations, at New Mill, near Tring, or from some very extraordinary occasion, he was always in time.”—“ And yet, as you know, he conducted an extensive business, which required great and personal attention. He might often have excused himself on account of the fatigues of business; or, had he been inclined to self-indulgence, he could have well afforded it; but the hand of his watch was not more faithful in pointing at the hour of prayer, than he was ready to drop business to go up to the house of the Lord, in order to enjoy the pleasures of public worship; he

was generally the first person in the vestry to see every thing was got in order, and the last to leave it, having ascertained that every thing had been regulated. The sparrow, nor the swallow, were not more constant in seeking their nests in the walls of the temple, nor more comfortable when resting in them, than was our late worthy brother, during the period of more than thirty years, in his attendance upon the worship of God in this house of prayer.” Pp. 14, 15, 16.

The Administration of Baptism by the English Baptists, &c. By Robert Robinson, M.A. Tract, 8 Pages. Price 2s. 8d. per Hundred.

THIS is an Extract from “ Robinson’s History of Baptism.” It is an Account of a public Baptism at Cambridge in 1765, when Dr. Andrew Gifford preached, and the Rev. Joseph Gwinney baptized 48 people in a river. It is the most elegant, picturesque, and yet argumentative historical defence of our principles and practices that has been written. We are glad to see it printed as a Tract. Two interesting Anecdotes of Dr. Andrew Gifford, whilst sub-librarian at the British Museum, are appended.

LITERARY INTELLIGENCE.

Prospectus of the Third Volume of the History of the English Baptists, by the Rev. Joseph Ivimey. To be printed uniformly with the two former Volumes, and to contain 600 Pages. Extra boards, 12s. to Subscribers.

THE history of the Baptist Churches from the glorious Revolution in 1688 till the end of the reign of George II. in 1760, is but very little known; and yet the events which took place during that period are daily passing in their results before us. These were the Act of Toleration; the change of dynasty from the house of Stuart to that of Brunswick; the passing of the *Schism Bill*, and other obnoxious measures in the reign of Anne, and their repeal in

that of George I.—the *Regium Donum* for necessitous dissenting ministers;—the establishment of the society for defending the civil rights of Dissenters;—the decision of the Peers that Dissenters were not liable to serve the offices of Sheriff, &c. in the City of London; and the conduct of the Dissenters in the years 1715 and 1745;—the alteration of religious sentiment in many of the Baptist Ministers on the doctrine of justification, &c. and the free invitations of the gospel to their unconverted hearers; the progress of academical instruction; the establishment of the Baptist funds; the rapid decline of the Baptist churches towards the close of that period, &c.

Mr. Ivimey intends to supply the want of this information, for which he has abundant materials; and should health and strength be mercifully granted him, he will carry forward the History to the close of the late auspicious reign of our lamented monarch George III.

Plan of the *third* Volume. 1. History of the four reigns of William III. Anne, George I. and George II. including the Public Addresses to the throne on various occasions by the Protestant Dissenters, and the *MEMORIAL presented by the whole body to Queen ANNE after the SCISM Bill had passed both Houses of Parliament, and they had been prevented from being heard by counsel in the House of Lords.*

2. History of the London Churches, including biographical Sketches of the Ministers, and other distinguished characters.

3. History of the Western Association, including Extracts from its circular Letters, with but few exceptions, from 1652 to 1730.

4. Sketches of the Eastern Churches.

5. Ditto Western Churches.

6. Ditto Northern Churches.

The Rev. R. Hall of Leicester has expressed his approbation of the former volumes, in his "Reply to Mr. Kinghorn," printed in 1818, in a note, P. 220.

"See the History of the Baptists by Mr. Ivimey, in which this subject (the opinion of the Waldensian churches respecting the baptism of infants) is discussed with much care and impartiality. To those who wish for information respecting many curious and important circumstances connected with the progress of the Baptist opinions, I would earnestly recommend the perusal of that valuable work; for which the public at large, and our

own denomination in particular, are much indebted to the pious and laborious author."

Subscribers' names will be received by the Author, 20, Harpur Street; B. J. Holdsworth, St. Paul's Church Yard, London; I. T. Hinton, Oxford; and all other Booksellers.

As the two former volumes cannot now be easily obtained, if a sufficient number of Subscribers wish to possess them to justify the reprinting them; they will be immediately put to press, and be sold at the same price as the third volume.

PRIZE ESSAYS. The Conductors of the *CHRISTIAN RECORDER* will present to the Author of the most approved Essay on any of the following subjects, a neatly bound copy of Dr. Dwight's System of Theology, in 2 Volumes 4to. or 5 Volumes 8vo.

1. On Sanctification. Founded on the answer to the question in the Assembly's Shorter Catechism, with the Scripture Proofs annexed, What is Sanctification?

2. On Christian Hope, and its influence on the temper and conduct of its possessors.

3. On Christian Charity, and its influence on the comfort and happiness of its possessors, and of those with whom they are connected either by natural, civil, or religious bonds.

The Candidates for the above Prize must be Students of four years standing in some one or other of the Evangelical, Baptist, or Independent Academies of England or Wales. No Essay, however well written it may be, whose author does not afford evidence of his being a Student for the time specified, will be accepted. Students however of longer, or shorter standing, may write on any of the other subjects specified in the list, which, after deducting those submitted to Students in Britain and Ireland, amount to no less than *thirty-eight*.

Candidates are to deliver their Essays, *free of expense*, to some one or other of the following Booksellers, publishers of the *Christian Recorder*, addressed to the Editor, on or before the first Monday of June 1822;—B. J. Holdsworth, 18, St. Paul's Church-Yard, London; James Finlay, Mosely-Street, Newcastle; Oliver and Boyd, or W. Oliphant, Edinburgh; or Jackson and Orr, Glasgow.

Intelligence, &c.

THE Friends and Supporters of the BAPTIST ACADEMICAL INSTITUTION AT STEPNEY have long been desirous of having, connected with it, a place of public worship; both on account of the advantages it would afford to the surrounding neighbourhood, and the opportunities that would be thereby given to the Students for the public exercise of their gifts. The desired object has, through the good hand of God upon us, been at length accomplished. A substantial out-building has been fitted up, in a neat and convenient manner, capable of accommodating two hundred worshippers, and at an expense of about two hundred pounds; which was opened for divine worship on Wednesday, the 17th of October. On this occasion, Messrs. Upton and Hoby engaged in prayer; the Rev. Joseph Ivimey delivered an Address; and Dr. Newman concluded. On the following Lord's-day evening, the Rev. T. Griffin preached at half-past six o'clock; which service, together with one on a Sabbath morning at half-past ten, and a lecture on Tuesday evening at half-past six, it is intended to continue, the pastors of our churches in London and its vicinity having kindly expressed their willingness to assist in supplying the pulpit.

The Annual General Meeting of the Stepney Institution will take place on Tuesday evening the 15th Inst. at the King's-Head Tavern in the Poultry, at six o'clock, when the business of the Society will be transacted.

CORNWALL ASSOCIATION.

Oct. 9, 1821, the half-yearly meeting of ministers and churches was held at Redruth. Messrs. Clarke and Green preached: the former on the duties of church members, from John xv. 17; and the latter on steadfastness in the faith, from Jude 3. Messrs. Morcom of Whitehall, Burgess (Methodist minister), Read, and Heath, engaged in the devotional exercises of the day.— On the preceding evening Mr. Rogers prayed, and Mr. Lane preached on the object of christian hope, from Titus i. 2. Next meeting to be at Falmouth, Tuesday in Easter week. Mr. Dore to preach.

SHIP PRAYER MEETINGS

ARE held at 7 o'clock on Monday and Thursday evenings on the North side of the Thames, between London-bridge and the Tower. For Particulars apply to No. 25, Pittfield-Street, Hoxton, or No. 19, Finch-Lane, Cornhill.

HANTS AND WILTS AUXILIARY BAPTIST MISSIONARY SOCIETY.

Sept. 12, Annual meeting at Whitchurch. Mr. Draper preached from Rom. viii. 35; Mr. Hinton of Reading from Psalm xcvi. 7, 8; Mr. Clare from John iii. 16; and Mr. Saffery, the preceding evening from John xvii. 4, 5. There was an early meeting for prayer. Messrs. Saffery, Franks, Yarnold, Coles, Mursell, Russell, Welsh, and Townsend, conducted the devotional services. This Assistant Society has been established more than *twenty-eight* years, and has contributed to the funds of the Mission this year £686. 19s. 3d.

While the Committee congratulate the churches on their increased exertions, they indulge the hope that these will be redoubled, being persuaded that large as is the sum collected in the current year, much more may be obtained by *united* and *persevering* efforts. The next Association is to be at Ebenezer chapel, Portsea, April 10, 1822; Messrs. Russell, Saffery, and Draper, to preach: the former on the Tuesday evening.

ORDINATIONS, &c.

May 23, 1821, the Rev. W. House was, at the Meeting-house in Eagle-street, ordained pastor of the Baptist church in SHIP PLACE, Temple-bar. Mr. Pritchard delivered the introductory discourse; a deacon gave a history of the church; Mr. House delivered a confession of faith; Mr. Elvey offered the ordination-prayer; Mr. Upton gave the charge; and Mr. Ivimey addressed the church.

THE BAPTISTS in CHATHAM having for many years suffered by the smallness of their place of worship, a new chapel, that will contain 1000 persons, has been erected for the comparatively small sum of £1400, and was opened for the worship of God on Thursday, July 12. Mr. Jenkin Thomas of Oxford delivered two Sermons; one in the morning from Phil. ii. 15, 16; and a second in the afternoon from Psalm xxvi. 8. F. A. Cox, A.M. of Hackney preached in the evening from Isa. lx. 7.

The devotional exercises were performed by a pleasing union of Independents, Methodists, and Baptists; viz. Messrs. Slatterie of Chatham, Palmer of Westbury, Lancaster of Chatham, Groser of Maidstone, Hathaway of Sheerness, Puntis of Battle, and Acworth of Leeds.

The day was peculiarly fine; the attendance numerous; and we believe all the services blessed by the gracious influences of the Holy Spirit, and the presence and approbation of Him who is head over all things to the church.

Since the opening, nineteen persons have been baptized, and the congregation has much increased. The members have subscribed among themselves £300, and they look with confidence to the religious public, to aid them in the liquidation of the remaining debt.

Aug. 22, at LANCARVAN, Glamorganshire, the Rev. Thomas Jones (late student at Abergavenny, supported by T. Edwards, Esq.) was ordained to be an Itinerant in the Vale of Glamorgan, under the superintendance of "The Baptist Glamorgan Itinerant Society." The preceding evening the Rev. E. Jones (Felin-efanddu) read and prayed, and G. Jones (student at Abergavenny) and T. Davies (Argoed) preached from Mark ii. 10, and Acts ix. 31. At 9 the next morning, having assembled to organize a church, the Rev. G. Davies (Caerfilly) commenced with reading and prayer, and W. Jones (Cardiff) and T. Morris (Newport) stated the nature of a gospel church. At 11, the Rev. George Griffiths (Pontypridd) began with reading and prayer, and G. Davies received Mr. Jones's confession of faith. The Rev. J. Hier (Castletown) offered the ordination prayer, which was accompanied with imposition of hands; W. Jones gave an affectionate and impressive charge from 2 Tim. iv. 5; and T. Morris preached to the congregation from Mark x. 26, 27. At 2, the service commenced with reading and prayer by the

Rev. J. Roberts (Cowbridge) and the Rev. J. Jones (Monmouth), and J. Hier preached from Isa. lv. 1. and Col. iii. 4. the former in English. At 6, the Rev. R. Thomas (Merthyr) read and prayed, and R. Pritchard (Cardiff) and George Griffiths preached from Rev. ii. 10. and Gal. iii. 20. The services were very interesting; and there are many encouraging prospects there, and in other places where our Itinerant preaches. The congregations in general are numerous and attentive, and some are heard to say, "We will go with you." May the Lord be with our young Brother, and bless him with prosperity.

Oct. 2, the Rev. D. Nunnick was set apart to the pastoral office over the Baptist church at BLOXHAM, Oxon. The Rev. W. Bottomley of Middleton read and prayed; W. Clark of Weston explained the object of the meeting; and asked the questions; S. Taylor of Shipston offered up the ordination prayer; W. Gray of Chipping Norton delivered the charge from 2 Tim. iv. 5; and L. Butterworth of Evesham addressed the Church from Psalm cxxii. 7. and closed in prayer. In the evening the Rev. T. Beetham of Hook-Norton prayed, and T. Wright of Blockley preached from Ezekiel xxxvii. 2-4. The Rev. D. Nunnick has been under the care of Mr. Gray of Chipping Norton for two years, supported by the Stepney Institution; and it is mentioned with much pleasure that he has been chosen pastor with perfect unanimity, and that his labours are highly acceptable and useful. Large congregations attended, and nearly twenty ministers were present to witness the solemn and interesting transactions of the day.

Oct. 3, a new English Baptist chapel was opened at CARDIFF, 46 feet by 35. Collected £450. Remaining debt, £300. The church consists of between 50 and 60 members. For the opening of the new Welsh Baptist chapel March 28, see Oct. Mag. 1821, p 449.

October 3, the Rev. Thomas Toller was ordained pastor of the Independent church at KETTERING, instead of his late father. Mr. Hall of Kettering read and prayed; Mr. Edwards of Northampton delivered the introductory discourse and asked the questions; Mr. Horsey of Northampton offered the ordination-prayer; Mr. Bull of Newport gave the charge; Mr. Scott of Rowell addressed the people; and Mr.

Chater of Kibworth concluded with prayer. In the evening Mr. Hillyard of Bedford preached.

Oct. 23, a new Baptist chapel was opened for public worship, at DANE HILL, Sussex, 11 miles north of Battle. In the morning the Rev. Mr. Chapman read and prayed; the Rev. Mr. Keeble of London preached from 1 Cor. xvi. 13, 14; and the Rev. Mr. Mothum (Countess of Huntingdon's connection at East Grinstead) concluded in prayer. In the afternoon, the Rev. Mr. Tidd of Wadhurst read and prayed; and the Rev. Mr. Shirley of Seven Oaks preached from Psalm cxxxii. 15, and concluded in prayer. In the evening, the Rev. Mr. Keeble prayed, and preached from Jer. xxvi. 4; and the Rev. Mr. Roberts, pastor of the church at Dane Hill, concluded in prayer. The services of the day were truly delightful, and I believe will not soon be forgotten. The congregation having greatly increased, and the old room for worship having become too small, with the help of friends a house and garden have been purchased, and a chapel built on the ground. The whole expense (through the kindness of friends) is only £310, £70 of which have been subscribed amongst ourselves, and £22 collected at the opening, leaving a debt of £220, for which an appeal must be made to the friends of religion, and it is hoped, considering the situation of the place, it will not be in vain.

Oct. 24, the Rev. F. A. Waldron was ordained over the Baptist church at BISHOP'S STORTFORD, Herts. Mr. Brawn of Loughton stated in a very judicious manner the nature and constitution of a Christian church, asked the usual questions, and received the confession of faith. Mr. Bain of Potter-street prayed the ordination prayer. Mr. Ragsdell addressed the pastor from 1 Peter v. 2—4. Mr. W. Shenston of London addressed the church from 2 Thess. iii. 1. The other devotional services were conducted by the Rev. Messrs. Pettit of Old Sandford, Wilkinson of Walden, and Finch of Harlow. Mr. Shenston preached the preceding evening, and Mr. Ragsdell the same evening. The church at Bishop's Stortford, recently formed, deserves the assistance of the religious public. There is a pleasing prospect of success and prosperity, and the pastor, sanctioned by the neighbouring Baptist ministers, will shortly apply to the denomination for their kind contributions.

Nov. 27, the Rev. Mr. Dovey was ordained over the Baptist church in SHORT'S GARDENS, London, the meeting-house in Oxford-street being lent for the occasion. Mr. Herbert commenced with reading and prayer; Mr. Upton, Sen. asked the usual questions; Mr. Paice prayed the ordination prayer; Mr. Pritchard addressed the minister from John xiii. 15, "*For I have given you an example;*" Mr. Belcher addressed the church from Rom. xv. 30—33; and Mr. House concluded the service.

Nov. 28, a Baptist church was formed at NEWPORT, Isle of Wight. Mr. Tilly of Portsea preached from Col. i. 19. after which, 11 persons were united in church-fellowship, and addressed on the subject of their solemn engagements by Mr. Saffery of Salisbury. The next morning, Mr. Clay of Portsea preached at 7 o'clock; and at 11 a meeting was held for the ordination of Mr. Franks, as pastor of this infant society. Mr. Tilly read suitable scriptures, and prayed. Mr. Mileham of Portsea delivered an appropriate discourse on the reasons for dissent, proposed the usual questions, and received Mr. Franks's confession of faith. Mr. Saffery prayed the ordination prayer, with the laying on of hands; and delivered the charge from Mark xi. 22, "*Have faith in God.*"—In the evening Mr. Mileham read and prayed. Mr. Draper of Southampton preached to the church and congregation, from Phil. i. 27; and Mr. Wheeler, minister of the Methodist chapel in which the ordination services were conducted, concluded the pleasing solemnities of the day. Mr. Franks has preached more than six years in Newport. Under his ministry the church and congregation, which were previously very low, have increased. He received several unanimous invitations to become their pastor; but there were circumstances which prevented his acceding to their request. He has therefore, though reluctantly, withdrawn to preside over a new interest. His brethren in the ministry consider him, and the few people with whom he is united, justified in the separation, which they hope will turn out to the *furtherance of the gospel.*

THE Rev. James Hargreaves, of Ogden in Lancashire, has accepted the unanimous invitation of the church in Little Wild-street, to become their pastor. He is expected in London about the latter end of January.

Foreign Intelligence.

Moravians.—They have about 12,000 Negro Converts in Antigua; above 400 have joined their church there within 12 months. Above 200 Hottentots reside at their new Settlement on the Witte River, which is very prosperous. The Greenland New Testament is about to be printed: the congregations there are very flourishing. The Brethren's congregations contain above 81,000 persons, formerly idolators. The annual expenditure, though rigidly economical, is nearly £9,000: certain income not above £1,300. Total deficiency in 1819 and 1820, £4,600. New stations, from favourable appearances, are indispensable. The patronage of the public is earnestly solicited. Subscriptions are received by J. G. Lockett, Esq. 1, Upper Conway Street, Fitzroy Square, the Rev. Messrs. W. Gurney, Hawtrey, D. Wilson, R. Hill, Ivimey, &c.

Bible Societies.—A great number of Testaments have been distributed among the Pilgrims to a celebrated place in GERMANY. "I cannot find words," says the writer, "to describe the gratitude and exultation with which most of them received the word of God—how they pressed our hands, imploring blessings upon us, and promising to remember us in their prayers.

A few days afterwards, a woman came and requested me to give her such a book as the pilgrims had obtained. I asked her how she came to hear of it. "Ah!" replied she, "I saw them resting in the shade, by the road-side, reading their books. This strange sight astonished me: I sat down also; and having desired one of them to let me look at his book, the contents so pleased me, that I resolved to do my utmost to procure another like it." On inquiring who had directed her to my house, she told me that she had walked up and down the town for an hour till she found it. In order to put her desire still more to the test, I said, 'You have very probably heard that these people obtained their books gratis, and therefore expect—' 'No, my good Sir,' she interrupted, putting her hand into her pocket, 'poor as I am, I shall willingly pay for it: what is the price?' I then gave her a copy for the price of the binding; and she left me with the joy of one who has found a treasure."

In RUSSIA depôts of Bibles have been established in the extensive ca-

vern, containing the relic of *Saints*; near the Grand Monastery on the right bank of the Borysthenes, to which pilgrims resort from all parts of the empire, to the number of 50,000 yearly, some of whom come even from Kamtschatka, and other remote parts of Siberia. The Borysthenes, now called the Dnieper, runs into the Black Sea near Oczakow, and is navigable 800 miles.

Karaim or Caraité Jews.—"Having learnt that there was a settlement of Karaim Jews in the town of Lutsk, Dr. Henderson visited that place from Ostrog, in order to ascertain what facilities might exist for the distribution of the Scriptures among them,

In their appearance, their manners, and mode of worship, these people form a striking contrast to the other Jews. Unshackled by the trammels of the Talmud, their minds are not circumscribed by the puerile sophistries of the Rabbies; but are more open to conviction, and better able to judge of the truth of what is proposed for their belief.

We had entertained the hope that some of the Hebrew New Testaments might be advantageously disposed of among them; but, to our no small joy and surprise, we found that they were already in possession of that book, and seemed to be perusing it without prejudice. The Rabbi himself produced a copy from his library, in the course of our conversation relative to the fulfilment of ancient prophecy; and spoke of its contents in high terms of respect, before a large company who had collected at his house in order to listen to our communications.

That the Messiah is already come, they are not convinced; but their minds seem to be interested, in no ordinary degree, by the subject; and were proper measures adopted for directing their attention to the true meaning of their own Scriptures, the paramount authority of which forms one of the most distinguishing parts of their creed, it cannot be doubted but many of them, at least, would be brought to the knowledge of *Jesus Christ, and Him crucified*.

It deserves to be recorded, to the honour of the Karaim of Lutsk, that, for the space of 200 years, no instance of law-suit or prosecution against them is to be found in the public documents of the place. They still retain the use of the Tartar language, both in their daily intercourse, and in the Synagogue for the purpose of explaining the Hebrew Text of the Law."

Comparative View of Translations and Missionaries.—Relative to the LIVING MESSENGER of the gospel and the WRITTEN WORD, things at present are precisely the reverse of what they were in the days of the Apostles. While the extension of knowledge is such almost throughout the whole world, or at least through that part of it which is under European influence, that, compared with the state of things in the days of the Apostles, the ABILITY TO READ is increased more than a hundred-fold, the expense of furnishing a hundred copies of the sacred Scriptures, at the present day, must be far less than that of preparing ONE in the Apostolic days. Then, after the Canon of Scripture was completed, when each manuscript copy (for such alone existed) was the labour of years, what must have been the expense of preparing, for any country, one hundred copies of the New Testament alone! Surely, to furnish even ten thousand copies, at the present time, occupies less time, and involves a less portion of labour, than preparing only one hundred in manuscript, although each copy is read with such superior ease.

This seems to point out the path of duty relative to evangelizing every nation which possesses a written language: God is pleased to suit His gifts to the various periods of His Church: the present age He has not favoured with the gift of working miracles, nor with that of tongues; but the sacred Scriptures may be made to speak in every tongue; and so multiplied as to find their way to every town and village, and almost to every house: they may even exercise a kind of ubiquity, and speak in ten thousand places at the same moment.

This peculiar feature, in the present age, will strike the mind still more strongly, when we also consider the vast disparity between the expense of sending forth LIVING MESSENGERS of the gospel at the present day, and that of their going forth in Apostolic times. Then, as long as the gift of tongues was continued, a man often went forth with little or no previous preparation; a heart filled with the knowledge and the love of the gospel, enabled multitudes to go forth at their own charges, into countries and climates little different from their own; recommended to the grace of God, indeed, by the believing brethren with whom they were connected, and followed by the fervent prayers, but, from the age, and the nature of the work in those days, expecting no pecuniary supplies from

their brethren to follow them. This, in the present day, is almost wholly impracticable: a certain degree of preparation is generally necessary; and, from the distance of India, both from Europe and America, before Missionaries can reach the scene of operation, the expense of a long voyage is unavoidable: when they have arrived there, the unfriendly nature of the climate renders it impossible for the foreign Missionary to travel from place to place without an accumulated degree of expense: when we add to this, the disadvantage of speaking a strange tongue acquired when the organs of speech have ceased to be flexible, and the enfeebling effect of a burning clime on every exertion made to convey the Word of Life to others; it will appear, that, even when life is spared, and the expense of preparation and the voyage is not rendered abortive by death, still the difficulty and expense of furnishing a living preacher must be nearly TEN TIMES greater than that which lay on the churches in Apostolic times.

Contrast this with the superior facility of imparting copies of the WRITTEN WORD at the present period; and, while the necessity for Living Instructors is fully acknowledged, it will still strike the mind, that, since the difficulty and expense with which the one is furnished in the present age, compared with the other, is AS A THOUSAND TO ONE, the widest extent of operation should be given to the Written Word in aiding the exertions of Living Instructors. If the Great Head of the Church, suiting His gifts to the present state of mankind in their increasing attention to letters, has rendered the diffusion of the Written Word so easy and inexpensive, compared with that of sending forth and supporting the Living Messengers of the gospel, wisdom itself dictates that the Messengers should be employed chiefly with the view of giving efficiency to the Word; and that they should be occupied principally in the work of circulating the Written Word through the various countries now without the gospel, till the whole earth, being filled with the Word of God, this disposition of them be no longer necessary: and we may reasonably expect, that, while they are thus employed, God will, by their means, raise up numerous Native Preachers, in various countries, to whom the scriptures will be absolutely necessary; and who, with them in their hands, will be able to assist in the work in a most extensive degree, as was the case even in Apostolic times.

Poetry.

LINES
ON THE REV. CHRISTMAS EVANS,

From "THE NOSEGAY; a POEM."

*See a fine Engraving of him in the Magazine
for the present Month.]*

IN Anglesey a CHRISTMAS EVANS woke,
And here the chains which bound his soul were
broke.

Forgive, great man, if I presume to trace
Thy former life,—to magnify HIS grace,
Who found thee fighting in Apollyon's field,
While Satan bid thy pride disdain to yield.
He saw thee madly breaking all his laws;
His mercy flew t'engage thee in his cause:
He saw thee half-depriv'd of earthly sight,*
And fill'd thy soul with beams of heav'nly light.
How vast the change! Now clad in arms divine,
While grace and love his ardent zeal refine,
Though earth and hell his arduous way oppose,
Undaunted still the faithful champion goes;
With sin eternal war he dares proclaim,
And hopes to conquer in his Captain's name:
Yet in the garden of the Church, he's seen,
A tow'ring HOLLYHOCK, gentle and serene.
Long may he live to run the Christian race,
A shining trophy of victorious grace.

* He lost one eye while fighting, being a
noted boxer before his conversion.

THE RETROSPECT.

OH it is wise at times to stand,
And view the backward scene of life,
To gaze o'er all the trodden land,
And mark each pyramid of strife;
Since he who brought us hitherto,
Will guide us all our journey through.

What though fresh changes may await,
And mark our pilgrimage below?
Past recollections should abate,
And guard us from surprising woe;
Since he who brought us hitherto,
Will guide us all our journey through.

Then let our souls fresh courage take,
And press toward the heavenly prize,
Implore new strength, for Jesus' sake,
And urge our passage to the skies;
Since he who brought us hitherto,
Will guide us all our journey through.

Jan. 1, 1822.

D. DERMER.

THE
BARREN FIG-TREE.

O how long have we been planted
In Thy garden here below!
No good thing our souls have wanted
For to make us thrive and grow;
Yet how barren, and how lifeless,
And thy patience, Lord, how great!

Many years has God come seeking
Fruit, but disappointment found!
For we've yielded none worth speaking:
O what cumberers of thy ground!
Wither'd leaves, and drooping branches,
Bring but little fruit to God.

Why delays that awful sentence,
"Smite the cumberer to the ground?"
Esau vainly sought repentance,
For alas! he never found.
Ask, my soul, th' important question,
Why's not Esau's case my own?

'Tis my interceding Saviour
Shows what he for me did bear;
Suffers still my strange behaviour,
And in mercy still doth spare.
But how weak, how faint, how glimm'ring,
Are my gratitude and love!

Let me feel a nearer union
To the true and living vine;
Bless me with the sweet communion
Of the fellowship divine.
When I've staid my time appointed,
'Move me to a richer soil.

SYDNAS.

Jan. 1, 1822.

Kalendar.

JAN. 1, Jupiter 1° 40' from Saturn.

1. Moon passes Jupiter and Saturn.

7. Full Moon III. 46 aft.

11. Moon passes Mars.

21. Moon passes Herschel.

JAN. 23. New Moon V. 25 morn.

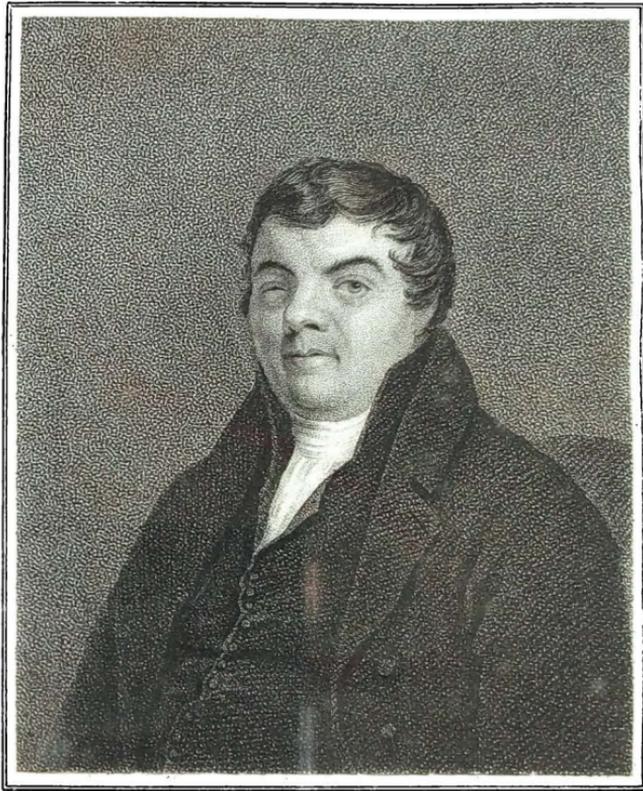
23. Moon passes Mercury.

26. Moon passes Venus.

27. Moon passes Jupiter and Saturn.

28. Moon passes Saturn.

29. Moon passes Jupiter.



Branwhite, Pinx.

Freeman Scp.

REV.^d CHRISTMAS EVANS,
Anglican, North Wales.

Engraved for the Baptist Magazine, from a Miniature in the Museum of the Bristol Academy.

PUBLISHED BY J. H. HOLDSWORTH JAN^y 1. 1822.

Irish Chronicle.

THE friends of the Irish Society having felt much gratified by the accounts which have been published of the Conversion of a MAYNOOTH Scholar, intended for the priesthood, the following Letter, written by him, containing the first journal he has transmitted to the Society, as a "Reader of the Scriptures, and Inspector of the Schools," will be read with much interest.

Journal of Mr. Philip Caffrey.

November 19, 1821.

IN taking up my pen to give a detail of the various occurrences, which necessarily presented themselves, during the course of my travels through the walk, in which I was lately constituted Inspector, I cannot but feel a diffidence in writing the present journal, it being the first of the kind that it has come to my province to attempt; but the consciousness of my own weakness is immersed in the shadow of this encouragement, "who has chosen the weak things of this world to confound the things that are mighty," and who has commanded us "to open our mouths wide and he will fill them." And the following consideration affords the greatest stimulus to my exertions, that I am called upon to record the great and glorious works of God, both for the honour and glory of him who performs them, and for the comfort and edification of his elect and faithful servants: for what other consideration can administer such a consoling balm to the true believers in Christ, who confide in no other means but his most precious blood, to cleanse and purify them from every stain of sin, and conduct them to the incorruptible mansions of eternal repose, as the contemplation of his unbounded love to miserable sinners, in brightening the long clouded atmosphere of christian knowledge, and extricating numbers of the poor benighted sons of Adam from the strong delusion, the mental depravity and degradation, in which they have been enveloped, and leading them to the knowledge of him, who is "the way, the truth, and the life," whose "name is the only one under heaven given to men whereby they may be saved?" How consoling to reflect, that the domination under which the world for a long time silently groaned, and to which it yielded implicit obedience, is drawing near its close, and Christ's kingdom on the eve of its establish-

ment! How exhilarating to reflect, that the times in which the race of man has grovelled in the dark and devious paths of error and infidelity, are shortened for the elect's sake! Numbers of the present day are joyfully obeying the voice of the apostle, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

I shall now proceed to the minutiae of my journal; and first, I shall give as minute and circumstantial an account as possible of my encounter with one of the literati of this country, a distinguished classical teacher, who summoned to his assistance all the powers of reason, and artifice of sophistry, and whose arguments came dancing upon me in all the mazes of metaphorical confusion whilst I armed myself in defence with the buckler of truth, and shielded myself from all his subtleties under the unerring banner of the holy scriptures.

Nov. 9, I entered Killalla, where I met with the above-mentioned gentleman, Pat. G—, who, after discovering the business I was upon, assailed me with the utmost virulence, resolutely determined, as it appeared, to support his cause with such pertinacity as would insure him an easy conquest. His first charge was bestowing upon me the appellation of a heretic, for having the effrontery and impiety to reject the doctrine of the real presence of Christ in the Eucharist, a doctrine rendered venerable by its claim to antiquity, being maintained by all ages since its first institution by Christ. I pointed out to him the absurdity of this dogma of belief being held by the primitive Christians, as it would have afforded a sufficient pretext to the pagans of those days to worship their idols, seeing that the host, which it is supposed the Christians then adored, was composed of the same perishable materials with those idols. But he replied, the host is never adored until after the words of consecration, when

Christ becomes really present there. I answered, that the heathens did the same; they never adored the idol until they had consecrated it, and then worshipped that God which they believed to enter the idol, or which was forced to enter it by right of dedication, as is handed down to us by three fathers of the primitive church, Arnobius, Lactantius, and Minutius Felix. Thus he might see how unhappy he was in his belief of this doctrine, which, if he read more extensively, he might discover to have been first coined under Innocent the Third, in the second council of Lateran. He resumed, There is nothing more manifest than that Christ speaks literally of his flesh and blood, when he says, "Whoso eateth my flesh and drinketh my blood hath eternal life." But I showed him that Christ could not be understood to speak of a corporal eating by the mouth of the body, but of a spiritual eating by faith; for many reprobates, according to the very doctrine of the church of Rome, eat and drink corporally, and yet will not inherit eternal life; so that Christ can in no measure be understood of a corporal eating in this text, as your own Cardinal Cajetan ingenuously confesses in his comment upon it. "To eat the flesh of Christ," he says, "is a thing common to those who eat worthily, and to those who eat unworthily; but that which Christ here speaks of is not common to both; for he does not say, he that eateth unworthily or drinketh unworthily, but he that eateth and drinketh. So then, he does not mean a corporal eating and drinking, but eating and drinking by faith of the passion and death of Christ. Our Lord says, He that cometh to me shall never hunger, and he that believeth in me shall never thirst; consequently it is by a spiritual eating we satisfy the hunger, and quench the thirst we have after Christ, and not by a corporal." I then adduced to him the words of St. Augustine, which struck him very sensibly, "To eat the flesh of Christ is a figure, teaching us to partake of Christ's passion, and to imprint on our memory, with delight and profit, that Christ suffered for us." I then came directly to the passage in St. John, where Christ says, "The bread that I will give is my flesh, which I will give for the life of the world;" showing that when the Jews understood him in a corporal sense, he reproved them for their gross and carnal notions, and fleshly hearts, and corrected their mistake in the text fol-

lowing, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit, and they are life." He then frankly acknowledged his sincere belief of the refutation I had given of the doctrine of transubstantiation.

I now descend to my dispute with him, which I expressed my unwillingness to enter into; but he perceiving my reluctance to discuss this subject, I mean election, and attributing my unwillingness to oppose him in that point, to the consciousness of my inability to defend it, reprobated it with a spirit of the most bitter acrimony, as the most absurd doctrine that ever was held; and said that nothing was so foreign from, or inconsistent with, the justice of God, as that a person could not be saved by the strength of his own free will; and besides that it was entirely repugnant to reason. As for its consistency with reason, I admonished him in the language of the apostle, "to beware lest any man spoiled him, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." And as for its repugnance to the justice of God, I proved to him that it was in perfect accordance with it. First, from the words of the same apostle, "According as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." "By grace ye are saved," says St. Paul, "and that not of yourselves; it is the gift of God: not of works, lest any man should boast." I then poured down on him the combined authority of the following texts: First of that apostle whom he considered the pillar of that church of which he was a member;—"a stone of stumbling, and a rock of offence, even to them who stumble at the word, being disobedient: whereunto also they were appointed." 1 Pet. ii. 8. "And in very deed for this cause have I raised thee up, to show in thee my power; and that my name may be declared throughout all the earth." Exod. ix. 16. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Prov. xvi. 4. "That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Job xxi. 30. "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the

children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, "Jacob have I loved, but Esau have I hated."* Romans ix. 10—13. Here I asked him, what bad action did that child yet unborn commit, that he should be hated of God? only that the purpose of God, according to election might stand; and are we poor wretches to pry into the unsearchable ways of Omnipotence? We were all lost by original sin, and it is only out of his infinite love and unbounded mercy that he saves any of us. I then described his mortal state, and showed him his own weakness and nothingness. "Nay, but, O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" I then admonished him to awake from the fatal lethargy, in which he securely slumbered; to look unto Christ as the only atonement and effectual propitiation for sin; to believe that his blood cleanseth from every stain of sin; and, that "by one offering he hath perfected for ever those that are sanctified." I explained to him, as far as I was able, the happiness of having such an advocate with the Father as Christ, who invites all that labour and are heavy laden, and that he will refresh them. I entreated him to flee from the wrath to come; to shake off that iron yoke of tyranny and despotism under which he groaned; to turn sincerely to God, "by whose grace we are justified freely, through the redemption which is in Christ Jesus;" and to obey, with alacrity, the exhilarating voice of the prophet, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money and

* Dr. Doddridge says, in his Family Expositor upon this verse, "It is certain the apostle does not here speak of the eternal state of Jacob and Esau, (whatever some may think deducible from what he says,) nor does he indeed so much speak of their persons, as of their posterity; since it is plain that both the prophecies, which he quotes in support of his argument refers to that posterity. Gen. xxv. 23. Mal. i. 2, 3."

EDITOR.

without price."—And will not your friends, said he mildly, persecute you for your change? That, I replied, gives me no concern, knowing that the hairs of our heads are numbered, and that not one of them can perish without the knowledge and permission of God. Besides, I count it a happiness to suffer persecution for justice sake, knowing it was necessary that Christ himself should first suffer, and then enter into his glory. And I take it as a sign that I am not a bastard, and that "God has not appointed me to wrath, but to obtain salvation through our Lord Jesus Christ;" by whom we are encouraged to be faithful unto death, and then he will give us a crown of life. And though persecuted in this life, yet the magic hand of hope sketches scenes of flattering brightness to dissipate the gloominess of the present ones; and that hope is, that "when Christ, who is our life, shall appear, then I shall appear with him in glory." Here I left him most sensibly affected, and I hope, effectually convinced, after minutely penning down all the passages of scripture I quoted to him.

Nov. 10, I visited a school in a place called Summer-hill, where an instance of God's power and love manifested itself in the person of a young man, by name Mullany, whom I fortuitously met with in the school. I requested of him, being unacquainted with the country, to direct me on my way. He was bred a Roman Catholic. I found him very susceptible of instruction, which I pressed upon him with all the earnestness I was master of. I asked him if he was conscious to himself of being in a state of salvation. He replied, that he was taught to believe so by his priests, whom he considered the only authority in such matters, by complying with the injunctions they imposed, and performing the penances enjoined on him. I pointed out to him, that by the deeds of the law no flesh can be justified; and that if he depended on his own works for salvation, then Christ was dead in vain. He asked me, with the utmost docility, what was necessary for him. I told him to believe in the Lord Jesus Christ, and that he would be saved. I pointed out to him the answer which our Lord himself made when asked, What shall we do to work the works of God? "Jesus answered and said to them, This is the work of God, that ye believe on him whom he hath sent." I endeavoured to explain to him the efficacy and sufficiency of the one offering of our Lord, and that we are sanc-

tified "by the offering of the body of Christ once for all;" that we are reconciled to God by his blood; and that the only thing necessary is faith in his name, and that his most precious blood cleanseth from all sin. The concurring testimony of these texts flashed conviction on his mind. He told me, that his own most firm persuasion of the truth of what I alleged convinced him of my sincerity; whereas he considered before, that I acted only from a lucrative motive. I answered, that had I any such sinister views, it was sufficient for me to bear the weight of my own guilt, and not to endeavour to seduce him and others; since, if I considered they followed the straight path to heaven, it would be the greatest aggravation of my guilt, "for with the heart we believe unto justice, but with the mouth confession is made unto salvation." If then I acted from such base and worldly purposes, fleeting would be the sunshine of my felicity, and transient as the gleamings of a wintery sun, which only render the succeeding gloom more conspicuous. He expressed his entire conviction of what I said, and affirmed that Christ crucified should be his only refuge and hope of salvation.

Nov. 12, I proceeded to Crossmolina. On my way thither, I took refuge in a house from a shower of rain, where I found a few women in conversation about miracles said to be performed at a well lately discovered. One of them said, it was approved of by the clergy as a great place for pilgrimages. My soul really yearned over their spiritual blindness, and I could drop the tear of compassion on account of the darkness and superstition in which I saw them plunged. I endeavoured to show them the futility of implicitly believing such pretended miracles, and that if any such be, they must be performed by the power and agency of the wicked one. I read from the 7th of Matthew the following words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." I then read from the 14th of John, where Christ says, "I am the way, the truth, and the life;" where he promises the Spirit

of truth to as many as believe in him; but unto those of the world the spirit of blindness, "because they knew him not." I besought them not to be blinded longer by the artifice and devices of wicked men, and to imprint this commandment of God on their minds, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." I pointed out to them the sufficiency of the one oblation of Christ, concluding in the words of the prophet, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The poor women sensibly deplored the horror with which they had been taught to look upon that book, which they now considered as the source from which salvation emanated, and earnestly solicited a visit from me when going that way again.

Thus we see the propagation of the word of God, and the advancement of the kingdom of Christ, and his triumph over the powers of sin and death. The current of opposition is almost totally stemmed; and where the dissemination of the gospel is opposed, it is like a fire almost extinguished, which, by means of some sparks, burning with a new brilliancy through the glowing embers, suddenly waxes light, and then moulders away, never to shine again.

Thanks to those distinguished characters, the ornaments of their country, whose hearts and purses are open to forward this grand cause. No wonder that the machinations of the infernal fiend, the implacable enemy of man, and his furious emissaries, should come to nought, when we consider that this is the means Christ has appointed to establish his kingdom on earth, "and to make known his name to all kingdoms, and nations, and tongues, and people."

P. CAFFREY.

Subscriptions and Donations for the Native Irish Schools, and for reading the Irish scriptures, may be paid to the Rev. C. Anderson, or the Rev. W. Innes, Edinburgh; the Rev. A. Perrey, Glasgow; or the Editor of "The Christian Recorder."

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BRISTOL & BATH AUXILIARY SOCIETY.

THE public services connected with the third anniversary of this society, commenced on Tuesday evening Nov. 20, when the Rev. Mr. Gray of Chipping Norton preached at the Baptist Meeting-house, Counterslip, from Matt. xiii. 38, "*The field is the world.*" On Wednesday morning, the Rev. John Foster preached at Broadmead, from Rev. xxi. 5, "*Behold I make all things new;*" on which occasion, after most forcibly depicting the tenacity of the human mind, in retaining every thing old, and more especially in adhering to those systems and superstitions which tend to demoralise the heart, together with the peculiar repugnance of the carnal mind against the doctrines of the exceeding sinfulness of sin, and the necessity of an atonement; he argued in the most convincing manner, the utter impossibility of such a great moral change, except it be effected by the invincible agency of the Divine Spirit; and in conclusion, from the visible signs of the new creation which had been multiplying since the great reformation, and which were still increasing, and would continually increase, especially by means of the translations of the word of life, he urged his audience to a greater degree of activity and zeal in the promotion of the great cause of christian missions.

On the evening of the same day, at the same place, the Rev. Samuel Saunders of Frome, delivered an energetic discourse from Eccles. xi. 1, "*Cast thy bread upon the waters; for thou shalt find it after many days.*"

On Thursday morning the 22d, at eleven o'clock, the public meeting of the society was held at the Assembly-room, Princes-street; when William Morven Everett, Esq. of Heytesbury, presided with his usual ability. The Report, containing as usual an interesting epitome of the intelligence received

from the various Missionary Stations during the past year, was read by the Rev. Thomas Roberts; and the various resolutions connected with the business of the Society were moved and seconded by the Rev. William Gray and Richard Ash, Esq.; the Rev. Thomas Roberts, and the Rev. Wm. Thorp; the Rev. T. S. Crisp and the Rev. Thomas Griffiths, formerly Missionary in Ceylon; the Rev. Dr. Ryland and the Rev. John Dyer; Rev. Mr. Moore, (Wesleyan Minister) and James Evill, Esq.; C. C. Bompass, Esq. and Rev. John Holloway. By one of these resolutions an alteration has been made in the time of holding the annual meeting, which will in future take place in the beginning of August, and be connected with the Anniversary of the Bristol Education Society. The friends of religion of various denominations in Bristol have such a variety of public meetings of a benevolent nature, that it required considerable deliberation to make this desirable arrangement, so as not to interfere with the interests of similar institutions. The Correspondence which passed on the occasion was read in the course of the proceedings, and afforded a new and very gratifying proof of the mutual good-will prevailing among them all.

On Friday Evening, the 23d, the Rev. John Mack, of Clipstone, advocated the cause of the Mission, at Mr. Roberts's Meeting-house, King-street, from Psal. cii. 16, "*When the Lord shall build up Zion, he shall appear in his glory.*" And again on the following Sabbath Afternoon, from 1 Cor. ix. 26, "*So fight I, not as one that beateth the air.*"

On the Evening of Monday the 26th the public meeting of the Society for the city of Bath was held at the Meeting-house in Somerset-street, Rev. Dr. Ryland in the chair; when the Report and Treasurer's account were again read, and Resolutions similar to those of the Bristol meeting were passed. Sermons were also preached in the same chapel in the course of Tuesday and Wednesday, by the Rev. Messrs. Gray, Foster, and Mack. The collections on the various occasions amounted to upwards of £500, and the receipts of the Auxiliary Society for

the preceding year were *Nine Hundred and Eighty-eight Pounds*, a sum which, excluding the Contributions for the Serampore College, exceeds the amount raised in 1820. Some very liberal donations, from individuals warmly interested in the prosperity of the Society, are included in this sum; and we feel persuaded that the efforts of this most important Auxiliary will not be suffered to relax. May the period speedily arrive when our christian friends, in every part of the Empire, shall be engaged, with equal determination and success, in the great work of evangelizing the heathen world!

CORRESPONDING COMMITTEE.

It has long been considered desirable, in order to extend the influence of the Mission more universally through the kingdom, that an additional number of its friends, in different districts, should be associated with the Committee in active exertions on its behalf. With this view the following brethren have kindly acceded to the request of the Central Committee, to allow themselves to be considered as a Corresponding Committee; and in their efforts, to promote the cause in their respective neighbourhoods, we cheerfully anticipate the ready co-operation of all who desire the salvation of the heathen.

Clarke, Rev. Edmund, Truro.
 Daniel, Rev. Ebenezer, Luton.
 Davies, Rev. David, Lincoln.
 Draper, Rev. B. H. Southampton.
 Edminson, Rev. R. Bratton.
 Evans, Rev. Christmas, Anglesea.
 Gray, Rev. William, Chipping Norton.
 Green, Rev. Samuel, Bluntisham.
 Harries, Rev. Joseph, Swansea.
 Hawkins, Rev. W. Weymouth.
 Hemming, Rev. John, Kimbolton.
 Hill, Mr. C. Scarborough.
 Hinton, Rev. J. H. Reading.
 Kilpin, Rev. Samuel, Exeter.
 Mack, Rev. John, Clipston.
 Middleditch, Rev. T. Biggleswade.
 Millard, Rev. James, Lymington.
 Murch, Rev. W. H. Frome.
 Payne, Rev. J. Ipswich.
 Pengilly, Rev. R. Newcastle-on-Tyne.
 Russell, Rev. H. Broughton.
 Singleton, Rev. J. Tiverton.
 Thompson, Mr. T. Newcastle-under-line
 Thonger, Rev. Thomas, Hull.
 Tilly, Rev. Thomas, Portsea.
 Tomlin, Rev. William, Chesham.
 Waters, Rev. Thomas, Pershore.
 Wilkinson, Rev. J. Saffron Walden.

Foreign Intelligence.

SERAMPORE.

A LETTER from Mr. Pearce, dated June 14 last, informs us that death had made a breach in the mission family at this station, by the removal of Mrs. Carey. He announces this mournful event in the following terms:

“Amongst our causes of deep sorrow is the death of Mrs. Carey, the wife of our beloved and venerated friend Dr. Carey. Brethren Yates, Penney, Eustace Carey, and myself, attended her funeral at Serampore, and had the happiness to find the good man bear his trouble with holy dignity, and submission.”

Of the admission of Mrs. Carey (then Miss Roomohr) into the church at Serampore, an interesting account may be found in P. A. vol. ii. p. 272, 280. This took place on June 13, 1802. The date of her marriage to Dr. Carey does not appear in the Periodical Accounts. For many years her health had been much impaired; but the emience of her piety, and the vigour of her understanding, peculiarly qualified her to be the companion of Dr. Carey, and greatly endeared her to his heart. May all needful support be afforded him under this painful bereavement!

CALCUTTA.

Extracts from the Journal of the Brethren at this Station, for September, 1820.

Lord's-day, Sept. 3. Went in the morning to Boronagur with brother Penney and Panchoo: the congregation small, but attentive. Some who on our first preaching the gospel here, opposed us, now hear with quietness and respect; among these, there are in particular two brothers, both of them possessed of great acuteness and considerable information, who despise the popular superstitions and confess the truth of Christianity. Yet how mournful to reflect, that during the eighteen months we have laboured at this place no one has been led to a cordial and decided reception of the gospel! Sure-

ly we must be placing too much dependence on our own labours, and too little on the influence of God's Spirit, that we are thus by such long and painful experience taught the insignificance of the one, and the all importance of the other!

Monday, 4. I have this evening had rather a pleasing conversation with one of the brothers referred to above; he says that he sees his need of the salvation of Christ, but is prevented from professing his attachment to the gospel through fear of his friends and relations. "He worships the true God in his heart, and employs a great part of his time in going about from place to place to make known the name of Christ." How feeble, alas! is the authority of bare and naked truth without a divine influence to enforce its dictates!

Wednesday, 6. Attended to-day the examination of the Third Division of Indigenous Schools, at the house of a Hindoo gentleman, a bramhun. The division consists of sixteen schools, and a great proportion of the scholars are the sons of rich natives. During the examination a Sunyasee (or religious devotee) entered the room, and after marking the forehead of the Baboo and his immediate friends with the ashes he held in his hand, took his seat in the midst of the assembly. Hearing he was a great traveller I was anxious to converse a little with him. To this he readily assented; but speaking only Hindoostanee, the Baboo acted as interpreter. He informed me, that he had visited every holy place from Thibet in the north to Ceylon in the south; and mentioned that he had visited Ram's Bridge, called by Europeans (with equal propriety) Adam's Bridge, the shallows which separate Ceylon from the main land. A doubt which I suggested as to the supposed holiness of the places he had visited, and the life he was leading, brought on a conversation upon religious subjects—in which the Baboo and myself principally engaged. He adverted to the Vedant system, and asserted that man consists of three parts—the body, the animal life, and the spiritual nature. That the former committed sin by the impulse of the second; but that the third being a part of God himself, was incapable of sin—that the great object of all the pilgrimages, penances, &c. which were practised by ascetics, was to purify the animal nature, so that it might be fitted for union with the spiritual part of their existence. That till this was effected, the indivi-

dual, even if after death admitted into heaven for a time to enjoy the fruits of his good actions, would still be subject to endless births—but that when this was accomplished, the happy man would be absorbed into the Divine Being. After conversation for some time, I closed the discussion by directing the attention of the Baboo to the immense difference in the prospects of futurity presented by our respective systems. Were his system true, he must by good works raise himself to the enjoyment of heavenly felicity, which when attained could not be perfect, because it would be subject to change and termination; or he must, by extraordinary sanctity, procure absorption into the Divine Being, which necessarily implied the loss of separate existence, and this to a rational being could not be an object of desire; whereas the sacred scriptures opened to the view of those who believed in Christ, the prospect of a heaven of sinless and endless joy, never to be diminished or interrupted; a heaven in which they lose not their separate existence, but enjoy all the happiness of which that existence is capable, since they dwell for ever in the presence and full enjoyment of the eternal and ever blessed God.

Thursday, 7. Conversing with my pundit this morning as to the highest point of Hindoo happiness, absorption into the divine nature, I was much struck with the following objection to it, which he represented as common among the thinking natives—that when a bird eats a caterpillar, the caterpillar has no pleasure, but only the bird: in the same manner, if we are to be absorbed into the divine nature, it cannot afford us pleasure to lose our separate existence, but can be gratifying only to the Divinity who absorbs us. I could not help pitying the professors of a system whose highest hopes appear to them only a cause of regret and fearful apprehension.

Thursday, 21. This morning our dear brother Hampson expired after an illness of a few days, the latter part of which time he was insensible. He promised fair to have become a most useful and eminent Missionary. His seriousness and growth in grace had been for some months remarked by his intimate friends, and he appears himself to have had a presentiment that he was shortly to enter into his rest. The last time he called upon us with brother Trawin, about fifteen days before his death, the conversation turned on the resurrection, and has left a sa-

your on our minds which we hope long to retain. Little did we then think that in a few days he would be no more. May this solemn providence excite us to greater watchfulness, prayer, and exertion.

Saturday, 23. We all of us went this evening to hear the funeral sermon of our dear brother Hampson: it was preached by brother Townley; the text was, "Work while it is day; for the night cometh when no man can work." The congregation was very large and solemn. This providence is very affecting, and deeply admonitory to those of us who remain. He was most sincerely beloved by us all: from his zeal and piety promised extensive usefulness, and was entering very actively upon his labours amongst the natives. To look at him every one would have pronounced him more likely to bear up under the effects of the climate than any one of the Missionaries in Calcutta of either denomination. "Be still, and know that I am God."

Thursday, 28. Accompanied brother Yates to the place of worship at Mullungah. Having spoken pretty much at large on the evil of sin, a young man confidently demanded what sin was! He assured us that he saw no reason why he should fear sin, unless we could describe to him particularly what it was as to shape, &c. We replied: it was evident sin was very evil in the sight of God, or such consequences would not have followed it, as bodily sickness, sorrow of mind, the fear of death, and the forebodings of future punishment; and as these were things he could not deny, how could he persist in saying he disbelieved there was such a thing as sin? All he said seemed to be advanced out of a wicked bravado. "The heart of this people is waxed gross, and their ears are dull of hearing."

KINGSTON.

IN a communication from Mr. Coultart, dated the 14th of August last, he informs us that a very considerable mortality had occurred among the members of his church, so that no less than nine had been removed in the course of one week. Among these he gives the following ac-

count of one individual who had long adorned the gospel by a consistent walk.

Mrs. Brooks has long been an exemplary character. She was born in Africa; her parents, she used to say, were remarkably fond of her, being their only child: their little hut was no great distance from the sea: she was large enough to stroll some way from home, which she did one day whilst her mother, the only parent at home, was engaged in some domestic duty. A party of British sailors, who had been on the watch for such unoffending victims, laid hold of her and carried her on board their ship. She wept bitterly, she said, for she thought they would soon eat her, as she could not think of any thing else they could possibly do with her. She was so sad she could not eat the food they offered her. The loss of her dear parents, dear though black, and her fears, so wrought upon her mind, that a fever attacked her and nearly relieved her from her more degraded oppressors. After recovering a little she arrived in Kingston, saw some beef in the market she said, and said to herself, "now I see how they cut up we poor tings to sell and eat." The cargo was sent to America, herself excepted; her now disconsolate husband was then in the employ of the person to whom the cargo was consigned, and he entreated his master not to send this young girl away, as she appeared to him rather superior to the others. After a time she became afflicted; God told her mind, she said, that she was a great sinner, she believed it, and felt that poignant distress which some convinced and hopeless sinners feel; went to hear Mr. Liele, and by him was told to go to Jesus Christ, which, after some time, she ventured to do. Her own words are, "Massa, me feel me distress, me heart quite big wi grief, for God no do me no wrong, him do all good for me, me do all bad to him. Ah, massa, me heart too full an too hard, me eye no weep, but something so gentle come through me heart, den me eye fill, and God make me feel dat him so good to notice poor me, dat me throw meself down and weep quite a flood." The black man who had obtained her permission to stop on the island, now purchased her from his employer, married her, and went to a little pen out of town to live: but her husband was not pious, he persecuted her much, used her badly, and threat-

enced to put her away because she prayed! She said that she often wept and prayed on his account, but he still remained the same impenitent person. One night in particular she entreated God much "to do something for him." When he fell asleep she arose and prayed, "blessed God, thy eye open, thou seest dat poor man, mo no able to tall de what him do, but him do ebery bad ting—do, good Lord, do something for him, make him blind eye see him danger, him dumb mouth peak; O do, me sweet Massa Lord, do make him heart, him stony heart feel." She got into bed again undiscovered, and in a little time he awoke, weeping very bitterly, having been disturbed in a dream—he cried, "my wife, my dear wife, get up an pray for me poor sinner—you husband lost! O him lost!" In the morning he was still in great trouble, arose and went to seek for a good man to tell him whether he would be lost or not: the man he found told him, "dat no religion, religion no come like dat." His instructor either knew nothing of true religion, or supposed that God had but one way of bringing sinners to himself. The account filled him with grief: but he said, as he left the blind guide, "Well, if me no got religion in me heart, it quite time to seek it—God will may be give me a little." God has indeed manifested himself to this now bereaved man, "as he does not unto the world." They were, after their public profession, most exemplary in every christian duty. She lived nine and sometimes twelve miles from Kingston, but she was most regular in her attendance; an attentive hearer, and was generally bathed in tears. She once made a little remark about the former Mrs. Coultart, which was applicable to herself in a high degree. Whilst my present wife was teaching her to read, she said, in her usual affectionate way, "Me loving pickaniny, what make God take away dat oder loving pickaniny just when she coming to do we poor perishing tings good; me tink dis, God have him garden, she one of de fruit, him take de ripe fruit first—it no so, me' child?" She had a strong desire to read the Bible, but said, "she should not live to read it all:" but she wished to learn two or three verses of some psalm that suited her. When she heard the two first verses of the hundred and third, she said, "Yes, teach me these, em help to peak God's goodness, for him so good to me poor ting, dat me no know

how to tell him so, and him own words best." She lived to learn them, but she is gone to heaven to repeat them to her good Lord that she loved so much. She died of a short illness, and was, when I saw her last, insensible from severe fever.

London Missionary Society.

SOUTH SEA ISLANDS.

WE rejoice to learn that other islands in this remote quarter are following the example of Tahite and Eimeo: At Raivaivai, or High Island, about 400 miles s. e. of Tahite, the natives have renounced idolatry, and built a house for the worship of Jehovah, at the entrance of which they have placed their gods, to serve as stools for the people to sit on! The chief of another island, called Rurutu, has requested that instructors might be sent to his subjects also, and two christian natives from Raietea were about to sail thither for that purpose.

MADAGASCAR.

Mr. Jones, the Missionary at this station, has lately taken under his tuition, at the request of the king Radama, several children, among whom is the heir apparent to the crown. The others are all children of the nobles; who possess bright talents and a clear understanding; some of them already begin to read portions of the sacred scriptures in English. They know that they have immortal souls, and can answer many questions concerning God, Jesus Christ, death, heaven, &c. It is extremely difficult, however, from the poverty of the language on abstract subjects (a difficulty, by the way, felt, more or less, in every heathen country) to convey to their minds ideas of a religious nature.

The providence of God seems, also, to have provided, in a remarkable way, for the introduction of the gospel into Joanna, one of a group called the Comoro Islands, situated between Madagascar and the eastern coast of Africa. The eldest son of the king of this island, and his suite, were shipwrecked on a voyage to visit the tomb of Mahomet at Mecca, and touching,

on their return homeward, at the Cape of Good Hope, were detained for some time waiting for a conveyance. In this interval the prince and his attendants applied themselves very diligently to the study of the English language; and became so much interested in the pursuit of knowledge, that they took back with them, as an instructor, a Mr. Elliott, who, there is reason to hope, may not only aid them in their laudable attempts to acquire sound information, but communicate, at the same time, the glad tidings of salvation through Jesus Christ.

American Board of Missions.

MESSRS. Parsons and Fisk, who were sent out by this Society to attempt the establishment of a Mission in Palestine, have lately paid a visit to several of the Apocalyptic churches. The following account of their visit to Sardis will be read with melancholy interest.

Nov. 12. *Sunday.*—After our morning devotions, we took some Tracts and a Testament, and went to the mill near us, where three or four Greeks live. Found one of them grinding grain: another soon came in: both were able to read. We read to them the Address to the Church in Sardis, and then the account of the Day of Judgment: Matt. xxv. Conversed with them about what we read, and then spoke of the Lord's Day, and endeavoured to explain its design, and gave them some Tracts.

We had our usual forenoon service in the upper part of the mill; and could

not refrain from weeping, while we sung the 74th Psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the Church as a body had only a name to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place.

In the afternoon we walked out, and enjoyed a season of social worship in the fields.

This has been a solemn, and, we trust, a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we saw around us the ruins of this once splendid city, with nothing now to be seen but a few mud huts, inhabited by ignorant Turks; and the only men, who bear the Christian name, at work all day in their mill. Every thing seems as if God had cursed the place, and left it to the dominion of Satan.

We add, with great concern, that intelligence has lately arrived of the death of the Rev. Samuel Newell, Missionary at Bombay, husband of the excellent Harriet Newell. He expired, after a few hours illness, on the 30th of May last, leaving behind him, says a brother Missionary, "this testimony, that he loved, and feared, and glorified God in this his day and generation."

Contributions received by the Treasurer of the Baptist Missionary Society, from October 14, to November 14, 1821, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Wales, Eastern District of the South-East Association, by Rev. M. Thomas		66	18	0
Old Samford, Essex, Rev. J. Pettit and Friends, by the Rev. J. Wilkinson		1	16	0
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay		26	7	0
Auxiliary Missionary Society, by Mr. W. Kirkaldy...		10	0	0
Trowbridge, Collection and Subscriptions.....	35	16	6	
Female and Juvenile Missionary Soc.	16	2	0	
		51	18	6

	£	s.	d.	£	d.
Laverton, Collection by the Rev. Mr. Winter.....	4	6	9½		
Mission Box in Mrs. Parsons's School..	2	16	6		
				7	3
Eastcombes, Contributions, by the Rev. H. Hawkins	5	15	3		3½
Olney, Ditto, by Mr. W. Wilson.....	16	9	9		
Thrapstone, Collection and Subscriptions.....	27	0	0		
Scarborough, Contributions, by Mr. C. Hill.....	2	4	0		
Reading, on account of Collection, &c. by the Rev. J. H. Hinton	100	0	0		
Glasgow, Auxiliary Society, by Mr. James Deakin.....	84	18	7		
Edinburgh, Sundries, by the Rev. W. Innes	63	14	6		
Uffculm, Subscriptions, by the Rev. Dr. Rippon	2	0	0		
Brechin and Montrose, Society for Missions, by Rev. Dr. Waugh	7	0	0		
Bovey Tracey, Subscriptions, by the Rev. J. L. Sprague	3	14	0		
Wigan, Collection, by Mr. Brown	8	10	0		
Coventry, Collection, by the Rev. John Mack.....	8	0	0		
Bristol and Bath Auxiliary Society, by Mr. John Daniel.....	205	0	0		
Leicester, Collection and Subscriptions, by Mr. James Cort ...	83	18	9		
Whitchurch, Shropshire, Collection and Subscriptions.....	6	0	0		
Loughborough, by the Rev. George Capes—					
Collection and Subscriptions	13	0	6		
*Missionary Association	12	6	0		
Anonymous Donation	20	0	0		
				45	6

Hants and Wilts Assistant Society, by the Rev. John Saffery—

Andover	17	3	6		
Batramsley.....	10	6	0		
Blandford.....	16	14	0		
Bratton	33	1	2		
Broughton	18	3	7		
Calne	4	3	6		
Chapmanslade.....	1	0	0		
Chelwood	1	0	2		
Chippenham	8	3	3½		
Corsley.....	2	6	9		
Crockerton.....	6	1	10		
Devizes.....	26	16	0		
Downton	4	4	0		
Grittleton	1	3	7½		
Heytesbury	3	1	0		
Imber	1	1	6		
Keynsham.....	3	0	0		
Lavington.....	4	10	0		
Lockerly.....	3	4	0½		
Lymington	18	6	6		
Malmesbury.....	4	1	6		
Ringwood	0	10	6		
Romsey.....	12	0	0		
Salisbury	144	10	11		
Shrewton	4	7	1		
Sodbury.....	4	7	3		
Southampton	14	2	0		
Warminster	41	14	6		
Wellow	1	15	6		
Westbury and Westbury Leigh	22	18	4½		
Whitchurch	19	16	0½		
Wimborne.....	2	1	0		
				†159	0

* Of this amount, Five Pounds is a Contribution for the purpose of *Female Education*.

† The sum of £227 18s. 7½d. has been remitted, on account of this Society, at various periods before, in the course of the year, so that the total Receipts are £686 19s. 3d.

	£	s.	d.
A. C. Russell, Esq. and Sons	10	0	0
Edward Phillips, Esq. Melksham	10	10	0
Roger Dawson, Esq. Borough	10	10	0
Luke Howard, Esq. Tottenham	5	0	0

FOR THE TRANSLATIONS.

Harlow, Collection, by the Rev. Thomas Finch	9	2	6
Newcastle on Tyne, Penny-a-Week Subscriptions, by Miss Angus	14	0	0
Glasgow, Auxiliary Society, by Mr. James Deakin	192	3	3
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	64	12	3
Mr. Biddle, Falmouth, by the Rev. James Upton	5	0	0
Friend at Saffron Walden, by J. Wilkinson	2	0	0

FOR THE SCHOOLS.

Portsea, Lake-lane Sunday Scholars, for a Native School, to be selected for them, by the Rev. W. Ward, (First Annual Payment,) by Mr. Ellyett	15	0	0
Glasgow Auxiliary Society, by Mr. James Deakin	62	18	0
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	7	16	1
Robert Barclay, Esq. Bury Hill	20	0	0

FOR FEMALE EDUCATION.

Harlow, Juvenile Society, by Miss M. Lodge	3	6	6
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay	3	13	0

FOR THE COLLEGE.

Thomas Thompson, Esq. Newcastle under Line	5	5	0
Friends, by Mr. John Daniell, Jun. Secretary to the Bristol and Bath Auxiliary Society	12	8	0

N.B. The Contributions from the "North Staffordshire Auxiliary Society, by the Rev. Isaiah Birt, £45," should have been mentioned as sent for the *Translations* instead of for *General Purposes*.

The thanks of the Committee are presented to the Author of *The History of the Christian Church*, in 2 vols. 8vo. for 10 Copies of that valuable work; 10 of *M'Lean on the Apostolical Commission*; and 10 Sets of the *New Evangelical Magazine*, from its commencement.

THE
Baptist Magazine.

FEBRUARY, 1822.

MEMOIR OF THE LATE REV. WILLIAM BUTTON.

(Continued from Page 10.)

IN 1814, Mr. Button accompanied by his brother-in-law Mr. Isaac James of Bristol, went through Holland and Flanders. His Journal of this Tour is highly interesting; but the following is the only extract for which we have room.

Brussels, Sabbath-day, July 10, 1814.

“ After engaging with my companion in devotional exercises in our chamber, we went into the city, and were surprised to see so little appearance of religion amongst the generality of the people. From the exhibitions in the streets, you would imagine yourself in a heathenish place; in a pagan city: Shops open, markets full, even fuller than they were yesterday, buying, selling, shows of various kinds, round-a-bouts with horses and boxes; and all employing themselves in dancing, skipping, and playing all sorts of tricks and games. Something somewhat different presented itself to us in the CATHEDRAL; there were the priests at the altar, walking and bowing, tossing over the leaves of books laid on the sacred table, and making a noise which I should think must be unintelligible to all. Now and then

the organ brake out, which was a little more grateful to the ear than the muttering of the priests. Thousands were present, and all apparently truly devotional; men, women, and children, kneeling with their mass books, often lifting up their eyes to the cross over the altar, and seemingly in earnest for the blessing of Him who was represented as hanging thereon. Their serious behaviour, and devout manner of worship, may put to the blush our protestant congregations in general. Just as we left the cathedral, music was heard: we followed the sound, and presently perceived it was the playing of the bands of the three regiments of soldiers before mentioned, who were going to St. Augustine's church, a church appropriated for English soldiers, and protestants in general, and on which account all the crucifixes, images of Saints, &c. are removed. We attended them, and heard the chaplain read prayers. After this we proceeded to another church, and were just in time to witness the procession of the host. I have read, and I have heard of such processions, but now my eyes saw one in perfection. I have seen many processions, and grand ones, but

never saw one equal to this for solemnity and splendour. It is impossible for me to give you an adequate idea of it. You must be contented with a miserable scrap of representation.

There was a full church, with a superb altar, and elegant appendages. About the middle of the aisle was placed Mary the mother of our Lord, nearly as large as life, elegantly dressed in pink covered with muslin and lace, in a glass case, under a canopy of gold, surrounded with wax tapers. In the centre of the church stood some foreign officers. The priests were performing mass; the people all devout. At length the consecrated wafer was elevated, and the music vocal and instrumental was exquisitely fine. Presently came forward some men who took the elegant Mary on their shoulders, and went out. We followed, and entered a large square, where every thing was put in order for the procession. First proceeded a number of boys, neatly attired, with little bells, which they rang as they went along, to give notice I suppose of what was coming. Next, some men with staves and crucifixes. Then followed some soldiers. The people looked, bowed, and clasping their hands appeared all in extacy. After these followed a double train of persons with large lighted wax tapers in one hand, and holding in the other a small flag, on each of which was portrayed a Saint. Between these were two rows of boys, with the same kind of flags. Next came musicians with all sorts of instruments. Then followed singers, whose voices adapted to their respective parts, and well managed, produced a harmony that was truly enchanting. After these, came two long

trains of priests richly attired, and singing delightfully. A young lady then made her appearance, elegantly dressed, carrying flowers in her hand. And now came a large square canopy, covered with gold, and under it two priests most superbly adorned, one of whom held in his hand the Pyx,* a kind of little chest or box richly ornamented, containing the consecrated wafer, said to be transubstantiated into the real body of Christ. When this made its appearance, the people all bowed, knelt, and prostrated themselves in the streets. At certain distances there were altars erected, where they stopped; and at each of them the whole of the music, vocal and instrumental, struck up, the whole multitude were on their knees, and most of them in a state of prostration. Altogether it presented such a scene, that it was impossible for the passions not to be moved. As for myself, I confess that the tears gushed from my eyes. What added to the grandeur of the whole was,—the houses were covered with boughs; the streets strewed with leaves and flowers of every description, particularly roses; the inhabitants of the houses, as the procession passed along, flew to their windows with their lighted wax candles; and across the streets were suspended garlands and crowns, as canopies to walk under. In short, the whole surpassed all description. But alas! after all this solemnity was over, strange to tell! all manner of levity, irreligion, and rioting, appeared; boys tearing the boughs from the walls and windows, and running up and down the streets with them; and games, quarrelling, fighting, and

* So called from *πύξις*, a box.

every species of mischief succeeded."

For some months previous to his setting out on this tour, he had experienced a gradual decay in his sight. After his return, this decay rapidly increasing, he became alarmed, and was induced to seek professional advice. He accordingly applied to one of the oldest and most eminent oculists in the metropolis. After two visits, this gentleman pronounced that there existed no disease, and that the defect in his vision of which he complained, was nothing more than what might be expected from his years. Mr. Button's son, who accompanied him, took the gentleman aside, and hinted his fears that a cataract was forming. He replied, "The first time I saw Mr. Button I was of that opinion; but upon a further inspection to-day, I am convinced that there is nothing of the kind." At length his sight so far failing him that he could see to read or write only by the aid of the most powerful magnifying glasses, his son prevailed upon him to consult Sir William Adams; who at the first interview pronounced decidedly, that a cataract was formed; and said that he would either remove it immediately, or a month or two hence, just as Mr. Button preferred. Mr. Button being very doubtful of the efficacy of an operation, deferred undergoing it until his vision was so far obscured, that he was unable even to distinguish countenances. In March, 1815, Sir William Adams performed the operation, and with such complete success, that Mr. Button to the close of his days could see to read the smallest print with as great facility as he ever could at any period of his life.

Of his obligation to Sir William

Adams for his kindness and extraordinary skill on this trying occasion, Mr. Button ever afterwards entertained a high sense.

Scarcely had this wave of affliction left him on the shore, and he was singing praises for his deliverance, when he found himself overwhelmed by another tremendous billow, and borne back again into the tempestuous ocean of distress and sorrow.

He had for some time past perceived with anguish of heart, that the affections of a few of the leading men in his church were estranged from him. They had on several occasions treated him with the greatest unkindness; but on the first Sabbath that he preached at Dean-street after the recovery of his sight, one of them absented himself, and the conduct of two others towards him was such as he felt himself unable to bear. He accordingly addressed an affecting letter to the church, stating that the distress of mind which he suffered from the conduct of these individuals was so great, that he was almost induced to resign his pastoral office.

Affairs, instead of improving, through the influence of the persons above alluded to, growing worse, Mr. Button on the 11th of September, 1815, sent in the following letter of resignation.

"Dear Brethren and Sisters,

You are assembled together this evening on important business, to choose Deacons; the Lord I hope will influence and direct your minds to make a wise choice. I thought to have met with you, but unpleasant occurrences forbid. I did hope from what had passed at our last church-meeting, August 14, that there was some probability of our being more united than we

have been for some time past; but I find that there is an inveterate prejudice in the breasts of some against me, and I clearly discern, that nothing less than an entire resignation of my pastoral office will give them satisfaction. On this head, brethren, suffer me to say a few words. The church at Dean-street has long lain near my heart. I have been many years pastor over it. I have endeavoured to feed the flock of God committed to my charge, with knowledge and understanding, looking to Jesus the great and good Shepherd for supplies. I blush indeed, when I think of my infirmities. When I take a retrospective view of my life and labours among you, I perceive ten thousand defects: I sink into the dust of abasement, and there bewail my numerous faults. I am filled with admiration and gratitude to God, who for forty years has borne with my manners in the wilderness, and with my imperfections in the church. Brethren, I have had my joys and my sorrows, my elevations and depressions. I have said at one time, "*Who hath believed the report?*" at others, "*Who are these that fly as a cloud, and as the doves to their windows?*" The church at Dean-street has been my sanctuary, the place of my delight. Hither I was sent by the Lord in the year 1774. Here the Lord has given me children, who have been nourished and brought up and taken to glory. Here I have enjoyed the most pleasant communion with my christian friends; and here, which is still more delightful, I have truly had fellowship with the Father, and his Son Jesus Christ. I have had soul-elevating seasons in the pulpit, at the Lord's table, and at

our weekly prayer meetings. Here I have heard many persons declare their experiences, and relate what God had done for their souls under my poor ministry, which has warmed my heart. In short, I have repeatedly seen the power and glory of God evidently displayed in this little sanctuary to the joy of my soul. But alas! the harvest is past, the summer is ended. My labours appear to be finished in this part of the vineyard. I wished, had it been the pleasure of God, to continue at Dean-street. I have said concerning the church, "*I will hold her fast, I will not let her go;*" but my hands have been so sorely smitten, that I can retain her no longer. I have said with Job, "*I shall die in my nest;*" but I have found it was a mistaken idea. My nest has been disturbed, and from quarters I little expected; and I have heard a voice to which I was very unwilling to hearken, "*Arise, depart, this is your rest.*" And I think, considering all the circumstances which have occurred, that I am warranted in concluding it to have been the voice of God. I therefore, take my leave of you. I resign my pastoral office.

And now, my Brethren and Sisters, I feel anxious lest my resolution to retire *at once* from my labours among you, should be by some attributed to any motive of resentment. Permit me therefore in this my last address to you, to assure you that such a feeling is remote from my breast. For the last few months, none can conceive the heaviness, not to say agony of heart, with which I have ascended that pulpit, from which I have, I humbly trust, dispensed the pure gospel of Christ for forty years, arising from

The bitter reflection of the *probability* that I had but few more sermons to address to a people to whom my soul had been so long and so truly attached; but now that that probability is reduced to a *certainty*, I feel that "my frame would be altogether unable to sustain a shock so great as that of continuing to preach to you under such circumstances.

This, my dear friends, is the motive of my having adopted this resolution.

To those beloved brethren and sisters among you, (and I bless God there are yet many,) who to the present hour have poured oil and wine into my wounds, who have wept when I have wept, and rejoiced when I have rejoiced, who with the most affectionate earnestness have desired that I would continue amongst you, whose conduct towards me has afforded the heart-consoling evidence that though afflicted, I am not forsaken; to you I cannot bid farewell without my solemn assurance that these marks of your affection are deeply engraven on my heart, and will descend with me in grateful recollection to the grave. Let us, however, console ourselves with the reflection, that though the bond of pastor and flock between us is (doubtless for wise purposes) rent asunder, yet that the tender cords of love, as fellow-disciples of Jesus, will still unite us. May, therefore, our supplications, dictated by the Holy Spirit, for the temporal and spiritual welfare of each other be incessantly poured out, that though our bodies may be scattered in the world, our souls may be daily united at the foot of the throne of the God of all grace. I now close my letter to you, as Paul closed his to the Corinthians, with saying, 'The grace of our

Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen.'

I remain, I still hope,
Your brother in Christ,
WILLIAM BUTTON."

The severing of his connection with Dean-street, affected his mind to such an alarming degree, that he was advised to retire for a time into the country. He accordingly went to Lewes in Sussex, where it was hoped that from change of air and scene, his spirits might recover a little composure. During this absence from town, a church-meeting was called at Dean-street to deliberate on his letter of resignation. At this meeting it was moved and seconded, "That Mr. Button's resignation of his pastoral office be accepted, and that the letter containing the same be entered on the minutes." Whereupon an amendment was moved and seconded, "That Mr. Button be affectionately requested to continue his pastoral office amongst us." The amendment being carried by a majority, it was then "Resolved that brother B. (one of the Deacons) be requested to inform Mr. Button of the above decision, and request him to send an answer as soon as possible."

In compliance with this requisition, Mr. B. forwarded the minutes of these proceedings to Lewes. Mr. Button wrote in reply, that he would certainly give these minutes his serious consideration, and send them his ultimate decision time enough for their next church-meeting.

Upon his return to London, Mr. Button transmitted his final communication, of which the following is a copy.

“ Dear Brethren and Sisters,

When at the last church-meeting but one I sent in my resignation, I had no expectation of being called upon to address you again. It was therefore with surprise, and, I cannot but add, with high satisfaction also, that I received the communication from one of your deacons, of the Resolutions passed at the last church-meeting, as they afford me an irrefragable proof, that I have still a majority of friends at Dean-street, whose affectionate request that I should continue my pastoral office, demands from me the most grateful acknowledgments. That request, my dear friends, has been the subject of my most serious consideration and prayer to the Lord for direction. But as the circumstances that induced me to send in my resignation, remain unchanged, it appears to me that it is my painful duty to decline acceding to it, and to abide by the determination expressed in my last letter; viz. wholly to resign my pastoral office. Much has been urged by my opponents respecting the low state of the church; and to no one has this been a subject of deeper sorrow than to myself; but whether this low state is attributable *wholly to me*, I shall not now enquire. It is however a source of great consolation to my heart under all my sufferings, that notwithstanding the numbers which I doubt not have been transplanted into the church triumphant above from this little hill of Zion during the period of my forty years labour in it, yet, through the goodness, mercy, and grace of my heavenly Father, I am nevertheless enabled to leave behind me, double the number of members that I found there at the commencement of my Pastoral Office.

I now conclude with committing my little flock to the care of the great and good Shepherd: may the God of Peace be with you all.

I remain,
Your brother, I hope, in the Lord,
WILLIAM BUTTON.*

[To be concluded in our next.]

THE
ANCIENT WALDENSES.

To the Editor.

A WRITER in a periodical work, much read by the religious public, has, in an article upon Mr. Ward's Farewell Letters, through inaccuracy, confounded the individual who furnished that gentleman with an extract from the Dutch, containing a brief history of the Mennonites, with the original authors* of that extract. This is quite apparent from the following passage. “ The individual who has supplied Mr. Ward with a brief history of the Mennonites does not appear to possess very high claims to profound, or even accurate reasoning. The following sentence will not, we suppose, overthrow the misplaced confidence of a papist in the antiquity of his church.” For the passage here referred to, see page 57, viz. “ We have now seen that the Baptists, who were formerly called Anabaptists, and in later times,” &c. &c.

In the same article is committed another mistake of no small magnitude respecting the number of the Mennonites, which in

* Dr. A. Ypeij, Prof. in Div. at the University of Groningen, and I. J. Dermont, Secretary to the General Synod of the Reformed Church of the Netherlands, Preacher at the Hague, and one of the Royal Chaplains.

Holland alone is said in Mr. Ward's Letters to be about 30,000 including children, beside 295 churches in Russia, Prussia, Denmark, Germany, and America, exclusive of those in Switzerland not yet ascertained, by making no addition to the thirty thousand, as though the above churches were to be considered as churches without members.

To rectify these mistakes more effectually, and to remove doubts which have been entertained elsewhere as to the genuineness of the extract in question, I beg to transmit for insertion in your valuable columns a full translation of this interesting piece of history. The one already before the public is the first translation considerably abridged by Mr. Ward. This abridgment will account for any difference that may be found between that and the present, which is *unabridged*.

The authors, after justifying the Baptists from certain ill founded calumnies, and showing with what vengeance the fire and sword of persecution visited* them in particular for the part they took in the Reformation, proceed in their narration as follows.

"In defence of the worthy Baptists we have yet more to observe, and this we shall do at the same time that we enter their history upon these records. The Baptists were very different protestant Christians from the Anabaptists. They were descended from the † tolerably pure evange-

lical Waldenses, but were scattered and driven by cruel persecutions into different countries, and consequently had an existence long before the reformed church in the Netherlands (101.) Hither they fled in the latter part of the 12th century, and here they lived as peaceable inhabitants, particularly in Flanders, Holland, and Zealand, interfering neither

(101.) "It is highly probable that the Waldenses were a chosen remnant of that part of the pure Evangelical Church, which before the time of Constantine the Great was driven by persecution under the different Roman Emperors, and that after wandering to and fro, they found a resting place in the Valleys of Piedmont. Even Roman Catholic writers themselves consider this as not at all improbable. Vid. Rayneri Lihrum contra hæret. CIV. Rayner makes it appear, which is also agreeable to the opinions of many others, that the Waldenses originated in the times of the apostles, and that there was not a country in which they were not to be found. Hosius affirms that they already existed in the days of Constantine. Vid. Hosii Opera, p. 212; and compare this with the History of the Mennonites by Schijn, pp. 135—141, where it is stated that 'the Waldenses were already living in the Valleys in the 8th century, and there remained until the persecutions raised by the so called Catholic Christians against their brethren, who differed from them in sentiment, scattered them over different parts of Europe. In this manner many of those persecuted Christians came into the Netherlands, especially into Flanders, North Holland, Friesland, Overysel, and Groningon, where also they were called to suffer in a most dreadful manner from the Inquisition, a tribunal contrived purposely for the exterminating of the Waldenses, and which has operated every where by fire and sword with such hellish fury. In connexion with this statement, it were well worth the trouble to read what is contained in the Epist. doctorum vivorum, quibus cum Eucharistiae et Anabaptismi negotium, tum alia religionis capita et Ecclesiasticae administrationis officia, nostro seculo perturbatissimo in primis observata utilia, continentur.'" Ed. 1548; pp. 83 & 84.— See Index, page 47.

* In the year 1539 one-and-thirty Baptists were put to death; sixteen men by the sword, and fifteen women by drowning. And at Leuven, in the year 1543, between twenty and thirty Baptists, both men and women, were condemned for their religious principles, and burnt at the stake.

† The authors, it must be here observed, are ministers of a church famed for its staunch Calvinism.—*Translator*.

in church nor state affairs: in the country parts cultivating the soil, and in towns following different handicraft professions, by which means none of them became burdensome to society. Their manner of life was simple and exemplary. Gross misdemeanours were not known among them. Pure also and simple was their doctrine, which they confirmed by their lives. The leading points of doctrine held by the Waldenses, according to their confession of faith still on record, were as follows. 'The Holy Scriptures are the only rule of faith, and are to be read with diligence. Neither the opinions of the fathers, the decrees of ecclesiastical assemblies, nor popish bulls, are of the least authority. The church has no other head than Christ, and he acknowledges no governor in matters of religion on earth. No power is given by him to the pope of Rome. All the power which he claims he arrogates to himself,—standing as he does upon a level, not only with every other minister, but also with the laity. No member of the body of believers ought to exalt himself above another member. Every Christian is eligible to teach, to exhort, and to edify. Any individual may remonstrate with his brother upon the irregularities of his conduct, and encourage him to a more holy deportment. Confession before a priest is unnecessary. The power to absolve a sinner from his guilt and punishment as a transgressor, belongs only to God. We are saved by faith in Christ alone. Good works are necessary, not to obtain salvation, but to confirm our faith, and as a test of our obedience to God's commands. Faith without works is dead. We do not receive at the holy supper the real body

and blood of Christ, but by faith, which by the Holy Spirit is wrought in the heart: and thus we are made partakers of the divine favour; and of the blessings which result from the breaking of the Saviour's body, and from the pouring out of his blood upon the cross, for sinners. Man becomes free through Christ. No difference requires to be made between one kind of meats and another. Religion is confined neither to time nor place: it is; however, proper to set apart the first day of the week for the associate worship of God and a Mediator, but not to pay homage to saints; to preach the gospel in a simple manner; to hear it preached; and to partake of both sacraments. In these consists external religion; but internal is founded in faith, love, obedience, hope, gentleness, purity of heart, uprightness, and mercy.'

"The Waldenses were very watchful over the thoughts and dispositions of their minds, which they sought to regulate in the same manner as their outward actions, agreeably to the lessons prescribed in our Saviour's memorable sermon on the Mount, which literally, and with the greatest strictness, apply to Christians in every age. Wherefore they condemned in their communion the practice of bearing arms; measures taken for self-defence against unjust oppression; going to law with their neighbours; and making oath before a judge, of whatever nature such oath might be. Hence they were known under the name of 'the yea, yea, and the nay, nay, people.' Their church government also was truly simple. This they committed to the management of bishops, elders, and deacons; not only for the preservation of good

order, but also to perpetuate an apostolic institution; it being at the same time understood, that those leaders in the church ought not to exalt themselves above the other members. It was not required that they should be learned, rich, or powerful; but they were to earn their support by some secular profession or daily labour.

“From this account of the old Waldenses in the Netherlands, as they existed in the 12th century, and of their doctrine as it then stood, and as it remained through succeeding ages, we see what a similarity they bear in all respects to the Dutch Baptists of the present day, whose existence and doctrines are generally known. Consistently however with what has been already stated, the article of Baptism must stand as an exception. ‘In none of the Waldensian confessions of faith is that article of belief to be found, and yet it is beyond a doubt true, that the Dutch Waldenses always did reject infant baptism, and administered baptism to adult persons only.’ ‘*In geene geloofsbelijdenis van de Waldensen wordt dat geloofsartikel gevonden; en nogtans is het ontwijfelbaar, dat altoos de Nederlandsche Waldensen den kinderdoop verwierpen, en alleen den doop aan bejaarden bedienden.*’ Page 141 in the History. This is positively asserted of the Dutch Waldenses by Hieronymus Verdussen* (106); by the Abbot á Clugny † (107); and other Roman

Catholic writers. From this circumstance it is that they have been known in this country from the earliest times more by the name of Rebaptizers† (Wederdoopers) than that of Waldenses. On various accounts, but particularly on account of the doctrine concerning baptism, it is easy to conceive, that as some of the Anabaptists were concerned in the public disturbances of the 16th century, their misconduct would be laid to the charge of all those who, notwithstanding they had adopted the name of Baptists, were branded by their enemies with the odious name of Anabaptists.

“These Dutch Waldenses, or Anabaptists as they were then called, perceiving in the 16th century, before Luther arose, that several learned men, and also through their means several among the unlettered of the people, were beginning in this country to expose the darkness arising from error, superstition, and a lack of religious knowledge—lived less retired than they had done before, and engaged to come forward with others to diffuse the light of a purer religious knowledge, and to demolish the Romish superstition as much as was in their power. And had they moved on in a quiet way, without pushing the doctrine of adult baptism to an undue length, doubtless much good would have resulted through them. In this their religious zeal was not coupled with wisdom. They did

* (106.) In a work written and published by Verdussen at Antwerp in the year 1591, we read, that “in 1182 many heretics were put to death for rejecting infant baptism, and not attending mass, &c. Conf. Schyn Hist. Menmon. p. 142.” See Index, page 48.

† Cardinal Hosius in his Letters, *apud opera*, pp. 112—213, writes that

the Waldenses rejected infant baptism, and rebaptized all who embraced their sentiments. Many, however, of this sect were perfectly agreed with the Church of Rome upon the sentiment of Baptism. See Index, pp. 48 and 49.

‡ The term *Wederdoopers* more properly denotes Antibaptists, or Catabaptists.

not scruple to draw many over from the Romish church in a very open manner, incorporating them with themselves by rebaptizing. This conduct procured them no small reproach from the populace, as well as the high displeasure of the government, which commanded the strictest orders to be issued against it. It does appear evident, that the Baptists were concerned with others in the work of church reformation in this country, even before the name of Luther was known as a reformer, and that they had received many from the Roman Catholic community to their own by baptism. Vid. Gerdesii. L. l. p. 57. Conf. Raynaldi Annales Ecclesiast. ad an. 1526, p. 478.

"Had these Anabaptists possessed amongst them men really learned, how great might have been the harvest from the good seed which they scattered! Out of their communion would probably have arisen, and much earlier than it did, all that light which now beams upon Europe. There was no one among them qualified to step forward as a general reformer of the Romish church, or who possessed learning sufficient to become a universal guide, or who, by a wide diffusion of his writings, could acquire a happy ascendancy over the minds of the literati, and through them enlighten the lower orders. Since the 12th century no one in their denomination had made any distinguished figure in literature. The renowned Peter Walden, known in their history, may be considered as the first and last, so to speak, who was eminent as a scholar. And here it is we may look for the reason why these Christians, early, before the 16th century,

were held in such contempt, or rather in such low estimation, by the Roman Catholics. They were indeed scarcely known sufficiently to attract public notice; and the less so, as they would, so far as they could with a good conscience, conform to the public ordinances of the Romish church; to avoid the horrid persecutions which they had in earlier times suffered in this country. They nevertheless conducted themselves as good citizens, excelling in moral worth, in integrity, in punctuality, in temperance, and in piety.* Roman Catholic writers, who were willing to do homage to the truth, bear this testimony of them (110).

From the foregoing it may be inferred how greatly the Dutch Waldenses, or Anabaptists, as they were called, would rejoice when Luther and his followers began the reformation in so formidable a manner. Indeed they avowed their approbation of it publicly. They praised God for having raised up brethren on their side with whom they could so well unite in essential points, and

* The Rayner before mentioned, who was one of the most violent among the religious persecutors that lived in the middle of the 13th century, gives the following account of the Waldensian Anabaptists. "They are moral and grave in their deportment, simple in dress, and not extraordinary for neatness. They carry on no business, as that would require them occasionally to make oath, and would furnish temptations to falsehood and deceit. Riches they never amass, being content with the necessaries of life, and supporting themselves by their hard labour. They are temperate in the use of food, do not tarry in public houses, and shun places of public amusement, and other vanities. They are slow to anger; not given to much speaking; and are guarded in their expressions. They watch against scoffing, lying, and slander; and especially against cursing and swearing."

immediately joined others in the work, steadfastly adhering at the same time to their peculiar tenets, and to that of adult baptism in particular. At this period the lower orders in general were weary of the yoke of popedom, and well they might. But together with this, there was generally an untoward zeal for the interests of religion. There prevailed not a right spirit for true Christian liberty, but rather a blameable licentiousness; and the lower orders of the Anabaptists, or Baptists, were not exceptions.

“The Anabaptists consisted of two sects or classes. The one was called the Perfect; the other the Imperfect. The former of these not only professed to have a community of goods, but maintained that every member should relinquish his claim to whatever property might fall into his possession by legacy. They suffered want cheerfully; not so much in respect of the necessaries, as of the allowable comforts of life. Some, however, even debilitated their bodies in this way, whilst others went meanly clad. The latter of these sects were less strict, and had nothing which was forbidding in their intercourse with others who thought differently from themselves. They abstained from pomp and luxury; but their simple manner of life rendered them respectable as citizens in the different provinces where they inhabited. The first mentioned were, notwithstanding, fanatical mystics; the latter consistent Christians, ornamenting a sound faith by a good conversation. These were ornaments indeed to the Christian church, and, like lights set upon a hill, shed abroad their lustre amidst the surrounding darkness. Both of these classes were spread over

Germany, Switzerland, Holland, &c. That the fanaticism of the former class should manifest itself at the time of the Reformation is no wonder; and still less so when it is considered, that even among those strictly called Lutherans, and the followers of Zuinglius, were found early in this period many fanatical and erring spirits, and these too amongst the learned of their religious teachers. How hurtful were these to the church, and how prejudicial to the state! That such men should take an undue advantage of the simplicity of the Anabaptists of the first mentioned class, by exciting them to acts of outrage, it is not difficult to imagine. Of these Lutherans such were Storch and Muntzer; and of the followers of Zuinglius, such were Lodywyk Hetzer, Balthaser Humber, and others. Here particular mention must be made of the famous, and in other respects excellent, Andrew Bodenstein of Karelstad, who was as learned as he was a spirited coadjutor of Luther, but who afterwards differed from him in more points than one, and became strongly attached to that class of the Anabaptists called the Perfect. Of these in particular, and also of the lower orders, both among the Lutherans and Zuinglians, were many infatuated enough to suffer themselves to become dupes to the absurd measures of those learned fanatics, whose aim probably it was to angle for golden fish in troubled waters. Even some of the well-bred and respectable among the Lutherans lent an ear to the siren song of those seducers. These unhappy people, well prepared by fanaticism and an impetuous zeal, urged each other on to do the greatest injury to the church,

with the intention of rendering it the greatest possible good. Now these were they who were known to exist in the 16th and 17th centuries under the very unpopular name of Anabaptists*(112). The rest, comprehending by far the greatest part of the Anabaptists of the first-mentioned class, and certainly all of the second, were the most pious Christians the church had ever seen, and the most worthy citizens the state was ever called to appreciate. History leaves no doubt upon this subject.

"These truly excellent Anabaptists, or Baptists, as by way of distinction they may be better called, were found in great numbers, not only in Holland, Friesland, and Groningen, but particularly in Flanders, and consequently in those provinces where, as already stated, the Waldenses, their ancestors, had established themselves, in and since the 12th century. And here, in the year 1536 it was, that their scattered

* (112) The name of Anabaptists, or rebaptizers, was, in the 16th century, given to all who rejected infant baptism, and who defended adult baptism.

Te Water reports in his Hist. of the German reformed Church at Ghent, "that all the 'Perfect' must be distinguished from the English, and from most of the Dutch Anabaptists, formerly so called, but who chose rather to be called Baptists. These Dutch, as well as the English Baptists, belong to the 'Imperfect.'" See Index, page 55.

(112) "De naam van wederdoopers of Anabaptisten werd in de zestiende eeuw aan allen gegeven die den kinderdoop verwierpen, en, den doop der bejaarden verdedigden." See Index, page 51.

Te Water telt in zijne Hist. d. h. Kerk te Gent. bl. 42. "Van al die Zoogenoemde volmaakten moeten onderscheiden worden niet alleen de Engelsche Wederdoopers, doch die zelve liever thans doopsgezinden genoemd willen worden." See Index, page 53.

community had the good fortune to acquire the consistency of a regular, religious body, distinct from all other Dutch Protestants, who were themselves as yet not thus united. This advantage was procured them by the sensible management of Menno Simons, a Friesland Protestant, formerly a popish priest at Witmarsum, the place of his nativity. This learned man, or rather more wise and prudent than learned, was chosen by them as their leader, with a view under his paternal guidance to clear themselves in the eyes of all Christendom of the blame which some of their denomination had incurred. This object was fully attained. By the authority with which the whole body invested him, he had the satisfaction of bringing to a better knowledge many of the 'Perfect,' who had been concerned in the before-mentioned disorders, or who at least had not abjured them. The remainder, who were not to be cured of their wild fanaticism by his intelligent measures, he expelled from the connection, and gave up to the contempt of their brethren. So strong was his aversion to this untoward race, that he not only accounted it a sin, but also a shame, to eat or drink with them; and by his thus inspiring a strong aversion against them, the whole of the Baptist denomination was purged of the nauseous leaven of the Anabaptists. Even the tolerably pure religious doctrines which the Baptists then professed, were much purified by the instructions of the sensible Simons, and rendered less harsh, and therefore more agreeable to the true spirit of Christianity. *One maxim with him in the investigation of religious truth was, to embrace no-*

thing that was not unfolded in the sacred scriptures, and accordingly to reject the use and application of all such consequences as could not be fairly drawn from them.

“ We have now seen that the Baptists, who formerly were called Anabaptists, and in later times Mennonites, were originally the Waldenses, who have long and deservedly received such honour in the history of the church. Consequently the Baptists may be considered as the only religious community that has continued since the days of the apostles, and as a christian society has preserved the doctrines of the gospel.* pure through all ages. The internal and external constitution of the Baptist communion, which has never been perverted, tends to confirm the truth disputed by the Roman Catholics, that the Reformation brought about in the 16th century was in the highest degree necessary; and it goes farther to refute the notion, erroneously held by that church, that its communion is the most ancient.† Gezien hebben wij nu, dat de doopsgezinden, die in vroegere

* See the Waldensian Confessions of Faith. Translator.

† The Reviewer in the Christian Observer, of Mr. Ward's Farewell Letters, cannot perceive the force of this reasoning, which he supposes will not overthrow the misplaced confidence of a Papist in the antiquity of his church. I beg to point that gentleman, and any other reader who may need the information, to the chain of reasoning which is here employed. The writer first traces the Waldenses to the apostolic age, and then identifies the Baptists with the main body of the Waldenses. Now what is this but to trace the Baptists up to the apostolic age? If this be the fact, does it not then follow that the Roman Catholic communion has no right to call itself the most ancient? Translator.

tijden Wederdoopers, en in lateré tijden Mennonieten genoemd werden, oorspronkelijk Waldenzen waren, die en de geschiedenis der kerk zedert lang altijd zulk eene welverdiende hulpe hebben ontvangen. Derhalve mogen de doopsgezinden beschouwd worden als van oudsher de eenige godsdienstgemeenschap die bestaan heeft van de tijden der apostelen af, als eene christelijke maatschappij welke de evangelische godsdienstleer rein bewaard heeft, door alle eeuwen heen. De nooit misvormde innerlijke en uiterlijke gesteldheid van de gemeenschap der doopsgezinden strekt dan ten bewijze van die, door de roomsche kerk betwiste waarheid, dat de hervorming van den godsdienst zoo als die in de zestiende eeuw, is tot stand gekomen, noodig allernoodegst was, en ter wederlegging tevens van der Roomsch-katholicken dwaalbegrip dat hunne kerk gemeenschap de oudste is.

“ The course which the church reformation has now taken in the Netherlands, required that we should give a circumstantial account of the Anabaptists as well as the Baptists. The former, as we have already seen, did great injury to the political interests of protestantism. The latter, on the contrary, so far as relates to its religious welfare, we believe to have had the happiest influence upon the whole body of protestant Christians in the Netherlands; and this it becomes us to demonstrate in a few farther particulars.

“ Agreeably to what has been stated, not only were the Anabaptists confounded with the Baptists, but all other protestant Christians were included under that unfortunate appellation in

the sanguinary decrees of the emperor. This no doubt made matters much worse for the Lutherans and Zuinglians, and therefore not less so for the Calvinists. As such, many of these abstained from familiar intercourse with the Baptists, refusing even to have any dealings with them. Others on the contrary were not carried away with this prejudice entertained against the Baptists. They learned by degrees to know them as persons of a blameless life; industrious citizens, and truly pious Christians; renouncing the pleasures of the world, and steadfast in maintaining the best principles. Were these then persons not to hold intercourse with? Though there were not to be found among the Baptists many learned persons, they were nevertheless studious practisers of the christian doctrines, and took great pleasure in the perusal of works of practical piety: but their chief delight was, in reading the inspired volume.

“How valuable an influence then must such an example have had upon other Protestants, not only in forming them to habits of virtue, but also in leading them to examine into the grounds of their belief! Even amongst the protestant clergy, who in other respects were strict Lutherans, were found many, who for reasons stated above, made public declaration of their most heartfelt regard for the Baptists, and of their affection for them as their much beloved brethren. These christian spirits increased considerably in the middle of the 16th century. We number among them in about the year 1550 the very celebrated Joannes Anastasius, a mau, according to Professor H. A. Van der Linden, as

pious as he was learned: and such he is indeed justly entitled to be considered. He was a very intelligent, moderate, and noble-thinking Lutheran, who, though he considered the Baptist brethren on some points of doctrine not rightly informed, yet extolled them above all other protestant Christians for their strength of faith, godliness of life, and love of peace. This fully appears from a work entitled ‘The Layman’s Guide,’ written and published by him in the year last mentioned, during his flight to Strasburg from persecution.”

Should I be spared, I hope to furnish for a future number a summary of articles of belief held by the venerable Menno Simons, and also by a great, though not the major part of the Dutch Baptists to this day. From which summary also it will be seen, on a comparison, how nearly the religious sentiments of the ancient Mennonites correspond with those of the Baptists in this country.

W. H. A.

DEPTH OF RAIN IN 1821.

IN 1821 fell an unusual quantity of rain. The depth, as taken at Exeter, was about 41 inches;—viz. January, $2\frac{1}{2}$. February, $\frac{1}{3}$. March, $4\frac{1}{2}$. April, $3\frac{1}{2}$. May, 3. June, $1\frac{1}{4}$. July, 3. August, $2\frac{1}{3}$. September, 3. October, $3\frac{1}{3}$. November, $5\frac{1}{2}$. December, $8\frac{1}{4}$.—In 1820, at the same place, it was about $26\frac{1}{2}$ inches.

Jubentle Department.

HISTORICAL ESSAYS.

NO. XIX.

On the Corruption of Christianity in Britain during the Reign of Henry V. A. D. 1413—1422.

IT is among the advantages of Christianity, that it enables its thoughtful disciples to view through a correct medium the various political events which so frequently agitate the minds of men. They have learned that although the glorious kingdom of their divine Master is not of this world, yet all other kingdoms subserve its great interests, and with all their revolutions, bring about its vast designs. Much to them is now mysterious, but, in the exercise of faith and patience, they rejoice to think, that what they know not now they shall know hereafter. Amid the bustle and parade of succession to earthly dignities,—amid the frequent abuse of temporary power,—one truth to them is clear and delightful, "*The Lord reigneth.*"

Henry V. succeeded his father. He had been a dissolute youth, yet, even then, occasionally displayed very hopeful traits of character. Having arrived at the throne, he selected as his counsellors the most able and upright servants of his father, not excepting those who had been most faithful in reproving him during his career of folly. He dismissed the dissipated associates of his youth, assuring them they would not again be admitted to his confidence until reformation had proved their recommendation.

Notwithstanding this exemplary behaviour, the friends of Christianity were soon reminded, that nothing but a change of heart could ensure the support of the powerful. Possessing the finest talents, and the noblest disposition, how impressive are the words of the Saviour, "Marvel not that I say unto you, ye must be born again!" The principles of the Reformation had already taken deep root, and were daily diffusing their influence. The Lollards were becoming very numerous; the popish clergy, who ever considered all sentiments but their own as heresy, spread the panic; Henry was alarmed, and every encouragement was given to his displeasure. The memorable Sir John Oldcastle, Lord Cobham, was singled out as the head of the sect, a victim of ecclesiastical vengeance. This nobleman, distinguished by his valour and military talents, a favourite of the late king, was not less esteemed by young Henry and the people: it was therefore vainly conjectured, that the fall of such a man would intimidate the disciples of Wickliffe, if not destroy heresy at a blow. The archbishop of Canterbury, burning with revenge, begged permission at once to indict his illustrious enemy, to which the monarch objected, wisely observing, "*that reason and conviction were the best expedients for supporting truth,*" and promising himself to endeavour by these rational means to prevail on Sir John to abandon the cause he had espoused, and embrace the catholic faith;—so little was he aware that the principles of Oldcastle

were the actual result of those expedients, and that popery required to be maintained by very opposite methods. As might have been expected, the nobleman defended his principles with fearless attachment, well knowing, that although his enemies might kill the body, there remained no more that they could do. He was taken and imprisoned, but made his escape. Serious consequence ensued; and he was doubtless accused by the clergy of designs which he never imagined. He was however retaken, and finally hanged as a traitor, and his body afterwards burned as that of a heretic. The curiosity of the youthful reader will be amply repaid, if he will reperuse the paper in the Juvenile Department of this Magazine for September 1818, entitled, "A visit to Oldcastle in Moumouthshire," wherein reference is made to this great man and his residence.

The disgraceful ruin of Lord Cobham was the signal for further persecutions, and the parliament enacted, in addition to the capital punishment denounced against heretics in the last reign, that all their property should be forfeited to the king; while the sheriffs, judges, and magistrates, were to be sworn to use every exertion to extirpate heresy throughout the kingdom. Still the reformation was proceeding; and when the king embarked in undertakings more congenial to his taste and talents, distinguishing himself most remarkably in the very heart of France, the parliament, as in the last reign, proposed the most effectual check to ecclesiastical tyranny, even the seizure of their temporalities as a source of supply for the conqueror; and the clergy deemed it prudent to offer a part,

lest they should lose the whole, and accordingly begged his acceptance of certain priories and abbies,

How affecting are the delusions of the human mind! Certain scriptural truths, which suit the purpose of their advocate, are resounded, and perhaps magnified, while others equally evident and important, are overlooked or neglected. Thus heroes, as they are called, wading through human blood, appeal to God as the disposer of events, but judge of his favours by their success in the work of destruction. They distinguish not between his wisdom and power in causing the wrath of man to praise him, and restraining what will not subserve that great end, and his approbation of the wrathful conduct of the infuriated agents. Thus when the Cardinal des Ursins attempted to arrest the victorious progress of Henry, recommending peace, "Do you not see," said the latter, "that God has led me hither as by the hand? France has no sovereign. Every thing is here in the utmost confusion. No one thinks of resisting me. Can I have a more sensible proof that the Being who disposes of empires had determined to put the crown of France on my head?" But, behold the nature of worldly glory! the very hand to which he had appealed, and in whose aid he exulted, arrests his progress in the midst of his boasting. He was seized with a fistula, which soon terminated his life. After expressing his awful fearlessness of death, and giving a variety of directions to his attendants, he betook himself to his devotions, ordered his chaplain to read the seven penitential psalms, and when the last clause in the 18th verse of the 51st was read, "Build

thou the walls of Jerusalem," he declared his intention, had he survived, of undertaking a crusade, and recovering the holy land. Such was the popular religion of those times: and, alas, how deeply is it to be regretted, that, even now, procrastinated formalities are mistaken for devotion, and death-bed repentances, or rather professions, considered as a passport to heaven!

During this reign was terminated, by the council of Constance, the schism which had long divided the papal church. Two popes, each infallible in the estimation of his partisans, had appeared in the world; each the representative of Christ; each styled his HOLINESS, although hating each other with the detestation of rival and envious monarchs. At length, to put an end to such an absurdity, John XXIII was deposed for his crimes, and Martin V was recognized by Europe at large;

and although England had little to do in this affair, we cannot forbear repeating a passage from a celebrated historian, which, as all religions were much the same to him, is the more worthy of remark; "The cruelty and treachery which attended the punishment of John Huss and Jerome of Prague, the unhappy disciples of Wickliffe, who, in violation of a safe conduct, were burned alive for their errors by the council of Constance, prove this melancholy truth, *that toleration is none of the virtues of priests in any form of ecclesiastical government.*"

Reader, be thankful for the scriptures of truth, and for freedom of access to them. Laying aside all educational prejudices, and entreating the enlightening influences of the Holy Spirit, peruse the sacred volume with the teachableness of little children, asking, "What is truth?"

H. S. A.

Obituary and Recent Deaths.

MR. DANIEL HARPAM.

ON Thursday, May 3, 1821, at Lynn Regis, Norfolk, Mr. Daniel Harpham departed this life, in the thirty-second year of his age.

He had for several years been an active and honourable member of the Particular Baptist Church in this town, and felt deeply interested in whatever affected it. He entered heartily into arrangements that have been recently made for the revival of the cause, and rejoiced to see them crowned with an unexpected measure of success. But it had

long been painfully evident to most of his friends, that the work of dissolution was rapidly advancing; that pale consumption had irreparably undermined the earthly house of his tabernacle; and that insidious Death would soon tear him from the embraces of his family, and dismiss him to the immediate communion of the church triumphant. Our forebodings have been realized. He has gained by this last remove; but we are deprived of his counsel, his exertions, and his prayers. He was fully aware of his situation; and although he maintained, in general, a reservedness as to the expected

result of his affliction, it was not occasioned by a fear of death, nor by an unqualified desire of life, but it arose from the tenderness of conjugal affection, that would not augment the sorrows of a distressed partner.

He suffered like a christian. He submitted to the stroke, not merely because he knew that resistance was vain, but because he recognized the hand of a father in the hand that afflicted him. His heart seemed also resigned, and his resignation was evidently one of the fruits of the Spirit, one of the efforts of that grace that "forms the man afresh."

But though habitually resigned, he could not always rejoice. Indeed, until a few hours before his death, he seemed generally to labour under a painful depression of spirits. Not that he was ever destitute of a good hope through grace, but his measure of personal comfort and joy was deficient. His uncomfortable state of mind was the consequence of that reserve which he had imposed upon himself, and which obliged him to bear alone a burden that might have been lightened by a familiar and reciprocal intercourse with christian friends.

On Wednesday, May 2, the day previous to his death, I found him labouring for breath, as if engaged in the last conflict with "the King of terrors." As I approached him he fixed his eye upon me, the eye that had often, when we met, kindled with christian affection. But its lustre had faded; it exhibited the languor of death; and every thing seemed to say, "Improve this opportunity—it is the last." I was deeply affected at the scene, and could not suppress the ejaculation, "May I be made a messenger of comfort to this mourner in Zion."

"I am very ill," said he, as he grasped my hand, "much worse than when you saw me last. I shall not be long here: it is almost over."

"Yes," replied I, "I think you are declining very fast."

"I am," said he, "I feel it."

"And what now is the state of your mind?"

"Still dark and uncomfortable. I want more of the Divine presence."

"Yes," said I, "it is desirable, especially in your situation, to enjoy much of the Lord's presence; but it is not essential to your safety. And though you seem to walk in darkness now, you have enjoyed something of the pleasures and consolations of religion."

"O yes," answered he, "many precious seasons."

"And you are not without evidences of an interest in Christ."

"O no; but my heart is so hard; I cannot feel: I cannot love him as I wish: I want to love him more: I want to leave a dying testimony to the sufficiency and freeness of his grace."

"It is impossible," said I, "that we should ever pay the debt of love we owe to a crucified Redeemer; but when we see Him as He is, our hearts shall love Him more: and even now the sincere desire to love will be accepted of Him."

After a short interval of silence, he said: "It begins to be hard work: I fear I shall not have patience."

"The Lord," replied I, "has hitherto given you patience, and strength according to your day; and I feel persuaded that He will continue and increase it as your circumstances may demand; and that He will not remove you until He has given you some additional token of His love, some fresh manifestations of His presence."

"Oh!" said he, clasping his hands, and apparently summoning the last energies of his departing spirit, while the tear rolled from his eye as he directed it upwards,— "Oh! If He will do this, I can then leave one of the most affectionate wives, and my three dear children, without reluctance. I can then believe the Lord will provide for them, when He has taken me to himself."

The scene was truly affecting. The tear would flow. To have checked it would have been unnatural.

At his request I then read to him the 103d Psalm, which he seemed to feel, especially the 10th, 12th, 13th, 14th, and 17th verses. After a few remarks I said, "Shall I pray with you?" "Yes," replied he, "pray

that I may have patience, and that the Lord would favour me with more of the enjoyment of His presence." After this I took my leave of him, and the Spirit of the Lord caught him away, that I saw him no more.

Before his departure the state of his mind was much improved. His prayers, and those of his christian friends, were answered. He had no raptures, but he said to his afflicted partner, a few hours previous to his decease, "I have enjoyed more solid comfort during the last hour, than for the last twelve months beside."—*It shall come to pass that at evening time it shall be light.*

On the evening of Wednesday, the 9th instant, his remains were interred in the Baptist meeting-house. And (if the burials of the Society of Friends be excepted) this, as far as can be ascertained, was the first instance of a funeral service celebrated after the manner of Protestant Dissenters, which the history of Lynn can furnish. The novelty of the scene, and the general esteem in which our departed friend was held, collected a numerous assembly to witness our last tribute of affection to his memory. On the evening of the following Lord's-day, an attempt was made to improve the bereaving providence from John xi. 16. The attendance was still more numerous; and O that another day may prove that the attempt was not made in vain!

Lynn, Oct. 17, 1821. J. P. B.

MRS. ELIZABETH SHENSTONE.

THE subject of this Obituary, late the affectionate wife of the Rev. W. Shenstone, pastor of the Baptist Church of Little Alic-street, London, was born in London in the year 1774. Her parents were natives of Ringwood, named Smith; and her mother's second husband, who brought her up, was named Ivimey. Mrs. Shenstone attended the worship of the established church till she was eighteen years of age; when becoming acquainted with Mr. Shenstone, who was a Baptist, she was led by him to hear evange-

lical preaching. In February, 1793, her attention was roused to the necessity of personal religion by the following singular incident. On going into a cheesemonger's shop, the master, who was employed in sawing a firkin of butter, fell dead at her feet: by this solemn providence she was greatly alarmed, as she knew her state was not safe for eternity. The same evening she went to the meeting of a religious Society in Castle-street, Leicester-fields, where some serious tradesmen used to deliver their thoughts on a chapter previously proposed. The chapter that evening was the 11th of Matthew, and Mr. H. spoke from the three last verses, *Come unto me, all ye that labour and are heavy laden.* &c. &c. It appeared that the Lord the Spirit was pleased to bless it to her soul in a very remarkable manner: for she afterwards opened her mind to her husband in a most affecting and delightful manner; the providence in the morning, the discourse in the evening, her own ignorance and guilt, and the Saviour's compassion and grace, accompanied with many tears, made that night long to be remembered.

In August, 1793, she went to Margate for the benefit of her health, where she heard Mr. Gould, late of Stratford, from 1 John i. 7; *The blood of Jesus Christ his Son cleanseth us from all sin:* the savour of this discourse she enjoyed till the day of her death.

Early in 1794, she and her husband were received members of the church in Eagle-street, where they continued till Mr. Shenstone was dismissed to take the pastoral office in the church, where he still continues.

Her passions were strong, and her powers vigorous; she was occasionally hasty, and spoke without due consideration; but she was kind, generous, and forgiving, and knew nothing of cherishing malice and resentment against those who might have given her offence.

It was her delight to imitate her divine Master, who went about doing good; it was her meat and drink; and while salvation by sovereign grace was her favourite theme,

her motto was UP AND DOING. She was very ready to attend the call of distress, and was always willing to render every assistance in her power to persons in times of affliction. She has even sat up three or four nights successively at such seasons, and by conducting a DORCAS Society, and making coats and garments for the poor women and their destitute infants, was the means of relieving much distress and preventing greater misery.

The interests of the rising generation lay near her heart, and the Sunday School belonging to the congregation owed much of its prosperity to her assiduous superintendence. During three years, she appropriated an hour every Saturday afternoon to hear the larger girls repeat their chapters, hymns, &c. and sometimes prayed with them. Some of these are now members of the church.

On the first Lord's-day in October 1821, she reached Alie-street with difficulty in a coach, and on her return said, "I have done with these means, I shall go no more." This expectation was realized. She was obliged to take to her bed on October 24, and for a fortnight endured great pain and continual drowsiness. At the beginning of November, she recovered from that lethargy and became very cheerful; she sang when no one as she thought heard her,

"He'll never quench the smoking flax,
But raise it to a flame,
The bruised reed he never breaks,
Nor scorns the meanest name."

On Lord's-day the 11th of November, she felt great difficulty in breathing, and suffered much in being removed to have the bed made. She at length said, "Bless the Lord, O my soul!"—"Dying, dying, dying is but going home!" She said, she hoped she could see her interest in Christ and feel his love shed abroad in her heart. To her husband, who asked her if Christ was precious to her, she said, "I sometimes fear I am too vile a sinner for him to love; and I also fear I have only loved him from selfish motives, and not because of his holiness and excellency, on which account he ought to be loved."

Her ability to converse was much interrupted by her affliction; but she appeared to be supported by a good hope through grace, frequently repeating,

"This life's a dream, an empty show;
But the bright world to which I go,
Hath joys substantial and sincere;
When shall I wake and find me there?"

dwelling with peculiar emphasis upon the last line.

During the last three days she was much in prayer; on one occasion she exclaimed, "Faithful! faithful! unchangeable! unchangeable God! He is indeed a friend that sticketh closer than a brother!" She was reminded when in great pain, that *God hath said, I will never leave thee nor forsake thee.* "No," she said, "strong Deliverer, I desire to have no will but his. Thy will, O Lord, be done! Lord, support and comfort me." On another occasion she said, "I have been enabled to trust all to Jesus, and build all my hopes upon him." During the last night she repeated that hymn,

"Guide me, O thou great Jehovah,
Pilgrim through this barren land,"

adding, "It is indeed a barren land." In the evening of the 15th, when asked if she was happy, and if Christ was precious, she replied, "Yes, very precious." These were her last words, and about twenty minutes afterwards she breathed her last, with a sweet smile upon her countenance, and without a sigh or a groan.

Mrs. Shenstone had been afflicted from nearly the time of her marriage, and for the last six years had been blind, owing, as is supposed, to the ignorance or inattention of a medical man, under whose care she had placed herself.

Her remains were interred in a brick grave, made at the expense of the congregation, at the back of the meeting. Mr. Ivimey delivered the address; and on the following Lord's-day afternoon, her funeral sermon was preached by Mr. Shenstone from John xi. 5. to a very crowded and overflowing congregation. The church and congregation regret her loss, and have in various ways testified their cordial respect for her memory.

DR. BOUDINOT.

LATE advices from America announce the death of the venerable founder of the American Bible Society, the Hon. Elias Boudinot, LL.D. He expired at his seat at Burlington, New Jersey, on the 24th of October last, in the eighty-second year of his age. We hope, in some future Number, to be able to present our readers with some farther particulars of this excellent man.

REV. MR. PHILIPS.

JANUARY 9, died suddenly, at Mr. Guiney's, Essex-street, Strand,

(where he and Mrs. Philips were visiting,) the Rev. Mr. Philips, late tutor at Mill Hill;—a pious and devoted servant of Jesus Christ, whose death is greatly to be lamented.

MRS. E. COADE.

DIED, on Lord's-day, November 18, 1821, in the eighty-ninth year of her age, Mrs. E. Coade. She had been more than twenty-nine years a most benevolent, useful member of the Rev. J. Upton's church, Church-street, Blackfriars'-road. Her end was peace. She died looking for the mercy of our Lord and Saviour Jesus Christ.

 Review.

Letters, chiefly practical and consolatory, designed to illustrate the Nature and Tendency of the Gospel. By David Russel, Minister of the Gospel, Dundee.

WE have perused this volume with no small degree of satisfaction, and are happy to bring it under the notice of our readers. It is introduced by an advertisement, which gives the following modest and unpretending account of the origin of the publication.

"The following Letters were addressed, for the most part, to persons in affliction. They are not, however, merely consolatory. Sorrow is the fruit of sin, and therefore its true cure lies in that medicinal truth which purifies the heart, and 'saves and sets the sinner free.' With this conviction, it was the writer's object in these Letters to state that great truth in the different lights and connexions in which it appears in scripture. The individuals to whom they were written, believed that they received benefit from them, and they thought that others

might do so likewise. This is the history of their publication."

The subjects of the Letters contained in this volume are the following. 1. On the sufferings of Christ.—2. On the glory of Christ.—3. On the invitations and promises of the gospel.—4. On the design of our Lord's mission.—5. Thoughts on the Law and the Gospel.—6. On Christian comfort.—7. On the practical influence of the truth.—8. Hints on the means and happy effects of sanctification.—9. On the perseverance of Christians.—10. The death of a relative.—11. On the benefit of affliction.—12. On our Lord's answer to the sons of Zebedee.—13. On the diversity in the degrees of glory.—14. On some difficulties relative to coming to Christ.—15. On Christian confidence in prayer.

On each of these subjects we can confidently say, that the reader will find much useful matter, and in many cases a style of thinking very far out of the beaten tract, while the author generally expresses him-

self with considerable force and perspicuity. The circumstances which led to the writing of these Letters were such as tended much to give them a very practical cast, as they appear to have been addressed to individuals who wished the author's opinion or advice on the particular subjects to which they relate. They were thus Letters of real business; this is likely to render them particularly useful, as many are liable to meet with the same difficulties, and need the same counsel, with those to whom they were immediately addressed. It is not easy among so many important topics to select specimens. We shall, however, just quote one from the fourteenth Letter, On some difficulties relative to coming to Christ. This is a subject on which clear views of the Christian doctrine are of the first importance. While the author then furnishes these, he at the same time points out some of those misconceptions on this subject, which young persons, especially in the beginning of their Christian course, are apt to entertain. Some Christians, for example, have imagined that deep and profound distress of mind, arising from convictions of guilt, is generally necessary, as a sort of preparative to receiving the Saviour. On this our author justly remarks:

“ Because this has been experienced by many, it does not follow that it is a process which must be gone through by all. The truth is, had such believed on Christ sooner than they did, or even at the very commencement of their trouble of mind, they had been as welcome to the blessings of salvation then as when they actually embraced the gospel. They had the same invitation then, as when they *did* go to Christ. It was their sin that they did not go sooner, nay at the very first. The reason why they did not, was an aversion to the humbling and holy truths of the gospel, united with a self-righteous principle. This they are brought to see when they believe in Christ. They are convinced of sin, because they did not believe sooner in Him, and they find that the use they made of their distress contributed to blind them.”
Page 278.

The only other extract we shall give is from the conclusion of the volume.

“ In this world of vicissitudes we may expect changes in our lot; and at such seasons we require much grace, that we may conduct ourselves as becomes pilgrims or strangers, who are heirs of the heavenly inheritance, and are waiting for the Lord from heaven. A change in circumstance often detects what was not in the least suspected: such a time is truly a time of need. Often has it occasioned a departure from the truth; but it has also been blessed as a means of leading to it, and of growth in the knowledge of it.”

“ In anticipating futurity, and in particular our dissolution, we ought to look with deep seriousness to the Guide of our lot, and the Conqueror of death. Our great High-priest is able and ready to lead, comfort, and support us with his rod and his staff, while passing the Valley and the Shadow of Death, and to conduct us to the abodes of perpetual peace, happiness, and glory. In the last hour we may be sorely tried; but if we look again to the holy temple of our God and our Deliverer, we shall find that the wonderful and gracious scenes exhibited on the heavenly mercy-seat, connected as they are with the cross and the appearance of the Lamb there slain, will dissipate the gloom of the grave, and enable us to glory in the warmth and perpetuity of that love, from the benefit of which neither death nor life can separate us. Blessed indeed in that hour is the hope of the heavenly inheritance, where neither sin nor suffering shall ever be known; and where the voice of prayer and thanksgiving shall for ever be heard! How delightful the thought, that the whole of the celestial city will be a temple for God and the Lamb, where the glory of Jehovah shall shine in its utmost effulgence in the face of the Redeemer, illuminating every part of the sanctuary, and transforming every worshipper into his image! That the enjoyment of this blessedness may be your happy lot, is the prayer of, my dear friend, Yours, &c.”

These extracts will, we trust, dispose our readers to peruse the volume from which they are taken, and we think we can confidently promise them no small degree of satisfaction in doing so.

Poetical Extracts; or, Similies and Descriptions, alphabetically arranged, selected chiefly from the Works of Homer, Virgil, Milton, Thomson, Young, Cowper; accompanied with explanatory Notes and occasional Reflections. By Samuel Jones. 12mo. 180 Pp. Bds. 4s.

THIS is a pleasing volume, containing exquisite portions of poetry, and sentiments of great sublimity and usefulness. The notes and reflections are not numerous, nor of much value; but the greater part of the extracts here presented together in so convenient a form, will seldom be perused by persons of taste without high gratification; while those who desire to act with prudence in the affairs of this life, who wish to be contented with the allotments of Providence, who desire to cultivate benevolent dispositions, and who are concerned to admire God in his works, will not often refer to them without considerable advantage. We certainly should have been happy to have seen among these fine passages from celebrated authors, more, and they could have been easily found, of a pious and evangelical kind; for which we could well have spared some that do appear.

The Triple Aim; or, the Improvement of Leisure, Friendship, and Intellect, attempted in Epistolary Correspondence.

IN this volume there are sixty pretty long letters; and when we are told they are but a selection "from a very considerable number, which were written during the last twenty years, and generally in hours which, in consequence of their connexion with a life of incessant application to business, were due to rest," no one will withhold from their author the praise of industry. In the advertisement prefixed to them, it is imagined that some curious persons will ask, By whom were they written? and why are they published? To these supposed inquiries the writer gives no reply, and

it is not in our power to supply his lack of service. They are evidently the productions of a mind possessed of sound sense, of benevolent disposition, and of unaffected piety; but they have no originality of thought, and liveness of manner, which are necessary to insure general approbation. Such epistles we should all be pleased to receive from an absent friend; especially when the places and persons alluded to were named in full; but it is very tiresome to read of Miss D. and Mrs. C. and Mrs. G. and Mr. S. and of what the author did at A—d, and who came from F—e,—and worse still to peruse animadversions on a work when the title of it is not given, nor the passages on which the remarks are made.

Satan's Devices exposed, in four Sermons, by the Rev. Thomas Knowles, B.A. Rector of South Somercotes. Fourth Edition, Pp. 100, 2s. 6d.

THESE sermons were originally delivered from the pulpit; a pious concern for the spiritual welfare of those who heard them, led to the publication; and the approbation they have met with, has encouraged the author to send forth the present edition. Although not remarkably striking or original, they are calculated for general usefulness. The plainness of the style proves how much more it was the writer's object to be understood than admired.

Little Mary; in twenty-five Dialogues. By a Lady. Part II. Pp. 44. Westley.

THESE Dialogues are written in a style adapted to the capacities of those for whose instruction and amusement they are designed. The history of Joseph is the subject of several Dialogues, in the family of John Robson; and these instructions in scripture story are interspersed with various incidents in the humble life of these pious people. Harry Wilson's interview with two desert-

ed African children, will be thought rather romantic and unnatural, and in recommending this little book to our young friends, we should certainly put some farther inquiries into the mouth of Mary, in the 24th Dialogue. The subject is a *Christening*. To the question, "Do you know why this little baby is going to be baptized?" Mary answers,

"Yes, mother; she is going to have a new name given her; she has not got a christian name yet." *Mother*. "Do you know what a Christian name means?" *Mary*. "No, pray tell me." *Mother*. "A christian name means a child of Christ." *Mary*. "Dear mother, I never thought of that before. Then when you carried me to be christened, you carried me to be a child of God." *Mother*. "Yes, my dear, I did indeed;" &c. &c."

Now, suppose Mary had asked, as she very properly might, "Where in scripture is it commanded to christen little children, mother? I never recollect reading about it." Hannah Robson would perhaps have been much perplexed to find an answer. She would probably have said, "My dear child, you know the household of Lydia were baptized." *Mary*. "But were any of that household Lydia's children? and were they as young as Harry Wilson's little sister?" After a short pause, Mary might again have asked, "Do all who receive a christian name, by being christened, become children of Christ?" *Mother*. "No, certainly not, my dear." *Mary*. "Then I cannot understand why they are christened. Would not as many become children of Christ if none were baptized; and if so, would it not be better to wait till they have been taught, and have become real Christians, and then to baptize them?"

Memoirs of the late Mrs. Mary Barfield, of Thatcham; (formerly Miss Summers of Hammersmith;) with Extracts from her Correspondence. Compiled by her Brother, S. Summers. Bds. 12mo. 139 Pp. 3s.

THESE MEMOIRS have been read

by us with peculiar interest. The subject of them was taken away in the prime of life from a sphere of active usefulness, and a circle in which she was universally beloved, and has entered into that rest which remaineth for the people of God. We cordially recommend this work to our readers, wishing that it may be a fresh stimulus to their exertions in acts of piety and benevolence.

Sketches of Sermons preached to Congregations in various Parts of the United Kingdom, and on the European Continent, furnished by their respective Authors. Vol. I. 174 Pp. Boards. 12mo. 4s. Second Edition.

THIS very excellent work contains about fifty short, but well-written and judicious sermons, which we earnestly recommend to our readers, hoping that the rapid sale of the first volume will encourage a continuation.

Joyful Anticipations; a Sermon occasioned by the Death of Mrs. Sloper; Preached November 4, 1821, by Samuel Sleigh, Salisbury. 35 Pp. 1s.

Mrs. Sloper was the wife of a very respectable minister, and was a most excellent woman. This is a very interesting sermon.

LITERARY INTELLIGENCE.

Just Published.

Sea Sermons:—Wonders of God in the Deep; Seasonable Considerations on the Commencement of a Voyage; Repentance and Conversion; The Way of Salvation; Noah's Ark; The Anchor of Hope; The Compass; The Storm; Thanksgiving for Deliverance; Death of a Shipmate; Seeking the Lord while he may be found; The Seaman's Happy Return. With Prayers and Hymns. By the Rev.

G. Burder, Author of Village Sermons. 2s. 6d.

Life of Rev. J. Fletcher, Madely, by Rev. R. Cox.

Rev. B. Godwin's Sermon at Bucks Association, May, 1821.

A Mother's Portrait; for the Study of her Children. By the surviving Parent.

Hymns: by Mrs. Washbourn, Hammersmith. 3s.

Sketches of 100 Sermons. Vol. II. 4s.

Selections from Doddridge's Expositor. 3s. 6d.

Sunday School Magazine, 1821. Vol. I. 3s. 6d.

History of Madagascar: its Religion, &c. By S. Copland. 8vo.

Dr. Chalmers's Christian, &c. Economy, published Quarterly. No. 10, On the Causes and Cure of Pauperism. Key to the four Gospels. 8vo. 4s.

Trail's Guide to Christian Communicants. And Life. 9d.

Lamond's Narrative of Emigrations to Canada. 3s. 6d.

New Edinburgh General Atlas: New Discoveries: Alterations in Boundaries: Index. Each Map has a Geographical, Political, and Statisti-

cal Letter-press Description. Half-bound, £3 3s.

Dr. Harris's Essay on the Salvation of Infants.

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Innes's Domestic Religion.

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Jones's Scripture Antiquities, 5s.

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Piggott on Suicide, 1s.

Young Suicide Preserved.

Cawood's Funeral Sermon for Rev. T. Best.

In the Press.

Finch's (Harlow) Familiar Introduction to Moral Philosophy.

Baxter's Practical Works, 16 Vols. 8vo. fine Paper, new Type; to come out every two Months. Editor, Rev. T. Cloutt.

Intelligence, &c.

ELY ASSOCIATION.

1821, Oct. 10, the Association of Baptist and Independent Ministers for the Isle of Ely and its vicinity was held at Stretham. Mr. Leigh of Newmarket (Independent) preached in the morning, on the necessity and propriety of sending Missionaries to the heathen, from Acts xxvi. 16—18; Mr. Compton of Isleham (General Baptist) in the afternoon, from Colossians i. 12; and Mr. Green of Bluntisham in the evening, from Isaiah vi. 11, 12. Collections were made at the close of every service, and £5 16s. obtained, which will be equally divided between the Baptist and Independent Missions.

ORDINATIONS, &c.

JUNE 27, Mr. George Sayce was ordained Pastor of the Baptist church at WREXHAM. Mr. John Phillips of

Whitchurch commenced the service at eleven in the morning with prayer; Mr. Thomas Cooke of Oswestry stated the nature of a gospel church; Mr. James Lister of Liverpool asked the necessary questions, and received Mr. Sayce's declaration of faith; Mr. Moses Fisher of Liverpool offered up the ordination prayer; after which Mr. Lister delivered a solemn and affectionate charge from 2 Tim. v. part of verse 4, "Make full proof of thy ministry." Mr. Muckley of Wem concluded with prayer. Met again at seven. Mr. Lister prayed; Mr. Fisher addressed the church in a pathetic manner from Eph. v. 1, 2, "Be ye therefore followers of God," &c. and Mr. Sayce concluded with prayer. The services were highly interesting, the congregations numerous, and the presence of God was enjoyed in his earthly courts.

It has been ascertained from some ancient records of the Dissenters in

this place, that there existed a society composed of Baptists and Independents prior to the year 1635. Mr. William Erbury, a Baptist minister, is the person to whose labours, it is said, this society may ascribe the merit of its first formation. The name of this zealous servant of Jesus Christ is, in the documents referred to, associated with the name of a Mr. Wroth, an Independent minister, who had dissented from the church of England, having been the clergyman of the parish church of Llanfachas in Monmouthshire. The indefatigable exertions of these worthy men in preaching the gospel giving offence to the then hypocritical and bigoted drones of the established church, they were in 1635 cited to appear before Archbishop Laud, to answer to charges preferred against them. During their residence in Wrexham, it appears that Mr. Walter Craddock, minister of the parish church of Wrexham previously to the year 1640, was called under the preaching of Mr. Wroth to the knowledge of the truth. After quitting the church, he remained among the Dissenters here till 1648, and was succeeded by Mr. Morgan Lloyd, who had also been minister of the parish church. The labours of Mr. Craddock, and the subsequent efforts of Mr. Lloyd, were successful in organizing a regular congregational church, of Baptists and Independents, admitting, what is generally termed, mixed communion, but dissenting entirely from all national establishments of religion. Mr. Lloyd died in 1658, and was buried in the grave-yard belonging to the Baptists in this town.—Up to this period it is not positively known where the church assembled; but afterwards they held their meetings in a house called Bryn-y-funnon, which they retained but a short time. No account has been kept of any particular place of worship for twenty years after; in the course of which time, the Presbyterians, on account of the changes in the government, being expelled from the established church, united with them. They then fitted up a part of a large house, distinguished more recently by the sign of the Red Lion, which they soon relinquished. The Revolution of 1688 shortly after introducing an era of liberty for Dissenters, the church unanimously agreed to prepare a meeting-house in another part of the town, which is now called the Talbot Old Barn.—It should have been observed, that Mr. John Evans of Oswestry received a call from the church,

was ordained their pastor in 1668, and remained in that office until he became superannuated, when Mr. Timothy Thomas, a Baptist minister, officiated as his successor for a short time. Mr. Evans was an Independent when he undertook his charge; but being convinced of the impropriety of infant sprinkling, he declined the practice of it several years before his infirmities compelled him to desist from the exercise of his ministry. He died about 1700, and was interred in the Baptist burying-ground. Mr. Thomas Loe, a Baptist minister from Cheshire, frequently visited Wrexham in the early part of Mr. Evans's ministry, to administer the ordinance of believers' baptism. From this period until 1715, when Mr. John Williams became their pastor, little occurs worthy of remark, except the various contentions arising from the doctrinal disputes between Dr. Crisp and Dr. Daniel Williams; on which account, the Presbyterians separated, and built a meeting-house for themselves.—The church, however, had been served by Dr. John Evans, son of Mr. John Evans their former minister, and Mr. Jenkin Thomas, both of whom preceded Mr. Williams. At first Mr. Williams professed himself an Independent, but having received the fullest conviction from the word of God of the propriety of believers' baptism, he was baptized by immersion in 1715. In this year, during the incursions of the Pretender's partisans, the Dissenters suffered great persecution from the lawless high-church mobs, who nearly destroyed several meeting-houses in the town, and, prompted by a gentleman of rank in the neighbourhood, were proceeding in the most outrageous manner, until the military arrived and suppressed the riots. Mr. Williams died in 1725, and since his time the ministers have all been of the Baptist persuasion. From this date to 1737 the church had no stated minister, but enjoyed the occasional labours of Messrs. John Phillips, Reece Williams, Morgan Harry, and others. In 1740, after about three years probationary service in the church, Mr. Evan Jenkins from Pembrokehire was chosen pastor. He died in 1752, and was succeeded by Mr. Henry Phillips of Nantwich, who remained until 1753. Mr. David Jones of Pembrokehire then received an invitation, and was ordained in 1755. A new meeting-house was erected in 1762 in Chester-street, where the Particular Baptists continue to assemble to the present

day. In 1770 Mr. David Jones resigned his charge, and the church unanimously requested Mr. Joseph Jenkins (afterwards Dr. Joseph Jenkins) son of their late pastor Mr. Evan Jenkins, to fill the office. He continued till 1792, and then removed to Blandford-street, London. Mr. Robert Roberts of Rhos-ddu, one of the members, preached till 1802, when he resigned, and the church, which now consisted of Baptists only, being much reduced by death and other causes, the doors of the meeting-house were closed for some time. The Lord, however, raised up some to bear testimony to his name. Two members of the Baptist church at Manchester came to reside in the town, and were deeply affected on finding the Baptist interest in so deplorable a state. After deliberating with one or two of the surviving members, and some friends who were convinced of the truth and importance of believers' baptism, they agreed to represent their case to Mr. John Palmer of Shrewsbury, and solicit his aid and advice. In consequence of which Mr. Palmer engaged Mr. Richard Price of Newtown, who was requested to continue on probation for twelve months, with which he complied. During that time the friends before alluded to were baptized by Mr. Palmer, and the church was on the same day reorganized, over which Mr. Price was ordained pastor Nov. 20, 1805. Mr. Price, after witnessing the reorganization of the church and the success of his labours, removed in 1809 to Wellington. The same year Mr. Thomas Baraclough, from Bradford academy, came on probation, and was appointed to the pastoral office January 31, 1810. The Lord did not permit this faithful servant to labour long in his vineyard, but took him to himself June 28, 1811. The church after this, though not deprived of the preaching of the gospel, dwindled to a low state till 1817, when the Lord in his providence directed hither Mr. George Sayce, a member of the Baptist church at Shrewsbury. During Mr. Sayce's ministry the church and congregation have been much increased, the chapel enlarged, and a Sunday School established, which is in a flourishing condition. In taking a retrospect of the dealings of God with this church, may we not justly exclaim with the Psalmist, "Salvation belongeth unto the Lord?"

OCTOBER 25, the Rev. George Jayne

was ordained pastor of the Baptist church at CAMPDEN, Gloucestershire. Mr. S. Taylor, Shipstone, read the scriptures and prayed; Mr. J. Morris, (Independent,) Broadway, read suitable hymns; an introductory discourse was delivered by Mr. J. Price, Aleester, who also asked the usual questions, and received Mr. Jayne's confession of faith; Mr. Ivimey offered the ordination prayer, and gave the charge from 1 Tim. iv. 6. Mr. Coles, Bourton on the Water, addressed the church from 1 Thess. ii. 20; and Mr. J. Mann, (Independent,) Moreton-in-Marsh, concluded the service in prayer. A sermon was preached in the evening by Mr. J. Price. The services of the day were well attended; the collections for a recent enlargement liberal; and we trust that the cheering presence of the Redeemer enjoyed on this occasion will prove a foretaste of those copious blessings with which the great Head of the church will visit this part of his vineyard.

The church and congregation attending the ministry of the Rev. Joseph Tyso, WALLINGFORD, Berks, have found it necessary to enlarge their place of worship; and it was re-opened October 31, 1821. Mr. Roberts of Bristol preached in the morning from Romans ix. 4; "The giving of the law." Mr. Samuel Cooper of Wallingford began the service with prayer and reading the holy scriptures; Mr. T. Keyworth of Aston prayed before sermon; and the Rev. J. Harves of Goring concluded.—In the afternoon Mr. James Shirman of Reading preached from 1 Tim. i. 15; "This is a faithful saying, and worthy of all acceptance," &c. Mr. J. Kershaw of Abingdon commenced the service; and Mr. J. Heafford of Chalgrove concluded.—In the evening Mr. Jenkin Thomas of Oxford preached from Psalm cxviii. 25; "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." Mr. Terry of Prince's Risborough prayed before sermon; and Mr. Wm. Harris (Independent) of Wallingford concluded the highly interesting services of the day with prayer. The congregations were large and attentive, and the prospects of future usefulness are very encouraging.

Nov. 7, was re-opened, (after having been shut up for considerable ea

largement,) the Baptist meeting-house at TOWCESTER, Northamptonshire. Messrs. J. Simmons of Olney preached from Numbers xxiv. 17; F. Franklin of Coventry from Psalm xc. 16, 17; and Serle of Banbury from Lev. vi. 13. The devotional exercises were conducted by Messrs. Crudge of Fenny-Stratford. Wheeler of Bugbrook, Gravestock of Old, and Bottomley of Middleton Cheney. A collection was made after the services, amounting to £23 4s.

DEC. 11, the Rev. John Peacock, late pastor of the Baptist church at Rushden, Northamptonshire, was publicly set apart to the pastoral office in the Baptist church, SPENCER-PLACE, Goswell-street-road. Half-past ten, morning, Mr. Eason of Hometown read the hymns; Mr. Freer of Cumberland-street read the scripture, and offered appropriate and earnest prayer; Mr. Pritchard delivered the introductory discourse, put the usual questions to the minister and church, and received Mr. Peacock's confession of faith; Mr. Ivimey implored a blessing on all concerned; Mr. Upton, Sen. gave an affectionate and impressive charge to Mr. Peacock from Acts xx. 26, 27; Mr. Shenstone delivered a faithful and affectionate address to the people from 2 Thess. v. 25; and Mr. Hinds, pastor of the Baptist church, Sharnbrook, Bedfordshire, concluded with prayer. The exercises of this day were attended with satisfaction and profit. The increase of this infant cause under their late much-esteemed pastor Mr. John Bolton; the continuance thereof during their afflicted state; the providence of God in bringing among them so opportunely another of his servants; and the unanimity of the church in the choice of their pastor; afford hope that God is among them, and will bless pastor and people.

DECEMBER 23, a new place of worship was opened at ANMORE in the Forest of Bere, ten miles from Portsmouth. Mr. Miall of Portsea preached in the morning from 1 Tim. i. 15; and Mr. Tilly of Portsea in the afternoon from Psal. cxviii. 25. Dr. Cooke and Mr. Ellyett gave out suitable hymns on the occasion; many of the villagers attended; and pleasing prospects of usefulness were presented. It is a pleasing circumstance, that in

this place, surrounded by many other villages whose inhabitants have lived and died without the means of grace, from generation to generation, the gospel has been introduced with success; and that now a convenient place is provided, in which the children may be taught, (and where 160 are already entered in the Sunday School,) and in which the praises of Jehovah may be celebrated by thousands yet unborn. This place, as well as several others, is supplied by zealous friends connected with the churches at Portsea.—We would acknowledge with gratitude the assistance we have received from the Baptist Home Missionary Society, and from individuals; and also the protection afforded us by that most *useful, important, and necessary* Society, established for the protection of religious liberty, without whose aid we should never have succeeded in raising this house for God.

NOTICE.

THE Annual Sermon, recommending the useful purposes of the Society for the Relief of the necessitous Widows and Children of Protestant Dissenting Ministers, is expected to be preached by the Rev. John Clayton, Jun. at the Old Jewry Chapel (removed to Jewin-street, Aldersgate-street) on Wednesday, the 3d of April next, at noon.

FEB. 12, will be held at Freemasons' Hall, a Meeting of the Port of London Society for promoting Religion among Seamen, James Stephen, Esq. to take the Chair at 12 precisely.

The following Sums were voted to Widows of Baptist Ministers, out of the Profits of this Magazine, for the Second Half-year, December, 1821.

M. S.	£5	E. C.	£5
M. D.	4	M. R.	5
M. T.	4	E. N.	5
H. T.	4	M. T.	5
S. I.	5	A. H.	5
A. P.	5	S. L.	5
M. B.	5	M. E.	4
M. R.	5	M. S.	5
M. M.	5	H. E.	5
E. I.	5	A. P.	5
M. G.	5		
E. B.	5		£106

NUMBER of Particular Baptist Churches in England and Wales at four periods. 1. A. D. 1771; from a List published by the Managers of the London Fund.—2. A. D. 1794; from Dr. Rippon's Bap. Reg.—3. A. D. 1811; from Bap. Mag.—4. A. D. 1820; from a Map in the Mission Room, Wardrobe-place, made by the Rev. W. Groser, Jun. of Maidstone.

	1771	1794	1811	1820
Bedfordshire ...	13	18	18	19
Berkshire	4	7	9	9
Buckinghamsh. .	6	10	14	22
Cambridgeshire .	2	7	7	13
Cheshire	3	3	1	5
Cornwall	2	2	7	9
Cumberland	2	2	2	4
Derbyshire	0	2	3	3
Devonshire	10	12	16	23
Dorsetshire	2	3	4	5
Durham	2	2	4	5
Essex	4	11	16	21
Gloucestershire .	15	16	19	21
Hampshire	10	8	14	17
Hertfordshire ...	5	8	8	11
Huntingdonshire	5	5	12	11
Kent	8	16	25	25
Lancashire	11	16	20	19
Leicestershire ..	8	6	7	9
Lincolnshire ...	0	3	8	8
Middlesex, } London, and } Southwark ..	20	24	40	44
Norfolk	7	11	19	24
Northamptonsh. .	12	20	26	27
Northumberland	1	1	4	4
Nottinghamshire	3	3	5	5
Oxfordshire	3	7	6	8
Rutland	0	0	1	1
Shropshire	3	4	7	12
Somersetshire ..	14	15	19	23
Staffordshire	0	0	5	9
Suffolk	3	2	19	26
Surry	1	4	8	10
Sussex	3	8	11	8
Warwickshire ..	6	7	9	15
Wiltshire	14	15	20	24
Worcestershire ..	7	11	13	12
Yorkshire	18	30	35	39
Wales				
Herefordshire } Monmouthsh. }	24	60	76	117
	261	379	537	672

In the first of these Lists the number of churches in Middlesex, London, and Southwark is not inserted: it was about 20. At that time the largest Baptist churches in London had not more than 150 members: several now have more than 400. There has also

been a considerable increase of members, as well as of hearers, in many of the country churches. 35 additional churches are mentioned in Lists which Mr. Groser has seen; but he has not inserted them, not having been able to ascertain their situations.

DREADFUL STORM.

In the beginning of October last Clovelly (thirteen miles from Bideford) and its vicinity experienced this terrible calamity. Upwards of thirty fishermen and pilots perished. Nineteen have left widows and sixty children destitute of property, the loss of the boats and nets amounting to above £1200. One poor mother saw her only remaining son sink near the spot where a few years before her husband and another son had been drowned. Donations will be received and forwarded by Mr. E. M. Sparkes, 14, Water-street, New Bridge-street, Blackfriars.

REDUCTION OF RENT.

(From the Stamford Mercury.)

"We have to record one of the noblest acts of liberal landlords that have yet come to our knowledge. On Wednesday last, Earl Fitzwilliam assembled his tenants occupying farms under his Lordship, at Milton-house, where they had been previously requested to give their attendance by a circular from his Lordship's steward, William Simpson, Esq. The noble Earl received his numerous tenantry in the great hall. After each was seated, his Lordship informed them that he had taken into his most serious consideration their situation as farmers in the present state of the times; and that by an amicable communication which he had had with some of his tenants who had kept a regular account of the outgoings and expenses of their farms, which account his Lordship had investigated, it was clear that a reduction of rent was necessary, for he was quite satisfied in his own mind, that the reduced price of the produce of the land was now permanently established, since our return to payment in sovereigns and

shillings, and he did not wish to hold out any delusions that corn would fetch a better price—he was satisfied in his own mind that it could not; it might fluctuate a little according to seasons, but in no material degree; and his Lordship was of opinion, that any alteration in the Corn Laws could not possibly have the effect of raising the price of the produce of land. He did not mean to hold out any such hopes. He had therefore reduced his rents, under an impression that the average of corn in the years 1792, 94, and 95, was about the standard at which we might expect it to keep. His Lordship stated further, that he expected each tenant would stop and dine, and that they would find a sealed note directed for each on his seat, stating the rent he had fixed upon their respective farms, and with which he hoped the tenant would be satisfied. His Lordship considered that the connection between landlord and tenant was their mutual and common interest. He was aware that the tenants had embarked considerable capitals, which they must necessarily do to enable them to occupy their farms properly; and it was but fair that they should be remunerated both for their capital and their trouble. His Lordship next strongly recommended that the labourer should have fair and sufficient wages to enable him to live—to live well, and support his family, without going to the parish for relief, to make up a deficiency of the wages which he ought to have; for in his Lordship's opinion, nothing tended more to lessen the labourer in his own esteem as a man, than being obliged to apply for parochial relief; it spoiled him as a labourer, by destroying the proper pride which a man felt in supporting himself by his own honest exertions. We understand, from undoubted authority, that the reduction which has taken place is from 45 to 35 per cent. including 15 per cent. which his Lordship took off in 1816. At the hospitable mansion an excellent dinner was provided for the tenants on this interesting occasion, and upwards of eighty sat down to table."

To this pleasing account it gives us very great satisfaction to be able to add, that there are numerous instances in various parts of the kingdom of similar conduct;—a conduct not less wise than humane, the farmers being absolutely unable to pay their old rents. We hope these illustrious examples will be universally followed.

To the Editor of the Baptist Magazine,

Sir,

I shall be obliged if, through the medium of your Miscellany, you will give publicity to the following letter, addressed to the Editors of the Evangelical and Congregational Magazines, and sent to them for insertion in their publications.

I am, Sir, yours, respectfully,
GEORGE GIBBS,

Norwich, January 8, 1822.

Sir,

In reply to the letter in your last supplementary number, signed, William Hull and John Alexander, accusing me of "misrepresentation" in my defence of the Baptists, I beg leave to make the following statements; and as your Magazine has been the vehicle of this charge against me, I request that you will allow it to become the medium of my vindication.

On the 11th of June, 1820, Mr. Alexander gave notice that he should preach on Infant Baptism; and the next Lord's-day he delivered two Sermons from Matt. xxviii. 19, to crowded congregations, collected by the publicity given to his intention. In the September following, *three months afterwards*, I had to baptize ten persons. I then delivered a discourse in defence of Believers' Baptism, which I had prepared with particular reference to his statements. This discourse I was requested to print; and while revising it for the press, I heard that Mr. Hull intended to advocate the cause of Pædobaptism: I therefore delayed publishing, that I might have an opportunity of hearing and answering his arguments:

This, Sir, is a plain statement of the facts of the case; and you will perceive that these gentlemen and myself are at issue respecting the cause and period of my publishing.—*They affirm* that my work "was in the press, or preparing for the press, at the very time when the advocates of Pædobaptism delivered those discourses, in which they are falsely charged to have conducted themselves in an opprobrious manner." *This I deny*, and declare, that what I preached on the 26th of September, was occasioned by Mr. Alexander's discourses in the preceding June; and that Mr. Hull's Lectures, begun the 14th of December 1820, and ended the 11th of January 1821, induced me to abandon my

original plan of printing a *Sermon*, and to present the public with a *larger work*, the substance of which was composed and preached subsequently to the delivery of these Lectures.

In addition to these particulars, I offer a few observations on the concluding part of the letter. These Gentlemen say of the expression, "opprobrious charges,"—"We have only to meet this offensive statement by a *direct and solemn denial*." I reply, that one of them, in particular, in the course of his *Sermons*, brought many severe charges against the Baptists. I called them "opprobrious," because I thought them so. I think so still, and others who heard them received the same impression.

Their assertion that they treated the Baptists with "*affection and respect*" is considered, so far as I have heard an opinion on the subject, to be grossly absurd; and many are surprised that the good sense of these gentlemen should allow them to call the expressions which they used "*Christian Charity*." In the progress of my *Work* I did not notice these expressions, because they contained no argument; and I shall not repeat them now; because I would neither make the religious public parties to what passed in a single city, nor contribute to spread the materials of discord. Those who heard the *Sermons* are competent to judge, whether my calling the charges exhibited against the Baptists "opprobrious," was repaying "*Christian Charity* with insult and defamation," or whether it was not giving to those charges their proper epithet.

That the terms of friendship with us

should be a "systematic silence" on their part, is an insinuation that ought to be withdrawn. The Baptist Ministers in this city seldom state their peculiar sentiments, except when called upon to administer the ordinance of Baptism; and they by no means object to those of other denominations doing the same. But in the cases under consideration, the attention of the inhabitants of this city was called to the subject of Pædobaptism, by *public notice that sermons would be preached in its support*; of course many Baptists took the opportunity of hearing them; and against the arguments then brought forward, I published my *DEFENCE OF THE BAPTISTS*.

These Gentlemen profess to lament that a separation should take place between those, whose differences sink into "entire insignificance," compared with those parts of the gospel in which they are agreed. But have they forgotten in what colours those very differences were painted by themselves twelve months ago? To me it is manifest, that if we would patiently have borne their animadversions, then we might have acted with them. But my telling the world that their "charges" were "opprobrious," is the real cause of the separation they now lament.

Still however I respect these Gentlemen as valuable and useful ministers; and so far from wishing to live estranged from them, I am willing to combine my efforts with theirs, in the promotion of any good cause, on those common principles, the importance of which we mutually acknowledge.

I am respectfully yours,

GEORGE GIBBS.

Norwich, Jan. 8, 1822.

Poetry.

To Mr. Bennett, on his Visit to the South Seas.

Go, take the wings of morn,
And fly beyond the utmost sea;
Thou shalt not feel thyself forlorn,
Thy God is still with thee;
And where his Spirit bids thee dwell,
There, and there only, thou art well.

Forsake thy father-land,
Kindred, and friends, and pleasant home.
O'er many a rude barbarian strand,
In exile though thou roam,

Walk there with God, and thou shalt find
Double for all thy faith resign'd.

Launch boldly on the surge;
And, in a light and fragile bark,
Thy path through flood and tempest urge,
Like Noah in the ark—
Then tread, like him, a new world's shore,
Thine altar build, and God adore.

Leave over Jerusalem,
Jehovah's temple and His rest:
Go, where no Sabbath brake on them
Whom pagan gloom oppress'd,

Till bright, though late, around their isles
The Gospel-dawn awoke in smiles :

Amidst that dawn from far,
Be thine expected presence shown,
Rise on them like the morning-star,
In glory—not thine own ;
And tell them, while they hail the sight,
Who turn'd thy darkness into light :

Tell them, His hovering rays
Already gild their ocean's brim,
Ere long o'er heaven and earth to blaze :
Direct all eyes to Him,
The Sun of Righteousness, who brings
Mercy and healing on his wings.

Nor thou disdain to teach
To savage hordes, celestial truth—
To infant-tongues, thy mother's speech—
Ennobling arts, to youth ;
Till warriors fling their arms aside,
O'er bloodless fields the plough to guide.

Train them, by patient toil,
To rule the waves, subdue the ground,
Enrich themselves with Nature's spoil,
With harvest-trophies crown'd,
Till coral-reefs 'midst desert seas
Become the true Hesperides.

Thus then in peace depart,
And angels guide thy footsteps !—No ;
There is a feeling in the heart

That will not let thee go :
Yet, go—thy spirit stays with me ;
Yet, go—my spirit goes with thee !

Though the wide world between
Our feet conglobes its solid mass ;
Though lands and waters intervene,
Which I must never pass ;
Tho' day and night with thee be chang'd,
Seasons revers'd, and clime estrang'd—

Yet one in soul—and one
In faith, and hope, and purpose yet—
God's witness in the heavens, yon sun,
Forbid thee to forget
Those from whose eyes his orb retires,
When thine his morning beauty fires !

When tropic gloom returns,
Mark what new stars their vigils keep ;
How glares the Wolf, the Phoenix burns ;
And, on a stormless deep,
The Ship of heaven—the patriarch's Dove ;
The Emblem of redeeming love :*

While these enchant thine eye,
Oh think how often we have walk'd,
Gaz'd on the glories of our sky—
Of higher glories talk'd,
Till our hearts caught a kindling ray,
And burn'd within us by the way.

Those hours, those walks are past !
We part—and ne'er again may meet—
Why are the joys that will not last,
So perishingly sweet ?
Farewell ! we surely meet again
In life or death :—farewell till then !

Sheffield, March 13, 1821. J. M.

* The Constellation called *Cruz*, or the *Crosiers*.

Kalendar.

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| <p>FEB. 1. The distance of Jupiter from Saturn will increase daily during the whole month.</p> <p>6. Full Moon V. 21 morn. She will be eclipsed 55 parts out of 144. Begins IV. 20. Ends VI. 36 morn.</p> <p>7. Moon passes Mars and Regulus</p> <p>10. Moon passes Spica Virginis.</p> <p>13. Moon passes First of Libra.</p> <p>15. Moon passes Antares.</p> <p>17. Moon passes Herschel.</p> <p>19. Mars in opposition to the Sun. Shrove Tuesday.</p> <p>20. A fine opportunity about this time of viewing Mercury in the evening W. S. W. He sets now about half-past six.</p> | <p>21. New Moon VII. 34 aftern. The Sun will be centrically eclipsed about 2400 miles W. of Philadelphia. Invisible here.</p> <p>23. Moon passes Mercury and Venus.</p> <p>24. The Moon will be in a beautiful relative situation, passing from Mercury and Venus towards Saturn, Jupiter, and Orion.</p> <p>25. Moon passes Saturn and Jupiter.</p> <p>27. Moon passes the Pleiades.</p> <p>28. Mercury not five degrees from Venus.</p> |
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Irish Chronicle.

SOME of the readers of the "Irish Chronicle" have suggested to the Secretary the desirableness of giving a recapitulation of the facts which have been published respecting Mr. Philip Caffery in the "Chronicles" for September, October, November, and December, 1821.

In July last, Mr. William Moore was compelled, much against his mind, to listen to the challenge of a man, a Roman Catholic, who had threatened publicly to confute the opinions of the Irish scripture-readers, and show to the world the falsity and deception of their professions. At this meeting Mr. Caffery, to the surprise of all present, attended, and asked several questions of Mr. M. on the subject which he was reading from. On the following Thursday Mr. M. at the request of some who were present, went to read to them on a desolate mountain. While making some remarks on 1 Cor. xiv. showing the absurdity of conducting worship in an unknown tongue, Mr. C. again unexpectedly made his appearance. Mr. M. however, proceeded in showing the marks of antichrist, when the young priest said, "You should show who antichrist is!" This was done by some remarks upon 2 Thess. ii. The people were astonished that Mr. C. made no reply. After the people were gone he stopped Mr. Moore, and said, he wished a private conversation with him. He was referred to various chapters to read, and after sixteen days carefully consulting the scriptures, he wrote a letter to Mr. M. informed him of the painful exercises of his mind for a long time before leaving Maynooth College, and of his entire conviction of the errors of popery, and the truth of the gospel. In the next journal Mr. M. informed the Committee that he had again conversed with him in the presence of one of the schoolmasters of the London Hibernian Society, in a private place on a mountain, where they met three successive days in what Mr. C. called his PATMOS! On parting, Mr. M. told him he would need the heart of a lion, and a brow of brass, as he was persuaded fiery trials awaited him!

Mr. Wilson the next month informed the Committee, that he had seen and conversed with Mr. C. and considered him a man of considerable attainments, of a very strong memory, and, if he were not mistaken, of genuine piety; and one who bid fair to be a preacher of the pure gospel of Christ. He then advised, as he had already been discarded by his mother, and had lost almost all his scholars, to whom he was teaching Latin for his support, and expected his uncle, with whom he resided, would also reject him so soon as he believed the reports in circulation of the heresy of his nephew; that Mr. C. should be employed as a reader and inspector of the schools in the barony of Tyrawly. The Committee consented to this recommendation, and they soon after heard, with much pleasure, considering it as a further proof of the reality of his conversion, that he had undertaken to become their agent, and thus publicly avowed his conversion in the midst of his neighbours, at the usual salary of £30 per year.

Every thing the Committee has since heard of Mr. C. is of the most satisfactory kind. His first journal, published last month, furnished proof of the warmth of christian piety with which his heart was influenced, whilst the manner in which he applied the principles of the gospel to the consciences of the various persons with whom he conversed, gives hopeful evidence that he is designed for preaching the gospel of Christ: as one who can have compassion on the ignorant, and them that are out of the way.

Extract from the Journal of Mr. P. Caffery, addressed to Rev. J. Wilson, dated

Dec. 18, 1821.

PERMIT me to send you a statement of all the interesting occurrences that have presented themselves since my last Journal.

December 9.—I proceeded on the road to Lough-Alt, accompanied by Mr. Phibbs.

A Scotch woman happened to travel on the same road, and Mr. P. willing to probe her religious sentiments, interrogated her for that purpose, by asking several questions which she artfully evaded by giving

Indirect answers; in consequence, as we could infer, of the place being under a bad repute. Mr. P. personated a Roman Catholic priest, and supported his arguments in favour of popery, with the utmost pertinacity. I argued against him as strenuously as I could, and defended my principles by quotations from scripture: after discussing the point for a long time, I addressed the woman, and asked her whom did she consider worsted in the contest? She instantly expressed her entire conviction of the truth of what I had maintained; Mr. P. acknowledged himself defeated, provided I could illustrate from scripture the arguments I adduced; which I accordingly did, by reading some passages, which she listened to with the greatest avidity, and her satisfaction was, in the most glowing colours, depicted in her countenance: we then parted, leaving her deeply affected, and highly gratified with what she had heard. We continued that week visiting the schools in Coolany, and its vicinity. Mr. P. preached two evenings successively to the inhabitants who seemed highly delighted with the great truths explained to them.

The schools in this part of the country are numerous attended, and it was truly edifying to see so many children with Testaments in their hands, and some of them having from sixty to ninety chapters committed to memory. What may we not anticipate from the rising generation? unquestionably we may foster the hope that our island, long wearing the yoke of the greatest bondage, and the most despotic tyranny, will soon be again "the island of saints."

On the 15th we proceeded on our way to Screen, where I met with a young man, by name Kelly, an old acquaintance of mine, who gave me an invitation to his house that night, which I accepted: there I met with another young man, a Roman Catholic, who, after dinner, seemed extremely anxious to know, what motive actuated me to forsake the communion of the Catholic church? I told him he laboured under a great mistake if he considered I had left the Catholic church, as I only had riveted myself more closely to that church; however, if by the Catholic church he understood the Roman church, I would answer his question: I then told him I had no peace in it. He demanded the cause; I applied the words of Jehu to Joram, "What peace so long, as the sorceries of thy mother

Jezebel and her witchcrafts are so many." He asked me the reason why I rejected the sacrifice of the mass? I told him that the mass, according to his own principles, was a sacrifice propitiatory for the sins of the living and the dead. Now they affirm that Christ was the first who offered this sacrifice, but if Christ offered a sacrifice satisfactory for the sins of the living and the dead, what occasion had he to offer himself again on the cross, seeing he had already atoned for the sins of mankind in the sacrifice of bread and wine! Besides, the justice of God could not be appeased at first but by the blood of Jesus Christ, but his justice must be changed if it could be now satisfied by the sacrifice of the mass. I then adduced the following argument, which completely stunned him. The mass, as was said before, is a sacrifice which atones for the sins of the living and the dead; now the apostle to the Hebrews says, that "without the shedding of blood there is no remission;" but in the sacrifice of the mass there is no shedding of blood, being, according to their own definition of it, an unbloody sacrifice, consequently there is no remission. He asked me, Did I deny the real presence of Christ in the Eucharist? I answered, that I had very just reasons for doing so, and then employed the following argument: Jesus Christ in the consecration of the host must be either produced there, or brought there from some other place; the Romish doctors cannot as yet find out a third way; but neither of these suppositions will be able to stand the test; first, he cannot be produced there, which I prove thus: nothing can receive a being which has one already, for as it is impossible to kill a dead man, so it is equally impossible to give life to a man that is living; but Jesus Christ has, and always had, a being, consequently he cannot be reproduced in the host. Again, he cannot come from any other place, as to his body, for where could he come from but from heaven; but from heaven he cannot come, for "the heavens must contain him until the restitution of all things." Now seeing he cannot be produced there; nor come there from any other place, it evidently follows he can, by no means, be present in the host. He at length perfectly concurred with me in the belief of the absurdity of that doctrine. I then read for him the third chapter to the Galatians, showing the futility of depending on the law, and that the believers are justified by faith alone; and then

proposed to the tenth of Hebrews, showing that the body of Christ once offered, has effectually atoned for the believers' sins; "We are sanctified by the offering of the body of Christ once for all,—And by one offering he hath perfected for ever them that are sanctified." I then pointed out to him what was necessary for salvation, in the words of Christ to the Pharisees, when they asked him, What should they do, in order to work the works of God? "This is the work of God, to believe on him whom he has sent." He asked me, Did I dread the machinations of the party I had forsaken against me? I told him that "I was perfectly aware of the indelible stigma affixed to the epithet of an imaginary apostate: however, should all the powers of darkness stare me in the face, and should a cup of the most bitter torments be my portion, if I were so happy as to be instrumental in imparting a portion of that light, which God, in his unbounded mercy had been pleased to communicate to me, to only one of my deluded brethren, some of whom I knew would not hesitate to pour the vial of their execration upon me, I would consider myself amply recompensed, if I were to drink it to the dregs." I saw he felt the full force of every word,

by the tears I observed glistening in his eye. When I found his heart touched, I persevered, and told him that Jesus Christ was the only medicine of salvation to the dying sinner, the only plank on which he may gain the wished-for shore, when his bark is on the point of being shattered by the tempestuous waves; the only efficacious means of soothing his soul to rest, after having long breathed beneath the turbulent atmosphere of vindictive passions; as Christ will enable the believer to enjoy that sweet serenity of mind, the inseparable attendant on his belief, and amidst all the fiery trials, storms, and persecutions of this life, to experience that calm and tranquillity, which in the last paroxysms of exhausted nature, sits smiling on the pious martyr's brow, and enables him to say, "Oh Death, where is thy sting!"

After this young man and I had finished our conversation, which I trust will tend to his spiritual advantage, Mr. Kelly requested of me to sing a song which he had heard from me, before I came to the knowledge of the truth; I signified my willingness to accede to his wishes, and sang the following words, composed to the same tune, which seemed to delight and affect all present.

1.

That sun, long immers'd in a cloud of thick darkness,
Which left me to wander through error's black ways,
Has lately burst forth with beamings of gladness,
And shed o'er my heart its beneficent rays.
Being taught that by deeds we gain'd heavenly mansions,
Convinc'd of their weakness, I languish'd in pain,
Till I truly believ'd my transgressions were cancell'd
By the blood of that Lamb that for mortals was slain.

2.

How great was his mercy, though heaven's grand Architect,
God, from eternity, call'd him his son;
And woe to that mortal, so wretchedly harden'd,
Who says, for transgressions his blood can't atone.
Sing then, ye bless'd legions, your hymns to that Victim,
Whose precious blood cleanseth from all stains of sin;
And you, chosen, faithful, in this vale of darkness,
Your voices and hearts raise to answer—Amen.

3.

Lost were my days, ere I met with thy gospel,
Securely I slumber'd in error's dark shade;
When I plac'd all my hope in thy dolorous passion,
I found, for my sins, that the ransom was paid.
If mine were the greatest of temporal blessings,
From their false attraction I'd instantly flee,
And reckon as nothing all human distresses,
When perfectly bless'd with the knowledge of thee.

THE Committee have now the pleasure of informing the friends of the Baptist Irish Society, that they have engaged the Rev. Mr. M'Kaag as an Itinerant Minister. The following recommendation of the highly-respected Tutor of the Bradford Academy, and the letter of Mr. M'Kaag, will show the grounds on which they have proceeded.

*From the Rev. Dr. Steadman, dated
Bradford, Jan. 15, 1822.*

"My dear brother Ivinney,

"I do not know that I can add any thing to what I have already said of our worthy friend M'Kaag. He has always shewn himself a zealous, godly, and determined man: of a strong mind, and robust and hardy body. Knowing nothing of the *English* language when he came to my house, was a great obstacle to his improvement; notwithstanding which, however, he has so far mastered the *English*, as to speak it intelligibly, and to preach in it with acceptance. He has also made progress sufficient in the *Latin*, *Greek*, and *Hebrew*, to enable him to pursue the study of those languages with success, provided he should have opportunity. If God preserves him in a proper spirit, he appears likely to do much good in Ireland:—his mind is decidedly towards Ireland. The Lord be with you.

"I am, my dear brother,

"Yours affectionately,
W. STEADMAN."

From Mr. M'Kaag to Dr. Steadman.

Bradford Academy, Jan. 14, 1822.
"My beloved Tutor,

"Next in importance to the salvation of a man's own soul, is that of his fellow creature. Under this impression I first began to speak to sinners in my native tongue of the unsearchable riches of Jesus Christ. With the same views, and under the same impressions, I left the church of which I was a member, and came under your paternal care; and since, under the good providence of God, I have been placed here, your prayers, and admonitions, and example, have tended, in no small degree, to cherish those views and feelings.

"From the accounts which have reached this country, from time to time, of the awful state of the heathen, and the extent of Missionary labour required, often has my mind been deeply affected, that whilst Missionaries are carrying the bread and the water of life to the East and to the

West, to the North and to the South; it has forcibly struck my mind for a length of time, that no place is more destitute, or more forgotten, than our sister kingdom, Ireland. About eight months ago my soul was led to mourn over the people of that land, from reading the work of the Rev. C. Anderson, entitled, 'Memorial of the Native Irish;' from which I learned that there are about two millions of people in Ireland who are unable to understand a continued discourse in English. I have received from the Society an Irish Testament, and feel satisfied that without any previous study, I can converse with an Irishman freely in his own language: the multitude there are dying, and are now even at the point of death; shall we not then send them the words of eternal life? Should it be asked, 'By whom shall we send?' The answer is, 'By as many as will go?' And in the name of the Lord Jesus, here am I his unworthy servant: send me! for I will gladly go. We know that none will ever believe the gospel, but such as are *ordained unto eternal life; through sanctification of the Spirit, and the belief of the truth:—But how shall they believe without a preacher!*

"Sir, I have thus briefly stated my views and feelings, and expressed my sincere desire to go over to Ireland and help them: requesting that you will apply to the Society, on behalf of,

"Yours, very affectionately,
JOHN M'KAAG."

THE new meeting-house was opened at Abbyliex on Lord's-day, November 25, 1821; Messrs. M'Carthy, Davis, Wilson, and Thomas, were all there; the Rev. Mr. West of Dublin preached from Psalm lxxvii. 5; then formed the baptized persons into a church, who chose a deacon: there were fifteen persons, who commemorated together the Lord's death. This place is put in trust for the Society: some members of the Committee have lent £100 until it can be collected. The funds of the Society are more than exhausted: the Committee will be greatly obliged to any of their ministering brethren, or others who will exert themselves to assist them. They feel much encouragement from the expressions of affection they have received, especially from the ministers in Kent, who have offered to accompany the Secretary through that county.

Donations and Subscriptions for the PRESENT QUARTER will be acknowledged in the next Chronicle.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

KENT AUXILIARY SOCIETY.

THE half yearly meeting of the Kent Auxiliary Society was held at Folkstone, on the 27th and 28th of November 1821. For the following brief account of it we are indebted to one of our brethren who was present.

"Our meeting was the most serious, and yet animating, I have ever yet witnessed, and truly I think the Lord was in the midst of us. The services commenced at half-past six on Tuesday evening (the 27th). Brother Giles of Eythorne, prayed, and brother Groser of Maidstone, preached from Mark x. 27. *With men it is impossible, but not with God: for with God all things are possible.*

Wednesday morning, at half-past ten, after prayer by brother Giles of Chatham, brother Atkinson of Margate preached from Luke ii. 10. *Behold, I bring you glad tidings of great joy, which shall be unto all people.*

The committee met in the afternoon, when the business of the Society was considered; and a public meeting was held in the evening, Mr. William Stace of Folkstone, in the chair. On this occasion, prayer was offered by brother Cramp of St. Peters, and several important resolutions, relating to the state of the Society in its connection with the Parent Society, were proposed and carried unanimously. The following brethren addressed the meeting: Giles of Eythorne, Exall of Teutenden, Groser of Maidstone, Cramp of St. Peter's, Giles of Chatham, Clark of Folkstone, Scott of Ashford, and Atkinson of Margate. Considering the season of the year, the meetings were well attended, and a lively interest in the cause of missions appeared to be excited.

It was agreed that the next meeting of this Auxiliary should be held at Maidstone, in April 1822. Mr. Giles

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of Eythorne was appointed to preach on the Tuesday evening, and Mr. Hoby of London, on the Wednesday morning, Mr. Clark of Folkstone, in case of failure.

The Society heard, with much pleasure and gratitude to that God who has the hearts of all men in his hands, that, including the extra collections made in February last, the sum of £672 18s. 2d. had been raised, by its means, in the course of the year; and the company separated with a renewed determination to use their influence on behalf of the Parent Society—a Society which stands so high amongst those institutions which are the glory of Christianity, and the best benefactors to a ruined and degraded world."

NEWCASTLE-UPON-TYNE.

Extract of a Letter addressed to Mr. Dyer, dated Newcastle, January 12, 1822.

We beg to state, that on the 1st of this month, in consequence of public notice, a number of friends assembled at New Court Chapel, and entered into the following Resolutions, viz. 1. That the object and constitution of the Baptist Missionary Society, have the cordial approbation of this meeting. 2. That a Society be now formed to be called, The New Court Chapel Auxiliary Baptist Missionary Society, for the purpose of co-operating with the Baptist Missionary Society in promoting its objects. 3. That the following be adopted as the General Rules of this Society.—The Rules are nearly the same as those of the Newcastle Auxiliary which you have seen, and which therefore we need not copy. It is proper, however, to state, that in addition to the three funds, (in aid of which we have determined to receive subscriptions,) by which the three principal objects of the Society are supported, we shall receive subscriptions for *female Education* in India, as some persons are very much disposed to support that object.

George Sample, } Secretaries.
George F. Angus, }

NEW MISSIONARY STATION.

THE friends of the Society will be pleased to hear that a new scene of Missionary exertion has been presented to the notice of the Committee, and that in a manner so unexpected, and under circumstances so encouraging, as to produce the unanimous conviction, that, notwithstanding the pecuniary difficulties of the Society, it is their duty to embrace it. The Station to which we refer, is the settlement at Honduras, in the Bay of Mexico, from whence large quantities of mahogany are annually imported into this country. An esteemed mercantile friend, residing at Newcastle, who has long had commercial connection with the settlement, and who has felt laudably anxious to promote the best interests of its numerous population, has laid before the Committee much authentic information respecting the moral wants of this distant region, and generously offered a free passage to any Missionary, whom they may be disposed to send. The present is considered a moment peculiarly favourable, as the Settlement is favoured with a Commandant, Lieut.-Colonel Arthur, who feels a lively interest in any plans adopted to promote the spiritual advantage of the people under his care, and the extension of Christianity among the native tribes. The latter object will, of course, principally engage the attention of a Missionary; and an extensive field will lay before him, not only in reference to the negroes, numbers of whom are employed in cutting down timber in the forests, but among the Musquito Indians, who inhabit a large tract of coast, to the S. E. of Honduras, and whose chief has always been very friendly with the English, and expressed a wish that instructors might be sent to his dominions. The easy communication too, between this settlement and those extensive provinces which are throwing off the Spanish yoke, and which are assuredly included in the grant made to our ascended Redeemer, will render this station one of peculiar importance, as presenting a post, from whence at no very distant period, the light of divine truth may probably be diffused throughout these distant regions.

Mr. James Bourne, who has been studying for some years at Bradford, under the direction of Dr. Steadman, and of whose suitableness for the engagement very honourable testimonials

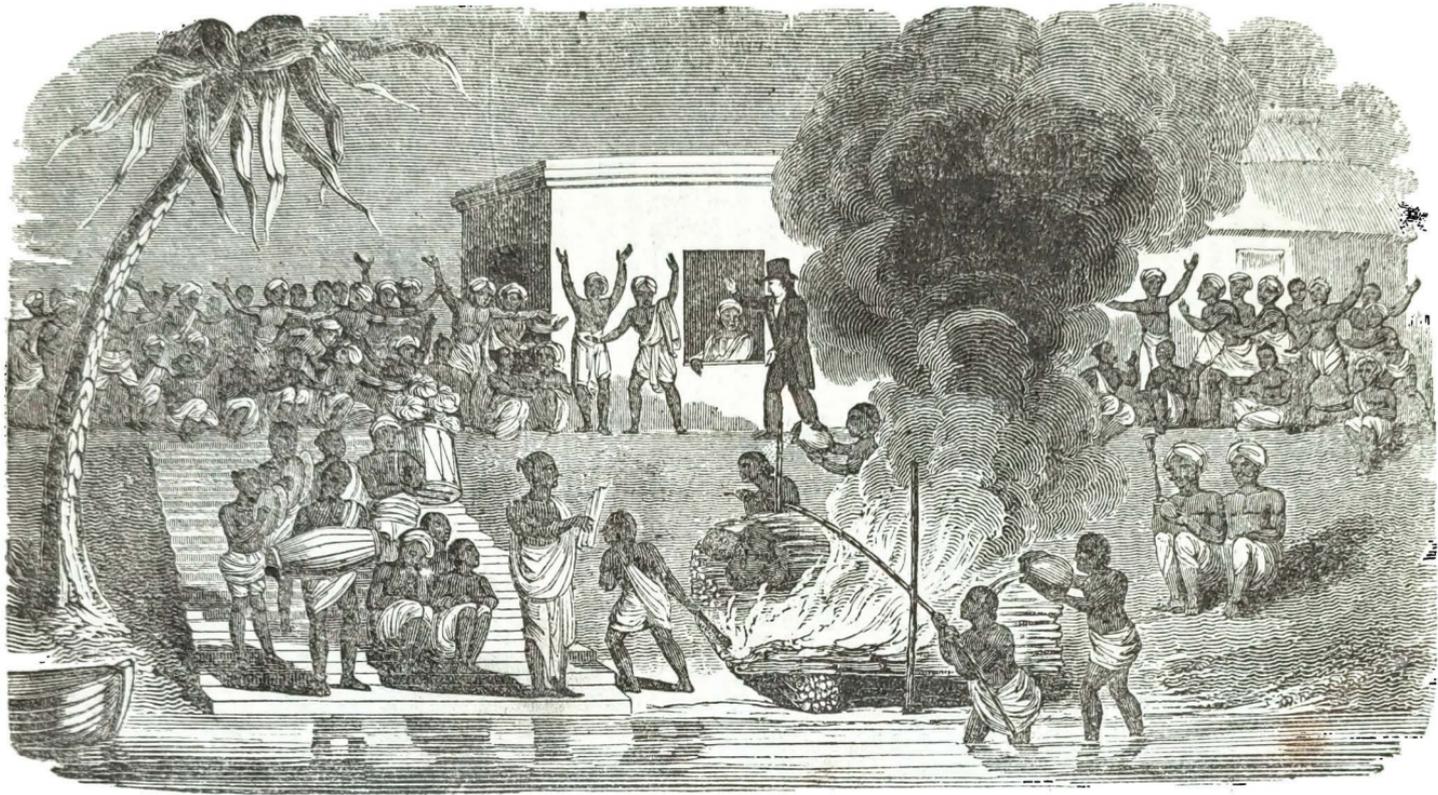
have been given, has expressed his willingness to devote himself to this service, and will sail, Providence permitting, in the month of March or April. Mr. Tinson is expected to proceed, by the same opportunity, to Kingston. His passage is also generously given by the friend before alluded to.

Foreign Intelligence.

CALCUTTA.

THE following melancholy account of the immolation of a widow on the funeral pile, furnished by one of our Missionaries at this station, will derive some illustration from the engraving on the opposite page, in the execution of which some care has been taken to secure an accurate representation of the actual scene exhibited on those occasions.

“Jan. 18, 1821. About five o'clock this afternoon I received intelligence, that a woman was about to burn with the corpse of her husband. I went immediately to the ghaut, accompanied by our native brother. The distance was about a mile from our house. Many of the brahmans knew us, and our arrival was the signal for shouting hurree bol—hurree bol. We went to the place where the dead body was lying upon the pile, which was about two or three feet from the ground. The pile was just wide enough for another body to lay abreast, and just the length of the corpse. The fat murderous brahman who seemed to be the chief director of the tragic business, held in his hand a leaf that he professed to be from the ved shaster, directing how the ceremony was to be performed. All was horrid noise and confusion. I was repeatedly forbid to touch the pile. I asked the brahmans how they could take part in so murderous an affair; but all was fury and vociferation. I might as well have had held my peace, yet who that has one spark of love to human nature could be silent? Two thin green bamboos, just about long enough to reach over the pile, were about being fastened by the lower end to the ground. We



reminded them that government had forbidden force to be used, and they desisted. Now the woman came from bathing, and as she approached the pile a shout of hurree bol was repeated. Upon her coming up, the brahmans all surrounded her in a moment, and began to hurry her round the pile. The brahman who held the leaf above mentioned began to read, but the noise was too great for the woman or any one else to hear a single word. At this time, as six or eight of these monsters had got hold of her, I protested they were using violence. To convince me, however, that she was doing it from choice, a brahman, who knew me very well, caused them to stand still, that I might put the question to her. I did so, and understood her to say, 'It was her desire to go with her husband.' Upon this, another shout was set up, and they hurried her round the pile the seventh time; she throwing to the bystanders parched rice, &c. which she held in a corner of the cloth she had round her. When she had gone round the seventh time she stood still for a short time to adjust her clothes, and began to mount the pile, the tender-hearted brahmans rendering her so much assistance that what little strength she had was quite unnecessary to be exerted on this part of the fatal process. When she had mounted, another yell was set up; she laid herself down, and put her husband's withered arm around her. All now was haste to despatch the business. I could bear no more, so went to a distance to the top of the bank. In turning round, I saw a cord fastened tightly round the two bodies, and thick pieces of wood heaping on by which they were pressed as closely together as possible. Together with the wood there was a great deal of straw, and long dry rushes. I was told the son set fire to the pile, but had not an opportunity of seeing for myself. At first the blaze was very great, but the materials being light it was obliged to be kept up by adding more, which the brahmans were officious in supplying both above and below the pile of wood, while a number of persons were fetching jars of water to pour over them lest the fire should hurt them. The two bamboos were constantly applied to jam the wood together. The yelling of the multitude was horrid; and the brahmans busying themselves in keeping up the fire, running in every direction about the pile,

some calling for more light stuff to be supplied, and pouring out abuse upon some who had put it above instead of below, while others violently called upon the people to continue hurree bol, made them appear like so many infuriated fiends. When we had been down a second time among them, we returned home with hearts full of sorrow and indignation."

THE Third Annual Report of the Calcutta Auxiliary Baptist Missionary Society has lately arrived, from which we shall hereafter make some extracts for the information of our readers.

CHITTAGONG.

MR. Colman, who was for a season the colleague of Mr. Judson at Rangoon, has proceeded to this station, where he will derive much assistance from the partial acquaintance with the Burman language he had previously acquired, and, we hope, in conjunction with Mr. Johannes, effectually supply the breaches which death has made in this distant quarter. We have been favoured with the following brief extract of a letter from Mr. Colman to Mr. Lawson, dated near the close of 1820.

"My prospects here are, upon the whole, enlivening. Not the least opposition from the government; but all appears pleasant and conciliating. I have recently had two long conversations with a priest of Boodh. They may be termed my first conversations in the Burman language. Of course I made out but poorly, but had the satisfaction of finding that he understood me, and felt in some degree that the word of the Spirit is a powerful weapon. He gave me some encouragement; but time will determine his case. While considering the state of the heathen, I am ready to exclaim, O that my lungs were of brass! I entreat your prayers that I may be strengthened both in body and spirit."

SUMATRA.

THE following brief account of the religion of the Battas was drawn up by Mr. Prince, of whom such honourable mention was made in Mr. Burton's letter, inserted in our December number. It was written for the information and at the request of the Hon. Sir T. S. Raffles.

The present religion of the Battas is a compound of the most ridiculous and barbarous superstitions, founded on human depravity. They do not, however, worship images; but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Their names and descriptions are as follow:

Dec Buttah assee assee, the creator and father of all—who appointed three brothers—Bataragourou, Seeree Padah, and Mahalabhoolan his Vakeels or agents, to instruct mankind.

Bataragourou is the God of Justice, and is described literally under the following character: "Fish in the waters he will restore to their element; property forgotten, he will return; a measure filled to the brim, a just balance and upright judgment are his."

These are the principles Bataragourou was appointed to instil into the minds of mankind, but the Battas acknowledge themselves strangers to their adoption.

Seeree Padah is the God of Mercy: "He will repair the clothes that are torn—give meat to the hungry—drink to the thirsty—heal the sick—relieve the oppressed—give advice to the weak, and shelter to the friendless."

Mahalabhoolan soon quarrelled with his brothers, separated from them, and set up the practice of tenets directly opposite to theirs;—hence he is described as—"The source of discord and contention,—the instigator of malice and revenge,—the inciter of anger,—the source of fraud, deceit, lying, hypocrisy, and murder."

Of these three brothers, you will not wonder that the last is most powerful, or that he has most adherents. The Battas acknowledge that they apply to, and beseech him, when they have followed any of those vices, and they also acknowledge that petitions

are very rarely offered to the other Deities. They name a fifth, "*Naggah-padonah*," the Atlas who is said to support the world, which they describe to consist of seven folds beneath, and as many above.

A person named "*Dattoo*," who is skilled in every sort of superstition, is the only resemblance of a priest among them. Every village has one. The only ceremony practised of a religious nature, as far as I can hear, is the custom of invoking the shades of their ancestors. This is done at pleasure, in prosperity or in adversity. The process of the ceremony is as follows.

A wooden mask is made intended to represent the features of the deceased; this is worn by a clever fellow, who is dressed in all the regalia of a Rajah, and he is worshipped as the living representative of the departed object of their regard.

A feast is made in honour of the dead, which lasts for three days. The performer exercises all the authority that his skill suggests, and mixes his sayings with prophecies suited to the wishes of the audience.

The influence of the *Dattoo* over the deluded Battas is such, that they will engage in no undertaking, however trifling, without first consulting him. He expounds all their religious books, and according to his interpretation, a day is chosen as propitious to their object, whether that be a suit, a journey, or war.

Of the moral conduct of these people, it grieves me to say, that it appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests or feelings; and honesty is never founded on principle, but on the fear of detection. The general tenor of their lives has obliterated the recollection and practice of the laws of Seeree Padah, and Bataragourou, and they have no Priesthood, no Rajah to recall them, or to reprove their obstinate adherence to the principles of Mahalabhoolan, who is certainly no other than the devil.

I am sure, adds Mr. Prince in concluding his account, that christian Missionaries would find a good field for their labours among this people, for it is not ignorance of what is virtuous and good, but, as they themselves acknowledge, *natural depravity*, that must be assigned as the principal cause of their present deplorable morals.

WE subjoin an extract of a letter from Mr. Evans to a friend at Hammersmith, dated Padang, April 10, 1821, as it throws some light upon the moral condition of the Malays, and proves that they need an acquaintance with the gospel, not only to rectify their gross mistakes respecting the nature of a future life, but to instruct them how to conduct themselves with propriety in this.

“You are no doubt aware that all the Malays are Musselmen. But it is only part of the peculiarities of the religion of the false prophet, and those the most exceptionable, that they have any acquaintance with. They are in a state of most deplorable ignorance, destitute of almost every kind of knowledge. It is true they have the name of being civilized, but from all I can observe, their condition, to say the very best of it, is semi-barbarism. Of science they know nothing, of the useful arts they know very little, and what is worse than all, they appear to have no wish to improve. Their indolence is almost beyond credibility. With a few exceptions, if they can obtain rice and the betel nut to chew, they will sit down in their houses the whole of their time without feeling the least inclination to seek employment.

Those who work at any kind of handicraft (and miserable workmen they are) will exert themselves no farther than to get a bare subsistence. Money will not stimulate them, entreaty will have no influence, threatening will not avail, and so deeply interwoven with their very nature does this indolent disposition appear, that were it not for the doctrine of the *new birth*, I should have no hope of their cordially embracing Christianity. I should conclude that if no other part of the religion of the blessed Jesus were opposed to their inclinations and taste, the active duties it enjoins would fill their souls with an unconquerable aversion to it.”

JAMAICA.

IN a recent communication from Mr. Coultart to Mr. Saffery, he mentions a visit which he had lately paid to Montego Bay, where the venerable Moses Baker, an aged negro preacher, to whose character and piety very honour-

able testimony has been repeatedly borne by individuals wholly unconnected with the Society, has, for many years, been occupied in preaching the gospel to his countrymen. After mentioning the kind and hospitable attentions he had received from the gentleman on whose estate Mr. Baker resides, Mr. Coultart proceeds thus: “Mr. — sent for Moses Baker, with whom I was exceedingly pleased. I went with the old man to the little chapel, which was filled to the door, and heard him catechise between one and two hundred children and some adults. These and many more adults, nearly all that were in the chapel, repeated the Lord’s prayer, &c.; and the children repeated graces before and after meat, and many of Watts’s hymns. I confess I have not seen so pleasing a sight on the island. A considerable number came on the following morning, and repeated to me parts of the Old and New Testament, which the old man had taught them. Mr. Baker conducted the worship with great propriety, though now blind. I preached to nearly six hundred persons, amongst whom were the proprietor and his nephew, the doctor, overseers, and bookkeepers, and many persons of colour. Mr. Baker is neither superstitious nor enthusiastic; he is evidently spiritual in all things; has much good sense, speaks scripturally and with much feeling. I saw some instances of his decision and firmness in religious discipline which surprised me; and Mr. — speaks in high terms of the character and conduct of his negroes, which he ascribes to their religion.”

As Mr. Baker is now become so infirm as to be almost incapable of continuing his pious labours, the gentleman, under whose kind patronage he has acted, has applied to the Society to send a Missionary who may carry on the work he has so happily begun, accompanying his request with very liberal proposals respecting his support. A person who could unite with his ministerial vocation, the ability to engage in some secular employ on the estate would best meet the views of the owner; and the Committee are happy to add, that such an individual has been found in the person of Mr. Henry Tripp, who has resided for some years in Kingston, and rendered very important services to our Mission there. Mr. Tripp has consented to make trial of the situation, with the sanction of the Society; and we suppose has, ere now, with his family, proceeded thither.

Contributions received by the Treasurer of the Baptist Missionary Society, from December 14, 1821, to January 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£ s. d.
Legacy of Francis Roper, Esq. late of Herne Hill, by Alfred Roper, John Canham, and Samuel Watson, Esqrs. £250	}	225 0 0
Duty 25		
Keppel-street, Auxiliary Society, by Mr. Marshall, Treasurer		38 0 0
Dartmouth, Auxiliary Society, by Mr. Joseph Larwill.		4 13 8
Towcester, Penny-a-week Society, by Rev. J. Barker.		6 0 0
Nairnshire Society, for propagating the gospel, by Rev. W. Barclay		5 0 0
Nairn, Juvenile Missionary Society, by Ditto.		2 0 0
Collingham, Friends at, by Mr. Nichols		1 17 6
Cranfield, Subscriptions, by Rev. W. Wakefield.		2 9 5
Wallingford, Subscriptions, by Rev. Joseph Tyso.		18 3 6
Chelsea, Paradise Chapel, Collection, by Rev. Owen Clarke		7 18 0
Beech-hill, and Sherfield-green, Collection, by Rev. James Rodway		2 0 0
Loughton, Auxiliary Society, Half-year's Subscriptions, by Rev. S. Brawn		5 18 0
Eynesford, Subscriptions, &c. by Rev. J. Rogers		17 9 6
Independent Norfolk and Norwich Society, in aid of Missions, by Rev. Joseph Kinghorn		5 0 0
Worstead, Collection and Subscriptions, by Rev. R. Clark		16 0 0
Necton, Fransham and Sporle, Norfolk, by Rev. J. Carver.		2 4 6
Diss, Penny-a-week Society, by Mrs. Ward		6 0 0
Moiety of the Profits of the third Edition of "Scripture Stories, or Sacred History familiarly explained," (the other moiety presented to the Moravian Missions,) paid by Mr. Nisbet, Castle-street, Oxford-street		13 17 6
Reading, Penny-a-week Subscriptions, by Mrs. Wayland.		3 15 0
Irvine, Friends, by Rev. George Barclay.		6 15 6
Glasgow, Youths Auxiliary Missionary Society, by Mr. John Wilson		30 0 0
Lynn, Collected at the Missionary Prayer Meeting, by Rev. J. P. Briscoe		5 0 0
Modbury, Subscriptions, by Rev. Christopher Woollacott.		3 0 0
Hemel Hempsted, Female Missionary Society, Half-year's Collection, by Rev. James Clark		12 11 3½
Boxmoor, near Hempsted, half-year's Collection, after the Monthly Prayer Meeting held at Mrs. Hobson's, (Sister to Dr. Carey) by Rev. James Clark.		1 10 10
Rev. Edward Bickersteth, Salisbury-square, . . . Life Subscription		10 0 0
Lincolnshire Drill Man Donation		1 0 0

FOR THE TRANSLATIONS.

Northamptonshire Association of Independent Ministers, by Messrs. J. and H. Goddard		10 0 0
Wigan, Ladies Penny-a-Week Society, by Mrs. Brown		8 0 0
Irvine, Bible Society, by Rev. George Barclay.		8 0 0
—, Female Bible Society, by Ditto.		5 0 0
Saltcoats, Female Bible Society, by Ditto		5 0 0

TO CORRESPONDENTS.

A parcel of Pincushions, &c. intended for the Female Schools in India, has come to hand, kindly presented by Miss Richardson, of Tunbridge Wells.

THE
Baptist Magazine.

MARCH, 1822.

MEMOIR OF THE LATE REV. CHARLES
WHITFIELD.

THIS venerable and eminent minister of Christ, who was nearly fifty years pastor of the Particular Baptist Church at Hamsterley, Durham, and whose loss is deplored by all the churches in the North of England, closed his career of labour and suffering on the 18th of July, 1821. "He was a burning and shining light," and for a long season have his people "rejoiced in his light." Surrounding ministers feel, as Elisha did, *that the Lord has taken away their Father from their head*: and long will it be ere they cease to feel this loss, especially in their Annual Association and other public meetings. It will not be too much to say, that as long as any of the present generation in those churches shall exist, the name of "Whitfield of Hamsterley" will be heard with the most heartfelt veneration and respect.

This excellent man was born at East-Black-Dean, in Weardale, Durham, in December, 1748. His parents, John and Ann Whitfield, attended worship at their parish church, and brought up their children to do the same. They had four sons and two daughters; all of whom, except one, have long since been numbered with

the dead. Charles, the subject of this Memoir, was the youngest of the sons. At the age of thirteen he was deprived of his father, and was soon after put out as an apprentice to a joiner and cabinet-maker, at Newcastle-upon-Tyne, for seven years.

While in this situation, Mr. Whitfield attended the preaching of the late Mr. John Wesley, (then often at Newcastle,) and other ministers in his connexion; and, having discovered evidences of personal religion, was admitted a member of their society. Hence he felt a strong desire to apply himself to theological studies; and so powerful was this bias, that he regularly spent five hours a day in these exercises, although industriously and diligently engaged in his business. Mr. Whitfield's improvement was soon manifest to his friends, and he was early invited to exercise his gifts, first in public prayer, and then as a local preacher. It is evident, however, that the religious sentiments which he had formed were not entirely in unison with those of the venerable founder of Methodism; for being on one occasion invited to close a meeting in prayer, while Mr. Wesley was in hearing in a room above the

chapel, the latter remarked to his friends, "Brother Whitfield has offered a Calvinistic prayer." He nevertheless paid Mr. Whitfield the most kind attention, presented him with some volumes of his own sermons, and ordered him to have free access to the library of the chapel.

The result of Mr. Whitfield's reading and study was, at length, an avowed attachment to that view of the gospel and its doctrines which Mr. Wesley had recognized in his Confessions and Prayers, and had called Calvinistic. Hence he felt it his duty to relinquish his religious connexion, and to unite himself to that body of Christians whose opinions he thought were in more perfect agreement with the scriptures. He accordingly was baptized, and received a member of the Particular Baptist Church assembling at Tuthill-stairs Chapel, Newcastle, then under the ministry of the late Mr. John Allen, author of the "Spiritual Exposition of the Bible," and many other works of considerable merit.

Mr. Whitfield's baptism was about the time of his completing his apprenticeship, at which time the Baptist Church at Hamsterley became destitute of a pastor; and Mr. Whitfield having been engaged as a local preacher in his former connexion, this church sent a messenger to Newcastle, to request that Mr. Whitfield might come and supply them. This request was considered and agreed to in the morning of the Sabbath, and Mr. Allen gave public notice that Mr. Whitfield would preach for him in the evening. This Mr. Whitfield did with much fear and trembling, it being his first sermon in his new connexion, from Acts xx. 28.

In December, 1770, Mr. Whitfield began his labours as a supply at Hamsterley; and in June, 1771, he received a unanimous call, by the hand of his endeared friend, and the intimate companion of the greater part of his life, Mr. George Angus of Stiford, Deacon, to become the pastor of the church then assembling at Hamsterley, Rowley, and Hindley. Soon after Mr. Whitfield was ordained. Mr. Hartley of Haworth delivered the charge from Acts xx. 26, and Mr. Crabtree of Bradford offered the ordination prayer, and preached to the people from 2 Thess. iii. 4.

Thus began that noble, sacred, dignified, and zealous career, which Mr. Whitfield supported and maintained with the entire devotion of his heart and life for the extended period of nearly fifty years. He never deviated to the right or to the left,—was never allured by temptation from the object to which he had devoted himself,—was never drawn aside from the truth by any of the specious errors propagated in his day under the Christian name. He steered his passage with safety between the Scilla and Charybdis of Arminianism on the one hand, and Antinomianism on the other, and completed the long voyage of his life and ministry in a manner which does honour to the grace of Him who "separated him to the gospel," and which has embalmed his memory to posterity with the grateful odours of endeared recollection.

As no movements were made as to the place of Mr. Whitfield's stated labours, and no incidents occurred that would be interesting to the public to be detailed, so no materials are furnished for an extended account of his life;

it was made up of a continued performance of the same sacred duties from first to last. We shall therefore only attempt a few general remarks, and close with noticing his publications, and his last affliction and death.

1. As a *Student*, it will be a sufficient eulogium on Mr. Whitfield to say, that, though unassisted by academical advantages, he acquired such a knowledge of the Latin, Greek, and Hebrew languages, as to read them with considerable facility. He read all the useful publications he could obtain; and hence his mind was richly furnished with general information on almost all subjects. His sermons were prepared with extraordinary care and labour, (generally written throughout in long hand,) a surprising number of which, bound in volumes, and dated for the year in which they were preached, remain in his study.

2. As a *Divine*, Mr. Whitfield was of more than ordinary eminence. He was at all times prepared to discuss any doctrine of divine revelation, — was deeply versed in the scriptures, and his memory so richly furnished from these treasures of truth, that his sermons abounded with the most apposite references. He was capable of detecting error of every species, and of controverting it with great ability.

3. As a *Preacher*, though his manner was not attracting or popular, yet by a nervous style, and a bold and manly enunciation, he never failed to command attention, and to excite general feeling and interest.

4. As a *Pastor*, “he fed his flock according to the integrity of his heart, and guided them by the skilfulness of his hands.” He faithfully and fearlessly warned

his people of what he deemed wrong or dangerous, and diligently exhorted them to “every good word and work;” and to promote their knowledge and experience in divine things was the pre-eminent quality of his ministry.

5. As a *Christian*, he was “a father” in Christ; for he not only “knew Him that was from the beginning,” but his faith in, and love to him, were evidently enjoyed in a higher degree than it is the happiness of Christians in general to possess. He seldom could advert to the Saviour’s grace, sufferings, and compassion toward sinners, but his eyes flowed with tears. It may also be emphatically said of him, that he “continued instant in prayer:” and in his gift in this exercise, for fulness, variety, and impressive solemnity, he excelled in a very high degree.

In short, it may be said of Mr. Whitfield, as was said of his friend the late Mr. Booth, that “had ten such been found in Sodom, Sodom would have stood to this day.” He adorned his Christian profession by a life conformed to the dictates of the gospel, and thus exemplified in himself what he preached to others. He was a public blessing to the village in which he resided. His counsel was sought and regarded by the people as Ahithophel’s of old. Often did he settle differences and disputes, and prevent litigations at law. He was ever willing to serve others to the utmost extent of his ability; and was happy in opportunities of usefulness. He was sincere in his friendship, generous in his disposition, hospitable in his house, liberal in objects of charity, and upright and honourable in all his transactions.

Mr. Whitfield was three times

married. His first wife died January 8, 1785, aged thirty-seven; his second, February 20, 1795, aged fifty-six; his last, September 4, 1818, aged sixty-two. Of the two latter only the writer has had opportunity of information, both of whom were women of eminent piety, and most happily fitted for this relation. But by the former only was he blessed with children; of whom, his first-born and only son, and one amiable daughter alone, remain to deplore the loss of the best of parents. O that it may be their concern to copy his example, and their final happiness to meet again at the right hand of God their venerable father, who for their welfare has offered thousands of humble and importunate prayers, and in every way manifested the deepest concern!

The publications of Mr. Whitfield were the following:

1. "The gracious Proclamation of the King of Zion;" a Sermon preached at Hamsterley October 25, 1772.

2. "The Form and Order of a Church of Christ." 12mo. 246 pages: published in 1775: a work that does credit to its author; long ago out of print.

3. "A Sermon occasioned by the Death of Mrs. Margaret Dowson." 1777.

4. "The Obligations to Mental Improvement:" a Sermon preached January 22, 1792.

5. "Memoirs of the late Rev. J. Slee, first a Presbyter of the English established Church, and afterward Pastor of the Baptist Church at Haworth." 12mo. 177 pages: published in 1801.

6. "The Principles of the Particular Baptists not hostile to other Protestants:" a Sermon preached on opening a Place of worship at Wolsingham, March 22, 1818.

It only now remains briefly to state Mr. Whitfield's last affliction and death.—On Friday, the 23d. of April, 1819, while writing a sermon on Gen. xix. 24, 25, he felt an extraordinary difficulty in the management of his pen. He made repeated exertions, till at length the pen fell from his hand, by a complete paralytic affection of his right side. Medical assistance was immediately called, and every thing possible was done to rescue our friend from the progress of this *deadly* disease. It pleased God to suffer the affliction to advance no further, and hence, through great care and attention, Mr. Whitfield came about so as to be able again to attend the house of God, the place of his chief joy. Painful, however, was it to behold this venerable man of God, supported by friends, *dragging* one half of his body, paralyzed, and almost motionless, to the sanctuary: but while it was *possible* to get thither, Mr. Whitfield would never be absent. He made several attempts to preach, but they only served to convince his friends that his labours in the ministry were at an end. He therefore sent to the church his resignation of the pastoral office, and attempted to preach no more. His memory and speech were considerably affected. But though incapable of addressing men, he was not of addressing God. The writer of this Memoir often visited him and his afflicted congregation during this period, and as often has listened with delight to solemn, interesting, and coherent prayers, offered with remarkable fervour of spirit by this devout and afflicted man.

In this situation Mr. Whitfield continued for two years and three

months.* About a fortnight before his death, he felt a strong desire to pay a last visit, for a few days, to an endeared relation at some distance from Hamsterley. He was accordingly conveyed thither, but after a day or two he became much worse, and was obliged to be brought home in a chaise, supported by two of his friends. He continued in the present state of existence about a week, sinking by degrees into the arms of death, composed in his mind, firm in his faith, and abounding in fervent prayer, till at length his voice became inaudible, and his bodily energies were exhausted: and thus his happy spirit took its flight to the realms of bliss, on Wednesday the 18th of July last, without a struggle, a groan, or a sigh, in the seventy-third year of his age.

He was interred on the Saturday following in the Burying-ground adjoining to the chapel, attended by a great number of his congregation, friends, and neighbours, who were almost universally bathed in tears. While the corpse was in the chapel, Mr. Pengilly of Newcastle preached his funeral sermon from 2 Tim. iv. 7, 8, and also delivered the oration at the grave, assisted in the devotional services by Mr. Stillman of Swale-dale, and Mr. J. Harbottle of Tottlebank.

Thus closed the long, active,

* It may be proper to add, that the period of this good man's affliction was much relieved by the aid of the Funds of the Bath Institution for the Relief of "aged and infirm Baptist Ministers," of which he was a member. He must otherwise have been dependent on charity; but as it was, he could procure himself every comfort he required without obligation to any one. An Institution so excellent should include the name of every Baptist minister in the kingdom.

and useful life of the Rev. Charles Whitfield, whose name does honour to the denomination to which he was united, and who may justly be enrolled among the ornaments of his age and country.

R. P.

NATHANAEL UNDER THE FIG-TREE.

"— When thou wast under the fig-tree, I saw thee."

JOHN i. 48.

THERE is a traditionary report of Nathanael, "that his mother hid him under a fig-tree when the infants were slain, *i. e.* at Bethlehem."* However that may be, it appears from the account John has preserved, that he was invited by Philip to see Jesus, and judge whether he was not the long expected Messiah; and that he was overpowered with conviction of this truth, from the circumstance that Jesus evidently knew what had passed between him and Philip in private. In a rapture he exclaims, "Rabbi, thou art the Son of God; thou art the King of Israel." It is generally supposed that he was the same person who is, in other places, called Bartholomew, and under that name received his commission as one of the apostles. Jacob was remarkable for the ardour of his private devotions, and Nathanael was "an Israelite indeed"—a true son of Jacob.

From what is recorded concerning this holy man, let the reader take occasion to reflect on the duty and the advantage of religious retirement.

1. The command of Christ to

* See Gill in Loc.

his disciples is explicitly given in these words: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," Matt. vi. 6. No one is allowed to say, "I can pray in my heart at all times, or at any time." We must make business of it; and studious of privacy, shut the door, that we may wait upon the Lord without distraction. He that has no time for secret prayer and praise and meditation on the scriptures, has no time for the most serious and profitable business to which time can be devoted.

2. The recorded example of Jesus should have great weight with all who love him. Luke informs us, that when his fame was going abroad, and great multitudes came to hear, and to be healed, "he withdrew himself into the wilderness and prayed," Luke v. 16. Both *morning* and *evening* are mentioned by the Evangelists as the seasons of his ordinary or extraordinary devotions. Thus we learn from Mark, that "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." And Matthew says, on another occasion, "when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." Mark i. 35. Matt. xiv. 23. In these highly interesting situations the disciples were not present with him, but he was "seen of angels."

3. To retire for devout meditation and prayer and praise, appears to have been the practice of the most eminent servants of God in all ages. Witness Abra-

ham in his tent—Isaac in the field—Jacob at the brook—Moses in the Mount—David in the fortress of Keilah—Elijah under the juniper-tree—Jeremiah in secret places—Daniel in his chamber—Paul in his prison. Gen. xviii. 1, xxiv. 63, xxxii. 24; Exod. xxxii. 11; 1 Sam. xxiii. 10; 1 Kings xix. 4; Jer. xiii. 17; Dan. ix. 3; Phil. i. 4.

This page may possibly meet the eye of one or more of those who were taught by the late excellent Mr. Ryland to repeat in their turn, on a Saturday evening, at family worship, the following lines. They contain Dr. Watts's version of a few of Pythagoras's golden verses.*

"Nor let soft slumber close your eyes,
Before you've recollected thrice
The train of actions through the day—
Where have my feet chose out their way?
What have I learnt where'er I've been
From all I've heard—from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duties have I left undone?
Or into what new follies run?
These self-inquiries are the road,
That leads to virtue and to God."

All the pupils of Mr. Ryland at Northampton, and afterwards at Enfield, were required, in rotation, to repeat at family worship on a Saturday evening, the following questions.

- (1.) What am I?
- (2.) What have I done?
- (3.) What am I now doing?
- (4.) What ground do I get?
- (5.) What do I want?
- (6.) What shall I resolve to do?

See the *Life of Matthew Henry*,
by Mr. Tong.

* Improvement of the Mind, Part I.
Chap. 1.

4. The necessity of devotional retirement is so great and urgent, on many accounts, that it is difficult to conceive how a pious man can live without it.

Has the reader risen up to maturity of age? Let him consider whether he has not many secret things to keep—but not from God. Let him see whether he has not many secret sins, temptations, vexations, and burdens, on which he may expatiate with most advantage when he is alone with God; and which, indeed, it would be highly improper to advert to in a social prayer-meeting, or even in the services of his own family altar. Has he not some purposes, plans, and undertakings of a secular kind, on which he ought to invoke the divine benediction in secret? Has he no family secrets which he may spread before the Lord before he mentions them to any one else? Has he no kind friends for whom it is his duty to implore the rewards of heaven? Has he no enemies from whose devices he should pray to be shielded by the power of the Highest?

5. It deserves to be remembered that secret prayer has an open reward in this life, according to the promise of our adorable Redeemer: "Thy father which seeth in secret shall reward thee openly," Matt. vi. 6. And this reward includes things both temporal and spiritual. Abraham's faithful servant Eliezer found his journey and his business, the latter of which was peculiarly delicate, prosper the better after praying thus: "O Lord God of my master Abraham, I pray thee

send me good speed this day," Gen xxiv. 12. And Nehemiah understood this when he said, "So I prayed to the God of heaven," Neh. ii. 4. It is related of the pious Philip Henry, that he used to detain his friends, who occasionally lodged in his house, by the remark, that "prayer and provender never hinder a journey." As to spiritual things, let it not be forgotten, that when Jesus saw Nathanael under the fig-tree, he saw him with an approving eye, and said, "Thou shalt see greater things than these." And who is there among the followers of Christ, who will not unite with Mr. Newton in his Cardiphonia, where he says, "If I can but maintain a praying frame of mind, all will be well."

To conclude: Christian reader, whatever be your wants or your sorrows—whatever be your difficulties, dangers, or fears—"in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God." Remember that duty is duty, and therefore binding, whatever your present frame of mind may be. Watch unto prayer, for it has been remarked in all ages, that declensions begin at the closet door. When you read of the sad falls of Noah, Lot, David, and others, you can scarcely avoid thinking that it is not probable they prayed much in the morning of that day on which they fell! Endeavour to maintain with regularity, a regard to fixed seasons of retirement, as far as your circumstances will permit; for if there be no time fixed, you will be in danger of neglecting the privilege altogether. Recollect that prayer is wrestling, as Jacob wrestled with God in the utmost exertion of his powers, and with all the fervour

* See a little book by Dr. Cotton Mather, entitled, "The Religion of the Fig-tree."

of his heart, when he exclaimed, "I will not let thee go, except thou bless me." You will often be interrupted and disturbed, as Abraham was in his sacrifice; but if the fowls come down, you must drive them away,* and begin again. "In secret silence of the mind" endeavour to take a correct and complete view of your present situation, and fail not to connect thanksgiving with your supplication; for it is written, "In every thing give thanks, for this is the will of God in Christ Jesus concerning you," 1 Thess. v. 18. Let it not be objected, that it is a burdensome task which is here imposed, for the neglect of it will be more burdensome than the performance. Perhaps you have received a wound in public: if so, you must be healed in private. Your soul, perhaps, is now languishing under the blighting deadening influences of worldly cares. Oh then be persuaded to seek retirement and privacy, and when alone with God, fall down before him, with a humble hope that, through the mediation of the great Intercessor, you may regain the peace which you had lost. Finally; If you desire to prosper in spiritual things, you must "walk in the Spirit." Look up incessantly to the Spirit of grace and supplication, that he may help your infirmities; that he may take of the things of Christ, and show them to you in their glory; and that he may eventually conduct you unto the land of uprightness.

W. N.

Stepney.

* Gen. xv. 11.

BANKRUPTCY.

Fraud is a term that admits of extensive application; and though the evil which it contains may not in every instance be so palpably cognizable and easily detected, yet it is lamentable to observe, how in one shape or another it is blended with the measures and transactions of most men. On some occasions especially, it wears a fearful aspect, and is so organized and pushed forward as to threaten, and at length produce, direful scenes of calamity and suffering: not so much perhaps in the experience and circumstances of the agents themselves, as in those of the individuals on whom they have practised. Without attempting an enumeration of the various kinds of fraud transacted under a thousand specious pretences, we shall view it in connexion with one case only, namely, bankruptcy;—an evil in which oftentimes the vilest cheat is systematically persued.

Be it premised and understood, that all failures in trade and commerce are not intended to be associated with the iniquity in question. Many exceptions in the enormous aggregate will be readily conceded; and every feeling heart is prepared to shed the tear of compassion and sympathy over the disasters of the really unfortunate. But when surveyed in their huge amount, it is highly probable that not one instance out of ten, or perhaps twenty, in cases of bankruptcy, can be entirely exonerated from blame and criminality. In a great many instances, they are a complete mass of nefarious transactions, and embody all the guilt and atrocity of absolute swindling. What can be thought of

persons of very slender means, plunging into a sea of boundless speculation, indulging in fashions and large expenditures, adding farm to farm, and catching at every supposed chance to get money, and withal, improving every opportunity to borrow *that* of their neighbours? Without arrogating the judge, or violating the long-forbearing principles of christian charity, they must be pronounced, worse than extremely doubtful characters, and are more dangerous to society than even those who, by openly outraging the laws of their country, aim to invade the property of their peaceable fellow-subjects. The latter expose themselves to speedy detection and merited condemnation; whilst the former, under the mask of deception and studied artifice, conceal their heinous delinquency, till such times as their matured system acquires sufficient magnitude to produce the most fatal consequences;—till, like an immense globe filled with combustibles, exploding, and scattering desolation and death in every direction, they cause the ruin of multitudes. And even then the delinquents escape with impunity, or with such a measure of punishment as falls far below the proportion of their guilt. Yea, instead of realizing the deserved award of penalty, it frequently happens that their bankruptcy proves to themselves a source of emolument and aggrandizement!

It may seem a little extraordinary that vastly as this evil prevails, and overspreads the land, and multitudinous as are the publications circulated, and sermons preached, so little notice and exposure of it should exist. True, politicians talk of it in the senate, and reporters carry their discus-

sions into the public prints. But surely the subject is, not extraneous from ethics and evangelical lore. Then let it have its share of reprobation in our pulpits, and not be suffered to sit undisturbed beneath the sound of our ministry. Fraud in all its coilings, is a highly aggravated moral turpitude, and perhaps in fewer cases more notoriously so than in its connexion with acts of bankruptcy.

The old Nonconformists and Dissenters, in whose time the evil under consideration very rarely occurred, were exemplary in their treatment of it. Nor would their successors decrease in their value by copying after them. Let Dr. Watts be heard on this subject. "May I not mention frugality in expenses, and industry in their particular callings, as a remarkable assemblage of virtues among our predecessors, the puritans, and the protestant dissenters, our fathers? I mean particularly in this respect, that the want of these virtues scarcely ever appeared in the ruin of families, and a bankrupt was almost an unknown name amongst them. Such a man would have borne a long and heavy load of infamy, and have been excommunicated at once, and cast out of the church with abhorrence in our fathers' days, unless he could with the greatest evidence have made it appear, that some sudden overwhelming distress, some ruinous providence, or some surprising loss, had been the occasion of it.—But how stands the case now? Is not bankruptcy reckoned too small a crime amongst the dissenters, as well as amongst their neighbours? And that, where there can be found no other reason for it but that they have lived too fast, have affected the luxuries of life in their dress and furniture,

food, equipage, and attendance, and would vie with their neighbours in splendour, grandeur, and expense, when the circumstances of their estate or trade have not been able to afford it? Or perhaps they have frequented taverns early and late, have habituated themselves to a morning whet, to prepare for some luxurious dish at noon; have indulged their pleasures, and neglected their shops; have trifled away their time in idle company, and left the business of the proper hour undone. Or it may be they have sought to grow rich at once, by plunging themselves into trade and debt beyond all proportion of their own estate, or possibility of payment, if they should meet with any disappointing accident. And they have too often assumed the character of *the wicked, who borrows when he knows not how to pay again*, and they have run on borrowing without end and without measure, so long as they could find any artifice to support credit. They have supplied their shops with goods, their tables with costly provisions, their houses with rich furniture, and their families with splendid apparel, out of the purses of their credulous neighbours, and perhaps made them pay their heavy scores in the tavern also. A man who should have been found in the practice of half these vices, would never have been called a dissenter in the days of our fathers; and it is a heavy shame, and an insupportable disgrace, that there should be any such characters in our day that should wear the name of nonconformists. But it is well there is purity of discipline enough in our churches to refuse them at the table of the Lord." Watts's Works, Barfield's Edit. Vol. III. p. 82, 83.

So acted the illustrious founders of the dissenting interest, the puritans and nonconformists: and if the evil before us deserved such reprobation when it so seldom transpired, how much more so in our days when it is grown so fashionable and exorbitant? I have repeatedly seen the name of an individual to cases for building places of worship, who a few years since became a bankrupt, and injured his unhappy creditors of many thousands of pounds. Can he who hates robbery for a burnt-offering have respect either to the person or sacrifice of such a character? I trow not. "Consider of it, take advice, and speak your mind."

Abergavenny,
Oct. 29, 1821.

M. T.

Query: When a member of one of our churches becomes insolvent, except by some "sudden overwhelming distress, &c." as Dr. Watts styles it, should he not be instantly excluded, and not be restored to communion till he discharges his debts?

ON THE

Influences of the Holy Spirit.

IT is truly gratifying to pious minds that Christians in almost all, if not in all denominations, have of late been led deeply to consider their entire dependence upon the Holy Spirit, both for personal comfort, and for prosperity in the cause of the Redeemer. Prayer is now continually offering up to heaven that his influence may copiously descend upon missionaries, and missionary societies; upon the ministers of our congregations, and upon the means of grace in general, that thereby ignorance, superstition, and idolatry may be

banished from among men, and that earth may resemble heaven. Perhaps there never was a period since the days of the apostles when these prayers were either so ardent, or so numerous, as at the present. May they increase more and more. Amen.

This is in a great degree attributable to the blessing of God on our brother Ward's recent visit from India to this country; his preaching, conversation, prayers, and writings, have awakened an attention to this important subject which we hope will be followed by increasing exertions, both among ourselves, and other christian communities, until the glory of the Lord shall be revealed, and all flesh shall see it together.

On the influence, personality, and deity of the Spirit of God, the scriptures are the only authoritative evidence: whatever is proved, either by express declaration, or by logical deduction, from them, is true, and to oppose our reason against it is highly improper.

To deny the truth of a proposition because we cannot fully understand it, would lead us to deny the existence of God. His being is the foundation of all religion: but who can explain what he is? It is true we may know enough of him to make us happy; yet, "who by searching can find out God? who can find out the Almighty unto perfection?" The works of nature and of providence teach his power and greatness; but his moral perfections, the display of those perfections in human redemption, the personality of the Father, of the Son, and of the Holy Ghost, with their inseparable union in the one true and living God, are taught only in the sacred volume.

While Jesus was on the earth, he frequently gave his disciples intimations of One whom he would send to supply his place. "I will pray the Father, and he shall give you another Comforter—it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." He not only promised that he would pray the Father to send this Comforter, but that he himself, as one with the Father, and as exalted to his mediatorial throne, would send him. This does not imply that the Spirit is inferior to the Son, any more than the mission of the Son implies his inferiority to the Father. An ambassador is of the same nature with the prince that sends him, although relatively inferior to him, and as such acts according to his commission; and though he might be perfectly voluntary in taking it upon him. Had not Jesus passed through sufferings to glory, this inestimable blessing would not have been given to his disciples; it is bestowed through his atonement and intercession. In answer to the objections of the Jews against the conduct of the apostles at the day of Pentecost, Peter remarked, "This Jesus hath God raised up, whereof we are witnesses; therefore being by the right hand of God exalted, and having received the promise of the Holy Ghost, he hath shed forth this which ye see and hear." The Saviour had ascended up on high; he had led captivity captive and received gifts for men, even for the rebellious, that the Lord God might dwell among them.

Miraculous influences were necessary for the first establishment of the gospel. When they ceas-

ed, the ordinary operations of the Spirit were sufficient: these still remain in the church, and the promise of Christ respecting the Holy Spirit is, "He shall abide with you for ever." As the death of Christ will be necessary to the end of the world for the pardon of sin, so also will these operations be necessary to bring sinners to God. They are called *ordinary* to distinguish them from those which are miraculous; yet if compared with the general operations of this Spirit on all men, they may be called *special*, because their success is confined to the elect. They work effectually in those that believe, to restore them to holiness, to happiness, and to God. The Holy Spirit performs an essential part in the plan of redemption: where his operations are not experienced, the blessings flowing to men through the cross of Christ cannot be appreciated. He is the original fountain of all real good in our apostate world; the sacred fire from which proceeds every spark of true religion. The genial beams of the sun, and the refreshing showers of rain, are not more necessary to make the earth bring forth its fruit, than his influences are to make the word preached become the seed of regeneration. The history of the church and of individuals abounds with proofs of this fact. The minister of the gospel who has been a good scholar, a masterly reasoner, and an accomplished orator, and who has also been sincerely desirous of the salvation of his hearers, has sometimes laboured comparatively in vain, and his excellent and well arranged discourses have had little or no effect on the hearers; while another of much inferior abilities, has been the successful

instrument of turning many to righteousness. Many christians have found, that a laboured and judicious sermon has produced no corresponding feeling in their minds, while at other times, a sermon of far less value in itself has humbled, comforted, and encouraged them. "Neither is he that planteth any thing, neither is he that watereth, but God that giveth the increase."

The wilderness will never become a fruitful field until the Spirit be poured upon us from on high. In consonance with this our Saviour said, "No man can come unto me, except the Father which hath sent me draw him—Every man that hath heard, and hath learned of the Father cometh unto me." Christianity is called "the ministration of the Spirit," to distinguish it from mere formality, as well as from the ministration of the law. The promise of the Holy Spirit is the grand peculiarity of the New Testament, as that of the Messiah was of the Old. Not to maintain the absolute necessity of his influence to renew the minds of men, is to dishonour God, and injure our own souls. It is well worthy of observation, that where this doctrine has been given up, nothing of importance has been long retained. The distinguishing doctrines of the gospel have been relinquished one after another in favour of a system dignified by its supporters with the name of *rational*; as though all right reason and rationality were with them to the exclusion of others, who yet have reason as well as themselves, but wish that reason to be in subjection to the authority of God's word.

"If any man have not the Spirit of Christ, he is none of his;" not of the number of his disci-

ples, nor a partaker of the benefits of his salvation. A church without his influences is a mere body without a soul, a lifeless corpse. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." He may boast of moral virtue, but his religion is the form of godliness without the power. There is a majesty, an authority, and an evidence, in the teaching of the Spirit of God, equally suited to all capacities; when he instructs, the wisest of men renounce their own wisdom, and the weakest are made wise unto salvation, through faith which is in Christ Jesus. A single sentence of the scriptures applied to the heart by his power, produces more effect than the reading of many folios could do without it. Theoretical knowledge may be obtained by human diligence; but this has no sanctifying influence on the heart. God has made the brightest display of his benefactions in the cross of Christ; the beauty and loveliness of these perfections are made known in the gospel; and sinners, by divine illumination, behold them, and feel their captivating efficacy, and their transforming power.

By the influence of God's Spirit our midnight darkness is changed into noon-day; our passions, naturally full of the poison of sin, are subdued, and our affections, which before were gross and sensual, are refined and purified. Our carnal minds, which are enmity against God, are brought into subjection to his authority; his love is shed abroad in our hearts, and all our powers and faculties are sweetly moved in obedience to his will. The

Spirit takes of the things of Christ and shows them unto us, and bears witness with our spirits that we are the children of God. Christians *live* in the Spirit, are *led* by the Spirit, and *walk* in the Spirit; he dwells in them, and they are his living temples.

Happy indeed are those men who are partakers of this heavenly calling; he who has begun this good work in them will perform it until the day of Jesus Christ, when they shall enter into the joy of their Lord, and sit down on his throne. Let them be careful that they grieve not the Holy Spirit of God, whereby they are sealed to the day of redemption. All their wisdom, strength, and joy, are from him; the only return he requires is a ready compliance with his suggestions, and a constant watchfulness against every thing of a contrary nature. To indulge in anger or selfishness—in sensual gratifications, or in vain conversation—will cause them to withdraw from their souls, and leave them to distressing fears, and to perplexing anxieties; or he may permit them to know their own weakness by such falls as will expose them to sharp corrections. As he has condescended to illuminate and take the guidance of their souls, it is their duty cheerfully to comply with his dictates, and carefully to avoid what is more curious than useful; not inquiring to what degree he may be resisted, and still remain with them, or if he depart, return again, but endeavouring that he may dwell in them, as in a quiet and peaceable habitation. As no duty can be properly performed without his assistance, we should always implore it, especially when we attend to the services of God's house. Our encouragement to do this is great; the Sa-

viour has said, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" That endearing expression, "*your heavenly Father*," is sufficient to overcome our doubts and fears, to silence our unbelieving objections, and to impart confidence to our hearts.

We hope that the attention which prevails among Christians respecting the necessity of divine influence to make the gospel effectual for the salvation of men, and the many prayers that are now offered to God for this influence, are intimations of divine favour towards the church. God promised to deliver his people out of Babylon, and to bring them again to their own land; that Jerusalem and the cities of Judah should be rebuilt, and replenished with multitudes of inhabitants, like those who in former times had assembled at their solemn feasts; that he would increase them with men as with a flock, and declared that this should be done, not for their sakes, but for his holy name's sake; yet the fulfilment of these promises was to be suspended till they should seek the blessings contained in them. "I will yet for this be inquired of by the house of Israel, to do it for them." Favours were to be granted to them according to the purpose of God; but the enjoyment of those favours must be preceded by, and connected with, their earnest prayers for them. In like manner it is promised that the earth shall be filled with the knowledge of the Lord, as the waters cover the sea; but we have no reason to expect that this will take place, unless the church of God in general become deeply and permanently

impressed with the conviction of the necessity of divine interposition, and this conviction be made manifest by their incessant prayers, giving the Lord no rest till he establish, and till he make Jerusalem a praise in the earth.

The interests of religion should be near to the hearts of Christians at large, but ministers of the gospel ought to feel a more lively concern in them than others; they should delight to spend and to be spent in their work, encouraged by every degree of success to expect and to pray for still greater success, and think nothing done while so much remains undone. It depends much upon them, whether the conviction already wrought, and the spirit of prayer that is awakened in our churches, be continued and increased, or not. Let them well consider this.

G.

MEMOIR

OF THE LATE

REV. WILLIAM BUTTON.

(Concluded from Page 50.)

FROM the shock which his constitution sustained by this separation, he never entirely recovered. In reference to this painful event, he says, (in his Memoir of himself,) "Truly I had sunk altogether into despair, had not two good Samaritans pitied my distress, and poured oil and wine into my wounds."

Mr. Button's adherence to the sentiments of strict communion has been already noticed. In 1816 a controversy upon this subject having been excited, he published a defence of that prac-

tice, under the title of "*An Answer to the Question, Why are you a strict Baptist? a Dialogue between Thomas and John.*" This was his last appearance as an author. Since his decease, however, there have been found among his papers several other pieces which he evidently had prepared for the press. There is also the beginning of an Answer to the Rev. J. H. Evans's "*Dialogues on the Trinity.*" The first Letter is nearly finished; there is a Syllabus of the remainder; and Notes, with numerous references to writers that he had consulted, were found between the leaves of Mr. Evans's book. If Mr. Button had lived to finish it, it is thought that it would have been a masterly Defence of the Doctrine of the Trinity.

Towards the close of his life, it was the will of an all-wise Providence that this excellent man should be visited with some very severe reverses in his temporal concerns. These ultimately led to those painful consequences, which are so well known that a detail of them here is wholly unnecessary. Let it suffice, that at a meeting of Mr. Button's friends, including some of the London ministers, he submitted the circumstances by which he had been plunged into a situation so distressing. The result of this investigation was, a Testimonial drawn up, and signed by all present, that there appeared nothing that in any degree affected the integrity and uprightness of his character! and a recommendation, that a subscription should be entered into for the purpose of purchasing an annuity on the joint lives of Mr. and Mrs. Button. This was immediately commenced, and in a short time the sum of £500 was subscribed.

On Monday morning, the 14th of July, 1821, after having engaged in family prayer, in which he was observed to be particularly earnest for the spiritual welfare of his children, he went out with the intention of visiting his sister at Hackney. In his way thither, he slipped from a board, and was precipitated into some water near the lock of the canal in Hackney Fields. It happened very providentially that a person who was working at a little distance, seeing him fall, ran to the spot, and having with some difficulty drawn him out, kindly conducted him to the place of his destination, where some dry apparel was procured. Upon his return home, it was discovered that he had received a paralytic stroke. He was bled, but his right side soon became entirely paralyzed, and it was with the utmost difficulty that he could be taken up stairs to his chamber. The next day he appeared to be considerably better. On Wednesday he got up, and during the remainder of that week he conversed, the use of his limbs was partially restored, and his friends cherished the most confident hopes of his ultimate recovery. On the Sabbath following, however, these fond expectations began to wither; a material alteration for the worse was observed; and from that period his bodily strength and mental faculties daily declined. On the 31st of July he sank into a state of insensibility, in which he continued until the 2d of August; when, at half-past two o'clock in the afternoon, without a struggle or a groan, this good and faithful servant entered into the joy of his Lord.—Mr. Button was buried in Bunhill-fields. An Address was delivered at the grave by the

Rev. Dr. Newman; and a Funeral Sermon was preached at the Meeting-house in Eagle-street, London, August 12, 1821, by the Rev. Joseph Ivimey. These have been since printed in one pamphlet.

ANECDOTE

OF

DR. DODDRIDGE.

IN the Advertisement to the last volume of that admirable work, "The Family Expositor," the Editor (the Rev. Job Orton) says, "There is one occurrence relating to it, which my own judgment, and that of many of the *Author's* friends, forbid me to conceal, and the rather because it has been greatly misrepresented. During the *Author's* life (in June 1750) a fire, occasioned by a wax-candle being left on his writing-desk, broke out in his study, and consumed many of his papers, and part of one volume of the short-hand copy of this work; but the light of the fire being providentially discovered by an opposite neighbour, who gave an immediate alarm, it was speedily extinguished. When the *Author* was informed of the accident, he seemed most anxious about the preservation of this manuscript; and when the flames were extinguished, to his great joy and surprise, it appeared that the part of the volume, and that only, which was destroyed, had been transcribed. The transcript lay in another place out of danger; all the untranscribed parts were perfectly legible, the edges of them only being singed. Being an eye-witness of the danger and deliverance, I record this account of it, partly for the satis-

faction of the subscribers with regard to the exaggerated report, but chiefly as it seems to denote a particular care of providence in preserving this Work, and a favourable omen that God intends it for extensive and lasting usefulness. *Whoso are wise, and will observe such things, even they shall understand the loving kindness of the Lord, Psal. cvii. 17.*"

ANECDOTE

OF

DR. JOHN GILL.

IN 1752 the Doctor had a memorable escape from being killed in his study. On Lord's day, March 15, in the morning, a violent hurricane much damaged many houses in London and Westminster. Soon after he had left his study to go to preach, a stack of chimnies forced their way into it through the roof of the house, broke his writing table to pieces, and would have killed him had the accident happened a little sooner. One of the Doctor's friends had some time before mentioned to him a saying of Dr. Halley, the celebrated astronomer, "*that close study preserves a man's life, by keeping him out of harm's way.*" Speaking of this remarkable deliverance to his friend, Dr. Gill, impressed with gratitude to God for his wonderful preservation, remarked, "*What becomes of Dr. Halley's words now, since a man may come to danger and harm in the closet, as well as in the highway, if not protected by the special care of Divine providence?*"

Dr. Rippon's Memoir of Dr. Gill, prefixed to the New Edition of his Exposition, P. 34.

Obituary and Recent Deaths.

MRS. ELIZABETH BURFORD.

Mrs. Elizabeth Burford was the eldest daughter of Mr. James Pratt of Needham in Norfolk. About the eighteenth year of her age, while on a visit to an uncle at Ilford in Essex, it pleased the Lord to render the preaching of the gospel there instrumental to her conversion. She gave pleasing evidences of a saving change, and joined the Baptist church on Lord's-day, June 5, 1814. Being married to Mr. Stephen Burford, one of the members of the church, and settled in the neighbourhood, she attended regularly at Ilford for several years, and highly prized the means of grace. It was with deep regret she left the ministry which she enjoyed, and the church which she loved, to follow the footsteps of divine Providence to Nettlestead in Suffolk. Here she was stationed at a distance from the public means of grace, but attended most regularly at the Baptist meeting-house, Stoke-green, Ipswich, (a distance of eight miles,) and much enjoyed the privilege of occasional communion with that church. Mr. Burford opened his house and barn at Nettlestead for occasional preaching, into which object she entered with her whole soul, and was greatly delighted with the evidences of a divine blessing attending the word. Being of a nervous and timid disposition, she frequently suffered much from distressing doubts and fears as to her interest in the blessings of the gospel: but it was evident to those who knew her real character, that devotional retirement, family worship, public ordinances, and christian converse, were the objects of her delight. On the first Sabbath in December, 1820, she attended Stoke meeting for the last time. She felt much at the Lord's table, and intimated a per-

susation of mind, that it was the last time she should enjoy that ordinance, and spoke of it as "one of the greatest privileges enjoyed on earth by one the most unworthy of it." A few months previous to her confinement with her fourth child, a consumptive cough excited the fears of her friends that her tabernacle would soon be dissolved; and with considerable anxiety she apprehended that she should not survive the trying hour. About this time, on being reminded of many precious promises, she said, "Yes, precious indeed to those who feel their interest in them; but I am afraid they do not belong to me—I am so vile—I am afraid I have been deceiving myself, and my dear christian friends!" The night previous to her confinement, fearing she should not be raised up again, she earnestly entreated the prayers of her husband that she might be prepared for the solemn change. After being mercifully delivered on February 2, 1821, and reminded of the goodness and faithfulness of God, she exclaimed, "O praise him, praise him." For a few days it was hoped she was doing well; but the cough returned with greater violence, and a complication of disorders uniting with it soon reduced her so much, that she was scarcely able to speak. At this time she was very desirous of recovering; and when her husband approached her, would shake her head, and weep, and she repeatedly desired him to read to her the 540th hymn of Dr. Rippon's Selection, second part, and on seeing him overcome by his feelings, she said, "Do not grieve for me—take care of the dear babes—the Lord support you! If I could see my interest in Jesus and his great salvation, all would be well—but my mind is so dark!" Being reminded of Isaiah l. 10, she said, "Ah! I once heard a sermon from those words which

did my soul good. O that I could feel now as I then felt!" She added, "I often think of a sermon I heard at Stoke, from Heb. xii. 11. Oh that this affliction may be sanctified, and made to yield the peaceable fruits of righteousness!" Early in the month of April she was removed to Needham in Norfolk, by the advice of her medical attendants, who thought her native air might prove beneficial. Her parents and numerous friends manifested the greatest kindness and attention, but she gradually grew weaker. On being carried by her husband into the chamber, she said, "Well, my dear, I thank you for your kind attention, but it is all in vain—you have brought me into this chamber, but I shall never leave it alive." On another occasion she said, "It is hard work to part with you and the dear children." And on being told it was hoped, through grace, they would meet again on the other side Jordan, she replied, "O if I could but feel an assurance of that, what joy would it impart! Clouds and darkness are round about him, but I do hope I am upon the right foundation." On being reminded of 1 Cor. iii. 11, she said, "I desire no other." On lamenting her impatience, and desiring her husband to pray for her, that she might enjoy more resignation, she exclaimed,

"His way was much rougher and darker than mine,
Did Christ my Lord suffer, and shall I
repine?"

One day, with much feeling, she repeated the greatest part of the 66th hymn, second book, dwelling with remarkable emphasis on the fifth verse, and adopting it as her own,

"O could I make my doubts remove,
Those gloomy doubts that rise,
And see the Canaan that I love,
With unbeckoned eyes."

Soon after this it pleased God to impart to her the joys of his salvation, and she said, "I have derived much comfort from 2 Cor. iv. 17, 18—I am much more comfortable—Jesus is precious—I feel him so now." After this period a pious relative, who was frequently with

her, observed, that "It was quite refreshing to hear her talk—it was like a heaven upon earth." On her husband entering the room after an absence of some days, she was much affected, and said, "The Lord has spared me to see you again that I might tell of his goodness—He has been very gracious—He has been with me—I have had solid peace in believing—He is saving me in his own appointed way." She then mentioned hymn 290, Rippon's, and 13th, Dr. Watts's, 3d book, as being very sweet to her. After some violent fits of coughing, she expressed a desire to be released from the burden of the flesh; and on seeing her husband affected she exerted herself and said,

"Saints, at your heavenly Father's word,
Give up your comforts to the Lord."

On the day before she died she took an affectionate leave of her sisters, recommended them to read their Bibles, and would fain have spoken to them of the consolations of religion in a dying hour, but was too much exhausted to proceed. On the day of her dissolution she was quite calm and happy in her spirits, and expressed a wish to go off in a sleep, if it were the Lord's will. On being reminded of a letter she had received from her pastor, she said, "O that I could have seen him and the dear friends at Ilford once more!" and after expressing her hope of meeting them in heaven, she exclaimed, "O 'tis a great mercy indeed, that one so vile should have such a hope!" Her lips frequently moved, and she was heard to say, "Dear Lord, I am ready." She desired her husband to pray with her once more, with which request he with difficulty complied, and read to her the 555th hymn, Rippon's, which she seemed much to enjoy. On wiping the perspiration from her face, she said, "Feel my hand, it seems like death. I wish to wait the Lord's time, but am afraid I feel too anxious to be gone." When her father and uncle entered the room and took their last farewell, she affectionately embraced them, and as they left the room she said, "Come, Lord Jesus, come quickly!" In a

few minutes she requested the nurse to raise her up in the bed, and on being laid down again, fetched a sigh, and without a struggle or a groan, fell asleep in Jesus, on June 5, 1821, in the twenty-eighth year of her age.

She had been a member of the Baptist Church at Ilford exactly seven years on the day she died. She was an honourable member, a patient sufferer, a faithful wife, and an affectionate mother. Her death was improved at Harlston by the Rev. Thomas Fisher, (from 2 Cor iv. 17, 18.) whose friendly visits she gratefully acknowledged; and also at Nettlestead, in the barn, by Mr. Reynolds of Wattisham, from the same text; and by her pastor at Ilford, from Phil. i. 21, "To die is gain." May the bereaved husband, the four motherless babes, and the numerous friends of the deceased, enjoy the "gain" of a heavenly immortality together!

J. S.

ABRAHAM ABBOTT.

DEC. 31, 1820, being the evening of the Lord's-day, my dear father, Abraham Abbott, departed this life, in full and certain hope of a better. For a long time previous to his lamented death he had been in a declining state of health, and for more than two years and a half he was sorely afflicted with a lameness in his left hip, which gradually wore him away. "The waters wear the stones; thou wastest away the things that grow out of the dust of the earth, and thou destroyest the hope of man." His parents were brought up and attached to the established church of this country. Being poor people, they sent him but a short time to a day-school, and he scarcely knew his letters when he was sent to serve in the agricultural line for a penny a day. In his childhood he never was addicted to open immorality, for which gracious preservation he would often, in advanced life, praise the Lord. Thus evil habits were not formed, and his conscience was

kept tender. As soon as he was judged competent, he was sent to serve as a farmer's servant; and his fidelity and industry gained him the respect and confidence of his master. Though he had never received £10 a year, by a commendable economy he saved £40. At this time his father and mother both fell ill of the small pox, of which dreadful distemper they died. In their illness, by the fruits of his diligence and frugality he kept them from the parish, provided them a nurse, and bestowed on them, with filial affection, every comfort his slender means would afford. Attending them, he caught the infection himself, was blind for some days, and when at length he recovered, he found his little stock gone, saving one pound. While he was at service with Mr. Lawrence,—a fellow-servant, a serious man, who attended Mr. Ryland, Senior, of Northampton, invited him to go and hear him. My father then entertained great prejudices and antipathies against dissenters: he knew little or nothing of them except from the unfavourable reports of their enemies: but he was prevailed on to attend one evening, and the word preached had a great effect on his mind; He had heard Mr. Ryland stigmatized as a madman, and when he saw him, was astonished at the candour and love with which he appeared to speak. From that time he became a constant hearer of the word. When about seventeen he met with great persecution from his former companions: when they found he shunned them and was becoming religious, they hated him. The shepherd and another young man became his constant companions; and about this time several other young people of the village where he lived becoming thoughtful, Mr. Ryland, Junior, used to visit them, and preach amongst them, and his ministry was made very useful. My father now went to live with Mr. Mannig of Kingsthorpe, and his serious deportment induced a part of the family to attend Mr. Ryland's preaching at College-lane, Northampton, and in due time two of them became members of the

church. He also was added to the church, having first given himself to the Lord. When he was first under concern for salvation, he was not able to read; but so great was his thirst for divine knowledge, that he used to pay a boy that could read, to read to him, and teach him to read the holy scriptures, and being naturally of a good understanding, and always steady in what he undertook, he soon became independent of his assistant. Through life he discovered a love of knowledge, and by care and diligence acquired much on many subjects; but he chiefly studied his Bible, and became familiar with every part of it, quoting it with singular propriety and reverence in his intercourse with his friends and the church of God. He married in 1779, Mary Manning, a woman eminently devoted to God. In 1793, after a painful illness, she was removed from him and her sorrowing children to a better world. He always felt this stroke, though he bore it with great submission, and observed the day of her departure with peculiar impressions and devotion to the end of his life; and always said he believed he should die about the time of the year in which she died: and it was so. He was chosen a deacon of the church in College-lane, which office he filled for thirty-seven years, to the glory of God, the comfort of the church, and the credit of his own character. His mind was very contemplative and spiritual in its bias: he was fond of retirement, meditation, and prayer. From the habits of his life, and from an experience that they were not beneficial to him, he was averse to the attending distant public meetings, yet few have been more regular in their closets, and in their accustomed places of worship than he. He was ever ready to leave home at the call of duty, and being, with the present Dr. Ryland, anxious to introduce the gospel to the neighbouring villages, he usually accompanied and guarded him on those labours of love. He was very diligent in visiting the sick, and in encouraging the inquirer; and had indeed the tongue of the learned in speaking a word in season

to him that is weary. The poor found in him a liberal friend; and though he had not the talent of begging for them, he did according to his means take delight in giving to them. He was remarkable for humility: his temper was naturally mild and amiable, and being sweetened and sanctified by religion, made him delight in peace and love. He abhorred all hypocrisy and deceit, for in him there was no guile. His judgment was correct, and much respected; for he was singularly free from prejudice, and had habituated himself to form his opinions and decisions on the word of God. In his early years he was addicted to poetry, and composed many pious hymns and sonnets; and he used to beguile the dark and tedious days of his last illness, by repeating and singing to himself the psalms and hymns of the excellent Dr. Watts. He was blessed with a strong constitution, and did not, till he was about seventy, know much of pain and weakness: but he was emaciated by two years of great suffering, the last three months of which time he was confined to his bed, often saying, "How long, O my Father; how long?" yet he was neither impatient nor melancholy. He cheerfully watched on his dying bed for the salvation of the Lord. His pastor frequently visited him, and found his spirit much refreshed. Early on the morning he died, he complained of a violent pain in his feet; when asked as to the state of his mind, he replied, "Happy in Christ!" and with emphasis exclaimed, perceiving that his dissolution was approaching, "O glorious day," &c. often repeating these words of the Psalmist, "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts." His two grandchildren being led by their parents to his bedside, he laid his hands on them, and blessed them in such a solemn manner as drew tears from all in the room. To Abraham, the little boy, he said, "May the God of Abraham, Isaac, and Jacob, bless you, and make you a blessing;" and to Mary Elizabeth, the little girl, "May you rise up to fear God, and be a comfort to your

parents." Soon after this he fell asleep in Jesus. "Mark the perfect man, and behold the upright, for the end of that man is peace."

T. B.

MRS. MOLDER.

DIED on Saturday December 29, 1821, at the Rev. S. King's, Latimers, Bucks, Mrs. Elizabeth Molder, aged seventy-five. This excellent woman had resided near thirty years in the family of the Rev. Thomas Scott, Rector of Aston Sandford, and lived only about five months to deplore the loss of her beloved friend and pastor.

His first acquaintance with her arose from her coming to consult him, when Chaplain at the Lock, about the propriety of her attending at the Lord's table: and this she did with so much diffidence and timidity, that after having knocked at the door, just as the servant came to open it, her heart failed her, and, with faltering step, she was turning round to go away without executing her intention. What important events often depend on apparently trivial causes! Little did she then think how much the happiness of her future life, both in spiritual and temporal concerns, depended on her visit that morning! The fervent piety she evinced in the course of conversation, her simple tale, and her artless manner, greatly interested Mr. Scott, and some others of the family, in her behalf. Having been for a considerable time under deep concern about religion*, she was encouraged to attend at the Lord's table, and to come again to the house whenever the duties of her station would admit of it.

After having lived as a servant for some time in the neighbourhood with great credit and consistency of character, she removed to a situation at the other end of the town;

* She appears to have received her first religious impressions under a sermon of the Rev. Mr. Medley.

and there, whenever it was in her power, she attended Mr. Scott's ministry at the church of St. Mildred and St. Moses, Bread-street, where for many years he had an afternoon lecture. At length, however, she became so afflicted with bodily infirmities, arising from some obscure internal disease, which caused her to grow very large and unwieldy, that she was no longer capable of the exertions which her situation required. One afternoon, at Bread-street, after the service was ended, she came into the vestry, and told Mr. Scott, with many tears, that she was now come to take her last leave of him, for that her state of health was such, she could no longer work for her living, being often in her household employments obliged to lie down on the floor to relieve her pain; and that no resource now remained for her but a workhouse. He, who was used, like his heavenly Master, to "weep with them that weep," tenderly commiserated her forlorn and hopeless condition, and determined, if possible, to afford her relief, and procure for her better medical advice.

He obtained admission for her into St. George's Hospital. She continued there a month; her greatest trial during that time being the society of minds uncongenial with her own, and the little opportunity she could find to "commune with her own heart upon her bed, and be still." At the end of this period she was dismissed incurable; but even then, He who has said to every one of his believing people, "I will never leave thee nor forsake thee," fulfilled his gracious promise in her behalf.

Mr. Scott could not endure the idea of this pious woman's spending the few days which he supposed remained to her in a workhouse, devoid of all domestic comforts, and probably excluded from all religious advantages, and therefore determined to take a room for her in the street wherein he lived, and to afford her support from his table. It is true he had little in his power; but he was acquainted with several opulent and benevolent Christians, who he doubted not, would help him in

this work of charity: nor was he disappointed in this expectation. Little however did she herself, or any one else, then suppose, that the Lord would so lengthen out her span, as that she would survive the friend who thus provided for her. Notwithstanding her great bodily infirmities, she was able to attend constantly on family worship, and to walk as far as the Lock Chapel; privileges which she highly valued; and powerful indeed must be the obstacles which could keep her from attending the public worship of God.

When Mr. Scott left London, a sense of *duty*, as well as inclination, made him resolve to continue her in his family; for several persons had kindly contributed to her maintenance; and a lady with whom she had formerly lived servant, had a few years before, left him a small legacy, to remunerate him in some measure for the expense he had been at on her account. This was an additional inducement to him to trust the Lord for her future provision. And here it is worthy of remark, that in her case the promise annexed to the fifth commandment was most strikingly fulfilled. Her parents, who lived in a little village in Gloucestershire, were extremely poor, and suffered much from disease; but though she left them at the early age of twelve to go to service, she never ceased to share their sorrows: and as long as she was capable of exertion, she devoted every penny she could spare to supply their wants; assured, that the Almighty Friend whom she served, would also provide help for her in time of need. Mr. Scott was so much impressed with this circumstance, that he, some years ago, published a short paper on the subject in the *Christian Observer*, which, with a few more particulars added to this article, will probably soon be printed in the form of a small tract.

When settled at Aston, she used her utmost endeavours to awaken the attention of her neighbours to the concerns of their immortal souls. As long as she was able, she would walk to the few cottages in this little village, and with a truly mission-

ary spirit expatiate on the Saviour's dying love to poor sinners, while tears of gratitude glistened in her eyes; and seldom did any stranger sit down in Mr. Scott's kitchen without receiving admonition from her lips. Her heart burned with zeal for the glory of God, and the salvation of mankind; and, though she knew little of distant lands and foreign climes, whenever she heard of the success of Missions, and the blessed effects of the Bible Society, to which she always joyfully subscribed her weekly mite, her hands and eyes were lifted up to heaven in praise and thanksgiving. She was beloved and revered by all the neighbourhood; even the little children would listen to her with an attention that no one else could command; and some of the most ungodly and obdurate were awed by her reproof, and, for a time at least, have seemed softened into contrition. But while others admired her piety, a deep sense of her own unworthiness always kept her low at the foot of the cross, and enhanced in her esteem every little act of kindness that was shown her; so that she always *kept in her proper place*, showing "honour to whom honour is due" in a manner that evinced a remarkably nice sense of propriety. She was very fond of reading, and spent a great deal of time in it; but she had never learnt to write, which she greatly regretted. She had ever fully availed herself of the ability of others; and often employed an amanuensis to write letters to her relations, to call their attention to the grand subject which lay so near her heart; and by these means has been the instrument of great good.

The sweet work of prayer and praise also occupied many of her hours; and there were seasons when, unable to sleep for the delightful reflections that engaged her mind, she has spent much of the period allotted to repose, in singing the praises of God upon her bed; anticipating that state where "they rest not day nor night," but cry, "Holy, Holy, Holy, Lord God Almighty."—Yet was not this eminent Christian, whose cheerful counte-

nance, when labouring for breath and bowed down under a load of bodily disease, was generally illumined by smiles, *always* free from doubt and distrust respecting the safety of her spiritual state. She doubted not, it is true, of the Redeemer's *power* to save, nor of his *willingness* to receive every poor heavy-laden sinner who cries to him for mercy: but when her heart felt, as it sometimes did, cold and insensible; or her tender conscience was wounded by any thing inconsistent with the christian temper or character, she would doubt whether she was really a *new creature* in Christ Jesus, or had ever been made partaker of that "holiness, without which no man can see the Lord." These, however, were only transient clouds, which were soon succeeded by that "peace of God which passeth all understanding."

About a year before her death she became too infirm to walk to church, though but a very short distance; and she used to be carried in a chair fixed on poles, by some of the poor men in the village, several of whom seemed ready to contend for the honour of being her supporters. During the last illness of her best earthly friend, it was feared she would nearly sink under the afflicting stroke; but, on the contrary, she was more serene and composed than almost any one of the family. Her trust was firmly stayed on her ALMIGHTY Friend; while the joy and blessedness she anticipated for him, who was about to enter on his heavenly inheritance, seemed to outweigh every other consideration.

When circumstances rendered it necessary for her to quit Aston, Mr. Scott's son-in-law, the Rev. Samuel King, kindly offered her an asylum in his family. Highly as this offer was advantageous and acceptable, the separation from those whom she had so long loved and resided with, was exceedingly painful on both sides. The Sunday before she went, she had so many of the congregation pressing round her, to bid their last farewell, and to testify their sorrow at her departure, that it was feared her health might suffer; but she

bore it with unusual firmness. The next day, however, when about to take a final leave of her loved abode, her spirits failed, and the grateful and pious address she made to the bereaved partner of her deceased benefactor, for whom she had always a peculiar affection, and who then little thought that they should meet no more in this world, deeply affected every one present.

It was a great satisfaction to learn, that, weak and infirm as she then was, she endured the fatigue of travelling near thirty miles in a post-chaise without material injury; and that she felt as happy as possible in her new situation, where indeed she received the utmost kindness and attention. She resided there near five months, and for some time was able to attend the church, which was near the house, being drawn thither in a little chair. In the month of November she had an alarming attack of inflammation on her lungs; she expected to die, and at the beginning of her illness her mind was somewhat gloomy and depressed. "I may indeed," she observed, "say with the Psalmist, 'My sin is ever before me.' Even the sins of my childhood seem as fresh in my recollection as if they had been committed to-day." But her simple faith in her Redeemer soon removed this burden, and her mind was tranquillized and serene. From this period she was unable to attend public worship; but her health was greatly improved, and on Christmas-day she appeared in far better health and spirits than usual. She had often tasted supreme pleasure in religion, and used sometimes to observe, that she *knew* what *true happiness* was; but on *that day* it seems she experienced a delight in reading the scriptures, while the family were at church, beyond what she had ever known before: and she afterwards remarked, that God, who knew what was coming upon her, thus prepared her for the last trial. The next day, Wednesday, she was seized with a violent shivering fit, succeeded by exquisite pains in her limbs, and a highly inflammatory affection of the chest. The most powerful and skill-

ful means were used in vain; and her breath, which she had often wished so to retain in her last moments that she might set forth the praises of God her Saviour, soon began to fail. She still, however, often employed it in saying, "My heart and my flesh faileth, but God is the strength of my heart, and my portion for ever." Next to the idea of beholding her Redeemer, nothing gave her so much delight as the thought of meeting her beloved friend and pastor, Mr. Scott, in glory, who, on the day he died, said to her, "We shall soon meet again." To the end her mind was sweetly composed, and full of love and gratitude to God and man; and on the day before her death, when her sufferings were so great that she could say but very little, her thoughts seemed engaged in recollecting all the kindness she had received from different persons; and she observed, that she had so many kind friends to think of, that she was almost exhausted in trying to pray for them all. On the Saturday morning she became speechless and insensible; and after some convulsive struggles, departed quietly without a groan, and exchanged her cumbrous load of clay for a glorious robe of immortality. On the Sunday week following, the Rev. S. King preached a sermon on the occasion from Psalm lxxxiv. 12, "O Lord of hosts, blessed is the man that trusteth in Thee."

Blessed indeed are they who thus live and die in the Lord! May the writer and every reader of this account follow this blessed woman, as she followed Christ, and so prove "meet to be partakers of an inheritance among the saints in light!"

M. S.

MR. JOHN ANGUS.

On the 20th of June last died, at Broomley in Northumberland, in the prime of life, Mr. John Angus, deacon of the church at Rawley and Hindley; a man of unblemished integrity, of amiable manners, of great firmness and decision of character,

and of true and sincere piety. His house was every fortnight the chapel of the village; his table was as regularly bountifully prepared, not only for the minister, but for numerous friends and fellow-members that came from a distance; and his heart and hand were ever ready to concur in "every good word and work." He was divinely supported through his affliction, and, closed his eyes in peace. He was followed to the family burial place by a multitude of weeping friends and relations, whom Mr. Pengilly of Newcastle addressed on the mournful occasion; and Mr. Fisher, pastor of the church, on the Sabbath again improved the loss which the cause of Christ had sustained, while every possible expression of regret and affection was manifested by his numerous hearers. May the Great Head of the Church raise up others to supply the place of this beloved brother; and thus, in apparently adverse circumstances, support and maintain His cause in this part of his vineyard!

R. P.

WILLIAM DURANT.

DIED, November 27, 1821, at the Rev. Dr. Wardlaw's, Glasgow, after an illness of five days, in his nineteenth year, William, the only son of the Rev. T. Durant, of Poole. This surprising youth, equally admired for his talent, and beloved for his character, has been taken from the highest literary distinctions in the University of Glasgow, to honours still more exalted, and to engagements still more pure and blissful. The disorder which has thus early terminated a brilliant career of learning and usefulness, was suffusion on the brain, attended by paralysis in the right side. The pleasing anticipations of relatives and friends are in a moment blasted by this mysterious event, and a fond father is left in the dreary gloom of widowed and childless desolation. How unsearchable are the ways of God

Review.

Works of the late Rev. Andrew Fuller: Vol. IV. Containing Dialogues, Letters, and Essays on various Subjects. 8vo. Boards. 626 pages.

The son of the late Rev. Andrew Fuller is most honourably engaged in erecting a monument to his father's memory, by printing a complete and uniform edition of his "Works." Perhaps it would be improper to notice the contents of this edition at large, till we see all its volumes together upon our table. But while the publication is in progress, we cannot forbear acknowledging that we think it highly incumbent on us, to point out some valuable things in the fourth volume which has recently issued from the press—those at least, which have not before been given to the public. We remember the heroic man who, on an interesting occasion well known to some of our readers, offered to take all the widows of the Baptist Ministers under his own charge. Nor can we possibly forget that to this Magazine Mr. Fuller was a zealous and indefatigable contributor as long as he lived. One of the last things he committed to paper, was a very judicious and admirably written review of "The Voice of Years," in which he has laid open to the view of the public "the pernicious tendency of the Antinomian system." (See Baptist Magazine, June 1815. pp. 252—254.)

One of the first of those papers which have not before been given to the public is entitled, "Spiritual Pride: or, the occasions, causes, and effects, of high-mindedness in religion; with considerations exciting to self-abasement."

In the two sections into which this treatise is divided, the author shows how attentively he had studied the characters of men, and with what penetration he had searched the mazes of that hypocrisy by

which many professors of religion are distinguished.

The next is, "The awakened Sinner: a correspondence between Archippus, a Minister of the gospel, and Epaphras, a young man who had been one of his hearers."

Here we have six Letters which cannot be read without the deepest emotions. We should be glad to see them circulated through the country in the cheapest form.

Then follows, "Part of a Body of Divinity."

This consists of Letters addressed monthly to Dr. Ryland, (the Editor,) who says, "I had received only nine letters, when his blessed Master called him away." We shall give the contents, which are as follows. Letter 1. On the Importance of System in the Study of Divinity. 2. On the Importance of a true System. 3. On the Principle and General Outlines of the System. 4. On the Being of God. 5. On the Necessity of a Divine Revelation. 6. On the Inspiration of the Holy Scriptures. 7. On the uniform bearing of the Scriptures on the Person and Work of Christ. 8. On the Perfections of God. 9. On the Trinity; or on the Father, Son, and Spirit being One God.

If in these letters we have had less satisfaction than in any other part of the volume, we must recollect the circumstances in which they were written, which the Editor has very candidly stated; but in these letters also there are passages worthy of the author—there are "thoughts which breathe, and words that burn"—there are some things new and vigorous, the genuine offspring of a great mind. As to the much-controverted text in 1 John v. 7, Mr. Fuller has written with his usual acuteness; but whether there be an interpolation or not is a question of *fact*, which cannot be decided by the acumen

of the controversialist. On the appeal which has been made to *manuscripts, versions, and fathers*, we cannot but wish the venerable Editor of this volume had given his own opinion; and we hope he will do so at the foot of some other page before he comes to the end of his editorial labours. In the mean time we refer our readers, for a view of the controversy, to Horne's *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, First Edition, Vol. ii. pp. 627—637; and to his *Supplementary Volume*, pp. (224)—(251.)

On the *Eternal Sonship* of Christ, there are many judicious thoughts, which we apprehend are quite in accordance with the dictates of revelation on that article. [On this subject see also Mr. Fuller's *Dialogues and Essays*.]

On the Deity and Personality of the Holy Spirit, the ninth letter contains some excellent remarks.

“The Holy Spirit is not the grand object of ministerial exhibition; but Christ, in his person, work, and offices. When Philip went down to Samaria, it was not to preach *God the Holy Spirit* unto them, but to preach Christ unto them. While this was done, the Holy Spirit gave testimony to the word of his grace, and rendered it effectual. The more sensible we are, both as ministers and christians, of our entire dependence on the Holy Spirit's influences, the better: but if we make them the grand theme of our ministry, we shall do that which he himself avoids, and so shall counteract his operations.” p. 392.

The last article we notice now is entitled, “Thoughts on preaching,” and occupies three letters. Letter 1. On expounding the Scriptures. Letter 2. On Sermons, and the subject matter of them. Letter 3. On the Composition of a Sermon.

We regard this piece as one of the happiest productions of Mr. Fuller's pen, and cannot but lament that he did not live to complete his design. *Expounding* is strongly recommended by his own experience and practice. “In this way (he says) during the last eighteen years, I have gone over the greater part of the Old Testament, and some

books in the New.” We could wish these letters to be in the hands of all our ministering brethren, and especially of those who are just entering on their Pastoral charge.

We cannot forbear making one extract here.

“The great thing necessary for expounding the scriptures, is, to enter into their true meaning. We may read them, and talk about them, again and again, without imparting any light concerning them. If the hearer, when you have done, understands no more of that part of scripture than he did before, your labour is lost. Yet this is commonly the case with those attempts at expounding which consist of little else than comparing parallel passages, or, by the help of a concordance, tracing the use of the same word in other places, going from text to text till both the preacher and the people are wearied and lost. This is troubling the scriptures, rather than expounding them. If I were to open a chest of oranges among my friends, and, in order to ascertain their quality, were to hold up one, and lay it down, then hold up another, and say, This is like the last; then a third, a fourth, a fifth, and so on, till I came to the bottom of the chest, saying of each, It is like the other; of what account would it be? The company would doubtless be weary, and would much rather have tasted two or three of them.” p. 396.

Many other things we must pass over—cordially recommending this publication to our readers, while we feel the highest confidence in assuring them, that they will find in it a valuable addition to the best Theological treasures which we have in the English, or in any other language.

◆◆◆

The Children's Missionary Meeting; a Poem. By Charles Brooker, Alfriston, Sussex. WESTLEY.

This little sixpenny book appears to us to be well fitted to accomplish the object which the author has proposed, and may properly be given as a Reward-book to the children of our Sunday and Charity Schools. The short address to Juvenilo readers prefixed gives a very interesting account of a Missionary Society formed by children, who were invit-

ed to celebrate the birth-day of one of the writer's daughters, which celebration is represented in a beautiful frontispiece.

◆◆◆

An Address to Protestant Dissenters, commending the practice of sitting while singing the praises of God in public worship. Second Edition, enlarged. HUNTER.

The author of this small pamphlet contends that there should be no private prayers in the public congregation—and that “the minister can have no private prayer in the pulpit, that could not have been offered with a great deal more propriety before he came thither: besides, it is very ill-mannerly to whisper in company.”

As to *sitting* while singing, the Author appears not to feel great confidence in his own arguments, but thinks it of great consequence that there should be uniformity—all sitting, or all standing. In this we expect he will be every where disappointed. We do not apprehend that the great Head of the church has required either of these postures to the exclusion of the other; and it is easy to mingle superstition with both. Reason would plead for the strongest external sign of reverence, which in this case is supposed to be, to rise up to adoration; but if the precise position of the body be not fixed by divine law, it may be safely left to the direction of that principle which the apostle of the Gentiles recognizes, when he says, “Let every man be fully persuaded in his own mind.” If the devout worshipper, by *standing* to sing has become so fatigued as to put his devotion to hazard, then, and not till then, let him sit down.

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A Discourse on the Signs of the Times; delivered at the Buckinghamshire Association of Baptist Churches, held at Waddesdon-hill, May 23, 1821. By B. Godwin, Great Missenden, Bucks. 56 pages. Sewed.

This Discourse is founded on Matt. xvi. 3. “Can ye not discern

the signs of the times?” The preacher has divided it into three parts. I. “Here is a point of duty implied, which we shall endeavour to establish.” Under this head he shows that we should observe the signs of the times, and states a few reasons. The first “arises from our connexion with the great family of mankind.” A second reason is, that “we should pay a becoming regard to the works of God.” A third is, that “the prophecies of the scripture, also, necessarily suppose this to be a duty.” A fourth is, that “this observant state of mind is necessary to a proper preparation for the events which may be coming upon us.” Under the second head he proceeds to answer the interesting question “What are the signs of the times in which we live?” These he thinks are—An extensive communication among the several nations of the earth hitherto unprecedented—a considerable extension of general knowledge—important changes which have been effected in old systems of government, which were unfavourable to the progress of knowledge and improvement—an unusual spirit of zeal to enlighten and bless the human race—an increased degree of liberality and christian love among professing christians of different communities—and a determined conflict of opposite principles.

In the third and last part, Mr. Godwin shows the sentiments and conduct which are proper to the present times.

“The view we have taken of the state of the world should confirm our faith.—Let us shape our conduct according to the times in which we live.—Let us beware of the peculiar evils to which the present state of things may expose us.—Finally: Let us not be discouraged if success should not in every instance be equal to our wishes or expectations.”

The topics contained in the above analysis are discussed judiciously and temperately, in a style marked with perspicuity and vigour, and every where breathing a spirit congenial with the gospel.

◆◆◆

Tea-Table Chat; or Religious Allegories told at the Tea-table, in a Seminary for Ladies. By Robert Burnside, A. M. Vol. 3. SEELEY, Fleet-street. pp. 180.

The Preface informs us, that this volume completes the Author's original plan; and, we think, it contains a sufficient answer to certain objections raised against some parts of its execution. The titles of this last octave are, the Happy Illusion—the Petitioners—the Petition—the Benevolent Cavalier—the Mysterious Picture—the Country Gentleman—the Wise Choice—the Infirm Heir.—In every one of these Allegories we distinctly perceive what, we have no doubt, their pious and sensible Author intended should be discovered, a compressed representation of the "Religion of Mankind."

The man who, having written sixty elaborate essays on subjects of the deepest interest, contrives, by four and twenty ingenious Allegories, uniting entertainment with instruction, to invite our attention to the most weighty points included in his more abstruse discussions, is entitled to our warmest commendations. And, should Mr. Burnside's larger work present too formidable a claim on the pecuniary resources, or the mental exertions, of any of our readers, these smaller and less expensive volumes may, to a certain extent, supply an agreeable and useful succedaneum.

We have not room for an entire Allegory; and to select an extract, from a continued narration, would convey to the reader but a very inadequate conception of the Author's design, and the ability with which it is accomplished. The following passage, however, will, we hope, lead to further inquiry concerning these interesting figurative discourses, which, we have no hesitation in saying, deserve universal attention. The third Allegory is constructed on what is usually called the Lord's prayer. The Author having adverted to the excellency of the form, proceeds to notice the inconsiderate manner in which it is too frequently used.

"There were certain persons who earnestly besought the Sovereign to take care of them, when they thought they were every way competent to the taking care of themselves. They also petitioned him for deliverance, in cases when they suspected no danger, when

they were determined unnecessarily to risk danger, if any existed, and when, in their own opinion, all things tended to render them safe and happy.

But the strangest part of the address, as contrasted with the characters now under consideration who presented it, was that in which they expressed their high regard and best wishes for the King. They called him Father, when they did not feel the slightest reverence of him or affection toward him. They styled him Great and Mighty Potentate, when there was scarcely one of their meanest fellow-subjects of whom they did not stand more in awe than they did of him. They pretended to long for the increase of his dominion and glory, when they never united or co-operated with the associations that were formed for the prosecution of this very object, nor could even endure any conversation relative to such a topic. Finally, they professed to desire the universal prevalence of loyalty and obedience throughout his realms, when they themselves did not manifest the smallest attachment to him; never taking the least trouble to ascertain what his will was, nor regarding it when known, except when it happened to correspond with their own inclinations; but, on the contrary, living in the practice of daily thwarting and displeasing him." pp. 53, 54.

The notes are always judicious, and frequently striking.

The Deity and Influence of the Holy Spirit; Outline of a Sermon &c. by the late Rev. Abraham Austin, of Fetter-lane. A Tract. 2d. or 12s. per 100. OFFOR.

We recommend to the attention of our Readers this little Tract, as containing a concise, but very able Defence of the important Doctrines stated in the Title.

LITERARY INTELLIGENCE.

Just Published.

The Desolations of the Earth. A Sermon, delivered at Little Wild-street, Lincoln's-Inn-fields, in Commemoration of the great Storm in 1703. By the Rev. George Pritchard.

Life of Capt. Neil, by Rev. G. Barclay, Kilwinning. 1s. 6d.

Abridged Lives of Doddridge and Edwards. 1s. 6d.

Malan's Image Merchants, and Little Christian. 3d. each.

Dr. Johnson's Letters, with Notes. 5s.

Rev. J. Hooper's Addresses to young People. 5s. 6d.

Ewing's Collection of Hymns. New Edition. 3s. 6d.

Sir G. Mackenzie on Moral Gallantry, &c. 5s.

The Precious Gift. 2s. 6d.

Dowson's Youth's Spelling Dictionary abridged.

Jones's (Joseph) Cottage Lectures. No. 1. 1d.

Howe's Works, Vol. 8. Royal, 16s. Demy, 12s.

The Widow's Narrative, comprising Remarks on the Conduct of Humble Life. Crown 8vo. 4s. 6d.

Beaufoy's Guide to True Pilgrims. Eleventh Edition. 1s. 3d. bound.

Grounds of Hope for the Salvation of all Dying in Infancy; an Essay by the Rev. W. Harris. 8vo. 4s. 6d.

Freeston's Directions and Encouragements for Travellers to Zion. Fourth Edition. 8vo. 7s.

The Deity and Influence of the Holy Spirit: a Sermon, by the Rev. A. Austin. With an Appendix on the same subject, from the Rev. Dr. Owen's Work concerning the Holy Spirit. 2d.

The Experience and Happy Death of Miss Mary Fruer.

In the Press.

The Fallacy of Infidelity, and the Veracity of the Scriptures demonstrated, in the Death of the Christian. A Memoir of Mrs. Elizabeth Brooker, of Alfriston, Sussex, who died the 7th of August, 1820, aged 31 years; including brief Extracts from her Diary and Devotional Papers; together with Observations and Addresses to various Characters. By her bereaved husband, Charles Brooker.

Overton's Inquiry into the Truth, &c. of the Book of Enoch.

The Rev. R. Pengilly, of Newcastle, is preparing for the Press, the sixth Edition of his "Scripture Guide to Baptism;" which will be attended with a strong Recommendation of it to the candid perusal of serious Inquirers, who wish the Performance of the divine Will in the concerns of Religion to bow to the authority of the word of God only.

A Second Book of Original Hymns, containing in number 543, in a new Type and fine Paper, 12mo. by T. Row.

Rev. Robert Hall's, of Leicester, Reply to the Christian Guardian, with an Appendix, containing the Review which appeared in that Mag. 8vo. 6d.

Sermon on Gen. iv. 1. By Rev. W. Baker. 6d.

Intelligence, &c.

STEPNEY ACADEMY.

THE Annual Meeting of this Institution was held January 15, at the King's Head in the Poultry. The Report stated, that several young men who have received their education at Stepney, or under ministers in the country, and have recently finished their studies, are now usefully employed in various parts of the kingdom. Mr. James Puntis has been set apart to the pastoral office over the church in Battle, Sussex. Mr. Abraham Wayland is supplying the church at Lynn, Norfolk. Mr. David Nunninck is settled at Bloxham, Oxon. There are ten students now in the Academy, and two young men are receiving instruction in the country.

The Committee stated with regret that it had been found necessary to withdraw the patronage of the Society from three of the students, on account of their insubordination to the laws of the house.

The friends of the Institution were gratified by the information that the students were examined, previously to the Christmas recess, by the Rev. Jas. Hughes, Dr. Gregory, and Thomas Chevalier, Esq. The result of this examination was satisfactory and encouraging—the young men having made respectable progress, both in classical literature and in mathematics.

A chapel has been fitted up on the premises belonging to the Academy. Here, on Lord's-day mornings and evenings, and on Tuesday evenings, the gospel is preached. The attend-

ance is respectable and encouraging. A Sunday School is also commenced.

The state of Dr. Newman's health having obliged him to leave Stepney, (though he still retains his situation as Theological tutor,) Mr. Young, the Classical tutor, now resides in the house of the Institution.

A considerable debt has been incurred during the past year, partly by fitting up the chapel, and partly by painting, repairs, &c. which the lapse of ten years had rendered necessary. For the liquidation of this debt, amounting to upwards of six hundred pounds, the Committee earnestly solicit the aid of their Christian brethren, and the religious public in general.

The importance and advantages of sound learning, and the great help it affords, in providing for the more efficient discharge of the duties of the ministerial office, and in enabling the servant of Christ to encounter with more effect the enemies of revelation, are becoming increasingly apparent. It is therefore hoped that such an Institution as this will not be neglected, especially by those who desire to promote the respectability and usefulness of the Denomination to which it is attached.

Subscriptions and Donations will be thankfully received by the Tutors; by the Treasurer, Joseph Gutteridge, Esq. Denmark-hill, Camberwell; by any of the Committee; and by the Secretary, the Rev. J. M. Cramp, Chapel-place, Long-lane, Southwark; to whom it is requested that all applications on behalf of candidates may be addressed, post paid.

N. B. The Library being at present very small, the friends of literature are respectfully requested to aid the Institution by the donation of suitable books. A catalogue of the works already possessed may be had at the Institution, and at the Baptist Missionary Rooms, 9, Wardrobe-place, Doctors' Commons.

ORDINATIONS, &c.

It has long been matter of regret, that in a town so populous and respectable as DOVER, there should be no church of our denomination; and some of the most active persons among the Baptists in Kent have thought it incumbent on them to encourage a few of their brethren, who reside there, to

form one; especially as the means of evangelical instruction in the neighbourhood were comparatively confined.—At the Annual Meeting of the Kent and Sussex Association, held at Maidstone in June last, a Resolution was therefore passed, nominating a Committee for that purpose, and authorizing it to expend £60 for the current year.—A house in an eligible situation has, in consequence, been hired, and the lower part of it fitted up in such a manner as to seat comfortably about two hundred persons. It was opened for worship on the evening of January 15, 1822, when prayers were offered by Messrs. Cramp of St. Peter's, and Shirley of Sevenoaks, and a sermon was preached from Psalm lxxv. 4. by Mr. Groser of Maidstone.—In the morning of the next day, sixteen persons, dismissed for the purpose from the church at Eythorn, under the pastoral care of Mr. Giles, were formed into a distinct church, when Messrs. Clark of Folkstone and Cramp prayed, and Mr. Giles of Chatham preached from the words "*as becometh saints*," Eph. v. 3.—In the evening Messrs. Bulgin of Poole, and Groser prayed, and Mr. Shirley preached from Psalm cxviii. 25.—The expectations of a pleasant meeting, which a concurrence of favourable circumstances had excited, were more than gratified. The public services were all well attended: on both evenings the place was thronged, and many were unable to obtain entrance. A spirit of devotion and seriousness appeared to prevail. Every thing which transpired was calculated to encourage persevering and zealous exertion; and as pecuniary aid will be needed during the infancy of the cause, it is hoped an interest will be felt in its welfare, not only throughout the county of Kent, but also in other places.—Mr. Bulgin of Poole has engaged to supply the pulpit during the first three months.

Two Methodist Seceding Ministers preached last summer at MANCHESTER in a large tent. They now preach in a new chapel that will hold about 1500 people, built for £1200, or under, very substantially, but plain. It is filled almost exclusively with the poor. Mr. Roby preached in the tent. Dr. Raffles and Mr. Birt assisted at the opening of the chapel. These Seceders have adopted the Congregational principles, if not wholly, yet certainly to a great extent.

THE Chapel in **CHAPMAN-STREET**, St. George's East, for the use of the Poor, was opened, not October 1, 1821, but January, 1820. It appears from a Report sent us by Mr. J. Palmer (the Secretary), that great good has already resulted from it. He desires us to say to those of our readers who have it in their power, "Go ye, and do likewise." See December, p. 537.

BAPTIST CHURCHES.

The Rev. Joseph Patrick of Northampton informs us, that Northamptonshire now contains (exclusive of Kingsthorp and Harpole, in which the congregations are not yet formed into churches) 30 Particular Baptist Churches; Leicestershire, at least 11; Bedfordshire, at least 20; and Huntingdonshire, 13.

HOME MISSIONARY SOCIETY.

We have received an address to the public from the Rev. Messrs. J. Cobbin, 9, Mansfield-place, Kentish Town; E. A. Dunn, Upper Belgrave-place, Pimlico; F. Moore, Vauxhall; and G. G. Stibbs, Camberwell, in behalf of the Committee, justly stating the very great usefulness and importance of this Society; but that their exertions must be greatly diminished, if not stopped, unless "they are speedily encouraged by large augmentations of their lists of subscribers." Treasurer, Thos. Thompson, Esq. Brixton Hill, Surry.

COMMITTEE OF DEPUTIES,

Appointed to protect the Civil Rights of Protestant Dissenters, for 1822.

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|---------------------|----------------------|
| William Smith, Esq. | R. Wainewright, Esq. |
| M.P. Chairman. | |
| J. Gutteridge, Esq. | R. Winter, Esq. |
| Deputy Chairman. | B. P. Witts, Esq. |
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| H. Waymouth, Esq. | W. Esdaille, Esq. |
| J. Stonard, Esq. | William Hale, Esq. |
| W. Titford, Esq. | J. Addington, Esq. |
| J. Bentley, Esq. | William Burls, Esq. |
| John T. Rutt, Esq. | Thomas Stiff, Esq. |

Buckinghamshire Association.

WADDESDON-HILL, May 23, 1821.—Mr. Hunt began with prayer. Mr. Godwin preached from Matt. xvi. last part of 3d verse. Mr. Terry from Zech.

iv. 6. Mr. Gunn, Independent, concluded.—Mr. Hunt preached in the evening from Exod. xiv. last part of the 15th verse.—Baptized within the year, 61: clear increase in the twelve churches, 34.—The next Association to be held May 23, 1822, at Chesham.

P. TYLER, Secretary.

We have received very pleasing intelligence of the success attending the efforts of the **LIVERPOOL SEAMEN'S FRIEND SOCIETY AND BETHEL UNION**, which our limits will not permit us to insert.

NOTICES.

The Annual Meeting of the **HERTFORDSHIRE UNION** will be held at St. Alban's, on Thursday, April 4, 1822. The Rev. R. Hall, M.A. of Leicester stands engaged to preach in the morning. The Public Meeting of the Society will be held in the afternoon.

The First Anniversary of the Bedfordshire Missionary Society will be held at **LUTON**, on Wednesday, April 3, when the Rev. Robert Hall of Leicester and the Rev. T. B. Bull of Newport Pagnell, are expected to preach.

The Rev. S. Young respectfully and thankfully acknowledges the receipt of Ten Pounds, from an anonymous friend to the Stepney Academical Institution.

ERRATA IN OUR LAST.

NEWPORT, Isle of Wight.—Mr. Silcock, one of the Deacons of this church, desires us, in the article from that place in our last number, P. 29, for "his brethren in the ministry," to substitute, "some of his brethren in the ministry."

We are informed by Mr. John Nichols of Hackleton, that Dr. CAREY was not the apprentice of Mr. Old, (though he resided with Mr. Old when Mr. Scott saw him,) but of his father, Mr. Clark Nichols.

Page 56, column 1, line 19 from bottom, for "chose rather," read "choose now." Line 4 from bottom, after *Wederdoopers* add, "*maar inzonderheid de meeste nedererlandsche ovdtijds zoo geheetene wederdoopers;*" and in line penult, add, "*Deze Nederlandsche zoo wel als de Engelshe doopsgezinden behoorden tot de zoogencemde onvolmaakte.*"

Poetry.

ELEGY ON THE DEATH OF MR. CHAPMAN.

Set is the bright and cheering summer's sun,
 In cloudless skies with brilliancy to rise :
 The hoary headed Warrior's work is done,
 And all that's mortal of the Christian dies.

How soon roll round our three-score years and ten !
 How many changes, but how short the day !
 How soon must all resign the title, men,
 And every hardy muscle mould' away !

Although the cedar to the woodman yield,
 The stable root will shoot, a blooming tree ;
 But, fickle as the flow'ret of the field,
 Man giveth up the ghost, and where is he ?

O blest the life, diffusing all around
 Fragrance, exhal'd from principles divine !
 Deathless the name, though little be its sound,
 Engrav'd upon the Philanthropic shrine.

CHAPMAN ! the calmness of thy western skies,
 The peaceful evening of thy life's decay,
 Forebode the lovely glories of thy rise,
 To shine throughout an everlasting day.

As weary travellers lay them down to rest,
 Lull'd by the zephyr whistling through the trees ;
 So didst thou lie upon thy Saviour's breast,
 Thy exit softer than the evening breeze.

Ah ! he was weary of this world of pain,
 But nor invok'd his death, nor fear'd to die ;
 His heavenly spirit shudder'd to complain,
 And left this toilsome world without a sigh.

Oft have we heard his holy lips proclaim
 The gospel truths to a sequester'd few ;
 Heard him against the sins of earth declaim,
 And seen him smile upon its glories too.

But ah ! those lips for ever now are seal'd ;
 That well known face shall greet our sight no more :
 Completed are the struggles of the field,
 And all the labours of the Christian o'er.

Well ! he has left a world of sin and care,
 A scene where storms tremendous love to roll ;
 And soar'd to where untainted pleasures are,
 And bliss supreme fills his expanded soul.

D. I

Kalendar.

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| <p>Mar. 1. Moon passes Orion.
 3. Moon passes Castor & Pollux.
 5. Moon forms a conspicuous triangle with Mars and Regulus, being to the West of both, and full South at $\frac{1}{2}$ past X. at night.
 6. Moon passes Mars & Regulus.
 7. Full Moon VIII. 34 night ; but being South of the Sun's path, she will be out of the Earth's shadow.
 8. Mercury (being in respect of longitude between the Earth and the Sun) becomes a Morning Star.
 10. Moon passes Spica Virginis. Venus (being in respect of longitude between the Earth and the Sun) becomes a Morning Star.</p> | <p>14. Moon passes Antares.
 16. Moon passes Herschel.
 21. Moon passes Mercury and Venus.
 23. New Moon VII. 8 morning ; but she being North of the Sun's path, the Earth will be out of her shadow.
 24. From VI. to VIII. night, the Moon, Saturn, Jupiter, and Aries, will form a beautiful appearance. Moon passes Saturn.
 25. Moon passes Jupiter.
 26. Moon passes the Pleiades.
 27. Moon between the Pleiades and Taurus.
 30. VII. night, Moon nearly between Castor and Pollux.</p> |
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Irish Chronicle.

From the Rev. Josiah Wilson to the Secretary.

Ballina, Jan. 21, 1822.

MY DEAR BROTHER,

In writing to you this month, I have to say again with David, "I will sing of mercy:" I have cause to do so, for though I was brought low, the Author of mercy "helped me." I have been unable to attend to my work for some time through a violent cold, which being neglected, occasioned a high state of fever, which terminated in inflammatory action on the brain; great apprehensions were excited on the part of my medical attendant: but a gracious God gave his blessing to the means, and I am now fast recovering, and hope to be out in a few days. I confess I began to be anxious, as this is the most important quarter of the year with respect to the schools. I received your note, and am happy to learn that a fellow labourer is coming.

From Mr. Wilson to Mr. Millard, 49, Bishopgate-street.

— "I have peculiar reason to adore and bless the God of providence: I have long been manifestly a child of its care and its favour. Two recent instances of divine protection have remarkably displayed it. A few weeks ago the roof of the house where I lodge fell in. A kind providence so ordered it that I should be from home, though I returned the next day: had I been at home, I should in all probability have been killed on the spot, as more than the weight of a ton fell on the place where I should have been sitting at my usual dinner hour. The other instance I alluded to has been witnessed by me within these three days. A severe cold which I had neglected soon occasioned a high state of fever, which issued in inflammatory action upon the brain, the termination of which, in a few days, would have been madness or death: but a gracious God blessed the means that were employed to arrest the progress of the disease, and ultimately to remove it, and I am now fast recovering. My state of convalescence previously to

my entering on my usual engagements, affords me an opportunity of paying my respects to some of my distant friends. — The 'Devonshire-Square School' is doing well."

From the Rev. William Thomas to the Secretary, dated

Limerick, Jan. 28, 1822.

I preach to large and increasingly attentive congregations of the 79th Regiment in Limerick, many of whom I trust, have been materially benefitted. I preach in one of their large barrack-rooms, situated a mile and a half from where I live. The gospel is of particular advantage to them, as they are not allowed to go out to hear in any place, lest the Barracks should be surprised by the rebels in their absence. The Colonel said, that "he was sure I did all in my power for them, and that without any remuneration;" another is paid for it. There are a great many vessels now in this port. About a month ago, I made out to a very large one to preach in, the ASIA of SCARBOROUGH. The season of the year would not permit of preaching on deck: about fifty persons from different parts of the world, crowded in to a very elegant cabin, and we had a very interesting and delightful meeting. When I had done, two Captains came forward and offered me the use of their vessels, which I thankfully accepted. The next Sunday morning I preached at 10 o'clock on board the ALEXANDER, and was well attended; and the next Friday evening, on board the WESER of NEW YORK, Capt. Jenkins: a very large ship, a spacious cabin, and a crowded congregation, though the night was dark and the passage bad. I also preached last Friday night again on board the WESER. The congregation was greatly increased, there were about ten Captains, twenty sailors, and twenty citizens, and several that could not get in to the cabin, of various denominations. I never experienced more of the divine assistance in preaching, so much solemnity, freedom, life, and energy: the Lord was certainly present, and so several persons said. The

sermon will, I hope, be blessed to many. This has taught me more and more the necessity of prayer for, and dependence on, divine influence and assistance. What a wretched worthless instrument, when left to myself, not able to think a good thought. The Lord willing, I shall preach next Friday evening again on board the *WESPER*.—Our meeting held in my room, for reading the scripture, prayer, and conversation is better attended this winter, than last, though it has been so severe and dangerous to come out. From twenty to thirty attended last summer, and I think we may expect an increase this summer. I have gone into the country as often as possible, though extremely difficult and dangerous. I shall be soon going to the schools. I have not been able to preach in the court-house this month back, it is so cold and damp. I believe I should have my share of hearers if I had a neat convenient place to receive them.

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From the Rev. Isaac M'Carthy.

PREACHED in the School-room at Toom, on Lord's-day, the 23d of January, at 10 o'clock in the morning, and at 6 in the evening. Though no church is yet formed here, things are going on remarkably well. It is well supplied with gifted men. Dr. M'M—, Mr. B—, and Mr. M— the Catholic I lately baptized, alternately speak for Christ in our new meeting-house there, and in other places in the neighbourhood. M— I understand is making rapid progress as a public speaker. The Doctor and brother B— gave me an excellent character of him. The following account will shew you the inestimable utility of the Society's Schools. M— was the master of the School in the town of Longford; I frequently preached the gospel in his house, and was made the instrument in the hands of the divine Being, of his conversion. The master who formerly taught the School at Toom, for teaching the children of the School the Catholic catechism, and for other defaults contrary to the rules of the School, I put away; and at the request of M— I removed him. There was a poor lame boy in the School at Longford during M—'s time of teaching it; he came by his lameness in consequence of an awl which he accidentally ran into his knee; the sinews became contracted, and thus he lost the use of his leg, and was necessitated to beg for a livelihood. I ob-

served that he had uncommon intellect, and requested his master to pay the utmost attention to the culture of his mind; this he did, and the poor lad made such rapid improvement, he is now become the master of a School there. Thus the master, who was a Catholic, has been converted; is teaching the School at Toom, and every hour he can spare from his School and family, is blessedly employed in doing good to the souls of men; and his scholar, who would have to spend a life of indigence, was it not that he obtained education in the school, is now in a situation, in which the means of obtaining an honest and a comfortable sustenance is providentially put in his way; and what is still better, the scriptures which are able to make him wise to salvation, are put into his hand; and who can tell but the same divine influence which made the gospel effectual to the salvation of his preceptor's soul, will make it as effectual to his salvation also? While the arm of the Lord remains omnipotent, I shall not despair of seeing the downfall of the kingdom of darkness, through dissemination of the salutary doctrines contained in the holy scriptures, the instruments employed in themselves, be ever so imbecile. Monday, the 24th, rode to Longford; inspected the school, and found fifty-two children present; eighteen of the children committed twenty-eight chapters since the last inspection. This evening proceeded to the Scotch-quarters, and preached to about 150 attentive soldiers: we had a memorable time. Tuesday, the 25th, preached in the same place, at 8 o'clock in the morning. The number of hearers about the same. Then proceeded to Carrick-on-Shannon, and preached in the New Sessions-house, at 6 o'clock in the evening.

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From Rev. S. Davis.

Thurles, Jan. 11, 1822.

I returned yesterday from the Hills, where I preached the two preceding evenings, and administered the Lord's supper to the little church, and inspected one of the schools, in which (notwithstanding the inclemency of the season, and almost total nakedness of many children in the neighbourhood,) I found 33 present; two of whom had learned 10 chapters each, and others from 1 to 7 and 8 each, but the roads leading to the other school (Cole's) were impassable, except by a horse—so that I could not go to it; but I

hear it is doing very well, and I am satisfied of the master's diligent attention to his duty.

I met the Curate of the parish in one of the cabins, and we had a long and friendly conversation concerning the Schools, and different religious subjects, and where we did not see exactly the same, we agreed to respect each other's motives accordingly. He told me he had felt very much hurt at first in the establishment of our Schools, because he was at the time diligently occupied in collecting the Protestant children to ground them in the Church catechism, but when he lost the assistance of the masters (especially P. C.) in teaching it, he was obliged to give over. I assured him the Baptist catechism was excluded equally with the others, and earnestly invited him as a favour to call and see the schools when he had opportunity, and to examine the children in the New Testament, which is the only School book. John Devon, whom I have employed for some months to keep school at Renagemoor, expresses an earnest desire to be united to the church. He was bred a Papist, and was for some time a teacher in a Grammar School at Belfast. Tillotson's Discourse on Transubstantiation was the means of enlightening him into the errors of Popery; and he has been for a great while discarded by his nearest relations, so that his father, &c. will not speak to him when they meet on the road! He was recommended to me by the Rev. Mr. Caulfield, Rector of Kilmanage, who is a decidedly evangelical clergyman, and his judicious attention to the duties of his station, and his clear understanding in the doctrines of grace, and character in the neighbourhood, make me hope he will be ornamental and useful in the church in due season.

A poor man, whom we had found it necessary to withdraw from some time since in this place, has lately been restored, and will I hope prove more steady in his religious profession. We hope for another addition in a little time. I expect to go to Clonmel to-morrow, and to meet brother Hamilton at Fermoy on Monday, and shall probably return with him to Yongball for a sabbath.

Journal from the Rev. Mr. Hamilton.

Lord's-Day, Nov. 11. Preached to-day in Tallow. Spent the evening comfortably in reading and conversing with a few people.

Monday, 12. Preached this evening also in Tallow. Was concerned to find the congregations not quite so large as usual. Two of our most active hearers, who were in the habit of exerting themselves to bring others under the sound of the word, have been removed since I was here last; one to another part of the country, and the other to the eternal world.

Lord's-Day, Dec. 2. Preached to-day in Middleton, the attendance encouraging. I was glad to find Mr. Keen had been here twice since I last visited this town. In walking to this place on Saturday, I was overtaken by a tremendous storm: the thunder roared, the lightning flashed, the wind blew, as if He who holds the winds in his fist had "quit his grasp and given them all their fury;" while the rain descended in torrents, and I had no shelter. Amidst the war of elements, I thought of Him who affords shelter from a more dreadful storm: when the storm of divine wrath shall burst upon a guilty world, how desirable to be found in Him who is beautifully described by the prophet, as "a hiding place from the storm, and a covert from the tempest."

Lord's-Day, 23. Preached to-day in Tallow. The congregation not large, but serious and attentive. Indeed we could not well expect many, as the entrance to the preaching-house, always bad, was rendered almost impassable by the uncommon wetness of the season.

Lord's-Day, Jan. 13, 1822. Preached to-day in Tallow, and was well attended, especially in the evening. Read part of P. Caffrey's journal, which seemed to interest and gratify them very highly. O that our God may pour out his Spirit to give success to his word in this place. In a moral point of view it is indeed a wilderness. Walking through the town after the evening service, I was grieved to see the shops open and business going on, as on any other day. Surely, where there is no regard to the word of God, and to the day of God, it is an awful evidence that the fear of God is not in that place.

Mr. Silly was ordained here on Thursday last. Mr. Burnet preached the introductory discourse; Mr. Rhodes asked the questions; Mr. Davis of Thurles offered up the ordination prayer; Doctor Townly gave the charge; Mr. Rhodes preached to the people; Mr. Hellings read the scriptures, and I gave out the hymns.

Extract of a Letter from the Rev. S. Kilpin of Exeter, one of the Provincial Secretaries, to Mr. Ivincy.

Dear Brother, Exeter, Jan. 4, 1822.

I send you what to me is of more worth than the money I have collected. It is a number of little books; the voluntary offer of some dear boys and girls; and these are books which they have earned by their hands or their heads. When I consented to receive them for the Irish schools, their joy was extreme. Perhaps if this were mentioned in the Magazine, the example might be imitated by other Sunday school scholars, and then you may get 500 Testaments, and 500 small pretty little reward books, a rich supply for all the Irish schools for one year; and all the Irish boys and girls in the schools will then be set to work to earn them as the reward of their industry and improvement.

Yours affectionately, S. KILPIN.

** The above suggestion is thus communicated to the friends of Ireland, that they may know such presents are very acceptable to the conductors of the Society: rewards of this description for distribution would prove highly gratifying to the Superintendants of the schools, and prove a strong incentive to the children.

Monies received the last Quarter.

Subscriptions by Rev. Mr. Kilpin—	
Rev. S. Greathead, Bishop's Hull	£5 0 0
Mr. J. Westlake, Exeter..	1 1 0
Miss Paget	0 10 0
Mrs. Walkey	0 5 0
The Children of the Morning Congregation, St. Sidwell's. One Quarter...	0 7 10
The Children of the School of Industry, St. Sidwell's. One Quarter	0 7 1½
Quarterly Subscriptions of Friends and Donations .	2 9 0½
Female Society at Eynsford, Kent, by Rev. Mr. Rogers	5 5 0
Penny Subscription, by Miss Rogers.....	1 0 0
Mr. Henry Cox, Cranwell, Bucks	1 0 0
Weekly Subscriptions, one third by Miss Eliza Wheeler	0 11 0
Female Society, Rye, paid by Mr. Ellis of Sandhurst	6 10 4
Penny Society, Potter-st. by Rev. J. Bain.....	4 0 6½
James Ashwin, Esq. Bourton, by Rev. T. Coles...	0 10 6
Mr. Osswell	0 10 6

Mr. Bourne, Ridgmount..	£0 10 0
Henry Butterworth, Esq. Coventry	2 2 0
A Friend, by J. Deakin, Esq. Glasgow ..	5 0 0
By Mrs. Phillips, Bristol..	5 0 0
Mrs. Lunell, Cumberland-street, Ditto	2 2 0
A Friend, by Mrs. Kilpin.	0 10 6
Miss M. A. Smith, Taunton	0 10 6
Miss M. Smith, Do. Do.	0 5 0
Mr. D. Olney, Tring, Do.	1 1 0
D. Lister, Esq. Hackney, Don.	5 0 0
Mrs. Mary Sawkins, a Legacy	10 0 0
Miss Hassard, An. Sub.....	} 2 2 0
Mrs. Pearson, Don. (per Rev. T. Roberts, Bristol)	
Mrs. J..... Ditto	} 0 3 0
Mrs. Jonathan Davy, Norwich.....	
Mr. H. Pine, Islington, Do.	1 1 0
Collected by Rev. G. Gibbs, Norwich, at Bury St. Ed.'s—	
At the Meeting-house	8 0 0
Charles Hall, Esq.	1 0 0
Mr. Robinson	0 10 6
Mr. Kitchener	0 10 0
Mr. Pace	0 10 0
Mr. Grubb	0 10 0
Mr. Armstrong	0 5 0
Mrs. Kitchener	0 5 0
Mr. Green	0 5 0
Mr. Pawsey	0 5 0
Smaller Sums	0 7 6
Penny Society, from the Baptist Church at Framlington, Norfolk	1 0 0
Towcester, by Mr. Barker	3 0 0
Dartmouth, Auxil. Society, by J. Larwell, Secretary	2 6 4
A Friend, by Mrs. Carey, Boxmore	0 5 0
Mr. T. Ellis, Sandhurst, Sub.	1 1 0
Mrs. Sarah Ellis, Do. Do.	1 1 0
Half a Year's Interest on Mrs. Bolton's Donation of £300	7 10 0
A Lady, by Rev. J. Dyer	20 0 0
Collected after Sermons at Rev. Mr. Tomlin's, Chesham, by Rev. J. Ivimey..	14 19 1
Rev. J. Fuller..... Don.	1 0 0
Rev. Mr. Sexton... Do..	0 10 0
Alie-street, Female Auxil. Soc. by Rev. W. Shenston	15 0 0
Mrs. Jenkins's Sunday School Children, per Do.	0 13 0
Mrs. Fernie, for a School to be called Mary's Philanthropic School	8 0 0
Nottingham, Auxiliary Society, by Mr. Bardsley..	5 4 0
Mrs. Griffiths, Wrexham, by Rev. Mr. Lister, Sub.	1 1 0
Donation, by Ditto	0 10 6

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

NORTH OF ENGLAND
(LATE NEWCASTLE)

Auxiliary Missionary Society.

THE Anniversary of the Auxiliary Baptist Missionary Society for Newcastle upon Tyne and its vicinity, was held in Stevenson-street Chapel, North Shields, on the 2d of January; Rev. J. Cochrane, Minister of the Scotch Church, in the Chair. The Chapel was crowded by a very respectable and attentive assembly, who listened; with unabated interest, for nearly three hours, to the addresses of the ministers and others on the subject of Missions to the Heathen. The principal speakers on the occasion were, the Chairman, Rev. Messrs. Howell, Williamson, Gilmour, Winter, Pengilly, Dr. Oxley, and Mr. Rennison. The Report, which contained a succinct account of the progress of the Baptist Mission in all its objects, was read by Mr. Pengilly, and ordered to be printed. The name of this Society in future is to be, The North of England Auxiliary Baptist Missionary Society; the Committee at Newcastle is denominated the Committee of Management, and a 'Corresponding Committee' of leading individuals in the three Northern Counties was also appointed.

GREAT MISSENDEN, BUCKS.

ON Tuesday, the 15th of January, a public meeting was held at Great Missenden, for the purpose of forming a Missionary Association, the proceeds of which are to be divided between the Church and Baptist Missionary Societies. James Stephen, Esq. Master in Chancery, kindly presided on the occasion; and as the Room in which it had been intended to assemble was found far too small, the Mect-

ing-house was substituted for it, at the recommendation of the Chairman, and the Rev. Richard Marks, Vicar of the Parish. The meeting was agreeable and satisfactory. A collection of Seven Pounds was made at the doors. A number of Collectors, chiefly females, kindly volunteered their active and useful services—a delightful specimen was afforded of the cordiality with which Churchmen and Dissenters can unite in these labours of love—and a fair pledge given, that this retired village will not be the least among the thousands of Judah, in furnishing her aid towards the cause of the Redeemer in heathen lands.

REV. W. WARD.

WE have great pleasure in announcing that the Abberton arrived in safety at Madras, after an expeditious passage, on the 24th of September. Mr. Ward and his companions were all well, and as the vessel would continue at Madras for some days, they had proceeded, by another ship, direct to Calcutta. We may, therefore, expect that the next letters from that port will bring the intelligence of their arrival.

Foreign Intelligence.

SERAMPORE.

Our readers have already been apprised of the painful bereavement which has befallen the venerable founder of our Mission in Bengal. The following communication on this subject, extracted from a letter lately received by Dr. Ryland from Dr. Carey, presents some interesting particulars of the excellent woman lately deceased, and displays, very clearly, the influence of true religion on the mind of the pious survivor.

Scamptore, June 14, 1821.

I AM now called in divine Providence to be a mourner again, having lately experienced the greatest domestic loss that a man can sustain. My dear wife was removed from me by death on Wednesday morning, May 30, about twenty minutes after midnight. She was about two months above sixty years old. We had been married thirteen years and three weeks, during all which season, I believe, we had as great a share of conjugal happiness as ever was enjoyed by mortals. She was eminently pious, and lived very near to God. The Bible was her daily delight; and next to God, she lived only for me. Her solicitude for my happiness was incessant, and so certainly could she at all times interpret my looks, that any attempt to conceal anxiety or distress of mind would have been in vain. Nothing, however, but tenderness for each other's feelings, could induce either of us for a minute to attempt a concealment of any thing. It was her constant habit to compare every verse she read in the various German, French, Italian, and English versions, and never to pass by a difficulty till it was cleared up. In this respect she was of eminent use to me, in the translation of the word of God. She was full of compassion for the poor and needy; and till her death, supported several blind and lame persons by a monthly allowance. I consider them as a precious legacy bequeathed to me. She entered most heartily into all the concerns of the Mission, and into the support of schools, particularly those for female native children, and had long supported one at Cutwa of that kind. My loss is irreparable, but still I dare not but perfectly acquiesce in the divine will. So many merciful circumstances attend this very heavy affliction as still yield me support beyond any thing I ever felt in other trials. (1.) I have no domestic strife to reflect on, and add bitterness to affliction. (2.) She was ready to depart. She had long lived on the borders of the heavenly land, and I think lately became more and more heavenly in her thoughts and conversation. (3.) She suffered no long or painful affliction. (4.) She was removed before me, a thing for which we had frequently expressed our wishes to each other; for though I am sure my brethren and my children would have done the utmost in their power to alleviate her affliction if she had survived me, yet no one, nor all united, could have supplied the place of a husband. I have met with much sympathy in my affliction.

CALCUTTA.

Journal of the Brother stationed at Door-gapore, for November, 1820.

Thursday, November 2. As Paunchoo and I were this evening walking to Burahnugur, we observed ten or twelve persons standing round a Sunyassee, who was sitting cross-legged almost naked and covered over with ashes from head to foot, under the shade of a tree. He professed to have relinquished all carnal and worldly enjoyments, but after engaging in conversation with him, we soon discovered from his incoherent answers and red eyes, as well as from the presents which the people were making and the remains of former gifts that we saw lying before him, that he was in a state of intoxication from smoking *Ganja*, a drug of most pernicious qualities, but in very common use among the lowest and most depraved classes of natives. Turning from him therefore, we sang a hymn, read a portion of scripture, and then addressed the crowd which had by this time assembled round us, exposing the hypocrisy of the Sunyassee and the total insufficiency, (even if he were sincere) of bodily austerities or outward observances of any kind whatever to procure the pardon of sin and the favour of God. The idea of obtaining justification in the sight of God through the righteousness of another, is at the farthest possible remove from all the religious conceptions of this people. Whether it be the performance of the daily ceremonies of bathing in the Gunga, repeating the name of a deity, self-inflicting penances, abstraction from worldly cares, divine meditations, or whatever else, it is always something which they themselves do, that they conceive renders them acceptable in the sight of God. This (it is true) is an affection of the natural mind in the more privileged European, as well as in the Hindoo, but in the latter it is formed into system, established by authority, supported by example, inculcated by their teachers, aided by sensible representations, and altogether makes such a formidable resistance to the humbling doctrines of the gospel, as fully to convince me that divine power alone can subdue the obduracy of their hearts, and "bring down their high imaginations" to "the obedience of the faith which is in Christ Jesus."

6th—Yesterday (Lord's-day,) Praunchoo and I went to Burahnugur in the morning, and preached in the street near the Bazar to a moderately large and attentive congregation. We endeavoured principally, as far as their queries would permit, to call their attention to the only means of obtaining acceptance in the sight of God, not bodily austerities, not outward observances, not even the strictest morality which human exertion has ever attained, but the perfect obedience and the complete atonement of our divine Redeemer. O! that I may receive this doctrine for myself with a deeper feeling of my own need, and of His sufficiency, and that it may be made more extensively to triumph over the pride and self-righteousness of my fellow-creatures. In the evening, as there could be no worship in the Iron or Timber Yards on account of its being a Hindoo holiday, we went out to the public road, and collected a small congregation. A company of Musselmans, twelve or fourteen in number passing by, stood to listen, but hearing us speak in Bengalee, immediately went away; saying, it was intended for the Hindoos and not for them. Every man prefers being spoken to in his own language, and unless he is so addressed, it is with the utmost difficulty he can be made to believe a person in earnest, who speaks to him on the subject of religion. This seems to be natural, because it is general: for whether you speak of English, Hindoos, Musselmans, Portuguese, or Armenians, (all to be found in Calcutta) the remark which has been made is equally applicable to every one of them, and hence the importance of acquiring all, or at least most of these languages, in order fully to do the work of an evangelist in this large and populous city. The remark may be extended farther, for a learned Hindoo rejects with disdain a tract offered to him, unless it is written in Sanscrit; and learned Musselmans (although with their habits I am less acquainted) would treat, I suppose, in nearly the same way, any thing offered to them in Hindoostanee, while they would probably read with attention the same tracts if presented in a Persian dress.

25th—This morning at Burahnugur we principally endeavoured to repel the objections which the natives bring against Christianity, by saying that they acknowledge and believe in one Supreme Being, and that if Jesus Christ is that Supreme Being, there

can no harm arise from merely rejecting the name, if they worship the person. "He that knoweth not the Son, knoweth not the Father which hath sent him."

MOORSBEDABAD.

Extract of a Letter from Mr. Sutton to Dr. Ryland, dated Feb. 1, 1821.

IDOLATRY appears in many places waxing worse and worse, and the dregs of it spreading wider and wider. It was formerly only customary for the widows among the high casts of Hindoos to be immolated on the funeral pile of their husbands, but now the low casts are following the example. The cheroke pooja, or swinging with hooks in their backs, was only practised in the lower provinces of India, but now it is coming into fashion in the higher provinces also: indeed, the whole of the worship of the Hindoos is sinking fast into obscene songs and dances. But, perhaps, this may be a sign of the approaching end, for in general kingdoms and customs fall with rapidity from bad to worse, as destruction is near. The natives round me in general hear with readiness and attention, and almost invariably confess with the mouth the absurdity of their own systems, and the wisdom of the gospel of Christ: but the confession of the mouth is very different from that of the heart and understanding also; and it is very rare to see an Hindoo feel sin to be a burden, and to cry out in bitterness of soul, What shall I do to be saved? Their answer to an exhortation to turn and repent is, "This is the age of sin, and how is it to be expected that we should forsake it?" By means of tracts and preaching, a knowledge that there is such a person as Christ is evidently increasing; but as we have not, nor can have, any stated congregations, and consequently seldom meet the same persons twice, the ideas which they receive do not extend much beyond his name and the circumstance of his being incarnate to take away sin; and they are so apt to pervert every thing, that much cannot be expected from this circumstance. I frequently meet persons who tell me they have heard the same before at Calcutta, and other places; but when I inquire what they have heard, I am seldom able to procure a satisfactory answer. Yesterday I met with a man who said he and another

had been reading the night before a tract concerning Christ, and the conclusion they came to was, that Christ was an incarnation of Huree and Krishna united. I am out almost every day in the streets, markets, and places of public resort, and perhaps I may ere long find greater success than I at present expect. I told them yesterday they were like a flock of sheep, which if one leaped into a difficulty would all follow; and their fathers having fallen into darkness and idolatry, they had trodden in their footsteps, and must be sharers in their ruin, unless they speedily repented and turned unto the true God. Those who have joined me are walking well, and Mr. H. a respectable young man, and the first I baptized, appears very spiritual and zealous. He is now removed to a considerable distance from me, yet in his last letter he informs me, that the Lord is greatly blessing his endeavours to do good to the souls of those around him, and he has at present not less than twenty natives who have professed to renounce idolatry. This is very encouraging, because he does this of his own accord, and without any assistance of any kind. My old church and congregation in the 59th regiment at Berhampore, are removed to Digah; but there is a new church and congregation arrived with the 17th regiment, so that my opportunities of preaching to my own countrymen are not at all diminished; and if I meet with the same success as in the 59th regiment, I shall have great reason to bless God. I lately took a missionary tour for the distance of about 100 miles, and intend to take another shortly; in these trips we have opportunities of seeing many who would otherwise remain entirely ignorant of the way of salvation.

DIGAH.

THE following communication from our Missionary at this Station contains some interesting facts respecting Native Female Education. We rejoice to find that the pathetic appeals of Mr. Ward on this subject have awakened so much attention among the christian Ladies of Britain. Many in various parts of the kingdom are ready to follow the

example, which has for several years been set them by the kind friends at Lyme, to whom Mr. Rowe refers; and if the state of India was such as to allow our Missionaries to collect thousands of female children into their schools, we are persuaded the requisite funds would not be wanting. In the mean time, it is gratifying to observe, that the experiment is making on a smaller scale. Even this must be viewed as a triumph achieved by the preaching of the gospel—it is one of the happy results of *general Missionary effort*—and this consideration will, we hope, operate as a powerful stimulus with all our friends, male and female, to aid the general Missionary fund, and thus enable the Society vigorously to prosecute those labours, to which, under the divine blessing, we must look for the ultimate emancipation of our fellow immortals in the Heathen world from their deplorable bondage.

Extract of a Letter from Mr. Rowe to Mr. Saffery, dated

Digah, April 14, 1821.

In my last communications I gave you a pretty full account of the application of the funds sent from Lyme, for native female schools, and I hope those communications will not be lost by the way. I then informed you of our having applied them to the support of our native school at Daoodpore, and that we had given it the name of "Lyme School." In the present state of things, we cannot establish a native female school detached from a school for boys. In the Lyme School there are now thirty-six boys and five girls. As the funds which they have remitted are more than sufficient for the support of this school, we have appropriated a part of them to the instruction of the girls attached to our school at Monipoora. In this school there are now seven girls, and three others are expected.—I fear our Lyme friends are too sanguine in their expectations respecting native female improvements; and that they do not sufficiently con-

sider the many impediments that lie in the way. The object itself is new, and has to contend with deep rooted prejudices. In all things the natives are influenced by the most selfish principles, and they cannot easily divest their minds of the idea that others must be influenced by the same sordid motives. They have no conception of christian philanthropy, and hence our endeavours to do them good are misconstrued, and they think we must have some base design at the bottom. Were it not for the promises of God, respecting the heathen, we should be ready to give up the attempt in despair; but we rest assured that Jesus shall have the heathen for his inheritance, and that the degraded Hindoo females will become the daughters of Zion. We are persuaded too, that the efforts now making, will end in the fulfilment of these glorious promises.—Discouragements we meet with, and discouragements we expect in the prosecution of our design, and of these we have experienced not a few during the last quarter.—When some of the females had attended our schools for a considerable time, and had made a considerable progress, by advancing so far as to write the Nagree alphabet pretty well, their parents have taken them from school, under the idea, that learning would do them no good. Others have indeed come in their places, but then it will be some time before they will have advanced so far as those who left us. These discouragements have attended our efforts in the Lyme School, as well as in others, and it will be difficult to give a regular account of their progress, till they become more settled in their attendance.

The master of the Monipoora School was tempted to elope with the widow of a Sepoy, who possessed a little property, a month or two ago. The consequence of his conduct was, that eight native girls attached to that school, and who had made pretty good progress in their education, forsook us. The new master has however obtained two of these, and five new girls; and some of those who were with the former master have promised to return, when they have visited some distant relations. The seven girls in this school, which is kept at the distance of four or five miles from Digah, came hither the other day to go through their examination before Mrs. Rowe. The two who had been with the former master, wrote the Nagree alphabet

with an English pen. The others had not learned the alphabet perfectly, and had only been in the habit of writing with chalk on the ground. The Zemindar, at whose house this school is kept, takes a good deal of interest in it, and the girls come hither to be examined, entirely of their own accord. In the Dinapore School there are seven girls, four of whom belong to one family, and three to another. These come to our house frequently to undergo an examination, and to leave a specimen of their writing, in a school memorandum book kept by Mrs. Rowe. Two of these females are of such an age as to preclude their going to school to be exposed to open view, and therefore learn at home, whenever the master can find leisure to go to teach them. Their progress is as good as can be expected. The many Hindoo holy-days and weddings that have taken place during the last quarter, as also the time occupied in getting in the harvest, have been a great drawback upon the improvement of the children in our schools. They have sometimes been engaged for fifteen days together in these employments. The Tum Tum has been drumming in our ears night and day with little intermission for this last month or two. Sister Edwards is endeavouring to contribute her part towards native female education at Buxar. She has obtained four girls with considerable difficulty, and one of them is able to read a chapter in the Hindoostanee Testament tolerably well. The whole of our schools contain twenty-seven girls: Our discouragements are mingled with encouraging circumstances, and we will persevere in the strength of the Lord. Aid us by your prayers. Charlotte laments much, that her various avocations prevent her giving the time she wishes to native schools, and Missionary work among the native females. They are indeed a race that claim our compassion. I was much affected a little time since by the relation of a circumstance concerning a poor Hindoo female. I was looking at some small temples near our house, built in commemoration of women who have sacrificed themselves on the funeral piles of their husbands, and on the very spots where the tragical scenes took place, and which are therefore called Suttees. Looking at one of them, I enquired of a bye-stander for whom it had been erected. Sahib, said he, the woman in commemoration of whose Sutte that temple was erect-

ed, refused to be buried with her husband when he died, but twenty years after she collected together every thing she had that belonged to her deceased husband, and burnt herself with them in that place! What but the light of the gospel breaking in upon the mind of these infatuated people, can put a stop to these horrid practices!

SAMARANG.

WE give a few extracts from the journals of Mr. Bruckner, which will serve to convey a lively idea of the calm, affectionate, faithful, and persevering manner in which he is striving to make known the gospel. We publish them in their own artless simplicity, merely making such occasional trifling alterations in the phraseology as seemed necessary clearly to convey the meaning to the English reader.

December 16, 1820. Was grieved to observe this evening, that one of the Javans who had visited me now and then, and to whom I had spoken frankly about the gospel of salvation, and of which he seemed to approve as the true way, expressing many doubts about the religion of Mahomet being of divine origin, to see him go this evening to attend the feast of the birthday of Mahomet. He had come to see me, and he stopt a short time. Going away he told me, that there was the celebration of Mahomet's birthday to be kept. I asked him whether he were to celebrate it too? He replied, "How should not a Javan?" By this I saw at once what I had to make of him.

19. Visited a village of Javans, where I asked a man, whether he thought he had ever committed any sin? He replied, "No." I asked farther, what he thought to be sin? He said, "Sin is, to steal, to rob, and to murder." I took then occasion to explain to him how a person might commit numberless sins though he were neither a murderer nor a robber. He seemed to comprehend it. Told him at length how men were obnoxious to sin, and exposed on account of it to divine displeasure; and how God from pure mercy had opened a way for those who would turn back to him. He heard all very patiently. After-

wards he endeavoured to justify himself, that he neither had committed any of those sins I had mentioned. Then I spoke to another company for a long time. Some of them said, they had another whom they followed respecting faith, than him of whom I spoke. I felt myself urged to speak of the different characters of Christ and Mahomet. One who seemed to think a little, and who could read Arabic, and knew the tenets of his religion, gave way a little. When I pressed the truth more upon him, he said, he would pray to God for light. They asked me also some trifling questions, which I was obliged however to answer, viz. whether it was true that the Dutch children sat upon their books when they were to read? whether it was true when the Coran was carried to school, and some one who met the person who carried it, did not bow before it, did he stumble or fall from his horse? I told them I had frequently met with it, never bowed, but had never fallen. These poor people will nearly believe any thing except the truth. But still I must confess that I went away from them rather satisfied in my mind, as there seemed to be a small spark of hope, that the truth would gain ground.

20. Went to the Chinese town with a number of Chinese tracts in my pocket. Several received them gladly. I tried also to speak to some, but they understood the Malay language very imperfectly. I entered a house, where a man received a tract, who read part of it in my presence, and seemed to understand it. By and by he brought forward the New Testament from some corner, which he began to read, and told me in Malay what he read. I took occasion to speak a little to him about Christ, and that we by him alone could be saved. But the earthly concerns of these poor people will hardly leave them any time to think about spiritual concerns; yet I was treated very politely by them.

25. Went about four miles up to a village, where the greater part of the people were working at their rice fields. When they heard that I had entered their village, several came home, who requested me to read and speak to them. I read to them the 15th chapter of Luke, and spoke on it. The few people who were present listened with attention, and pressing it more upon them, they seemed to feel a little of it. Conversèd also with an old priest, who confessed that he prayed to Mahomet for clothes and food. I showed him the error of praying to a

dead man, and that it was sin to do so. He did not appear offended by my words to him, but approved of it. When he went away I requested him earnestly to pray to God, that he might enlighten him, and show him the right way; which he promised to do. He wished me also to come and visit them again.

20. To-day several of the poor villagers whom I had been visiting now and then, came to make me some presents of fruits, &c. according to the custom of the country, on the approach of the new year: by this they wanted to express their respect and attachment. I found it rather delicate to receive those things, as it was entirely against the feeling of my heart: but as I had repeatedly told them before, that I wished not to receive the least of theirs, and they still brought those things now, I was afraid of giving them offence by refusing.

January 9, 1821. Had some conversation on religion with my moonshie. But, oh! how feeble appear our efforts against such rooted prejudices against the gospel by Mahometanism raised in these people! He seems to be quite immovable, and sure of the truth of his religion, though I frequently have endeavoured to show him the false grounds of his hopes, and requested him to weigh it seriously. To-day, however, he asked me for a New Testament in Malay, that he might read it, and I had just one which I could lend him.

12. The weather clearing a little up I rode out to a village about three miles distant, where I had formerly conversed with the people. On entering a man met me, who said it would be well for me to return, as it was so dirty in their place, that they could not even give a place to my horse, and the Chinaman was sick with whom I had been always formerly. I said, then I must see the Chinaman. On entering his hut I found him very ill, though a little better than usual. He could still speak. I reminded him of what I had told him formerly, recommending again the Saviour of sinners to him as the only refuge. He said, that he sometimes was thinking about my words, and acknowledged that they were true. I prayed then with him and took leave. He said, You are kinder to me than a brother, even my relations have not shown so much interest towards me.

22. Went again to see the sick Chinaman. He appeared a little better; so that when he heard me, he arose

and sat up. I repeated this time again the conversation with him on his idol which presented itself to our view. He told me now confidentially, that it represented his dead parents, and that he worshipped it once a year as having the power of giving prosperity. I exposed now seriously and plainly to him the impropriety of worshipping such things. But to come more to the point, I endeavoured to show him, that worldly prosperity was of little value in comparison with eternal salvation, which God offered unto us in his gospel, promising us pardon and salvation to every believing and repenting sinner. He answered all with a nod, and weak yes; though I observed him more attentive at this time than at other times. On the road going home I felt rather discouraged in my mind, thinking even under such providential dealings as sicknesses are, the gospel seems to make not the least impression upon those who appear to be on the brink of eternity; how much less when they are well, when their minds are quite full of worldly concerns? Were it not for the hope I have in our almighty Saviour, that he will graciously reveal his might in bruising these hardened hearts, I should feel so discouraged as to give it up altogether. But as the Lord encourages me at present to pray more for the success of the gospel than usual, I think this encouragement is perhaps a token for good.

Feb. 14. Went to a village where the Chinaman lives, mentioned formerly. On entering the place, an old Chinaman cried out behind me with a great laugh, "Ha, the man with the good heart is come." I went to the house of my old acquaintance; he came immediately to bid me welcome. I sat down and began to converse with him. Another came also, who entertained me with a long story. Though I do not make it my practice to converse with them on other things, except on those which my call leads to, and as his talk went especially on some regulation of government which he misunderstood, I was obliged to hear his story for fear of offending him, and took occasion endeavouring to reconcile his mind to the things which he had so much to say about. In the mean while, I endeavoured to turn the drift of conversation to something of more importance, and I was enabled to speak a number of things of the divine truth to them, of which they showed their approbation; they showed me too every token of respect.

Contributions received by the Treasurer of the Baptist Missionary Society, from January 14, to February 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Devonshire-square, Auxiliary Society, by Mr. E. Smith, Treasurer		17	0	0
Edinburgh, Auxiliary Missionary Society, by Mr. Joseph Liddle..		50	0	0
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay..		20	0	0
Weymouth, Subscriptions, by Rev. William Hawkins		5	5	0
Melksham, Ditto, by Rev. John Shoveller		5	1	2
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Olney, Penny-a-week Society, by Mr. Wilson		7	14	0
Yorkshire and Lancashire Auxiliary Society, by Wm. Hope, Esq.		38	18	3
Ditto, by Michael Thackrey, Esq.		93	17	0
Kingsbridge, Subscriptions, &c. by Rev. John Nicholson		9	7	0
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Bristol and Bath Auxiliary Society, by Mr. John Daniell, jun. .		100	0	0
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General Purposes	25	19	7	
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Schools	6	13	2	
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		146	17	6
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A Friend, by Rev. John Jarman	1	0	0	
		6	0	0
Mr. Deakin, Birmingham, for the Promotion of the Gospel among the Heathen, in and around Calcutta	50	0	0	
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Stewarton, N. B. Bible Society, by Rev. George Barclay	9	0	0
Friend in Kent, by Rev. John Dyer	10	0	0

FOR THE SCHOOLS.

Lyme, Half year's Subscription to the School for educating Females, by Mrs. Rowe, at Digah	7	10	0
A Friend, for Ditto	2	10	0
		10	0
Mrs. Thomas, Tooting Lodge, by Mr. Audley	5	0	0
Friend in Kent, by Rev. John Dyer	10	0	0

TO CORRESPONDENTS.

Should any of our friends be in possession of odd Numbers of the Missionary Herald, of the last Memoir of the Translations, or of the following Numbers of the Periodical Accounts, which they could conveniently spare, the Editor would be happy to receive them at 9, Wardrobe Place.—P. A. No. 1. 7. 8. 9. 18. 19.

It is further requested, that when the Monthly Parcels do not regularly arrive, application be made, in the first instance, to the Bookseller in the Country.

THE
Baptist Magazine.

APRIL, 1822.

MEMOIR OF THE LATE REV. EDMUND
WATKINS.

THE Reverend Edmund Watkins was born in the parish of Aberystwith, within five miles of Pontypool in Monmouthshire, in the year 1720. He was baptized and received into the church at Aberystwith in 1740, and his brethren thinking he had gifts for the ministry, encouraged him to exercise them. In 1742 he was sent to the Academy at Bristol, then under the care of the Rev. Messrs. Bernard Foskett and Hugh Evans. After the death of Mr. Morgan Harris, pastor of the church at Blaine in Aberystwith, they invited Mr. Watkins to take the oversight of them in the Lord, as his labours had for some time been very useful among them. He was ordained in 1747, but he did not continue long to reside at Blaine, being married in 1749 to Miss Elizabeth Gwin, a lady of a very respectable family, at the Pwll, in Langwym, within five miles of Usk; and her father and mother being advanced in years, and having no child but this daughter, he went to live with them. This was a great loss to the church, his residence being twenty miles off, though for many years he strove hard to visit them as often as he could. He found, however,

that his neighbours round about the Pwll, were very ignorant of the gospel; very few attended either at church or meeting, though most of them had a very ill opinion of all Dissenters. But after he had lived among them for some time, they began to respect him, as a very good-natured man, a kind neighbour, and one who was ready to serve all that were in need of his assistance; so that it became a common observation, that if there was a good man among the Dissenters, it was Mr. Watkins of the Pwll. The Rev. Hugh Evans was once much amused with an occurrence that took place when he was on a journey through Usk. He went to see Mr. Watkins's Meeting-house, and going up into the pulpit, a man of the town, who made no profession of religion himself, having seen a stranger go into the Meeting, had the curiosity to follow him. Seeing him in the pulpit, he suspected he had no friendly design, and looked rather displeased. Mr. Evans noticing his looks, merely to try the man, asked, "Who does preach in this pulpit?"—"Mr. Watkins of the Pwll," replied the other, "a better man

than you are." On which Mr. Evans smiled, and the man again exclaimed, "Come down from there, and do not make game in such a place." Mr. Evans came away, highly delighted with the man's zeal, and his good opinion of Mr. Watkins.

God was pleased to make Mr. Watkins instrumental in doing much good in those parts; for his heart was much set upon it. Indeed, his heart, his house, and his purse were open, to promote the cause of his dear Master. He preached the gospel gratis, for forty years, to a poor congregation, at Usk and Garevour. He repaired the old Meeting at Usk, and was at considerable expense to make it more convenient. He also enlarged the place of worship at Garevour, adding a large gallery, and making a suitable Baptistery near it. Thus this servant of God continued zealous and laborious in the work of the Lord till about two years before his death, when he was unable to ride or walk to Meeting, through a very great decay, and thus was confined to his house. The Rev. James Williams of Ross came to see him not long before his death, when he intimated his apprehension that he should not be long here, and requested him to preach after his decease from 2 Tim. iv. 7, 8, "I have fought a good fight," &c. Mr. Williams preached from these words at Garevour. When some other friends came to see him, and asked how he did, he replied, "I am very poorly in health. Here I am, waiting for my great change, and great my change will be; from earth to heaven." He had strong consolation in the views of heaven, which carried him above the love of life and the fear of death. He had something of a

paralytic seizure about a fortnight before his death. Some of his last words were, "The enemy has failed—face to face—face to face." To his daughter, who attended him, and was unwilling to part with him, he said, in a great rapture, "Come, Molly, let us go with them. I must go. I am in haste. I cannot stay . . . delightful! . . . delightful! . . . delightful!" His precious soul was set at liberty on Tuesday night, about twelve o'clock, July 31, 1798, in the seventy-eighth year of his age. Mr. Morgan Davis succeeded him.



MEMOIR

OF

MR. JOHN CONWAY,

OF

Pontrhydryn, Monmouthshire.

RELENTLESS and unwearied is the monstrous tyrant Death, in the warfare he maintains against us, and the inroads he makes upon us. Deaf to all the entreaties of friendship, the pleas of urgent necessity, the deep-fetched groans of overwhelming sorrow, and the heart-rending expressions of distress and despair, he, without remorse, and in the absence of all commiseration and sympathy, executes his dire commission. Having singled out and marked his victim, he never stays to inquire into the number of his days, and the nature of his circumstances; nor asks how many dependent children are to be made orphans by his stroke; nor feels any concern how the survivors are to subsist. Hence appears the boundless enormity of that first act of aggression, which created so tremendous a foe, and

subjugated our once exalted species to his mighty power.

Not long since the outrages of this cruel adversary obliged the writer of these lines painfully to record the departure of his much esteemed and sincere friend, Mr. John Harris of Govilon, Mr. John Conway's father-in-law. Thus bereavement succeeds to bereavement, and one trial invites the advent of another: "Deep call-eth unto deep at the noise of thy water-spouts."

But how vastly consoling, amidst the ruin and waste which the last enemy is accomplishing on every hand, to be warranted to entertain and cherish a well-grounded persuasion, that in numerous instances his vanquished ones are at length made more than conquerors, through him that loved them:—that they are conducted through the valley of the death-like shade to Zion, with singing and everlasting joy upon their heads, to obtain joy and gladness, and to drown their sorrows and sighings in the ocean of perfect and progressive felicity.

The subject of our present contemplation was a man of genuine piety. Born of religious parents, and trained up in the nurture and admonition of the Lord, the morning of his days was happily preserved uncontaminated by those vicious pursuits which are too common to youth, and his subsequent life was consecrated to the service of God. At a very early age he became susceptible of religious impressions, though, like many others, he could not state precisely the time and circumstances of his conversion; and from his natural reserve, great timidity, and, if we may so speak, constitutional proneness to indulge in doubt and despondency, even his most

intimate and bosom friends were not allowed to expect much from him, as to a relation of those feelings and holy principles which the grace of heaven had generated and implanted in his soul.

At the age of seventeen his system received its first shock, from a cold, occasioned by sitting in a damp church, after having heated himself by walking to hear the late Mr. Jones of Langan. From this period he never enjoyed a perfect state of health, but became subject to nervous affections, which induced a very painful degree of mental depression. He informed Mrs. Conway, that at one season he was so harassed by this affliction, which doubtless was aggravated by the fiery darts of the wicked one, as to render his existence almost insupportable. Relief was sought, and in some measure derived, from the following wise expedient:—He furnished himself with a variety of scriptures, eminently expressive of the love and faithfulness of the Almighty, and of his great willingness to receive those that are disposed to accept salvation on gospel terms. To these he referred and fled for refuge whenever he found the enemy coming in as a flood, and in the hands of the Spirit he found them sufficient to lift up a standard against him. In describing his condition at this season, he used the figure of the Psalmist, "I was sore broken in the places of dragons, and covered as with the shadow of death."

On account of his severe and complicated afflictions, he was often disposed to write bitter things against himself, exclaiming, "Surely my corruption must be greater than that of Christians in general, to require so severe a rod." Yea, sometimes he went so far as to infer from them that he

had no interest in the Saviour's esteem and grace. Within the twelve months preceding his death, he was more deeply convinced of, and exercised with, the plague of his own heart than he had for some time previously been; and most sincerely and bitterly did he lament his little conformity to the will and precepts of his divine Master. He always expressed his resolution to cast himself as a *sinner* at the Redeemer's feet, saying, "If I perish, I will perish there." "Jesus full of all compassion," &c. was a very favourite hymn; but so disposed was he to indulge in misgiving, and so much did he dread self-deception, that in his anxiety to escape the rock of presumption, he incurred the danger of being swallowed up in the vortex of despair.

Thus generally exercised, and withal being a man of much thought and uncommon reading, it is not to be expected that he would enter on a profession of religion without vast deliberation. He paused, hesitated, and needed to be cautioned even against caution itself. At length, however, he burst the fetters of doubt and dismay; and on the 18th of March, 1815, in company with his amiable partner, Mrs. Conway, and others of his family, he was baptized at Abergavenny, and received into the church there. But when the church at Pontrhydryn was formed, he was one of its original members, and soon became a deacon.

It is almost needless to remark, that Mr. Conway, in common with other Christians, had his imperfections. "In many things we offend all." But considered altogether, he stood on very superior grounds amongst the followers of Christ. The cor-

rectness of his judgment, the eminence of his knowledge, the purity of his life, the ardour of his zeal for the extension of Immanuel's empire, and the anxiety of his soul that the gospel should be fully and consistently preached, made a sensible impression on the feelings of his friends. Still his fears would not abdicate the throne of the heart, but perpetuated their oppressions, and lengthened out their cruel bondage to the last day.

Thursday, the 26th of July, whilst sitting at his desk in the office, he had an apoplectic seizure, which affected his speech, and one side. Recourse was had to bleeding, blistering, and other means usual in such cases, which appeared to succeed beyond expectation. So favourable were the symptoms, and so rapid was his recovery, that on Lord's-day, August the 5th, he was able to go to meeting, and discharge his office as deacon. The following day also passed without any alarming appearance, till about six o'clock in the evening, when reclining his head on the sofa, he suddenly started, and exclaimed to Mrs. Conway, "O Anne, I am dying! and uttering three heart-rending groans, in the space of a few minutes, (having but two days before completed his forty-third year,) he expired. Mrs. Conway, with her infant in her arms, endeavoured to support him; and who can picture or conceive her feelings on the occasion? Deprived in a moment of a most affectionate and valuable husband, and consigned to a world of difficulties and tribulation *with seven children*, and the eldest only eleven years of age,—the scene must be distressing beyond all calculation. One source of consolation however seemed to be

left, on which all thoughtful and sympathetic spectators settled an anxious eye,—that the worthy families of the deceased and his survivors would exert every faculty, as far as practicable, to repair the loss, supply the deficiency, and alleviate the sorrows occasioned by so direful a catastrophe, and thus make the hearts of the widow and fatherless to rejoice.

How vain are all things below the heavens! how precarious is human life! how loud the call to prepare for eternity! how blessed the dead that have died in the Lord! To follow their pious examples should be our ambition, considering the end of their conversation, and remembering that Jesus Christ is the same yesterday, and to-day, and for ever.

MICAH THOMAS.

Abergavenny, 28th Feb. 1822.

ON THE PERSONALITY OF THE HOLY SPIRIT.

THE Holy Spirit is considered by some men to be nothing more than the attribute of divine power. They reject the doctrine of his personality, conceiving that a plurality of persons in the Godhead must imply a plurality of Gods, as certainly as the names of three separate individuals imply a plurality of men. But on this principle we might deny the personality of the Father, as well as that of the Spirit, as we can have no definite and distinct ideas of it. Yet but few, even among those who deny the personality of the Spirit, would agree to this. They acknowledge that there is one infinite and eternal Spirit, to

whom they apply the term person, because it is applied to him in the scriptures; but they believe that the plurality in the Deity is merely nominal. There are others who believe that there are three divine persons who subsist in the unity of the Godhead, in a manner surpassing the power of created minds to understand. When we speak of the blessed God, the most profound reverence, the deepest humility, and the utmost caution, are necessary, lest we should say the thing that is not right, and thereby expose ourselves to his displeasure; this we would remember, and implore his forgiveness of whatever we may say contrary to his will.

In the word of God personal properties are severally ascribed to the Father, to the Son, and to the Holy Ghost, with such clearness and force of evidence, that we do not find ourselves able to avoid the conclusion, that there are three persons in the Deity. If the sacred writers use such language in speaking of the Father, of the Son, and of the Holy Ghost, as we use in speaking of various persons, namely, I, Thou, and He, and if such attributes are ascribed to them as by universal consent apply to God, we think it cannot be wrong to speak of them as of three persons, while we contend that they are but one God. We can more readily admit that our knowledge of spiritual existence in general, much more of the divine existence, is inadequate to determine any thing with certainty about him, than we can admit that his word should state any doctrine respecting his nature improperly. We must either believe that word, or yield our judgment to human reason, the amount of which is, that we are able to understand the

manner of the divine existence better than the language of inspiration hath taught us. Thus reason becomes the supreme judge of truth and error in this most important matter, and we in effect say, that it signifies nothing what the sacred writers have said on this subject, and that we will believe no more than our reason can comprehend, or of which it can form some certain idea. This method of arguing is inconclusive and improper; why may not the divine Being exist in three persons, according to the deduction fairly drawn from his word? Is it possible for man, who knows nothing as he ought to know, to assert that he does not? To explain away the force of those passages of scripture which relate to this subject, and to obviate the consequence drawn from them in favour of the personality of the Holy Ghost, by supposing that they are merely figurative, is an evasion unworthy of a humble inquirer after truth. It is admitted that in some parts of these writings strongly figurative language is used, but we contend that the subject treated upon in those parts, with the form of expression used, sufficiently intimates when this is the case; otherwise we should not be able to understand any thing contained in them with clearness.

To have recourse to figure when the language is plain and simple, is a subterfuge, which betrays the weakness of a cause, and the want of argument to support it. Such a method would allow of explaining away the doctrines, precepts, and ordinances of our holy religion, until we had nothing left on which to rest our hopes of immortality; a painful suspense would attend all our inquiries, and we should be sur-

rounded with an impenetrable gloom. Of those who adopt it, we would say, as Jacob did of Simeon and Levi; "My soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." The personal distinctions of the Deity appear to have their origin in the necessity of his nature, and not to be caused by his will; what ever is the effect of his will differs but little, if at all, from creation; but what is necessary to his nature must be eternal; hence the eternity of the Son and of the Spirit. *Person*, in its application to the Spirit of God, is, we apprehend, as remote from a divine attribute as it is from a separate being; but of these subjects how little do we know! Such knowledge is too wonderful for us, While revelation is our polar star, we cannot go wrong; but losing sight of that, we dash against the rocks of speculation and conjecture, and are in danger of being lost in the depth of our own folly. The following remarks, in proof of the personality of the Holy Spirit, are offered to the attention of the reader, under the full conviction that nothing can be effectual for his real good, but what that Spirit condescends to bless for that purpose.

1. That the Holy Spirit is not an attribute of Deity appears from Peter's address to Ananias, (Acts v. 3,) "Why hath Satan filled thine heart to lie unto the Holy Ghost?" A lie can be told only to an intelligent being; no other can perceive the meaning of the declaration used to deceive. An attribute of being has no intelligence, and therefore cannot be lied unto; but Ananias lied unto God. We may speak falsely of God's perfections, natural or moral, and thereby sin

against him; but to suppose that his attributes are capable to be sinned against, would be to deify them, and thus to make as many gods as there are attributes in the Deity. This would not help us through the difficulty, but involve us in one still deeper and more perplexing; in which we should be left without assistance from the holy scriptures. Ananias lied unto God, in lying to the Holy Ghost; if then we speak of God as of a person, why may we not so speak of the Holy Ghost? there is not, as we see, any impropriety in so doing.

2dly. On the supposition that the Holy Ghost is the power of the Father, the language of the sacred oracles is unintelligible.

In Acts x. 38, it is said, "God anointed Jesus of Nazareth with the Holy Ghost and with power." This passage, on the supposition now opposed, would stand thus: God anointed Jesus of Nazareth with the Holy power of God, and with power. In Romans xv. 13, Paul prays, "Now the God of peace fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." This would be, That ye may abound in hope through the power of the Holy power of God. In verse 19 of the same chapter, in describing the effects of his ministry, he says, "Through mighty signs and wonders by the power of the Spirit of God." That is, through the power of the power of God. Paul's preaching at Corinth was not in man's wisdom, "but in demonstration of the Spirit and of power." This would be in demonstration of power and of power. Is this the way to interpret the word of God? is it thus that the argument for the personality of the Spirit of God is

to be gotten rid of? Shall it be said any more, that this divine person signifies only the power of God? Did ever any reasonable man write in a manner so unmeaning? It is much to be lamented that sober-thinking men should adopt a system which leads them into such difficulties. Can the word of God, which is intended to make us wise unto salvation, through faith which is in Christ Jesus, be written thus? God, in addressing his creatures on the great things of eternity, would undoubtedly so speak as to be understood. It is safer, therefore, to abide by that meaning of his word which makes it common sense, than to admit of that, which, to say the least of it, is confused and perplexing. We should bring our sentiments to the word of God in its plain and fair meaning, and not his word to our sentiments. If it contains difficulties, this is nothing more than every thing else contains; what is necessary to our salvation and comfort is easy to be understood.

3dly. To say that the Holy Ghost is nothing more than the power of God, renders our Saviour's account of blasphemy incomprehensible.

Blasphemy denotes detraction, or abusive language, used against whomsoever it is invented. This cannot be directed against power, which is unconscious; but must be directed against one capable of perceiving it, and of being in some degree affected by it. Nor can we understand how blasphemy against God, in all other forms of it, should be forgiven; while that against his power can never be forgiven. There is nothing sacred in this attribute; when considered in its own nature it contains no excellence,

but is rather terrific; associated with the infinitely amiable perfections of God, it renders him an object of the highest veneration; but in itself it has no attractions. Besides, allowing it possible that this sin could be committed against an attribute, it does not appear credible that the Saviour should select power as its object, to the neglect of mercy, love, and goodness. The Holy Ghost is God employed in restoring fallen man to himself, without whose operations for that purpose even the benefits of Christ's death can be of no use to him. If the malignity and evil of sin is to be estimated according to the greatness of obligation in the being who commits it, when God comes to that being in the last and only form in which mercy can be shown to him, and he knowingly and wilfully calumniates or speaks in a detracting manner of him, that being must perish. God, as the Sanctifier of his people, deserves the supreme affection and gratitude of mankind; but if any man be so hardened by sin, as maliciously to ascribe his gifts and grace to Satan, he must be shut up in impenitence and unbelief; there can be no pardon for him; he rejects the only remedy.

This comports with what our Lord says of the sin against the Holy Ghost, and it also shows the propriety and force of his declaration concerning it; but on the supposition that we are to understand nothing more than an attribute of God, as the object of this sin, we can have no idea of what our Lord could mean.

Finally. The attributes and actions of a person are ascribed by the sacred writers to the Holy

Ghost. These are so numerous, and the forms in which they are mentioned so various, that it would be useless to name them all. The Spirit is said to *speak*; "He shall not speak of himself:" to *strive*; "My Spirit shall not always strive with man:" to *intercede*: "The Spirit maketh intercession for us:" to *search*; "The Spirit searcheth all things:" to *know*; "The things of God knoweth no one, but the Spirit of God." Here we ask, Can any creature possibly conceive that knowledge, one essential attribute of God, can with any reason be said to be power, which is another attribute of him? Or, whether power with any propriety can be said to *know* anything? Yet all this, and much more, must be conceived, before we can allow that the Holy Ghost is only the power of God. When it is said that God knows all things, we understand the expression, so far as it is necessary to be understood; but who could understand any thing if it were said that power, which is in itself unconscious, knows all things?

The deep things of God can be known only to his own infinitely blessed Spirit, who is one with himself, and to his only begotten Son Jesus Christ. May this Spirit "shine in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ; that being sanctified by his influence, we may be prepared to dwell with all the saints in the regions of perfect light and peace, for ever and ever." Amen.

G,



BRIEF NOTES

ON

THE FIRST PSALM.

PERHAPS there is no part of the Book of God with which pious people have been more familiar in every age than the Book of Psalms. Who among the family of God have not been refreshed, instructed, warned, comforted, and aided in their devotions, by these sacred and sublime compositions?

The Volume in the Hebrew is called **TEHILLIM**, or *Psalms of Praise*; because praise is the principal subject of these hallowed pages. Praise ought to be, and is, the favourite, the perpetual employment of the people of God; and praise shall fill the exulting heart, and break in the sublimest strains from the animated lips of his servants through eternal ages.

I proceed to make a few observations on the First Psalm, with an occasional reference to the Hebrew text.

V. 1.—The term **ASHRE**, translated *blessed*, is a plural term, and means literally *blessednesses*,—that is, all manner of blessings, both here and hereafter, belong to the people of God.—The word, **HALAK**, rendered *walketh*, denotes the manner of life and conversation of an individual, especially in reference to religion. See Gen. v. 22. vi. 9. 1 Kings iii. 6, 14. The root whence the term *ungodly* (**RASHA**) is derived, includes in its meaning a reference to an unequal balance; thus we read in Micah vi. 11. *of the scales of unfairness*, as Parkhurst renders the verse. Iniquity is injustice; it is robbing God of that glory, homage, praise, and obedience, which in the highest degree belongs to our adorable Creator,

Preserver, and Benefactor. It signifies also *to be unquiet*—because ungodly people are never long at rest, or at ease,—thus, the Prophet Isaiah says, “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” Isa. lvii. 20, 21. *Sinners*, (**HHATTAIM**)—the word has reference to those who are *accustomed* to the paths of iniquity; of whom it may be said with propriety, “Can the Ethiopian change his skin, or the leopard his spots? Then may those who are accustomed to evil learn to do well.” These are characters peculiarly to be avoided. *Scornful*—**LE-TSIM**. The Greek Translation of the Bible, a version of great value and antiquity, has very expressively rendered the Hebrew word, by *λοιμῶν*, *of pestilences*. Scorners are men who may very fitly be compared to a plague, so contagious and so ruinous are their principles and their example. The Psalm describes the man who is truly blessed; he is one who avoids the society, and contemns the sentiments and conduct of the ungodly, and his delight is in the law of the Lord. There is a progression in vice as well as virtue. No man ever became very base all at once. We should especially guard against the beginnings of iniquity. Let the young, (for character is generally formed in early life,) beware, that as they enter on the world, they choose the right path. Few return from the path to perdition who once stand in the way of sinners, and take their seat in the chair of the scorner. This Psalm mentions a distinction of character, the righteous and the wicked, which includes the whole human race, and which shall survive every other, and be eternal.

V. 2 — *For the law—bethorath.*—This word is derived from a root, which literally means, *to teach, to direct, to put even.* Hence the holy law of God in particular, and the scriptures in general, *teach* the ignorant in reference to their duty to God and man; they *direct* the inquirer into the only way in which felicity can ever be found; and where their dictates are obeyed, they put things into their right places, they *regulate* all that is disorderly in reference to society and individuals.

This verse intimates, that a good man makes the service of God his business and his delight. His religion is not that of many around us, in exercise only on a single day in the week.

Love to the holy law of God, and to the scriptures, is an evidence of love to God. David affirmed, that they were more valuable in his estimation “than thousands of gold and of silver, sweeter also than honey, or the droppings of honeycombs.”

V. 3. — *Rivers,*—PALGHE, — from PALAG to *divide.* Hence as a noun it means a river, which *divides* the tract of land through which it flows, or the waters of which are *divided* from their source. — *His leaf,*—VEALEHU, — from ALA, to *ascend,* because a leaf shoots upward, or ascends from a branch of a tree.—The good man is one who does not content himself with meditation, and the discharge of those personal duties that are incumbent on him; no, he is actively benevolent; like his divine Master he “goes about doing good.” In this Psalm he is compared to a tree, not a cumberer of the ground, but one that is flourishing, which does not cease from yielding fruit, which brings forth

fruit even to old age. A good tree cannot but bring forth good fruit.

V. 4.—The Greek translation of this verse differs from our version; it is as follows.—“Not so the ungodly, not so; but they are as the chaff which the wind driveth away from the face of the earth.”—A wicked man is usually very unstable. He is driven hither and thither by every wind of doctrine. He lives and acts at random. He has no rule for his life but the veerings of passion. Present gratification being his only object, different and contrary passions solicit him at the same time. One appetite saith to him, Go, and he goeth; another says, Come, and he cometh. The slave of sense, and the sport of passion, he is driven to and fro like the chaff before the whirlwind, and his life is one continued scene of levity, inconsistency, and folly.—“But we may pursue the awful subject farther. Who has not marked many an ungodly man driven from one delusion to another, till at length, when his dreadful career has been finished, he has died miserably, and perished in his iniquities?”

“Hear the just law—the judgment of the skies,—
He that hates truth, shall be the dupe of lies;
And he that will be cheated to the last,
Delusions strong as hell, shall bind him fast.”

V. 5.—*Stand,*—JAKUMNU— from KUM, to *rise* or to *stand.* They shall not *stand* in the judgment, accepted with God, pardoned, or justified; they shall not *rise up* on that awful day: they shall “awake to shame and everlasting contempt.” They shall be so ashamed that they have not loved God, that they have neglected their souls and despised their great salvation, that they will call for the rocks to fall on them, and

hide them from him who sitteth upon the throne, and from the Lamb.

The righteous,—tsaddikim,— from the root TSADAK. The word has an evident reference to the equal poise of a balance. Thus Justice has usually, in ancient and modern times, been represented with a pair of scales in her hand nicely balanced.— Enoch, the seventh from Adam, prophesied of a judgment day. It should be much in our remembrance, that “it is appointed to men once to die, and after death the judgment.”—It appears from the derivation of the term *righteous*, that a just man is one of *full weight*, or *measure*. This is not the case with any individual of mankind before God. They are all gone out of the way, and have trodden God’s requirements under their feet. They are wanting in the grand essentials of vital godliness, love to God, and their fellow-men. Hence they are justly regarded by the scriptures as in a state of condemnation: but those who have fled for refuge to the divine Saviour, and by faith have cordially embraced his glorious salvation, are in a state of justification, or righteous in the sight of God. “God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.” “Christ hath redeemed us from the curse of the law, having become a curse for us.” “There is now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

V. 6.—The term *knoweth* is often used in the scriptures as expressive of approbation and affection; thus our Lord says, “I am the good Shepherd, I know my sheep, and am known of mine.” Hence the apostle declares, that

“the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from all iniquity.”—The happy man then who is described in the psalm, is one who contemns the society, the principles and conduct of the ungodly,—who delights in the law of the Lord,—and who brings forth the fruits of righteousness.—He is one who is known, approved, and beloved by the Lord; and at the great day of account, he shall stand accepted, and justified, and shall hear the Judge inviting him to enter into the kingdom “prepared for him before the foundation of the world.”

Southampton.

B. H. D.

INCIDENTAL REMARKS

ON

MATT. VII. 7, 8.

IT must be obvious to every person who reflects for a moment, that the account we have of our Lord’s instructions comprises but a very small portion of what actually fell from his lips. The facts and doctrines contained in the four Evangelists are an abridgement of what, if recorded, would have composed numberless volumes. It is also of importance that this circumstance should be borne in mind when we read the accounts transmitted to us, and especially when we are comparing the accounts with one another, as this will sometimes account for *apparent* contradictions. If, for instance, a pious female anointed our Lord’s head and feet; in two different abridged accounts of this transaction, one Evangelist might say that she anointed his *head*, and the other

might assert, with equal propriety, that she anointed his *feet*.

But another circumstance must also more or less attach to abridged accounts. It will not unfrequently happen, that something recorded will have a reference to something omitted; and, on such occasions, a plurality of accounts relative to the same transaction will be found highly serviceable in affording mutual aid. Hence the friends of the Gospel derive additional motives for gratitude from the liberal bestowment of Divine truth, and objectors might perceive that difficulties would soon vanish, if their minds were in a right state to receive with meekness the engrafted word which is able to save the soul.

In the passage already selected we read, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Now this passage is by no means unintelligible as to its general purport. Like the generality of sacred truths, it lies "unhedged and open" to the passing traveller. But though divine truth is thus accessible, yet there is scarcely any portion of the sacred oracles that may not be elucidated by research. Even with respect to the passage in question, the reader may find, as he pursues his inquiries, that a little investigation will not be unimportant.

The first question we naturally ask is, Are the same words recorded by any other Evangelist? and after ascertaining that they are also found in Luke xi. 9, 10, another question naturally arises; namely, Is there any thing in the

connexion in Luke which may be suppressed in Matthew, and which may nevertheless form the basis for an allusion in Matt. vii. 7, 8? And if we must necessarily admit that the accounts in the respective evangelists refer to transactions that took place at different periods, that circumstance does not form an objection to the admission of light from one passage to the other; for it is evident that our Lord inculcated the same sentiments at different periods: and if he inculcated the same sentiments, we may reasonably conclude that those sentiments had a reference to similar illustrations; and not only so, but the very same illustration that was expressed at one time, might, on another occasion, be only alluded to, and yet the allusion may have been so decisive, as to leave no doubt of its reality.

That the passage in Luke xi. 9, 10, has a reference to the four preceding verses, seems not only probable from the manner in which the said passage is introduced, but it appears more than probable from the fitness of all the terms to express the conduct and success of the man who, on a pressing occasion, is supposed to apply to a friend for three loaves of bread at an unseasonable hour of the night.

The Greek word for *ask* expresses the conduct of the importunate man when earnestly soliciting his friend for the three loaves, as it expresses the conduct of a child soliciting a parent for a portion of the same aliment. See Matt. vii. 9. The Greek term also for *seek* aptly applies to the importunate man, and expresses his procedure from the moment he left his own house till he was successful at his friend's: and in this pursuit after a much

desired object, his conduct, in its *energetic* character, was similar to that of an anxious and unhappy spirit *seeking* rest, and finding none. See Matt. xii. 43, where the same Greek word is used to express *seeking*: and in the Septuagint the word is used in connexion with the very same Greek word for loaves that is employed to express those loaves which are supposed to have been applied for at midnight. But the friend of the importunate man had retired to rest, and his door, we may conceive to have been bolted and barred. Still it was a case of emergency. His friend must be made sensible of the application, and therefore the person applying must *knock* at the door; and though considerable difficulties continue to present themselves, yet unwearied assiduity accomplishes what nothing else would effect. In short, the door is *opened*, and the request acceded to. Now in Luke viii. 25, we have an account of some who will *knock* at a door which will not be opened, but still the two very same Greek words occur there that are used when our Lord says, *Knock* and it shall be *opened* to you: so that we may see that these two terms express, in a striking manner, the conduct of the importunate man, and the success that attended his unremitting efforts: and as the original word for *seek* expresses the general character of the procedure of the importunate man, so the word *find* expresses, in a general manner, his attainment of the object sought. See Matt. xii. 43, where the word *find* occurs in connexion with the word *seek*, in the case of the unclean spirit seeking rest. It may be granted, indeed, that if we were to select one word only, to ex-

press the obtaining of the three loaves, the word used for *find* might not be the most eligible: but when the idea is amplified, as in Matt. vii. 7, 8, words will naturally and necessarily be used which are more vague in their signification.—As to the remaining term for “it shall be given,” it is the same verb with that which is repeatedly used in the case of the importunate man itself.

Thus then, when we review the whole passage, we see that as the impression made upon wax corresponds with the seal that made it, so the sentiments expressed in Luke xi. 9, 10, correspond with the preceding description of an importunate man. It is as if our Lord had said to his disciples, “You see how such a man prevails in consequence of his importunity. He is seriously in earnest, and for that very reason succeeds. He importunately *asks* his friend for three loaves, and they are *given* to him; he *seeks*, and *finds*; he *knocks* with restless solicitude, and his friend’s door is *opened* to him. In like manner, if you, with the same importunity, shall *ask*, *seek*, and *knock*, your importunity will also be crowned with success.” And though it may not be certain whether the evangelist has, in his abridgement, suppressed the account of the man who is supposed to want the three loaves, or whether, on the occasion there referred to, our Lord mentioned the directions and promises, and only alluded to the importunate man, yet there seems to be no just ground why we should not suppose that such a reference formed the basis of Matt. vii. 7, 8. Hence we may understand from the passage, that nothing but strong desires

and fervent supplications will draw down blessings from on high. We must be really in earnest, as Jacob was when he would not desist without obtaining a blessing. Among frail mortals, indeed, a man is often indebted to the infirmities of his fellow-creatures for his success; but prevalence with God must be grounded on what is infinitely good. There is, therefore, the greatest possible difference between the motives that conduce to the relief of the supplicant; and yet the importunity of supplication is as important in the one case as in the other. They who will enjoy the kingdom of heaven must take it by violence, and be men of violence all their lifetime. But the violence to be exercised is not that which causes the thrones of kings to totter, and the minds of their subjects to be dismayed with alarm: it is the violence of men who are as harmless as doves, and for whose sakes the most awful calamities are sometimes averted from the kingdoms of this world.

J. F.

Bromley, Middlesex.

NEW LIGHT.

“WHEN Cowper was made Bishop of Galloway, an old woman who had been one of his parishioners at Perth, and a favourite, could not be persuaded that her minister had deserted the Presbyterian cause. Resolved to satisfy herself, she paid him a visit in the Canongate, where he had his residence as Dean of the Chapel Royal. The retinue of servants through which she passed, staggered the good woman's confidence: and on being ushered into the room where the bishop sat in state, she exclaimed, ‘Oh, Sir! what's this? And

ye ha' really left the guid cause, and turned prelate!’—‘Janet, (said the bishop,) I have got new light upon these things.’—‘So I see, Sir, (replied Janet); for when ye was at Perth, ye had but a'e candle, and now ye've got twa before ye: that's a' your *new light*.’”

Dr. M'Crie's Life of Andrew Melville, Vol. II. p. 379.

A HINT.

MR. EDITOR,—I doubt not that you have often lamented the disadvantages under which many young ministers labour for want of a well-selected, well-furnished LIBRARY. In the Academy, they have the range of a large room full of books. This, with the scarcity of spare cash, leaves them little temptation to purchase to any considerable extent. With a small, and sometimes a *contemptible*, number of volumes in his possession, a young man is called to succeed a pastor, whose mind and study were furnished with the gleanings of many years. Can we then be surprised if we hear complaints of “meagre sermons?”

The following means of abating the evil, *must*, if tried, be attended with *some* success.

Let each individual in a congregation, who is above poverty, purchase a work, suited in price to his own convenience, and present it to his minister upon his settlement. Let such work be chosen with a direct view to assist his theological studies; and if there be a friendly consultation between the donors, confusion may easily be prevented.—Twenty or thirty volumes would be a pleasing and useful accession to the study shelf; and I will venture to affirm, that presents so made will never be despised, from the half-crown duodecimo to the ponderous folio.

A LOVER OF GOOD MEN.

Jubilee Department.

PHILOSOPHICAL REFLECTIONS.

No. XXVII.—LEAD.

"Softest of Metals, yet how pond'rous found!
Read'ly obedient to the Artist's will,
At once it shields his dwelling from the rain,
And brings for use the cheerful liquid stream.
In various pleasing forms and vessels made,
Though mute, it speaks its Great Creator's
praise."

It is a delightful proof of the beneficence of the Great Creator, that the most useful substances are plentifully bestowed. This well-known metal is found in various parts of the world; and our highly favoured little isle is richly stored with it, particularly in Scotland, Northumberland, Durham, and Derbyshire.

Although we are indebted to that most useful of the sciences, Chemistry, for the discovery of many of its properties, yet the ancients were familiar with a variety of its uses. Unblessed, however, with those discoveries which the Christian philosopher now receives as a boon from his Heavenly Father, they knew not how to distinguish between its beneficial and injurious application. Hence, while the Romans sheathed the bottoms of their ships with it, their ladies used it as a cosmetic, and the luxurious, little suspecting it to be a slow poison, imagined that by the use of it they improved their wines.

Its principal properties are, that it possesses "little hardness, and still less elasticity; that it is the sweetest of metals, having a

peculiar smell, perceptible in rubbing, which arises from a beginning of oxydation; and that the same may be said of its taste." It is the softest of metals, which occasions it to be so little sonorous. Its attraction of cohesion is so powerful, that if a leaden bullet be cut in two, and the parts be immediately applied to each other, they will adhere very strongly—no uncommon experiment with juvenile philosophers: it is said indeed to be the only metal whose parts can be brought perfectly into contact. It is very malleable and ductile, yet it possesses but little tenacity. It is powerfully affected by the atmosphere: thus although when just cut its colour is most beautiful and brilliant, yet it very soon changes, progressively becoming dull, gray, and of a very dirty bluish white, giving rise to an ordinary compound colour, bearing its own name. Although water has no action upon it when carefully preserved from the surrounding air, yet when at once exposed to water and air, it absorbs carbonic acid from the latter. It follows, that leaden cisterns, so common in the metropolis, are injurious. "If the water has stood in them several days undisturbed," says Mr. Parke, "a small coating of white oxide will be observed just at the upper edge of the water. On every fresh addition of water this oxide is washed off, and if there be the slightest degree of acidity in the vessel, this oxide of lead will be dissolved in the water, and thus

an insidious poison will be conveyed to the stomach." This metal has also the property of marking various substances, such as paper, &c. and before black lead was in such common use, or the admirable art of ruling by machinery invented, it was very commonly used in the form of plummets, as some of us can well remember at the schools of our childhood. It is so heavy as to have given rise to a well-known adage, yet its specific gravity is diminished by hammering. The heat required to melt it is so inconsiderable, that the hand may be plunged in the liquid without pain; and if suffered to cool slowly, and minutely examined, it is found to be crystalized in quadrangular pyramids. So well defined and beautifully arranged are the most unobserved and neglected operations of the Almighty, that the vast and the minute, the most stupendous orbs and the smallest particles of matter, are alike obedient to his will, and subject to the wisest laws; in the intelligent world alone disobedience and rebellion prevail.

The review of the numerous properties of this metal prepares the thoughtful reader to anticipate its usefulness, knowing that the supreme Being creates no substance, and endows with no property, without design. It is used to defend our buildings from rain. In the form of pipes it conveys water to our dwellings, and in that of gutters returns it from them, while it is made into numerous vessels and utensils of different descriptions.

It has three distinct oxides, (the yellow, the red, and the brown,) and numerous salts, of which the muriate, the nitrate, the sulphate, the carbonate, and

the acetate, are the most useful; but this may merely arise from there being most known. The first of these produces the beautiful colour called patent yellow; the second and third are important chemical tests. The carbonate is a native production, as are several other of its salts. It is found in Scotland, and is well known by the name of white lead: it is used for house-painting, and other purposes. The acetate is also used in the arts.

The abovenamed oxides derive their colours from the proportion of oxygen absorbed; the yellow containing the least, and the brown the greatest portion. They are of essential use in refining other metals, in dyeing and calico-printing, and in the manufacture of glass, porcelain, and earthenware. To glass they give weight, an increased power of refracting light, and enduring change of temperature, and a susceptibility of polish.

As this metal readily unites with many others, it is highly probable that a variety of useful compounds of it remain yet to reward the industry of the experimental philosopher. Several of these are already well known and esteemed. United with tin, it forms pewter and solder; with the metal antimony, the substance out of which printers' types are made; and with other substances, the composition from which white metal buttons are manufactured,

There is another use of this metal which must not be omitted;—the manufacture of bullets and shot. The manufacture of the latter is very curious. The addition of arsenic disposes the melted lead to run into spherical drops. A cylinder pierced full of holes is placed over water;

and the melted metal being poured into the cylinder, the grains fall into the water, which causes them to congeal. Not being all spherical, they are sifted on an inclined plane, when those which are round roll in an instant to the bottom, the others passing off to the sides, &c. according to their respective shapes. The spherical grains are then sorted, by being passed through sieves

of various apertures. The makers of patent shot having found that the disposition to sphericity is increased by the melted metal's being poured from a great height, have erected those lofty towers which we occasionally witness in shot manufactories. O that the pleasing inventions of art had not subverted the purposes of depravity!

N. N.

Obituary and Recent Deaths.

MRS. ELIZABETH LILL.

DIED, Sept. 14, 1820, Mrs. Elizabeth Lill, the wife of Mr. Edward Lill, of Heckington in Lincolnshire, in a consumption, in the thirty-fifth year of her age. Her husband of late years having, amidst the cares of the world, been happily induced to make choice of the one thing needful, there is reason to believe that his prayers and example were the means of making a deep impression on the mind of his afflicted companion. For a considerable time previous to her death, she was under keen conviction for her past sins, and viewed herself as irretrievably lost. A pious clergyman, and two dissenting ministers, occasionally visited her, and endeavoured to comfort and console her mind, by setting before her the promises and consolations of the gospel, and the all-sufficiency of the atoning sacrifice of Christ to expiate and cleanse the vilest sins. But every effort to console her mind seemed ineffectual, and she appeared an unhappy victim to despondency and despair, finding no hope, and refusing all consolation. An intimate friend paid her a visit, and endeavoured to point out to her all the promises of

the gospel he could recollect, which seemed suited to her case; but all appeared as wells without water, or clouds without rain. He afterwards wrote her a letter, which she often perused with great attention. And it pleased the Father of mercies, before her removal from this vale of sorrows, to disperse the clouds from her mind; and her companion had the happiness to see her liberated from the gloom and bondage with which she had been so long exercised. She became resigned to her situation, and surrendered her family and worldly concerns into the hands of a tender father, committing her soul, with a cheerful hope, into the embraces of a dear Redeemer. She has left six children, (the youngest, then not three months old,) with her mournful companion, to lament their loss.

AGRICOLA.

MR. J. HUBBLEDAY BOOTH.

DIED, September 15, 1820, Mr. John Hubbleday Booth, of Algar-kirk Fen, near Boston, farmer. His health had been declining for more than eighteen months, which the writer of this paper having observed,

he wrote him an anonymous letter eight or ten months before his death, enclosing a tract, entitled, "An Exhortation to sick Persons," cautiously hinting at his situation, and respectfully requesting his favourable acceptance and perusal of it. This letter is said to have been received with contempt, which could not excite much surprise, as there was reason to fear that serious reflection had been a stranger to his breast. It seems, however, afterwards to have made a deep impression on his mind, and to have been the means of awakening him to a sense of his lost, ruined, and undone state by nature, as he afterwards acknowledged to a pious clergyman, the Rev. William Bolland of Swineshead, who visited him several times during his illness. He appears to have been exercised with deep convictions for a considerable time; for his whole life had been filled up with the pleasures of sin, and the carnal conversation and company of an ungodly world. As soon as it was known that this change had taken place, he was visited by several pious persons, who were surprised and delighted to find him employed in reading the word of God, and gladly conversing with his people respecting the salvation of his soul. The writer visited him, and witnessed his strong faith in a dying Saviour. His evidences were bright for glory, and he seemed waiting only for his dismissal to an inheritance incorruptible and undefiled, and which fadeth not away. He seemed lifted above the things of time and sense: the cares of the world, as it respected his business, and the future welfare of his wife and children, he was enabled to resign into the hands of him who is a Father to the fatherless, and a Husband to the widow, and to wait patiently for his dismissal, which took place Sept. 15, 1820, in the thirtieth year of his age.

AGRICOLA.

RUTH JACOB.

RUTH JACOB, the subject of this Obituary, was born at Raunds in

Northamptonshire, in the year 1777. From her youthful days she occasionally heard the gospel, and felt at times some faint desires to hear it, though for many years she attended no place of worship constantly. In the year 1806, she was married to George Jacob, and about eighteen months after this union had taken place she left the place of her nativity, and came to reside at Great Catworth, Huntingdonshire, and for a number of years totally neglected the means of grace, and appeared to discard religion altogether. In the Spring of the year 1817, Divine Providence bereaved her of a child, about the age of six months; this visitation of God made a considerable impression on her mind, and inclined her to go to the house of God. While sitting under the word, she appeared somewhat attentive to the things that were spoken; but the subject, (which was Fatherly Chastisement,) did not make any impression on her mind until the close of the sermon, when it was hinted, "Alas! what are all our afflictions which we are called to endure, when compared with the sufferings of the Son of God!"

'What he endur'd O who can tell,
To save our souls from death and hell!'"

Those lines made such an impression on her mind, that she did not close her eyes in sleep all night. Her companion perceiving her disquietude, asked the reason of it. She replied, "Did you ever see yourself a lost, ruined creature?" Her sins appeared to pass before her in a black procession both of childhood, youth, and riper years, and such was the anguish of her mind, that she could not help exclaiming, in the presence of her companion, "Let a repenting rebel live." Her companion told her to hold her peace, and to make no noise about religion, but if she had any, to keep it to herself. But such was that perturbation of mind she was the subject of, that she could not rest until she had related the state of her mind to the writer of this Memoir, which she did the first opportunity in the following manner. Grasping me by

the hard in an unexpected way, she burst into a flood of tears, and exclaimed, "You have opened my eyes: the lines you mentioned at the close of your sermon have so deeply impressed my mind, that I did not close my eyes in sleep the past night; and I have been trying to pray, but know not how to pray as I ought. I am a poor ignorant creature, and cannot read, and have lived a careless life, and I know not what to do. I have been opening my mind to my husband, but he does not understand my case, and only laughs at me." In reply to all this, I said, "Well, my friend, if the Lord has opened your eyes, you will have cause to rejoice, both in time, and to eternity; but do not distress yourself, he that wounds can heal. The gospel affords a door of hope to the chief of sinners, and him that comes to the blessed Jesus, he will in no wise cast out: the Spirit and the Bride say, Come, &c. No doubt you will find comfort in due time in the use of the means which God hath appointed. Thus saith the Lord, 'Stand in the ways and see, and inquire for the good old paths, and walk therein, and ye shall find rest unto your soul.' If a work of grace is begun in your soul, you will have a cross to take up; but the pleasures of religion will by far more than counterbalance all the crosses we may endure." From this conversation she appeared to derive a degree of hope; but her distress of mind did not vanish all at once, but in due time her mind, in the use of the means of grace, became calm and composed. She derived much consolation from a discourse founded on Psalm xxxiv. 15, "The eyes of the Lord are over the righteous, and his ears are opened to their cry," &c. About twelve months after this period she was proposed as a candidate for church-fellowship; but when the time came that she was expected to give in her experience, partly from cowardice, a degree of opposition, and some fears lest she should not be a proper object, she fainted, and gave it up for a time, but did not rest satisfied in the neglect of divine ordinances, and after hearing a sermon from Numbers x. 29, "Come

thou with us, and we will do thee good," &c. she was encouraged to come and declare in the gates of Zion what the Lord had done for her soul, and was baptized on the 4th of April, 1818. Soon after she joined the church, her health declined, the approach of which was perceived before that period; hopes and fears were entertained respecting her for some time, and recourse was had to medical assistance; but her complaint at length baffled all skill. During her affliction, which continued for many months, her mind was tranquil and serene, and resigned to the will of the Lord, either to live or die. She often expressed her gratitude to God, that her life was spared to the never-to-be-forgotten period, when the eyes of her understanding were opened to see her lost and ruined state, and that remedy the gospel affords to the chief of sinners. She very much desired and enjoyed the company of her Christian friends, and would sometimes say, towards the close of her mortal existence, "I long to take you all with me." Sincerity evidently marked her character: her husband once said to her, as she lay on her bed of languishing, I wish I could hear you say, in the language of the poet,

"Jesus can make a dying bed
Feel soft as downy pillows are!"

She replied, "I do not want my lips to speak any more than my heart speaks. I feel (said she) perfectly resigned to the will of God, either to live or die." A short time before her death she was seized with fits; after one of those fits subsided, she said, "I thought I was going, and I felt glad." She often expressed a desire to depart and be with Christ, which is far better, but at the same time would say, "All the days of my appointed time will I wait until my change comes." She breathed an ardent desire after the salvation of her companion, children, and relatives, and would often charge them as a dying woman, not to put off the concerns of the soul until a dying hour, exclaiming "Life is the time to serve the Lord," &c. After her fits had subsided, she

appeared to revive again for a few days, and sang with an audible voice Doctor Watts's 71st Hymn, 1st Book, "Often I seek my Lord by night," &c.; and also the 115th in Dr. Rippon, "Come ye sinners, poor and wretched," &c. Soon after this an evident change took place, and the symptoms of death began to be seen: I visited her on the day of her death, and her mind seemed quite composed, and in a waiting posture. A little while before her death, her husband said, "I think she is fast going." She replied, "I hope it will not be long." The last words she was heard to lisp were, "Come, Lord Jesus, come quickly!" and her immortal spirit took its flight to the regions of eternal day, on the 11th of November, 1821. Her death was improved from a portion of scripture in Revelations xiv. 13; "Blessed are the dead that die in the Lord."

W. R.

Great Catworth.

MR. CUBITT SPARKHALL.

DIED, at Ashmanhaugh in the county of Norfolk, November 11, 1821, Mr. Cubitt Sparkhall, aged thirty-one years.

On November 7, 1813, he and his wife, with seven other persons, were baptized, and admitted into the church under the pastoral care of Mr. William Spurgeon, at Neateshead in that county, after which he fell into a state of great declension, from which deplorable state bodily affliction was the means of his restoration. He confessed that he never knew so much of the value of religion before he was afflicted, as he did while the rod of God was upon him. Speaking one day to one of his Christian friends, he said, "The Lord knew I was wandering from him; and therefore in mercy he afflicted me, to bring me back to him. Many times, with tears of joy in his eyes, did he repeat the words of the poet,

"Sweet affliction, sweet affliction,
That has brought to Jesus' feet?"

While he was able to attend the means of grace, he was constant both at the preaching of the word and at meetings for social prayer; and it appeared, that almost every one present at those seasons of devotion was anxious to hear him pray. His prayers were made up of such potential acknowledgments of his backsliding, and such fervent requests for mercy for himself, his Christian friends, the church of Christ in general, and for the world that lieth in the hands of the wicked, that few heard him without being affected.

At length his affliction confined him to his dwelling. As he could not attend the house of the Lord, his friends visited him; nor did any serious person leave him without being powerfully convinced of the truth of what Solomon says, "It is better to go to the house of mourning than to go to the house of feasting." During his affliction he was resigned and happy. Such was his resignation to the will of God, that though he was a subject of much pain, he was never heard to murmur. This happiness proceeded from a consideration that God had the management of his affliction and of all his affairs, from his view of the plan of salvation, and from an humble persuasion of his interest in the atoning blood of the Son of God. When speaking of the plan of salvation, he would say, "It is admirably suited to man's case as a fallen creature: it has evident marks of having God for its author; I feel my need of such provision; all other refuges are refuges of lies."

The Lord was very merciful to him during his affliction: the fear of death was removed; and though he had not always the same degree of happiness, yet from the time he was put into the furnace till the time he was taken out and removed to another world, he was much indulged with the presence of God; more so than is ordinarily granted to those who have to continue long in this world; which caused his friends to fear that he had but little time to continue in his earthly tabernacle. If any of those who very kindly attended him, were speaking with a low tone,

he would suppose that they were talking about his death, and were afraid he should hear them; and he would say, "Do not be afraid to speak out, for I like to hear you talk of death." He would frequently request them to sing, and would join them in the melody. The writer of these lines will long remember the impression he once felt, while visiting him. During his visit he heard him name the 102d Hymn, 2d Book, (Dr. Watts's,) which he wished to have sung at that time; it was so; and so valuable did our afflicted friend find the influence of religion to his mind, that it enabled him, though near the grave, to sing,

"No, I'll repine at death no more,
But with a cheerful gasp resign,
To the cold dungeon of the grave,
These dying, withering limbs of mine."

At another time, being visited when he was too weak to converse, his friend finding him in this debilitated state, asked him a question, which required but one word to answer, namely, "Is the sting of death removed?" He answered, "Yes." A kind attention was paid to him by his relatives, for which he was very thankful; and we hope the impressions his admonitions made upon their minds will not be effaced.

He left a wife, (with whom he had lived in the greatest affection,) and six small children.

Review.

Sea Sermons: or Twelve short and plain Discourses for the Use of Seamen, &c. &c. By the Rev. George Burder, Author of Village Sermons, in Eight Volumes. 168 Pages. Stiff Covers.

Mr. Burder has been long known to the religious public, as one of those highly favoured writers who can address the million in a style that is at once intelligible and impressive; enlightening the understanding and warming the heart. We rejoice to see this distinguished minister, now venerable in years and in service, launching out into the great deep, with a message of mercy for many thousands of those valuable men who do their business in great waters. The following table of Contents will show that the subjects on which he expatiates are highly appropriate. 1. The wonders of God in the deep. 2. Seasonable considerations on the commencement of a voyage. 3. Repentance and conversion. 4. The way of salvation. 5. Noah's Ark. 6. The anchor of hope. 7. The Compass. 8. The Storm. 9. Thanksgiving for deliverance. 10. On the death of a

shipmate. 11. On seeking the Lord while he may be found. 12. The Seaman's happy return.

Many a British Sailor will have reason to bless God for these plain discourses, which, no doubt, will obtain, as they richly deserve, a very extensive and permanent circulation.

The Christian Temper, or Lectures on the Beatitudes. By the Rev. John Leifchild. HOLDSWORTH. Pp. 307.

It may be due to the respectable author of these Lectures, that we acknowledge our regret that they should so long have escaped our notice. We beg, however, to assure him that the delay, on our part, has been involuntary.

Though it might be easy to refer to many well written volumes on the Beatitudes, yet we are very far from considering Mr. Leifchild's as a work of supererogation. On the contrary, we sincerely congratulate him that his name is thus publicly added to the list of those worthies who have visited the sacred mount of instruction: not merely to ascer-

tain its altitude or geographical situation, but to listen, with the profoundest veneration, to him that spake as never man spake; and, having received his unparalleled enunciations, to descend, imbued with their spirit, and faithfully convey the report to those whom it most deeply concerns.—That a course of sermons might have been selected more acceptable to minds and habits of a certain description, may even be a presumptive evidence that, to these very persons, they supply the most appropriate aliment; while by others their publication will be hailed as admirably adapted to strengthen the principles they have received, enlarge their perception of their excellency, and increase their desire to be more habitually and unreservedly under the dominion of their sanctifying influence. In short, we are unable to conceive of any period, during the progress of the church of Christ towards ultimate perfection, in which such a delineation of “The Christian Temper” as these lectures exhibit, may not be, in a high degree, serviceable; though educing our conclusion from the signs of the times, we cannot but regard their peculiarly seasonable appearance as considerably augmenting their value. We will, however, ingenuously confess, that, while engaged in perusing these interesting pages, one uneasy apprehension repeatedly returned upon us, and happy, indeed, shall we be to find, that its indulgence is completely unauthorized by the existence of any fact to which it is applicable. It has occurred to us, that the good sense, and genuine piety of these addresses, will not secure a patient hearing in many of those instances, where their faithful appeals might be listened to with the greatest advantage.—The unconnected and disproportionate prominence given to a small number of favourite points in theology, and the almost total neglect of their ordained influence, has, too often, succeeded; and induced a repose, every attempt to disturb which, must encounter an opposition formidable, rather from its declamatory invective than its argumentative force.

In such cases, the practical character of these discourses may probably occasion some alarm, and to venture beyond their porch may be thought an experiment more perilous than prudent.—But by those, who are delighted with the contemplation of Christianity in its details, as well as in its principles,—in its benignant control over the passions and the conduct, as well as its divine illuminations of the judgment and the understanding, this volume will be regarded as a valuable addition to what may be previously possessed.—If, after all, any feel disposed to assert, that some few things might have been more evangelically expressed, we, and perhaps the worthy author, would not undertake to contest that point.—In conclusion: we should be glad to strengthen our commendation, and edify our readers by numerous extracts, but our limits will only permit the following.

“But meekness is a grace which all can understand and admire. The influence of religion in producing it, is easily discerned and readily acknowledged: and when religion shines in our temper, it shines most for the benefit of mankind. The meekness of the martyrs, under taunts and tortures, won over many to their cause; and the meekness of a Christian, under the ordinary ills of life, exhibits a spectacle to those around him, which says more in favour of his religion than all his discourses about the raptures of devotion, or the delights of fellowship with God. On the contrary, how often is the influence of the real excellencies of his character counteracted by the low state of this grace! His severity of rebuke, his gusts of passion, his sourness or moroseness under disappointment, are all treasured up by his domestics and acquaintance, as so many justifications of their neglect of religion, and so many refutations of the arguments in its favour. If our own peace and progress, therefore, are not sufficient to make us long for the spirit of meekness, the honour of our religion ought surely not to leave us indifferent to it.” pp. 127, 128.

Again, “A self-righteous spirit is the greatest of all obstacles in the way of our salvation. It is this spirit that prompts the careless sinner to quiet his conscience by a vague purpose to repent in a future day, and do those

works that shall compensate for his former neglect, and his repeated sins: and that leads the awakened sinner to comfort himself with the hopes of pursuing that course of life which shall render him worthy of the divine compassion, and of being admitted to all the benefits of Christ's mediation. It is the same spirit that flatters a man whose life has not been distinguished by flagrant enormities, nor destitute of specious virtues, that he stands on a different ground from ordinary sinners, and may challenge the divine notice and benediction. Attempts to expose to him the weakness of his claims, and to place him on the same footing with those who have nothing to pay for the divine gifts, are regarded as the assaults of an enemy, and resisted at every point by the dictates of self-love and of pride. It shall sooner be believed that Christ wrought his miracles by the aid of demons, than that his doctrine was true which doomed men to hell who made such a fair show in the flesh." pp. 171, 172.

We must make room for one more passage.

"But beyond all that has been mentioned, we must, in the character of peace-makers, be anxious to allay all the feuds that exist around us, and to compose the differences of others. Many console themselves with the thought of not having violated the laws of peace themselves, forgetting that this abstinence from wrong, may often be the effect of a cold temperament, or an indolent disposition, rather than of religious principles; and that the duty under consideration, not only forbids us to plant thorns and briars of strife, but enjoins us to pluck up those which other hands have planted; and to substitute the olive and the myrtle tree in their place. It is idle to plead as the ground of exemption from the duty, that our efforts to abate the wrath of others are likely to be useless, or to recoil with injury on ourselves; and that the guilt of such contentions, whatever it be, must rest with the parties themselves. As well might we, when our neighbour's house is in flames excuse ourselves from the duty of assisting him, by urging that we were not accessory to the kindling of those flames, and might, in the act of endeavouring to extinguish them, be exposed to fatigue and personal danger." pp. 254, 255.

Short Discourses on the Lord's Prayer, chiefly designed for the Use of Country Villages. By Isaac Mann. Second Edition. Pp. 150.

THESE plain and pious addresses appear to us adapted to promote the benevolent purpose for which they were composed. The class of persons whose interest has been principally consulted in this publication is both numerous and important; and, as we are sincerely desirous of encouraging every well intended effort to improve their moral and spiritual condition, we would recommend these serious discourses to their deliberate and devout attention; and to those, also, whose zealous exertions may comprehend reading religious tracts to such persons as have not the privilege of more public instruction.



Sunday School Dialogues, by the Rev. J. Marshman, D.D. one of the Senior Missionaries at Serampore; in Two Parts. 4d. with tea Wood Cuts. S. Lawson.

WE cannot do less than give this valuable little work our warmest commendation. We have introduced it into the schools with which we are connected; and we feel no small confidence, that as many of our readers as are engaged in the important work of education will follow our example. The great benefits which have resulted from its respectable author's System of Education in British India, sufficiently warrant our hope, that as many of his books as may be reprinted in this country will be no less acceptable to our schools.

The Author is singularly happy in conveying the important truths of Christianity through a dialogue of appropriate simplicity, suitably adapted to the capacities of children: and while their attention is secured by their anxiety to become speakers, their minds are imperceptibly imbued with the most salutary truths. To quote the language of its sensible and pious author, "no apology will be deemed necessary

for interspersing this little work with so much that belongs to Divine Revelation. Whatever in an elementary book tends therefore to familiarize children with the language and ideas of the Bible, may be considered as so much clear gain in the work of education. It is only the Law, (or the word of God,) which possesses the power 'of converting the soul.'

The present little work contains, *The Child's Soliloquy—Seven Dialogues on Practical Religion—and Three on Reading with Propriety.*

The Desolations of the Earth. A Sermon preached at the Meeting-house in Little Wild-street, Nov. 25, 1821, in Commemoration of the Great Storm in 1703: With an Appendix. By George Pritchard. 35 pp. Sewed.

THE Author informs us, in an Advertisement prefixed, that a Mr. Joseph Taylor,

"having experienced a merciful preservation during the 'Great Storm' in 1703, and being at that period a member of the church meeting in Little Wild-street, Lincoln's-inn Fields, instituted an Annual Sermon to perpetuate the recollection of that affecting occurrence, leaving in trust a small sum to be thus expended.—The Author of this Discourse having been informed that more than twenty years have elapsed since the publication of any one of these Anniversary Sermons, is induced to hope that the following somewhat circumstantial account may not be unacceptable, especially to young persons, whose best interests he is earnestly desirous to promote."

The text on which this Discourse is founded is Psalm xlvi. 8; *Come, behold the works of the Lord, what desolations he hath made in the earth.*

Although the principal part of the Author's attention is properly devoted to the wonderful display of the Divine Power which he was called upon to commemorate, some remarkable instances are also given wherein the elements of nature have been commissioned to desolate the

earth by means of floods, earthquakes, and conflagrations.

In the following passage the irresistibility of the Divine Power, the fearfulness of the Divine Judgments, and the obligations under which we lie to the Divine Mercy, are exhibited.

"According to the existing constitution of the universe, how vastly important is the regular and united action of its principles—that the floods should remain within their established limits; that the earth, yielding only to the industry of cultivation, should faithfully restore the toils of the husbandman, or firmly sustain the abodes of men; that the fire should diffuse its expansive and assimilating properties, only in the form of cheering light and moderate heat; and that the air, in refreshing breezes, or salutary gales, should freely circulate! But when, for the accomplishment of some righteous design, God is pleased to impart to either of these a preponderating influence; how terrible is the effect! and that which, in its natural state, is so admirably adapted to subserve the interests of men, when permitted to overact its part, becomes a severe scourge, or even the medium of destruction. Those very elements, whose original form and arrangement look upon us with such a benign aspect, if God do but bid them frown, what a menacing appearance they immediately assume! and, if he direct them to utter the language of rebuke, their voice shall arrest the attention of the most inconsiderate, and make the stoutest among the sons of men to tremble.

"The Lord then is pleased to claim these desolations as his own work; for, as it is his prerogative to create, it is his also to destroy. Whoever, or whatever, may be the sword, it is held and guided by his powerful hand. Has he not said, *Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the water to destroy?* Yet let it never be forgotten, that *the curse causeless shall not come*: he doth not afflict willingly, nor grieve the children of men. Cruelty and capriciousness are no attributes of his infinitely amiable nature. So far is he from inflicting punishment where guilt has not been contracted, that, for one discovery of his righteous indignation, we have innu-

merable instances of his long-suffering and forbearance; thus demonstrating, that the exercise of his displeasure is his strange work, but he delighteth in mercy. How inimitably tender is the following address! *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee; and I will not enter into the city.*—Yes, it is thus that, in the midst of wrath, mercy is still remembered, and the very desolations of the earth shall contribute to advance its delightful exercise; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. P. 24.

We recommend to our readers this judicious sermon. The very interesting account which it contains of a storm unparalleled in the British Annals, cannot fail of gratifying the younger part of them in particular. The violence of it may be judged of from the following additional facts, with which we are furnished by the celebrated Dr. Derham, and which it may not perhaps be improper to insert in a future edition.

“To what distance, and in what quantities, the sea waters were carried by the Great Storm, Nov. 26, 1703, an ingenious friend sent me these accounts from Lewes in Sussex, viz. That a physician travelling soon after the Storm to Ticehurst, twenty miles from the sea, as he rode along plucked some tops of hedges, and chewing them found them salt: That some grapes hanging on the vines at Lewes were so too: That Mr. Williamson, Rector of Ripe, found the twigs in his garden salt the Monday after the Storm, and others observed the same a week after: That the grass of the downs about Lewes was so salt, that the sheep would not feed till hunger compelled them: And that the miller of Berwick, (three miles from the sea,) attempting with his man to secure his mill, they were so washed with flashes of sea water, like the breakings of waves against the rocks, that they were almost strangled therewith, and forced to give over their attempt.”

Der. Phys. Theol. 12th Edit. P. 245.

An Appeal to the Public in Defence of the Spital-fields' Act: with Remarks on the Causes which have led to the Miseries and moral Deterioration of the Poor. By William Hale. Holdsworth. 46 pp. Sewed.

THIS is a reply to a recent pamphlet, entitled “Observations on the ruinous Tendency of the Spital-fields Act to the Silk Manufacture in London.” It might be thought, perhaps, foreign to the design of our work to give the arguments on both sides of this subject, if we were prepared to do so. Mr. Hale has been long known to the public as a man of talent, of large experience in business, of liberal, comprehensive, and patriotic views, and as the friend of the poor. Our opinion is, that if he had been totally unknown, this small and hasty publication, full of luminous statements and powerful appeals, would have procured for him a very respectful attention. We cordially recommend this little production to the serious consideration of all those who are ambitious of contributing to the peace and the prosperity of our native land.



An Essay on the Evils of Scandal, Slander, and Misrepresentation. 1821. Pp. 144. 3s. 6d.

If the first quotation which graces the title-page of this work be true, (and it is a quotation from the writings of Addison,) that “there is no particular in which persons of all ages, conditions, sexes, and complexions universally agree, except in their thirst for scandal,” an essay on the evils of it cannot but be important.

The essay is divided into eight chapters. The subjects of these chapters are well selected, and these divisions being far from tedious, they are more likely to be read, and consequently to be useful. They are as follows:

1. On Scandal, and its Causes.—
2. On the Danger of trifling with the Character of others.
3. On Scandal

directed against Religion. 4. On Scandal among the Professors of Religion. 5. The Evil of anonymous Letters. 6. The Attacks of Scandal on popular Character. 7. The evils "of scandalizing the dead."

The author has wisely strengthened his opinions, and fortified himself, by devoting the last chapter to "General Reflections, chiefly extracted from eminent writers," viz. Massillon, Dr. Raffles, Hannah More, Bishop Hall, and Dr. Dwight.

The fourth is a chapter of peculiar interest, both on account of the subject of it, and the happy manner in which it is treated; and, if we mistake not, notwithstanding the apparent, and, in many instances, real cordiality promoted by co-operation in the great and glorious societies of this age, must even now be read with benefit, not only by the various sects into which the Christian world is divided, but even by the members of many a church. The interest of this chapter is greatly increased by the view it presents of the effects of religious dissensions on the mind of a gentleman, who, tired with the gay world, was led to seek for substantial pleasures in the society of Christians; but who, disappointed and disgusted at the contentions and scandals he was there compelled to witness, rashly resolved to retire altogether from society, rather than exert himself to benefit it, and in some secluded village is become the priest of his own family. In a retreat where the beauties of nature and grace are at once displayed, and where sweet love and peace prevail, we leave him, not without hope that he will be induced to reconsider his hasty resolution.

We have presented our readers with the preceding brief analysis of this little book, with the hope of inducing many of them to purchase and read it. It would prove a very suitable present to young persons, and a numerous class of idle professors, who are little, if any thing, better than tattlers, gossips, backbiters, and busy bodies in other men's matters; and it might be read with advantage by all.

We trust the writer's well-meant endeavour will be rewarded by the call for a new edition, and in it we would recommend a few verbal corrections, as well as the omission of the Latin scraps, which answer no useful purpose.

◆◆◆

An Investigation of the Doctrine of Water Baptism, &c. By T. L. P. Westley. 70 Pp. Sewed.

How easy it is to be wise above what is written! This writer appears to belong to the class of those who are more evangelical than the Evangelists—more spiritual than the dispensation of the Spirit. He attempts to prove, "that water baptism constitutes no part of the christian system, as left us by Christ and his apostles." And he informs us, that we shall not find "a single passage in the whole of the New Testament, in which it is plainly and absolutely commanded, either as it respects the mode or thing itself." P. 15. On this topic we recommend it to our readers to consult Dr. Newman's Sermon on the Perpetuity of Baptism, which was noticed in our Number for September, 1820, p. 375.

We shall transcribe a note to page 66, as containing some hints which our ministering brethren may turn to good account.

"Among the Calvinistic Baptists the writer has seen the ceremony of baptizing performed under the most disgusting and imprudent circumstances in the persons of females; and, in several instances, it has proved of dangerous consequence to the health of the subject. 'Tis a pity but this almost barbarous rite were discontinued in every Christian congregation; since the bare apprehension of such an ordeal, and rude exposure, must be an occasion of terror to many a sincere and delicate, although mistaken, female."

Yet, strange as it may appear, this unknown writer had said in page 16, "it must be admitted that the stream of antiquity runs much in favour of adult baptism by immersion." And again in page 17,

"That baptism, by means of dipping, was, however, the most prevailing plan in the primitive ages of Christianity, there can be no doubt; for even to the time of Constantine we find, that in great cities they began to build chapels, or places on purpose to baptize in, more properly called Baptisteries."

This Katabaptist writer stands upon dangerous ground, when he endeavours to get rid of the obligation arising from apostolic example. Thus in page 22 he says,

"If it be still objected that the disciples of Christ used the rite of baptism after the day of Pentecost, which, if it had not been agreeable to the Christian dispensation, they would not have continued; to this I answer, we are not to suppose that all whatsoever the apostles did became obligatory on Christians; for if we allow this, we allow too much."

The plenary inspiration of the apostles he confines to "the fundamental principles and essential doctrines of our holy religion;" but their administering baptism he ascribes to their partiality in favour of legal rites, and plainly tells us that they were "creatures of error and imperfection, otherwise than they were so led or moved: even Peter himself, the apostle Paul informs us, was to be blamed." Such is the effect of the spiritualizing principle the author has adopted, and by which he has vainly endeavoured to explain away an ordinance of heaven, destined to stand in the church as long as the sun and the moon shall endure.

Eliza Harding: a Tale founded on Facts. By Mrs. Hewlett, Author of the Legend of Stutchbury, &c. 12mo. Pp. 193. 2s. 6d.

WHEN the books of "curious arts" were burnt at Ephesus, it afforded a signal instance of the triumph of evangelical truth over the baneful lies of the Prince of Darkness at the very commencement of the christian war. It is lamentable to consider how many books there are in the circulating libraries of this christian land, which

seem contrived for conveying moral poison into the ardent and inexperienced minds of youth. It is a consummation ardently to be desired, that these demoniacal publications should be so exposed by christian writers, as to their destructive influence on the morals, the happiness, and the eternal welfare of the rising generation, as that they may be brought forth and publicly consumed.

The little sprightly publication before us, the work of a christian female, is well adapted to expose the folly of those parents who suffer their daughters to be educated at those boarding schools from which evangelical publications are excluded; who permit them to frequent circulating libraries, where romances and novels are lent for perusal; and who suffer them even once to attend the theatre, and to form connexions with stage-players. The tragical tale of *Eliza Harding* is well adapted to expose the silly fondness of parents, and to put young women upon their guard against those hypocritical persons, who, for the purpose of destroying them, "lay the flattering unction to their souls." The nature and value of real religion are introduced with much ingenuity into this religious novel, and the vast superiority of pious to other females strikingly appears. It is a work of intrinsic merit, which we hope will be extensively read, and will prove very useful.

The Youth's Evangelical Library, Part IV. Selections from the Works of Bishop Hall, with a brief Sketch of his Life. Part I. Contemplations. Holdsworth. 18mo. Pp. 102. 1s. 6d.

THE Contemplations on Scripture History of such a man as the pious and learned Bishop Hall, must be worth the perusal of all serious Christians. These judicious "Selections" will enable many persons to taste the sweets of the honey prepared by this oppressed prelate, who would never have been able to procure it from the hive in which he deposited it.

An extract from the section entitled, "The Affliction of Israel, and the Birth of Moses," will be a fair specimen of the whole. Speaking of the anxiety of the mother of Moses, while she hid her infant for three months, the Bishop adds,

"And now she sees her treasure can be no longer hid, she ships him in an ark of bull-rushes, and commits him to the mercy of the waves; and, (which was more merciless,) to the danger of an Egyptian passenger; yet doth she not leave him without a guardian. No tyranny can forbid her to love him, whom she is forbidden to keep. Her daughter's eyes must supply the place of her arms. And if the weak affection of a mother was thus effectually careful, what shall we think of him, whose love, whose compassion, is, (as himself,) infinite? His eye, his hand, cannot but be with us, even when we forsake ourselves. Moses had never a stronger protection about him, no not when all his Israelites were pitched about his tent in the wilderness, than now when he lay sprawling alone upon the waves: no water, no Egyptian, can hurt him. Neither friend nor mother dares own him, and now God challenges his custody. When we seem most neglected and forlorn in ourselves, then is God most present, most vigilant." Pp. 20, 21.

The brief Account of Bishop Hall's Life, which accompanies this volume, is so drawn up that no reader can take offence, whatever may be his opinion of the political events that led to the sufferings which the good Bishop endured at the end of the reign of Charles I.

The Sunday Scholar's Magazine, or Monthly Reward Book: devoted entirely to the Interests of Sunday Schools: with Wood Cuts. Vol. I. Holdsworth. 3s. 6d.

We are happy to find that the publishers of this interesting periodical work have not been disappointed, in thinking that the conductors of the numerous Sunday Schools would patronize their undertaking. The large sale which the first volume has obtained, from such an intelligent and prudent description of

persons, is the best recommendation of the work, and of the manner in which it has been executed.

LITERARY INTELLIGENCE.

Just Published.

Lawson on the Proverbs. 2 Vols. 12s.

Bickersteth on Prayer. 5th Edit. 5s.

Baxter's Cyclopædia. 2d Edit. 7s.

Key to Ditto. 6d.

Mann on the Lord's Prayer. 2d Edit. 2s.

Sketches of Sermons. Vol. III. Part I. 2s.

Leifchild's Lectures on the Beatitudes. 2d Edit. 7s. 6d.

Fuller's Scripture Examiner. Part II. 1s.

Selections from Archbp. Leighton. 3s. 6d.

Incidents of Childhood. 2d Edit. 2s. 6d.

Finch's Moral Discipline, or Elements of Self-improvement, principally adapted for Young Persons entering into active Life. 12mo. Bds. 6s.

Hall's Sermon for the Princess Charlotte. 12th Edit. 2s.

Bailey's Carnival of Death. 12mo. Boards. 4s.

Richard Baxter's Counsel to Young Men. 2s.

In the Press.

Hall's Apology for the Freedom of the Press. New Edition.

Ivimey's History of the English Baptists. Vol. III.

Oriental Literature applied to the Illustration of the Scriptures, containing much valuable Criticism from Rosenmüller. By Rev. S. Burder, M.A.

Oriental Customs, greatly augmented. By Ditto. 6th Edit.

Conder on Nonconformity abridged. 12mo 1 Vol.

Popery the Mystery of Babylon. By a Clergyman, a Graduate of Cambridge.

Jeffery Taylor's Tales and Dialogues, in Prose and Verse.

Principia Hebraica, 2d Edit. in two Pocket Vols. to be sold separately. One Volume to contain the Grammar revised. The other to comprise a grammatical Analysis of three hundred of the most useful Verses, and a Selection of single words, classed according to their Forms, and every common Root not in the three hundred Verses.

Intelligence, &c.

Extract of a Letter from the Rev. J. Chamberlain to the Rev. J. Simmons, Wigan, received April 16, 1821.

On Board the Eliza, Sand Heads, Dec. 6, 1819.

Here I am, cruising for health; whether I shall be favoured with the recovery of it, or not, still remains dubious. Hence you will see that my affliction has hung long on me: had it not, I should have been justly charged with ingratitude for not acknowledging your very affectionate letter. In looking over my desk I have just put my hand on it, and resolved to delay no longer if I possibly can help it. I am much affected by the sympathy, affection, and kindness, your letter evinces. If religion teach us not tenderness, we gain little from it. To be tender-hearted one towards another is an important acquirement. I am very happy in this respect. My dear brothers and sisters show much of this towards me. This has been a comfort to me in my distress.

What shall I say concerning myself? I have some hope that my disorder is much abated; but it is still lurking in its old position, and now and then gives me an alarming memento of what it has been, and of what it may still be. During the past year I have been better, and worse at intervals: sometimes wholly laid up, and apparently verging towards the confines of time; and sometimes recovered so far, as to feel little of my old complaint, and to begin to be encouraged to hope that I shall pursue my work again with renewed alacrity. During the month of September, I was laid up with a very violent attack, which determined me to try the sea air once more as the last resort, and here I am on the main.

Monghyes, Sep. 13, 1820.

My dear brother, father, and friend, I will, the Lord willing, put my pen again to write to you. Nine months have elapsed which cannot be recalled. During three or four of the months I was labouring under my bodily infirmities, and was in circumstances which were unfavourable to correspondence. Through the good hand of God upon me, on the 6th instant I was enabled to complete the translation of the New Testament into the Eastern Hinduwee Dialect, and upon this I

thanked God and took courage. It is in the press, and printed to the 13th chapter of the Acts. Some of the gospels are in circulation.

ORDINATIONS, &c.

June 12, 1821, the Rev. Abraham James (formerly a member of the Baptist church at Penknapp, Westbury Leigh, Wilts,) was set apart as pastor of a small Baptist church at LIMPLY STOKE, Wilts. Mr. Seymour of Bradford commenced the service with reading the scriptures and prayer. Mr. Winter of Beckington delivered the introductory discourse, and proposed the usual questions. Mr. Chin of Walworth offered up the ordination prayer. Mr. Phillips (Mr. James's pastor) gave the charge to the minister from 1 Tim. iv. 16. Mr. Opie Smith of Bath concluded the morning service. In the evening Mr. Winter began with prayer; Mr. Seymour addressed the church from 1 Thess. v. 25; and Mr. Chin concluded.

Limplly Stoke is a village three miles from Bath, and the same distance from Bradford: it has been long destitute of the gospel of Christ. About ten years past a room was taken for the purpose of worship, and licensed according to law. Mr. James Barnard, then pastor of the Baptist church at Bradford, preached to the people in conjunction with Mr. Palmer, and others from Bath, who willingly engaged in the same good work; and their labours were not without success. In the year 1815 the late Mr. G. Head of Bradford, and Mr. Opie Smith of Bath, encouraged the people to build a small place of worship. It was opened January 1, 1816: Mr. T. Smith and Mr. Thomas Langdon both of Bath, preached on the occasion. Soon after Mr. Pulsford, now residing at Great Torrington, Devon, was removed from Tiverton to Limplly Stoke, and preached to the people with acceptance and success. Nineteen persons were baptized by Mr. J. P. Porter of Bath, and were received as members of the church under his care. Mr. Pulsford being, to the grief of the people, removed, Mr. James was invited to preach to them: he accepted their invitation, and his ministry has been

blessed to their edification. Nineteen persons were dismissed from the church at Bath, and on December 25, 1820, were formed into a church by Mr. Porter. Since that period several persons have been baptized, and we hope that others are seeking the salvation of their souls. May the Lord increase their number!

OCT. 23, 1821, the Rev. W. E. Bottomley, late of Bristol Academy, was publicly ordained to the pastoral office over the Baptist Church at MIDDLETON CHENEY, Northamptonshire. The Rev. T. Searle of Banbury (Independent) read an appropriate portion of the Holy Scriptures, and prayed; the Rev. J. T. Dobney of Ensham stated the nature of a Christian church, asked the usual questions, and received Mr. Bottomley's confession of faith; the ordination prayer was offered by the Rev. J. Wheeler of Bugbrook; the charge, which was solemn and impressive, was delivered by the Rev. F. Franklin of Coventry, founded upon 1 Tim. iv. 6; and the Rev. W. Gray of Chipping Norton addressed the church and congregation from 1 Cor. xvi. 19, and concluded in prayer. In the evening the Rev. Mr. Shakespear of Southam commenced with reading and prayer; the Rev. D. Aston of Buckingham (Independent) preached from 3 John 2; and the Rev. D. Nunick of Bloxham closed with prayer the solemn and interesting services of the day. The hymns were given out by the Rev. T. Styles of Banbury, and the Rev. Mr. Phillips of Chipping Norton.

A few WELSH BAPTISTS have lately invited the Rev. Daniel Davies of Merthyr Tydvil to settle in London, for the purpose of raising a Welsh congregation, who has consented to come on probation. The church in Eagle-street having offered them the use of their Meeting-house every Tuesday evening, two sermons were preached there Feb. 12, in Welsh, to a numerous congregation; the first by Mr. Davies from 2 Cor. iv. 6, the other by Mr. John James (Pontrhydyryn) from Eph. iii. 9, and there is every reason to believe not without the Divine presence. On the following Sabbath a spacious room was opened for divine service at No. 18, KIRBY-STREET, HATTON-GARDEN, when Mr. Davies preached in the morning from Dan. ix. 17, and in the afternoon Mr. Ivimey delivered an address from Gen. xxxi. 13, in which

he advised the Welsh to persevere in their endeavours. In the evening Mr. Davies preached again from Zech. vi. 13. The congregation at each time by far exceeded expectation. The few persons who have hitherto contributed are mostly poor; but they hope that there are many well-wishers to the Welsh in London, who will assist them with their contributions. Mr. Thomas George, No. 28, Greek-street, Soho, will be happy to receive the subscriptions of those who wish to assist the above cause.

MARCH 13, 1822, the public settlement of the Rev. James Hargreaves (late of Ogden in Lancashire) over the Baptist Church in LITTLE WILD-STREET took place. Mr. Hoby commenced the service with reading and prayer; Mr. Griffin delivered the introductory discourse, stating the nature of a gospel church, asked the usual questions of the church and pastor, and received Mr. Hargreaves's confession of faith; Mr. Pritchard prayed for a blessing on the pastor and the church; Mr. Davis delivered a discourse to the pastor and the people from 1 Thess. v. 12, 13; "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake, and be at peace among yourselves;" and Dr. Winter (Independent) concluded the service with prayer. The hymns were given out by Mr. Belsher. The whole of the service was appropriate, solemn, and interesting.

BAPTIST CHURCH AT BARNOLDSWICK.*

THIS is the oldest church of the Baptist denomination now existing in Yorkshire; but when it was formed we have no certain account.

1698. At this time the church consisted of fifty-six members; but there is no memorandum who was its pastor.

1700, July 11. Mr. James Haworth was called to the office of a teaching elder, and soon after Richard Higgin; but whether they died here we have no information.

1710, April 28. Mr. John Wilson was invited from the church at Tottle-

* Nine miles north-west of Skipton in Craven, Yorkshire, and thirty-four miles north-west of Leeds.

bank in Furness, Lancashire, to settle here, but appears not to have acceded to the request of this church. He was the first pastor of the Baptist church at Rawdon, and died in November, 1746.

1711, September. Mr. Daniel Slater was pastor at this time; but there is no farther account.

1718, May 25. The church at Barnoldswick applied on this day to the church at Rawdon and Heaton for the dismissal of Alvery Jackson, who was dismissed to Barnoldswick on the 29th of June, 1718. This man, eminent for piety and talent, was baptized September 21, 1715. He wrote a pamphlet on the modern question, "Whether saving faith in Christ is a duty required by the moral law of all those who live under the gospel revelation." And, "The second question answered, Dost thou believe on the Son of God?" Also, "Religion described, a Sermon." These are three very valuable tracts, and well deserve a new edition. Mr. Jackson continued here till his death, which took place December 31, 1763. I find among Mr. Jackson's papers an account of his baptizing September 20, 1749, the Rev. James Hartley, and seventeen others, at Haworth.

1764. Mr. John Parker succeeded Mr. Jackson. He was born at Barnoldswick March 10, 1725; was brought to the knowledge of Christ under the ministry of the Rev. Wm. Grimshav; was baptized by Mr. Jackson October 6, 1749; began to preach in 1753; and was settled at Barnoldswick as the pastor of the church in 1764. After many years service for Christ and his church, he resigned from bodily affliction; but in 1790 he was so far recovered as to settle with the Baptist church at Wainsgate, where he continued pastor till his death, which took place May 29, 1793. The Rev. John Fawcett, D.D. published his "Life and Letters," price 1s. 6d.; a book which can never be read by a pious person without advantage. Mr. Parker baptized the Rev. Abraham Greenwood, who was born at Barnoldswick January 21, 1749; who began to preach in 1770; and who has successively laboured at Rochdale, Dudley, Oakham, and Killingholm. Mr. Greenwood married Mr. Jackson's daughter, and has a son of his own name in the ministry.

1790, September 28. Mr. Nathan Smith succeeded Mr. Parker at Barnoldswick, and yet continues the pastor of the church.

1772, April. We believe that it was

about this time that five members separated from Barnoldswick, and began a new interest at Colne in Lancashire, five miles distant. Mr. John Stuttard was the pastor till about 1817, and was succeeded by Mr. Peter Scott, who was ordained at Colne Dec. 2, 1819. Number of members June 14, 1821, 44.

1818, December. Ten members were dismissed from the church at Barnoldswick to form a new church at Earby, a village about two miles distant. Mr. W. Wilkinson was chosen the pastor. A new chapel was opened here, August 2, 1819; and things at present are looking well. Number of members June 14, 1821, 22.

The number of members at Barnoldswick is twenty-four.

Shipley, June 14, 1821.

I. M.

BAPTIST CHURCH AT OLNEY.*

JAN. 19, 1694, the ground on which the place of worship now stands was conveyed to trustees for £45. The declaration of trust recites, "that the said persons, and others of the like persuasion, of the same sentiments with Mr. Gibbs, pastor of a church at Newport Pagnel, commonly called Independents, shall and may assemble together at, in, or upon the said premises, at all such times as they shall think fit, for the exercise of their religion." There is no document who were the pastors before 1741. A memorandum of September 5, 1711, says, "the meeting-place that Joseph Palmer now frequently preaches in." On a stone in one of the aisles is inscribed, "John Castor, a minister, lies buried in this place: died 1720, aged 88." Nov. 15, 1738, certain persons named in an old church-book were dismissed from the Baptist Church of Walgrave, under the care of Mr. Moses Deacon, who settled them as a Strict Baptist Church. Some time in the year 1741, Francis Walker was received by letter from Prince's Risborough, and settled as pastor Nov. 14, that year. He died aged 46, October 22, 1748. William Walker joined the church February, 1749. He preached till Michaelmas, 1752, and from that time till Lady-day, 1763, preached at Newport, and then returned to Olney. At what time he was settled, I cannot tell, though probably that or the next year. He left in the year 1772, and died at Colndbrook. After this the place was destitute till the summer of

* We have been favoured with this article by W. Andrews, Esq. of Olney.

1775, when Mr. John Sutcliff came, and was set apart to the pastoral office the following summer. He continued his labours till June, 1815. Our present pastor, Mr. J. Simmons, was settled in March, 1818.

NOTICES.

The Half-yearly Meeting of the Auxiliary Baptist Missionary Society for the Western District will be held at Lyme, on the 10th of April. It is hoped that the Senior Secretary of the Mission, Dr. Ryland, will be present.

The first Anniversary of the Bedfordshire Missionary Society will be held at LUTON (See P. 119), on Wednesday, April 3, when the Rev. Robert Hall, the Rev. Thomas Morell, and the Rev. F. A. Cox, are expected to preach.

THE HERTS UNION will be held at St. Alban's, April 4, Rev. R Hall to preach; and the BEDFORDSHIRE ASSOCIATION at Bedford, May 8.

JOSEPH; A POOR IDIOT.*

"Off! Off! vain world, begone!" an idiot cry'd,
And backward threw his arm with all his force;
Whilst on the road, with quick and hurri-
To hear the word of God he bent his course.

In street or field, whoever might be there,
Poor Joseph oft would drop upon one knee,
And mutter out a simple, artless prayer:
No fear restrain'd him, and no shame had he.

'Tis true the world, from which he turn'd
away,
Would often hoot him as he ran along;
In sport, would bid poor Joseph come
and pray,
While many a gibe was uttered by their

Thus FOOLS INDEED this idiot did contemn,
Or rather his Creator and his Lord:
Through him they cast reproach on heav'n's
great King,
HIM neither fearing, nor his awful word.

But ah! are there no other fools beside
This crew of wicked boys, or viler men?
Are there not those whom, influenc'd by
pride,
Poor Joseph's conduct louder doth con-

Be faithful, O my soul! declare the truth;
In words, hast thou not driven the world
away; [world!]
Like this poor idiot, cry'd, "Off! Off! vain
But, him unlike, hast been too proud to
pray?"

"Off! Off! vain world!" Yes, these are
easy words; [glide:
Swiftly they pass the lips, and smoothly
But oh! how hard to banish from the heart
The world, with all its vanity and pride!

Off! Off! vain world! with all thy foolish
shame; [smile;
Thy fear and hate, and thy seductive
Lest thy enslaving bands wreath round my
heart, [toil.

And leave no power to flee, or break the
Off! Off! vain world! this idiot's simple cry,
My soul, adopt, and make it truly thine;
Then, when the world flies from my dying
eye, [mine.

Shall Joseph's hope, and Joseph's God, be
And when that day shall come, when this
vain world

Shall be consum'd by the devouring flame,
'Twill then be seen how many idiots were,
Who never bore on earth the idiot's name.
Bradford. CARBON.

* Joseph was a real person, well known
in a midland county of England. He
died about thirty years ago.

Kalendar.

- APRIL 2. Moon passes Mars & Regulus.
6. Full Moon 42 past noon, but
S. of the Earth's shadow.
Passes Spica Virginis before
midnight.
7. Easter Sunday: so called
from the goddess Eostre, who
was worshipped by our Saxon
ancestors with peculiar cere-
monies in this month.
8. Moon passes the constellation
Libra.
10. Moon passes Antares, in Scorpio

13. Moon passes Herschel, and
the constellation Sagittarius.
18. Moon passes Venus.
19. Moon passes Mercury.
21. New Moon IV. 17 afternoon,
but too far N. for the Earth
to be in her shadow. Passes
Saturn.
22. Moon passes Jupiter.
23. Moon passes the Pleiades.
26. Moon passes Castor & Pollux.
29. Moon passes Regulus VIII.
night.

Irish Chronicle.

*From Mr. R. White to the Secretary,
dated, Jan. 23, 1822.*

Rev. Sir,

Since the 20th ult. I have been miraculously delivered by an interposition of providence from the cruel designs of my enemies. It was as follows. At a wake (where the worst of characters were assembled to spend the night in all sorts of sinful merriment) I ventured to expound the word of life, and met with no opposition for about the space of three hours. After speaking so long, I became very thirsty, and calling for drink, which I procured in about half an hour from the time I called for it, I gave it to a female, who expressed a desire to take part of it. A young man forced it out of her hand, and drank it off. By this time I could scarcely bear my thirst, and seeing myself deprived of a drink I had so long waited for, I was ready to say, like Jonah, "I do well to be angry." But how short sighted is man! I now find that I had the greatest cause to be thankful. The drink was poisoned: he who took it will scarcely ever recover. After this, about twelve or fourteen ribbon-men rushed into the room with the greatest violence. They came forward in the most hostile manner, each holding a large staff or club in his hand. The candles were immediately extinguished; their expressions were most shocking; and they threatened to assassinate me. But God delivered me out of their hands. Though they had prepared themselves for the horrid act by drinking strong liquors, yet God set them one against another, and frustrated all their purposes. Since that time I have not ceased to publish the glad tidings of salvation to all around, and I still find that that God whom I serve is still able to deliver. Nothing particular has taken place respecting individuals who heard the word. All I have to remark is, that notwithstanding the troubles of the times, they express a desire in all directions to hear the gospel.

*From Mr. Bruman to the Secretary.
Kilmartique, Jan. 19, 1822.*

Rev. Sir,

Since my last Journal I have travelled through this country, reading and explaining the word of God in every place where I had an opportunity; and, blessed be the Lord, it is highly gratifying to see the influence it has on the minds of those who read it: About four days ago M. Murphy was coming from Sexford, and was taken in by Ribbon-men, who thought to make him swear to be loyal to their doings. He asked them whether any of them read the scriptures. They answered, "that they knew nothing about it, nor was it their object." Well, said he, "it is not so with me; and the word of St. Peter tells us to fear God and honour the King; and for that reason, if I were to die on the spot, I never will swear a rebellious oath against my King or government." This serves to show, that it is not one benefit alone which arises from the reading of the scriptures: it makes men loyal to their King and country. A few days ago I met a man with whom I had several times conversed respecting his everlasting welfare, and who, having heard of a priest in his own neighbourhood, went to him, and told him that he came with an intention of having conversation with him respecting the word of God. "What do you mean by the word of God?" said the priest. "I mean the Bible," answered he. "Oh," said the priest, "I suppose you have received a lesson from the preachers." "Yes," replied the man. "I have received a lesson from the best preacher that ever spoke, which is Jesus Christ." "Where did Jesus Christ speak to you?" said the priest. "He spoke to me," answered the man, "in the scriptures, which are able to make men wise unto salvation." "Well," said the priest, "I must own that I know nothing about the scriptures; for when I was at college I never made it my business to read any of the Bible, which I am sorry for now; for there is not a place to which I go to hear

confession, but my opinion is asked concerning some passage in scripture; and I am ashamed to say that I know nothing about it." "I then," said the man to me, "began to explain the benefit of reading the scriptures, and did not part with the priest until he gave his hand and word that he would make it his daily study to read them, and that he would never forbid any person to do so." He also invited me to come in the evening and morning to the place where he would be. This is so great a happiness to those whose understanding the Lord has been pleased to open, that they will feel it their duty to make it known to others.

Mountain River, Jan. 19, 1822.

Rev. Sir,

In my last, matters bore an awful aspect in my part of the country; but that God who ruleth the raging of the sea has so brought order out of confusion, that all that took place is for the furtherance of the gospel. Many whose minds were raised, and who were in hopes of anarchy and confusion, are brought to see their hopes frustrated; partly by the exertions of spirited gentlemen, and partly by the mild spirit of the gospel; by which the readers and hearers shewed they were actuated, for be assured there is not an individual to my knowledge that reads or attentively hears in whom there is not a change in some degree, at least so far as not to thirst for their fellow creatures' blood.

The lad I mentioned in my former journals, who learned to repeat by heart the gospel by Luke,—who came to inquire after the dying man's health,—concerning whom I observed that east or west, north or south, there is not a single Protestant near him,—and to whom I gave my Irish Bible, of which he made good use,—reads to all as far as he can extend his labours. Many are crying out that they were murdered by the priests, who kept them in darkness: but he has been the means of fully convincing and converting his brother-in-law, sister, and nephew, so that when put to the trial and threatened, the three openly declared, if they were torn limb from limb they would never kneel to a priest, whilst others that would not bear-cried out to him not to shame his father's bones in the ground. I had a long conversation with him, and he

has more fully convinced me of what was my previous belief, that they only will be saved whose names are written in the book of life. Whether in a state of ignorance or open wickedness, they have convictions betimes that the reprobate have not. He told me that three years before he had seen the scriptures, he frequently had the greatest desire to see some person that would speak on religious subjects, but that, if any did so, they only left him in torment, telling him that if he confessed and did penance he would go to heaven; and though knowing nothing to the contrary he had no peace of mind until he got the gospel, after first reading it he declares his heart was so enlarged and his understanding so enlightened, that he clearly understood the plan of salvation, and now endeavours to show the same to his neighbours,

WM. MOORE.

From Mr. Mullorky to the Secretary,
Ardnace, Jan. 19. 1822.

Rev. Sir,

From the commencement of this month, particularly during the Christmas vacation, my house has been generally crowded with some of our teachers, and other persons who resorted thither for the purpose of searching the scriptures. Among the rest was Henry O'Brien, who was a year and half ago the most bigoted Roman Catholic that ever I conversed with. But continual expostulation, and the reading of the scriptures in his hearing, at length proved a blessing to him. He has renounced popery, and builds his hope upon the rock of ages. The priest of the parish where he now teaches a Baptist school, has sent him repeated warnings, that if he did not come and confess to him, he would reduce his school. O'Brien replied, that he did not belong to him; that he was from the parish of Balina. This answer not satisfying the priest, he sent further threatenings. At length O'Brien told the messenger, that the New Testament contains all that is necessary to salvation; and that it does not sanction one sinner to absolve another, which is the prerogative of the Deity only. This poor man carries the Testament with him, and, by reading it morning and evening attentively to the people where he lodges, endeavours to direct their attention to the only refuge of poor perishing sinners.

Extract of a Letter from S. D. dated

Thurles, County of Tipperary.

It must be of no small importance for all Christians to ascertain and bear in mind for practical purposes, THE MEANS WHEREBY THE GOSPEL OF OUR LORD JESUS CHRIST WAS ORIGINALLY PROPAGATED BY HIMSELF, that we may, as his devoted servants, perform our Master's pleasure, and experience his holy approbation, and the approving testimony of our own consciences in his sight, and at his appearing.

And what was the method employed by the Lord Jesus Christ, and which he enjoined upon his chosen apostles? Was it persecution? Surely not. It was, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts!" Zech. iv. 6. Upon the agency of the Holy Spirit all success was made to depend. The reason why our Lord's personal ministry was so unproductive, was, not because he did not preach the truths concerning himself with sufficient clearness, or because he was deficient in personal exertion for the spiritual good of the people amongst whom he dwelt; but "the Holy Ghost was not yet given, because that Jesus was not yet glorified." John vii. 39. The apostles felt and acknowledged, that *they were not sufficient of themselves, but that their sufficiency was of God.* 2 Cor. iii. 5. They indeed exerted themselves as earnestly as though all the success depended upon themselves: but they depended as simply and entirely upon the Lord, as though no means whatever were used by them; nor did they depend upon him in vain.

"He shall not cry, nor lift up, nor cause his voice to be heard in the street," was the prophetic testimony concerning the Messiah. Accordingly the Lord Jesus Christ assumed no worldly authority; and when the people would have taken him by force, and appointed him their king, he hid himself from them. Neither would he allow his servants to defend him against those of the High Priest. He also said to Pilate, "My kingdom is not of this world," &c. He incessantly laboured to engage the serious attention of his hearers to the gospel; and he enjoined a similar temper and conduct upon the apostles, earnestly directing them to decline the titles, distinctions, authority, and emoluments, that were so evidently the principal objects of the professedly religious teachers of that day. Matt. xxiii. 5-12.

And when our Lord gave the commission to his apostles after his resurrection, did he recede from his previous instructions? No. He directed them to go into every part of the world where they could obtain access, and relate the simple tale of his life, death, and resurrection, for the remission of sins, and the justification of all that come unto God by him. This was all they had to do, whether men would hear or forbear. And surely if any means were calculated to confound the wisdom of this world, it was these. To appoint twelve poor, simple, untutored men, without any temporal authority, to evangelize the world, through the mere publication of his despised history and doctrine, men that only a few days before had deserted him: and this notwithstanding all the disesteem in which they were themselves held by the spiritual and temporal authorities, as the contemptible followers of a despised Galilean, who had terminated his life ignominiously on a gibbet. What rational hope could there be in the minds of any merely worldly-wise men of the success of such men, under such most unpropitious circumstances, in opposition to the most rooted religious prejudices of all people wherever they should come, and with the assured certainty of a perpetual exposure to poverty, insult, prisons, stripes, tortures, and death? But Christ would effectually convince the apostles, and all the world, that it was by no might of theirs that the gospel should be propagated, but that they were to depend altogether upon himself, and look to him for assistance, and give him the glory that was due to his name.

And this was all the apostles ever did. But they were not afraid to go forward, for they were sensibly endued with "power from on high:" and they also experienced the gracious fulfilment of their Lord's promise, "Lo, I am with you always!" God "gave testimony to the word of his grace," which they faithfully administered, and thus their fellow-sinners were converted, and numerous societies were formed of professed Christians, until in a very few years the gospel was published successfully throughout the then known world, and one apostle could testify, "From Jerusalem round about unto Illyricum, (a distance equal to the whole extent of Europe from North to South.) I have fully preached the gospel of Christ." And before the

lose of the third century, Paganism fell like lightning from the seat of empire, and Christianity (nominally at least) was substituted in its place, and "the heaven departed as a scroll," &c. Rev. vi. 14.

Thus it has been, and thus it will be to the end of time, with every real church of the Lord Jesus Christ. It is not by might, &c. and if we are unmindful of this most essential truth, or if we merely acknowledge it in terms, and deny it in our practice, depending (however secretly) upon our own or other's wisdom, strength, eloquence, or influence, we may indeed appear before men to succeed, but our success will not—cannot be gracious, extensive, or permanent. Our sole dependence must be upon the Holy Ghost, whose office it is to take of the things of Christ, and make him known to the world, John xvi. 7—14. It is not for us to use means in serving Christ that are *not his*; but it is our duty and interest humbly, earnestly, and unceasingly, to implore his heavenly aid and blessing. Neither should we be discouraged if all is not accomplished by us that our hearts desire; for "the wind bloweth where it listeth." We are, therefore, to be principally concerned to be found diligent in the serious use of the Lord's appointed means, taking particular care, at the same time, that we have a 'Thus saith the Lord' for all we preach or do, and that our spirit is agreeable to his own; and then, though our success may not be so apparent before our fellow-creatures, we shall be approved before God, and before the world also at the judgment; perhaps beyond those who have been most commended in this world. Christ encouraged himself under such circumstances with this consideration, (and it is recorded for our consolation,) "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength," Isai. xlix. 5.

God has in all ages been jealous of his honour, as is proved by the history of the people of Israel. It was not by their own might they were delivered from Egypt, or at the Red Sea, or from Babylon. See Jud. xiii. 1 Sam. vii. 2 Chron. xx. and Isai. xxxvii. And when they shall return to the land of

their fathers, it will doubtless be the same. It is the same also with every Christian. The Holy Ghost is the source of all spiritual illuminations, John xvi. 8—11. James i. 18; he is the author of the divine life, 2 Eph. i. 8—13, John i. 12, iii. 5; the source of sanctifying grace, Acts xv. 9, 1 Cor. vi. 11, 2 Cor. iii. 18; and of all strength for the spiritual conflict, Isai. lix. 19, Rom. xvi. 20; the inditer of all effectual prayer, Rom. viii. 26; and the author of our perseverance to glory, Jer. xxxii. 40, Ezek. xxxvi. 25—27, Phil. i. 6, 1 Pet. i. 5. And all this is "that no flesh may glory in his presence," 1 Cor. i. 29, but that all may be "to the praise of the glory of his grace." Eph. i. 6.

Designation of the Rev. John M'Kaag, a native of the Highlands of Scotland, to the work of a Missionary to the native Irish.

This truly interesting and solemn service took place at Byrom-street Chapel, Liverpool, on Thursday evening, March 14. The service was commenced by the Rev. P. S. Charrier, The Secretary, Mr. Ivimey, (who is supplying that congregation while the Rev. Moses Fisher the pastor is visiting the Schools in Connaught) delivered an introductory discourse, on the need of preachers for the Aborigines of Ireland, and the propriety of a person to whom the Gaelic language is vernacular being set apart for that peculiar work. The Rev. Mr. Lister offered up the ordination prayer, the other ministers joining in laying on hands. The Rev. Dr. Steadman, Tutor of Bradford Academy, where Mr. M'Kaag has spent nearly four years, gave a solemn charge from Mark xi. 22, "Have faith in God." The Rev. Dr. Raffles concluded in prayer. The Rev. Mr. Phillips gave out appropriate hymns. The congregation was numerous, and apparently much affected with the consideration, that this was the first native of the Highlands into whose heart God had put the desire, and to whom he had given the opportunity, to visit those who may be called their brethren; as they and the natives of Ireland were doubtless originally the same people.

In the last Number of the Irish Chronicle the Subscription from James Ashwin, Esq. Bourton, by Rev. T. Coles, was by mistake printed 10s. 6d. instead of £5.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

DESIGNATION OF MISSIONARIES.

ON Tuesday the 5th inst. Mr. Jos. Bourne, late of Bradford Academy, was solemnly designated to the work of a Missionary to Honduras, at Newcourt chapel, Newcastle-upon-Tyne. An interesting prayer meeting was held at eight o'clock in the morning; and at six in the evening a numerous assembly met together, when Mr. Williams of North Shields, commenced by reading the scriptures and prayer. Mr. Pengilly delivered an introductory discourse, asked the usual questions, and received highly satisfactory replies from the Missionary, together with a concise confession of his faith. Dr. Steadman of Bradford (Mr. B's. tutor) offered up prayer to God, accompanied by the imposition of hands, and afterwards delivered a serious and affectionate charge, founded on Rom. xv. part of 15, 16. *The grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.* Mr. M'Nicol (Wesleyan) concluded the impressive service by prayer. The detention of the vessel allowed the friends of the Mission the pleasure of Mr. and Mrs. Bourne's society, in Newcastle, more than a week beyond this period, and afforded Mr. B. an opportunity on the intervening sabbath, of addressing attentive congregations at Tuthill-stairs, Newcourt, and Westgate-street chapels. Before leaving Newcastle, a united meeting for prayer was held at Tuthill-stairs, and several friends having accompanied them to North Shields, the place of embarkation, a similar meeting was held at the Baptist cha-

pel in that town. On each of these occasions affecting addresses were delivered by Mr. Bourne. On the whole, the union of Christian sympathy and missionary feeling manifested by Christians of various denominations, in reference to this great undertaking, has been apparent and general, and it is to be hoped the impressions made will be lasting, as they were deep and interesting.

On Wednesday evening, the 13th instant, Mr. Joshua Tinson was designated to Missionary service at Eagle-street Meeting, London. The Scriptures were read, and prayer was offered by Mr. Hoby; Mr. Saffery of Salisbury stated the occasion of the meeting, and proposed the usual questions, to which Mr. Tinson gave interesting and appropriate replies. The ordination prayer was offered by Mr. Pritchard, and a judicious and solemn charge was given by Mr. Winterbotham of Nailsworth (Mr. Tinson's pastor) from Rev. ii. 10. *Fear none of these things which thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life.* Mr. Winterbotham also concluded in prayer.

Mr. and Mrs. Tinson took leave of the Committee the next day, and left on Friday the 15th for Deal, at which port the Ocean will call, and receive them on board. The Captain of this vessel is a truly pious man, so that our friends will enjoy the privileges of Christian society on their passage. May He that ruleth the seas conduct them to their desired haven!

PENZANCE MISSIONARY SCHOOL UNION.

SEVERAL young gentlemen, in the Academy at Penzance, under the care of Mr. Joseph Spasshatt, formed themselves into a society, more than a twelvemonth ago, under the above title. Their second contribution, amounting

to Two Guineas, was lately transmitted to the Secretary, with the following excellent letter: we hope our young friends will excuse the liberty we take in publishing it; we do so from the conviction that it is likely to prove the most effectual method of rousing others to imitate so pleasing an example.

Penzance, Feb. 6, 1822,

Rev. Sir,

We feel great pleasure in sending you this year, two guineas towards one of the best of causes, "The Baptist Missionary Society." We regret that it is not in our power to remit you a larger amount, we would willingly send you ten times the sum if we could, but were you in your next periodical publication, "The Missionary Herald," to throw out a hint to the different Schools in the Kingdom, and to state the beneficial consequences which might result from such exertions, among the junior classes of society, it might do good. Did but one-tenth part of the Schools in this Kingdom form little Missionary Societies, we are persuaded that a vast sum would be raised every year. This is an age of exertion, and shall it not be of emulation also? We hope that a heavenly and divine fire will pervade the minds, and influence the hearts of the youths of this Kingdom, and that from Berwick-upon-Tweed to the Land's End in Cornwall, we shall be found cheerfully and willingly co-operating in this noble cause, and be the means, in the hands of God, of sending the gospel to the dark nations of the earth, and of causing the unsearchable riches of Christ to be preached to the millions of our fellow creatures, who are now enveloped in ignorance, darkness, and superstition. *We hope we shall never grow weary of well doing, and the same motto which we take for ourselves, we would recommend to every youth in this Kingdom. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."* We beg leave to return you our thanks for your kind present last year, and with all deference would subscribe ourselves,

Rev. Sir,
Your most obedient Servants,

(Signed by twenty-three Young Gentlemen.)

WEST MIDDLESEX
MISSIONARY UNION.

WE are desired to state, that on Friday, April 5, it is intended to hold a public meeting, at the Baptist Meeting, Hammersmith, for the formation of a Baptist Missionary Union for West Middlesex and its Vicinity. A Sermon will be preached in the morning by the Rev. J. H. Hinton of Reading; and the public business transacted in the evening.

Service to begin at Eleven in the morning, and at Six in the evening.

Foreign Intelligence.

CALCUTTA.

Extract from the Third Annual Report of the Calcutta Auxiliary Baptist Society. (See Missionary Herald for Feb. p. 85.)

Preaching to the Natives. The preaching of the gospel being instituted by the great Head of the church, as the principal means of reclaiming men to God, your Committee, from the formation of the Society, have directed their views to this department of Missionary labour, as the most important to which its resources can be applied. The composition and distribution of religious tracts, the education of the rising generation, and the diffusion of general knowledge, must be regarded as valuable auxiliaries in preparing men for the reception of divine truth; but the devout mind will always regard the public announcement of the gospel according to divine appointment, as the most indubitable means of awakening the heathen to a deep concern for their eternal welfare, and bringing them to a saving knowledge of "the only true God, and Jesus Christ whom he has sent." Its results, however, may not be so immediately nor so extensively visible, as

the Christian philanthropist may have anticipated. In a country like this, where falsehood and superstition have held the minds of men in such absolute subjection, that all sense of moral obligation seems obliterated; and where the very existence of a Supreme Being seems only admitted, with a view of associating him so intimately with moral evil, as totally to destroy human accountability; the servants of God may have to labour much, and to wait long, before they are permitted to witness the triumphs of the gospel. Your Committee, however, are not disposed to view the deplorable state of the heathen world, and this part of it in particular, as supplying any motive why exertions should be relaxed; but would consider it as affording a more urgent reason, why such exertions should be persevered in with greater intenseness, and with a more undivided reliance upon the promise of divine assistance, with which Christ accompanied his command to go into all the world, and preach the gospel to every creature—"Lo, I am with you always, even unto the end of the world."

In the course of the last year, the attention of the natives to the word of God has been equally encouraging as in former years.

In the Molunga place of worship, where service is conducted in Bengalee four times a week, the attendance has been equal to what has been witnessed in any preceding year; and within these three or four months past, a more lively attention has been evinced than has been before noticed. Some have warmly contended against the claims of Christianity as a divine revelation, and have seemed to come with no other object in view; but many others have discovered an attention highly promising.

It may be gratifying to the friends of the Society to know, that very recently an individual residing at no great distance from this place, has made himself known to the Missionaries, as an earnest inquirer after salvation; and by the conversations they have hitherto had with him, there appears every indication of sincerity, and humble solicitude to come to a knowledge of the truth. He professes to have been under religious concern these two or three years past—to have read parts of the New Testament—and to have been in the habit of attending the preaching of the gospel in the Molunga chapel from the time of its first erection. Should this man's in-

quiries terminate in a cordial reception of the gospel, it may be considered as an appeal to the followers of Christ, to continue in their efforts to make known the truths of salvation, although the results of their benevolent exertions may remain for a long time concealed.

The Collungah chapel, where worship in Bengalee and Hindoostanee has been conducted twice a week, having been found inconveniently large for the congregation generally collected, and being very much out of repair, the Committee lately resolved to take it down, and erect it afresh on a smaller and neater scale. It is expected to be completed within a month, when worship will again be held in it, chiefly in the Hindoostanee language.

In the native chapel in Bow Bazar, worship is held every Tuesday, Wednesday, and Saturday mornings, and on the afternoons of the Sabbath day. As the congregation at this place has always been large, and a spirit frequently evinced for discussion, it has been thought expedient to extend the morning services to a much longer period, to give a fair opportunity to enter more largely into the various topics connected with the gospel, or which arise out of the different objections that may be urged against them by the heathen.

The chapel in the Moonshee Bazar, built at the expense of a pious female servant, was found to be too distant from the road to command a tolerable congregation. After a sufficient trial therefore, she has requested it may be removed, and ground obtained for its erection in a more populous neighbourhood; she cheerfully engaging to contribute to the expense. The zeal of this woman, who, in her poverty, has manifested so deep a concern for the salvation of the heathen, cannot be too highly commended; and it is sincerely hoped, her example may be imitated in similar attempts at usefulness, by those in more affluent circumstances.

Your Committee, in reporting to you the circumstances connected with native preaching in Calcutta, cannot pass over in silence the obligations the Society are under to Mr. Carapet Apatoon, for the highly important and gratuitous assistance rendered by him in this department of labour. Though called to arduous exertions for the support of his family, he cheerfully devotes the earlier part of two or three mornings in every week, to join the Missionaries in addresses in the Bengalee language.

DINAGEPOUR.

The following letter from Mr. Fernandez to Mr. Sutton, at Moorshedabad, received by the latter in July last, contains an encouraging account of the progress of the gospel at that station.

"I THANK you for your letter of the 19th ultimo which came to hand on the 26th, and has afforded me strength and encouragement; the Lord is certainly blessing his own cause in the world more or less. Though the blessing he has bestowed upon Bengal has not been so copious as in some other places, yet we have cause for thankfulness for what he has already done, and we have great reason to hope, that the work he has so graciously commenced, he will surely carry on to the end. Let this hope therefore constrain us to use every effort in our power to promote the enlargement of the kingdom of our Lord and Saviour. Idolatry is evidently tottering and fast falling to the ground, it is so at least in this district. A great part of the people do not appear so superstitious as they formerly were, they seem to manifest great indifference towards their idols. One of them a few years ago sold a whole cluster of Seeb's temples, about ten or twelve in number, with their idols, consisting of two pieces of black stone in each, to Mr. Horne. Of these stones, which were the objects of their worship, Mr. H— has made paint-grinding stones. This indifference has been frequently observed by others who still retain some veneration for them. There are some large temples built by the former Rajahs and dedicated to their favourite idols, which are now in a decayed state, and some already fallen to the ground, and the present Rajah never troubles himself to repair these or build new ones. The establishment allowed by the former and late Rajah for the expenses of these temples amounted annually, to about 25,000 Roopees, but is now reduced to a few hundreds only, and this too is annually diminishing. Thus, as Dagon fell before the ark of the Lord, shall idolatry fall before the gospel. On Lord's-day, the 27th ultimo, nineteen persons were baptized in the Tanyan river at Sada-mahl, and there are fourteen candidates, the greater part of whom I hope will soon follow. I have now seventy-

two members, men and women, of whom sixty-six are in full communion. The Christian population now with me amounts to 167 persons, including children. These people were but a few years since in gross darkness, bowing themselves to the dumb idols, but are now brought into the light of the knowledge of the only true and living God, and Jesus Christ whom he hath sent. "This is the Lord's doing, and it is marvellous in our eyes."

SAMARANG.

MR. BRUCKNER'S JOURNALS.

(Continued from Page 131.)

FEBRUARY 16, 1821.—Went to a Javanese village, which I had just looked in a former time, but was then not able to address them. I had then observed a man with an amazing large wound in his leg, occasioned by the fall of a stone upon it. I thought then of bringing him some medicine for it, as soon as the weather would permit my going out. I brought to-day some medicine, which he received very thankfully. I took the occasion too, seeing a good number of the neighbours had entered the room while I was there, to address them on the great point of salvation by Jesus Christ. An old priest was also present, and he said that Mahomet was the chief of the prophets, which I was obliged to contradict, and conversed with them upwards of half an hour of Jesus Christ, and his sufferings for sinners. They wondered at it. Becoming night, and rainy, I was obliged to hasten away. The sick man being a kind of priest himself, said he would follow me in future.

18. Lord's-day. But to my sorrow could do nothing out of doors; yet I found some pleasure in instructing my family and servants. My servants, who seemed in the beginning much prejudiced when I first began worship with them in our Christian manner, seem to attend now with willingness and pleasure. I read generally a part of scripture to them, and bring it over, by way of explaining, unto the local dialect, adding such remarks in the mean time as I think necessary for their enlightening, removal of their prejudices, and for showing them the

need of a Saviour. Some of them appear to become thankful for the trouble I take with them.

19. Intended to go out to visit some of my villagers, but was again prevented by the weather: and my work was only confined to my people in the house. People in Europe might think it a foolish reason which a Missionary should assign for his being prevented by the weather. The weather here affects a person's health infinitely more than it will do in Europe. A good wetting through may here bring a severe sickness upon a person, whereas we know nothing of that in Europe. How many times have I been wetted through entirely when in Europe, even in the winter season, and I was never affected by it; but here I find it quite different. I have merely got wet now and then in a slight shower of rain, and I have felt it long afterwards. A Missionary in this country ought to have a very strong constitution.

21. Went to a village into which I could enter with difficulty, on account of the deep mud which was in the way of its entrance. I saw but a few women, the men being all busy in their rice-fields. Going a little farther into the village, I saw a man sitting before his hut—I sat down next him. I began to introduce the gospel to him, by showing how many ways a man could commit sin. He said, "Oh! then is no one without sin?" "So it is," I replied; adding farther, "sin cannot be forgiven by God except a sufficient ransom is paid to his justice," &c. He admired greatly what he heard of the gospel: he said then he would come and see me, that I might tell him more, but he had nothing to bring me to introduce himself. I replied that I should be very glad to see him come at any time, and that I did not want any thing of his. He alluded here to the Javanese custom, that if any one comes to see his friends, or some of the higher ranks, he brings always a present of fruits or fowls, &c. In the mean time several had come from their rice fields, to whom I spoke a little. Another of them said, he wanted to be instructed by me, but he had little time to spare. He said too, he could not pray, as he had not learnt it. I showed him then what prayer is, and told him a short prayer. He seemed much pleased. Going away, some accompanied me out of the village.

(To be continued.)

SUMATRA.

A LETTER, lately received by a female friend from Mrs. Burton, contains the following information respecting the schools under their care at Bencoolen.

Fort Marlborough, May 3, 1821.

WE have on the Orphan Establishment ten boys and seven girls, who have each a distinct dwelling; these are wholly in our charge, for instruction, lodging, board, and clothing. Besides these, I have one boarder with the girls on the same plan, three girls as parlour boarders, and one day scholar, besides two or three gratis. You cannot easily imagine the labour and tediousness of teaching a language without the assistance of books in their own, and of conveying moral and religious instruction, either in English, which they know very imperfectly, or Malay, of which I know as little, which has very few terms to express ideas of that nature, and those few the children are mostly ignorant of. However, we may expect them to be with us, or some other Missionaries, long enough for these difficulties to be surmounted, and as these are likely to be resident here, we may hope their advantages will not rest with themselves, but that they will, at least some of them, be made blessings to others. Their general temper is extremely apathetic, but I had the pleasure of seeing one of them weep much on my explaining to her the reason for going to church on Good Friday. Another time, after describing the duty and advantages of prayer, when I asked if either of them wished me to explain what had been said, one, a particularly shy, quiet girl, whispered, "Want, Ma'am, teach me to pray." To you this may seem very trivial, but I assure you to me it was quite reviving. None can imagine, without experience, what it is to see around and associate continually with human minds totally dark and dead to all real good; the slightest mark of attention or curiosity is encouraging. From the little opportunity I have yet had of examining the character and state of the native females, there appears to me to be no deficiency of ability amongst them; but they are extremely neglected and ignorant. They seem to think it unnecessary for them to think of their souls, or of futurity. One old woman told me, the Inuns (priests) knew these things,

but she did not know the way to heaven; and immediately came and sat down at my feet, earnestly listening to the little I could say to her. We have been to-day to the opening of a new Native School very near us, where we hope soon to have the first Native School for girls, which till now has been objected to. A very old Malay lady, about eighty, came to the school-room to meet me, to consult and arrange the plan. We had prepared our own Verandah, but to this it was objected it was too distant, (though not ten minutes' walk,) their bigger girls might be stolen, of which they are much afraid. Daughters here are valuable property, as they sell them for wives. We decided at last that the school is to be formed in this old lady's house, as soon as we have the Governor's sanction, which we know he will gladly give. The number of schools now forming has excited considerable alarm, and some opposition, but just now all seems quiet again. The chief Mahometan priests, called Melims, were the opposers, but the strongest party at present is for the schools.

KINGSTON.

THE last communication received from Mr. Coultart was dated December 20, 1821, in which, after deploring the various and formidable obstacles opposed to the progress of the Gospel among the negro population, he proceeds in the following terms:

“In the five years of your Mission here, about one thousand persons have been added to the church. Some have reached “the city of habitation,” and some few, it is to be feared, have taken up the form of godliness without the power. In these two last years nearly five hundred have been added, and we have been *very particular*; but it would be too much to say, that none have deceived our hopes. They, I may say with safety, *have deceived us*; I hope we have not deceived them into a good opinion of themselves by hoping too much, or being sanguine beyond what was reasonable. If our additions are large, you will see that our bereavements are great too. We have lost six or seven per week; sometimes

nine in this last season of sickness; and many of these persons have been the most eminent among us for piety. I have felt much in attending the death beds of some of those, but most have died so suddenly that I heard not of their sickness. A Guinea negro, whose experience we lately heard, observed respecting himself, that from the time he came from the Guinea Coast, “him no able to take word, if any one offend him, me take knife, me take tiek, me no satisfy till me drink him blood—now, me able to take twenty word;—den me tief, me drink, ebery bad ting me do. Somebody say, me must pray—me say no, what me pray for? run best pray for me—give me something good for eat, dat better dan pray.” “What made you change your mind then?” “Massa, me go to church one Sunday, an me hear massa parson say, Jesus Christ came an pill him blood for tinner. Ah, something say, you heara dat? him pill him blood! Ah! so! den me the tinner, me de tief, me de drunkard! Him pill him blood for Guinea niger! Oh, oh! Jesus die for poo niger before him know him!”—thinking, as seems quite natural to them, that Jesus becomes acquainted with them just then, because he is just then telling them all they have done.

We have an old member, who is now growing very feeble, and obliged to walk with a stick, and who has a long way to walk every Sabbath, for she never misses her church unless “sick take her,” as she expresses it. She met me a few days ago, and took me by the hand, saying, “You tell me true, massa—you gie me plenty physic—it quite trong—but it do me good!” I could not remember any thing to which her assertions would apply, until she said, “You no know? uder day you say, Any body come late to God's house, you fear him dropping off fe Jesus Christ, him heart growing cold—for true, me massa, me feel a litty cold that day, an me too late, but you no see it so again.”

Another of our female friends came thirty miles the other morning, to tell me of her recovery from sickness, that I might unite with her in praising God. She gave me a long account of the means used for her recovery, which she imagined God had revealed to her in a dream. I said, “Mary, take care, God is very good, but you must not think too much about dreams; for Satan sometimes puts on white clothes.” “Yes, massa, (she replied) me know; but me no heed so much what me feel;

as what dat me feel make me do." She added, "When me hear any body speak, me say, Well, me see what yon do; and me watch quite close—for it no hard ting to speak Christian, but it quite hard to maintain the Christian."

Our monthly prayer meeting is well attended, although we are obliged to meet before the sun goes down, to avoid the penalty. I am sure that some of the prayers offered up by these sons of Canaan, would deeply affect your hearts could you hear them. One said in his prayer last monthly meeting, with great fervour, "Lord save we poo black sinner! break up all de dibble's work him done in me heart, and save poo African an me poo Guinea niger from dat place where no sun shine, where no 'tar twinkle." It is some encouragement to hear these poor things pray, and we do hope prayer will prevail against sin, and that this desert will in answer thereto be watered and become very fruitful.

(Since the above went to press, further Communications have been received from Mr. Coultart, dated 30th of January last.)

MORAVIAN MISSIONS.

FROM the XCIVth Number of the Periodical Accounts published by our Moravian Brethren, we extract the following letter, written by one of their Missionaries, stationed on the coast of Labrador. It shews, in a very pleasing manner, the gratitude of the poor Esquimaux for the words of eternal life.

SEVERAL of our Esquimaux, here at Nain, having been informed of the nature and aim of the Bible Society, and its labours in the distribution of the sacred scriptures throughout the world, of their own accord began to collect seal's blubber, by way of making up a small contribution towards the expenses of that Society. Some brought whole seals, or half a seal, or pieces, as they could afford it. Others brought portions of blubber in the name of their children, requesting that their poor gifts might be accepted. The expressions they made use of, in presenting their offer-

ings, deeply affected us. Having been told that in some parts of the world, converts from among the heathen, who were poorer than they, had contributed their mite, however small, with great eagerness and delight, towards the furtherance of the spread of the word of God, they exclaimed, "How long have we not heard the pleasant and comfortable words concerning Jesus Christ our Saviour, and how many books have we not received treating of Him, and yet we have never known and considered whence they came. We have indeed sometimes spoken together, and observed, that these many books given to us without pay, must cost a great deal somewhere; but we never have before now known that even poor people bring their money, out of pure love, that we may get those comfortable words of God. We are indeed poor, but yet might, now and then, bring some blubber, as a contribution, that others, who are as ignorant as we were formerly, may receive the same gospel, which has been so sweet to our souls; and thereby be taught to find the way to Jesus, and believe on him." By these spontaneous declarations, a great impression was made upon our people. Each would bring something, when they heard how desirous other nations were to hear the word of God. They now begged me to send this collection of blubber to those generous friends who printed the Bibles for them, that more heathen might be presented with that book, "so far more precious than any thing else in this world." We rejoiced to find, even in Esquimaux, whose ideas in general seem rather of the blunt kind, such a sense of gratitude for the benefits conferred upon them. It is a proof that they are capable of grateful feelings, when enlightened by Christian principles. The blubber they have thus collected, amounts to about 30 gallons of oil, which we have added to, and must be deducted from that in the store. If you have no objection, we should be obliged to you, if you would present the Committee of the Bible Society with the value of it, in whatever way they may wish to receive it. We make no doubt that the worthy Society would rejoice at the disposition of heart in our poor Esquimaux, which dictated the gift, small as it is, and be pleased to perceive, that the benefits our Esquimaux have derived from the generosity of the Bible Society, are acknowledged with due thankfulness.

NEW SOUTH WALES.

We have great pleasure in stating, that several worthy persons in this distant, but growingly important settlement, have lately associated together to devise measures for promoting the moral and spiritual interests of the inhabitants. With this object in view, a Society has lately been formed, called "The Australian Evangelical Society," who specify the following as

the principal means to be employed in the prosecution of their purpose. To encourage the settlement of religious persons in the Colony—Domestic Missionary exertions—Resolute discountenancing immorality and profaneness,—and the promotion of union and peace among true Christians of every Denomination.

Surely the formation of such a Society may be regarded as a token for good!

Contributions received by the Treasurer of the Baptist Missionary Society, from February 14, to March 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.	
Legacy of William Salter, Esq. late of Norwood, (Executrix, Mrs. M. E. Salter; Executors, Messrs. David and Samuel Salter)	£300	}	270	0	0
Duty, 30					
Ditto of Mr. William Elston, late of Cloth Fair, London, (Mr. William Clare and Mr. William Baldwin, Executors)	£200				
Navy 5 per Cents. and Interest,	215				
Ditto of Mrs. Mary Thornton, late of Hull, (Mr. John Thornton, Executor).....	£80	}	71	13	4
Duty, &c. 8	6				
Kent, Auxiliary Society, by Mr. Brindley, Treasurer.....	40				
Reading, Balance of Collection and Subscriptions, by Rev. J. H. Hinton.....	14				
[Total this Year, £118 2s. 6d.].....	14				
Bromsgrove, Auxiliary Society, by Rev. J. Scroton.....	16				
Shiple, Subscriptions, by Rev. J. Mann.....	6				
Haslingden, Friends, by Rev. Mr. Copley.....	1				
Aberdeen, Auxiliary Society, by Mr. Thomson.....	32				
Montrose, Society for Missions, Schools, and Tracts, by Mr. James Dow.....	10				
Penzance, Missionary School Union, by Mr. Spasshatt.....	2				
Devizes, Southampton and Poole, collected by Rev. John Saffery	108				
Cottenham, Collection and Donation, by Rev. T. C. Edmonds....	5				
Northampton, Small Society, by Rev. T. Blundell, and Subscriptions.....	24				
Rugby, Penny-a-Week Society, by Ditto.....	6				
Road,..... Ditto..... by Mary Longstaff.....	6				
Bilderstone, Auxiliary Society, by Mr. Carter.....	5				
Wales, Northern District of the South East Baptist Association, by the Rev. J. Evans.....	9				
Walworth, East-street Female Auxiliary Society, Moiety of Subscriptions, by Rev. R. Davis	£16				
A Friend, by Ditto.....	1				
	17				
Thomas Key, Esq. Water Fulford.....	100				
W. N. Tweedmouth.....	2				
	17				
	18				
	1½				

FOR THE TRANSLATIONS.

Thomas Key, Esq. Water Fulford.....	Donation	200	0	0
Bilderstone, Auxiliary Society, by Mr. D. Carter.....		1	9	4

THE
Baptist Magazine.

MAY, 1822.

MEMOIR OF THE LATE REV. JOHN AYER.*

MR. AYER was born Feb. 1741, at Kettering, where his ancestors had resided for time immemorial. He attended with them at the parish church; and he appears to have been seriously inclined from his childhood, for he was not able to fix upon one time more than another, when the work of conversion might be supposed to take place.

He was apprenticed to a Dissenter, and attended at the Independent meeting with his master's family; and he has been repeatedly heard to say, how useful the Rev. Mr. Boyce was to him while he sat under his ministry.

After the expiration of his apprenticeship, he again regularly attended at the parish church. To this he was induced, partly by an attachment to the form of worship in which he was educated, but chiefly, because at that time the Rev. Mr. Maddock, an evangelical clergyman, preached at Kettering.† In the course of a

few years, however, Mr. Maddock resigned his curacy, and many of the serious people who used to attend upon his ministry left the church and joined the dissenters. Amongst these was Mr. Ayer, who went to hear Mr. Brown, a predecessor of the late Mr. Fuller. Whilst Mr. Maddock was curate at Kettering, many of the serious church people used to

Weston Favell. After Mr. Hervey's death, he continued in that curacy till 1760, when he went to a curacy at Weldon. From Weldon, he came in 1761 to the curacy of Kettering, in which he continued till June 28, 1770, at which time, owing to the violent and outrageous conduct of the enemies of the gospel, he was compelled to resign his curacy. He continued, however, to reside at Kettering till September 1773, when he removed first to Guilsborough, fifteen miles from Kettering, and afterwards to Creaton, a neighbouring village, where he died July 17, 1785. The Rev. Mr. Scott preached his funeral sermon.

Mr. Maddock was a very laborious, popular, and useful preacher. He had a remarkable talent of making it impossible for his people not to comprehend what he said, and of fixing their attention by the dignified simplicity and the pathos of his sermons. At least four dissenting ministers received their first serious impressions under his ministry. Dissenting congregations also were either formed or greatly increased by his hearers, who left his church. One of these congregations

* For this Memoir we are indebted to his venerable friend, the Rev. Joshua Burton, and his nephew, Mr. Robert Smith.

† The Rev. Abraham Maddock was born in Westminster, June 1, 1713. He was an attorney in London till 1757, when he entered into the church, and became the curate of Mr. Hervey, at

meet for prayer, reading, and conversation on religious subjects. At these meetings, which went by the name of the "Society," Mr. John Warner, Master of the Free School, in their early stage read some religious books, but afterwards delivered an extemporary Sermon. His Memoir, drawn up by Mr. Fuller, appeared in the Evangelical Magazine. Mr. Ayer also frequently read Burkitt's Exposition. It was owing perhaps to this that Mr. Ayer, soon after he had joined the Baptists, was requested to go into the villages on a Lord's Day to supply destitute congregations.

About the year 1770, the Baptist Church at Kettering being at that time without a minister, Mr. Moses Deacon of Walgrave came as a supply. What the particular subject of his discourse was cannot now be recollected; but the sermon afforded great pleasure to Mr. Ayer, which induced him to open his mind to Mr. Deacon. This conversation laid the foundation of an intimacy between

built the present Baptist meeting-house at Guilsborough; and so far was he from resenting their secession, that the trust deeds were gratuitously drawn up by him. The reason he assigned for his own continuance in the church of England was, that he thought it his duty to continue where Providence had placed him, and where God had blessed his labours. The only works he published were, 1. The Divinity of our Lord and Saviour Jesus Christ asserted and defended: being the Substance of a Letter to a Friend. By a Layman of the Church of England. 1755. 2. A Letter to the Rev. Mr. Moses Browne upon the Downfall of Antichrist. 1779. 3. A Translation of the History of the French Martyrs. 1780. For farther particulars concerning him, see his LIFE in Middleton's Biographia Evangelica, VOL. IV. Mr. Maddock was succeeded in the curacy of Creaton by the Rev. Thomas Jones, author of "The Scripture Directory," who still continues there.

them, which lasted as long as Mr. D. lived. Soon after this, Mr. Ayer was baptized by Mr. D. and became a member of Walgrave church. Mr. Deacon, being an aged man, and growing very infirm, frequently invited Mr. Ayer to assist him by preaching for him, which he continued to do till Mr. Deacon's death. He resided at Kettering, and worked at his trade in the week, and went to Walgrave on a Saturday afternoon, and returned on Monday.

After the death of Mr. Deacon, the church at Walgrave unanimously invited Mr. Ayer to become their pastor. Being encouraged to accept the invitation, by the neighbouring ministers, and particularly by Mr. Ryland of Northampton and Mr. Hall of Arnsby, he was ordained in Oct. 1773. The latter of these ministers delivered the charge, and Mr. Evans of Foxton preached to the people. He then gave up his business at Kettering, and settled at Walgrave. The church and he seemed to be very happy together till 1785, when a leading man or two not being satisfied with his preaching, it issued in his removal. He was then invited to preach regularly at Hallaton and Slawston in Leicestershire, which he continued to do for about seven years, preaching at one of those places in a morning, and the other in the afternoon; and at one of those places, or at Medbourn, (where he resided,) in the evening.

About the year 1792, the congregation at Braybrook being destitute of a minister, he was invited to reside at Braybrook and preach to them, which he did regularly for some time; but not being ordained over them, some of the leading men wished to hear other ministers preach to them in turn with him. He, desirous of becom-

ing all things to all men, and having frequent invitations to preach at the neighbouring villages, continued to preach at Braybrook in turn with others, till his death. On those Lord's Days when he was not to preach at Braybrook, he usually supplied destitute congregations in the neighbourhood. He always performed his journeys on foot, and has often travelled ten or twenty miles and upward to preach, though his most usual places were Gretton, Great Easton, and Langton.

Toward the latter part of his life there were many interpositions of Providence for his preservation when he was overtaken with the night, as he was returning from preaching. Once he fell into a gravel-pit, and had a narrow escape from being drowned. Twice he lost his way, and wandered in the fields till three o'clock in the morning. But his work was his delight, and nothing could induce him to give it up whilst his strength would permit.

He possessed a good constitution, and experienced very little bodily affliction; but of late he found himself gradually growing weaker from the regular decay of nature. He seemed, for the last half year before his death, to have a presentiment that he must shortly leave his family and friends. A very affecting scene occurred in the early part of Nov. 1820, when he parted with his son, who resides at Loughborough, under an apprehension that he should see his face no more in the flesh. The last sermon he preached at Kettering, was on Easter Sunday, from the very same words, (Psalm lxvi. 16.) that he preached his first sermon from near sixty years ago in the same town. He was very much affected, and told his audience, that he was apprehen-

sive it would be the last time he should ever preach to them, and that he was desirous to finish his work amongst them with the same passage of Scripture with which he had begun. He was exceedingly desirous to attend the ministers' meeting at Clipston on Easter Wednesday, as if apprehensive that it would be the last opportunity he should ever have of meeting his brethren in the ministry in that public manner.

His last ministerial labour was on Lord's Day, May 13, 1821, at East Langton, in Leicestershire, about six miles from Braybrook. In the afternoon he preached from Eph. i. 22, 23. In the evening, as he was looking for the first hymn, he dropped down in the pulpit, and never spoke afterwards. He was immediately carried to a friend's house. Recourse was had to medical aid; but he died on Tuesday, May 15, without a sigh or groan, in the 81st year of his age, leaving a widow aged 81, (with whom he spent fifty-three years in the marriage state sweetened by the thought of their being fellow-heirs of the same everlasting inheritance, and of whom his London friends have taken a kind and generous notice,) and four children, all of whom have joined Baptist churches. Thus died this faithful servant in the performance of his work. "Blessed is that servant, whom his Lord when he cometh shall find so doing." He was buried in the Baptist burying-ground at Kettering. The Rev. J. K. Hall preached a funeral sermon from Rev. iii. 3. A funeral sermon was also preached for him at Braybrook by his aged and intimate friend, the Rev. Joshua Burton, the pastor of the Baptist church at Foxton, from the declaration of Paul, "I have fought a good

fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. iv. 7, 8.

Servant of God, well done!
The glorious warfare's past;
The battle's fought, the race is won,
And thou art crown'd at last.
Of all thy heart's desire
Triumphantly possess'd,
Ledg'd by the ministerial choir
In thy Redeemer's breast.
Redeem'd from earth and sin,
Ah! when shall we ascend,
And all in Jesus' presence reign
With our ascended friend?
Come, Lord!—And quickly come!
And when in thee complete,
Receive thy longing servants home,
To worship at thy feet.

Although his talents as a preacher were not of the highest order, his preaching was very acceptable not only among the Baptists, but among the Calvinistic Pædobaptists. Great and eloquent sermons were not expected from him, but plain, sound, scriptural truths;—such as the total depravity of human nature,—the true and proper divinity of Christ,—the efficacy of his atonement,—the imputation of his righteousness to all who believe,—regeneration and sanctification by the Holy Spirit,—the final perseverance of believers,—their supreme love of God, and their love of men, with the genuine fruits of love,—the duty of sinners to repent and believe the gospel, though nothing short of the grace of God can determine them so to do,—and the duty of believers to regard the law as a rule of life.

As a Christian, he had the testimony of those who knew him best of being a consistently pious man. The prominent features of his character were humility, peaceableness, and kindness. He was willing to be thought the last and the least, and in this way he

acquired that honour and respect which he neither sought nor desired, and which they who seek, frequently do not attain. For,

"Who court applause oblige the world
in this;
They gratify man's passion to refuse:
Ev'n good men turn banditti, and re-
joice,
Like Kouli Khan, in plunder of the
proud."

Contented with little of this world's goods, with the strictest economy and uprightness he brought up a family to mature age, and lived to see his children's children giving themselves to the Lord. He has been often heard to say, in a way of thankfulness for the divine goodness, that during his whole life he was never asked twice to settle the same account. His income being small and precarious, never exceeding £30 a year,—many friends were very kind to him, and he lived every day, like the Israelites in the wilderness, upon Providence. Yet rejoicing in doing good, he often mentioned it as a high gratification that he was one of the first twelve who were present when the foundation-stone was laid, Oct. 2, 1792, of the Baptist Missionary Society, and that he then subscribed half-a-guinea to the original fund (£13 2s. 6d.) of that institution. He continued a regular subscriber till two years before his death.* Thus lived and thus died this plain and humble servant of Jesus Christ, descending to the grave, agreeably to the inscription on his father's gravestone, like "a shock of corn coming in its season."

* It may not be improper here to mention, that the only one of the twelve who was not a minister, Mr. Joseph Timms, then a Deacon of Mr. Fuller's church, now resides in London, and is the father of Mr. Gill Timms, the author of the masterly pamphlet on the Divine Foreknowledge in answer to Dr. Adam Clarke.

ON THE DEITY
OF THE
HOLY SPIRIT.

IN two former numbers we have treated of the Influence of the Holy Spirit, and have also endeavoured to prove his Personality. In the present we shall advance arguments in proof of his Deity.

If we admit his personality, we shall have no difficulty in admitting his deity, as the things said of him in the scriptures evince his infinity. Those who do not admit the authority of the Scriptures in this particular, or who seek to explain away their meaning by the use of figurative language, will doubtless disregard all we say: we wish them however to remember, that a truth so important as the Deity of the Spirit of God, cannot be rejected without dangerous consequences.

I. We argue the Deity of the Holy Spirit from THOSE SCRIPTURES IN WHICH HE IS SPOKEN OF AS GOD.—In Rom. xi. 34, it is asked, “Who hath known the mind of the Lord? or who hath been his counsellor?” 1 Cor. ii. 16, it is inquired, “Who hath known the mind of the Lord, that he may instruct him?” These passages are quotations from Isai. xl. 13. “Who hath directed the Spirit of the Lord? or being his counsellor hath taught him?” In which connexion the prophet is speaking of him, who measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance! That these things are spoken of God none can deny; their performance required infinite perfections. But they were performed

by the Spirit of God; therefore he has infinite perfections, and must be God.

In Acts xxviii. 25, there is a reference to Isai. vi. 9. “Wellspake the Holy Ghost by Esaias the prophet unto our fathers.” But this Holy Ghost was the Lord, who commissioned the prophet to deliver the awful message to the Israelites contained in that chapter.

In Heb. x. 15, 16, the writer quotes Jer. xxxi. 31-33. “Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them, after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. . .” He whom the prophet calls JEHOVAH, is called the Holy Ghost in the language of inspiration. In Acts iv. 24, 25, and i. 16, we read, “They lifted up their voice to God with one accord, and said, Lord, thou art God, who hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?”—“This Scripture must needs have been fulfilled which the Holy Ghost spake by the mouth of David.” The Holy Ghost is therefore the Lord, who spake by the mouth of David. “All Scripture is given by inspiration of God,” 2 Tim. iii. 16. “Holy men of God spake as they were moved by the Holy Ghost,” 2 Pet. i. 21. “The temple of God is holy, which temple ye are,” 1 Cor. iii. 17. “Know ye not that your body is the temple of the Holy Ghost?” Chap. vi. 19. The conclusion from the two last passages is as forcible as it is evident. If Christians are temples of the Holy Ghost, and, in being

so, are the temples of God, surely the Holy Ghost must be God. The lie which Ananias told to the Holy Ghost was told to God; "Thou hast not lied unto men, but unto God;" which is a plain testimony, both of the deity and personality of the Spirit. To withhold our assent from a truth so evident, discovers a state of mind too often manifested on controversial subjects.

II. The Spirit of God is not only called God, but DIVINE PERFECTIONS are ascribed to him.

The writer of the epistle to the Hebrews, in showing the superior efficacy of the blood of Christ to that of bulls and goats in purging the conscience, mentions the sacrifice of Christ as being offered to God by the *eternal* Spirit, chap. ix. 14. It is admitted that the true reading of this passage is controverted among the learned; but Dr. A. Clarke, in his commentary upon it, says, that the common reading should be preferred, as it is probable that the Holy Ghost, not the Logos, is what the apostle had more immediately in view. The Spirit being eternal, must be God. Eternity is proper to none but to him. *Omnipresence*, another attribute of Deity, is ascribed to the Holy Spirit. "Whither shall I go from thy Spirit?" Psalm cxxxix. 7. The Spirit being one of the persons in the Godhead, is every where present. It is not possible therefore for any, either in the heights above, or in the depth beneath, to be concealed from his all-seeing eye. He is also *omniscient*. All things are known to him; not only those of men, but those of God. "The Spirit searcheth all things, yea, the deep things of God. The things of God knoweth no man, but the

Spirit of God." 1 Cor. ii. 10, 11. This is a decisive proof of the personality and deity of this Spirit. No created being has power of intelligence to understand, nor knowledge sufficient to comprehend, the divine nature; but the Spirit searches even the deep things of God,—his infinite perfections, and his eternal counsels. He is called "*The Spirit of holiness*—*The Spirit of grace*—*The Spirit of truth*"—and is also said to be *good*; "*Thy Spirit is good.*" Heb. x. 29. Rom. i. 4. John xiv. 17. 1 Pet. iv. 14. Psa. cxliii. 10. But there is none holy, in the sense he is, but the Lord. No created being has grace to bestow on his fellow-creatures. Truth and goodness belong only to him. And no other being has glory as his inherent right. These expressions therefore are proofs of his Deity.

III. DIVINE OPERATIONS are ascribed to him. The *working of miracles*, which is either a suspension, or a counteraction, of the laws of nature, or the divine agency operating conformably to those laws in an extraordinary manner, is ascribed to the Spirit of God.—*Inspiration*. "Holy men of God spake as they were moved by the Holy Ghost." This is to be understood of the Scriptures of the prophets. At the day of Pentecost the apostles were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance. He suggested divine truths to their minds, and they were enabled to utter them in various languages, and in a suitable manner.—*The conversion* of the three thousand, which followed this event, was produced by the Spirit's influence. This will appear plain, if we consider the evidence of our Lord's doctrine and miracles, which had been given

in the time of his life, and the obstinate perseverance of by far the greater part of the Jews in unbelief. Neither what was witnessed at that time, nor the words spoken by Peter, could have pricked any of them to the heart, and made them say, "Men and brethren, what shall we do," had he not exercised his all-powerful energy. This being the cause, we do not wonder at the effect. The hardness and impotence of man's heart will not yield to human means; but when the arrows of conviction are fastened in it by the power of the Spirit, like the point of a sharp sword, it can no longer resist. Thus it was with these converts, and thus it has been with many since that period. And something like it takes place in every rebellious sinner that is brought to God.

IV. The Deity of the Spirit of God is also proved from the FORM OF CHRISTIAN BAPTISM. "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Mat. xxviii. 19. Baptism is a consecration of the person to the service of the Being in whose name it is administered. But no created being can be so consecrated to another created being without idolatry. This we are sure Jesus would not command; therefore the Father, the Son, and the Holy Ghost, are not any of them created. It would be highly criminal to associate a creature with the Creator, and to consider that creature as sharing equally with him in the honours of divine worship. Perhaps there is no man, who has the least degree of reverence for God, whatever may be his sentiments in reference to the Holy Spirit, that would choose to baptize in the name of the Father, and of the Son, and of Abra-

ham, or in the name of any other man. Nor would the substitution of an angel make the case any better: our feelings would revolt at the one, as well as at the other. It matters not how high the created intelligence may be; there is still an infinite distance between him and the ever-blessed God. But Jesus has united himself and the Holy Ghost with the Father, in Christian baptism, which proves the plurality of persons in the Godhead, and their perfect equality with each other.—Should it be objected that the Holy Ghost is only a quality, or an attribute of the Father, it might be replied, that whatever belongs to the Father, in reference to his own person, is comprehended in that term as it stands in the form given by Christ. The very objection amounts to a considerable accusation: the Son of God would not involve his doctrine in ambiguity by such an unintelligible mode of expression. But even allowing it to be so; what man could tell which quality or attribute of the Father, in distinction from other qualities and attributes of him, was to be understood? No man upon earth: we should be utterly unable to know what our Lord meant by what he said. But the meaning is plain, when we consider that Christianity is the religion of a sinner, who relies for salvation from sin and wrath on the mercy of the Father, through the person and atonement of the Son, and by the sanctification of the Holy Spirit, and who complies with this ordinance as a worshipper of the triune God. Baptism is considered by him as an outward and visible sign of that inward and spiritual washing, which the pollution of our fallen nature renders necessary ere we can be made the subjects of that

religion which finally prepares the soul for heaven;—"the answer of a good conscience towards God." And whilst this view of the passage makes it plain and easy, at least so far as we need to inquire into it, every other view seems to be only darkening counsel by words without knowledge.

V. The APOSTOLIC BENEEDICTION proves the same point. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all: Amen." 2 Cor. xiii. 14. This prayer is as distinctly offered to the Holy Ghost, as to God the Father, or to the Lord Jesus Christ. But had not the apostle believed the deity of each, he could not have prayed in this manner. What should we think if any of our ministers, in dismissing their congregation, or in otherwise praying for them, were to use such an association of words as this passage contains, if the Holy Ghost were not God? If, for instance, in expressing their best wishes for our welfare they should say, "The grace of our Lord Jesus Christ, and the love of God, and the communion of *Moses* be with you all: Amen!" Should we not be ready to say, Who is this Moses, that he should be united with God the Father, and the Son, in terms of equality? or that his communion should be requested to be with us? No other system but that which admits of three equal persons in the unity of the Divine Essence, can give the least shadow of probable meaning to this prayer. We conclude, therefore, that the doctrine we deduce from it is to be received as agreeable to truth. And although it exceeds our comprehension, we dare not on that account reject it, because we feel ourselves so utterly unable

to understand ten thousand subjects which present themselves to our minds, yet which we nevertheless are obliged to believe.

Let ministers of the gospel, and private Christians of every denomination, remember how dependent they are upon the operations of this sacred Spirit, for all good; and never forget to implore his blessing on themselves, on the church of God in general,—and especially upon the Christian ministry, both at home and abroad, that the promises respecting the general diffusion of divine truth may be accomplished, and all the ends of the earth may see the salvation of God.

The writer of these Essays acknowledges the assistance he has received in them from Dr. Dwight's System of Theology, in which some of the arguments he has used are more fully exhibited.

G.

EXTRACT

FROM THE

MAHOMETAN STORY

OF THE

Moon's dividing itself into two.

Now the champion proceeded in all his pride to the village of Hatijah,* showing by his gestures that he cared for nobody, and that he was not disposed to treat any one with the least respect. When the champion approached the compound of Hatijah, she was amusing herself in the court-yard of her house. She saw a man on horseback, who seemed to wish to enter the enclosure; he appeared like a daring fellow, who felt not the least respect for any one. Hatijah entered the house, and addressed

* Muhammed's first wife.

Muhammed, saying, "O my patron, I have just seen a man of enormous size, who appears to care for nobody; he is mounted on a horse, and wishes to enter our enclosure in all his pride." Muhammed quickly went to the door of his house, to observe the actions of this champion. By this time the champion had reached the fence of the compound, and was seen by Muhammed whilst standing at his door. When the champion saw Muhammed, he instantly alighted from his horse, and running to his majesty Muhammed, prostrated himself at his feet. The prophet said, "O champion, what is your business with me?" The champion replied, "O my patron, I am sent by king Januwamalik to invite you to the plain of Abutalib." His majesty Muhammed said, "O messenger, return to your king; I will come immediately." The messenger then took leave and returned. At that instant Jibraïl (Gabriel) brought an order to Muhammed to this effect; "O Muhammed, go thou to king Januwamalik, and do whatever he requires of thee, that he may become a convert to the religion of the faithful." Jibraïl having delivered his message to Muhammed, God gave command to him and Michail, (Michael,) saying, "Go both of you, and take all the angels with you down to the earth, to my beloved,* who is about to proceed to the plain of Abutalib without any attendants; go, therefore, attend on my beloved, for it is for this reason, that I command you all to descend to the earth." Now both Jibraïl and Mikail descended, bringing with them seventy thousand angels,

* Muhammed.

arrayed in all their robes; each one with his proper attributes, and beautiful in his appearance. Both Jibraïl and Michail came to Muhammed and saluted him, and he returned their salutation. Jibraïl and Mikail then said, "O our patron, we are come at the command of God, with all the angels, in order to accompany our patron; this favour the great Lord has bestowed upon our patron that he may have majesty and glory. O our patron, lift up your head, and see how great a favour the Lord has conferred upon you."

Muhammed raised his head and looked upwards, and beheld all the angels coming, arrayed in all their robes, each one with his proper attributes, and each one in his proper form. Jibraïl then said, "O Muhammed, it is proper that my patron should pray before he goes." Muhammed prayed;—and when the prophet had concluded his prayer, he descended and proceeded, attended by Jibraïl and Mikail, to the plain of Abutalib. Immediately the shouts and acclamations of the angels were heard, the sound of which was exceedingly loud and strong. Tidings were brought to king Januwamalik, and the people who were with him on the plain. The earth shook, and king Januwamalik inquired of one of his ministers, saying, "O my minister, what noise is this? it is as though the last day was come."† His minister replied, "O my Lord, king of the world, Mu-

† It is an article of belief among the Muhammedans, that the resurrection will be attended with an intolerable noise and confusion; hence the Malay writers, when wishing to describe a great uproar, the noise of a battle for instance, frequently use the phrase "Seperti akan kiyumat," like the resurrection.

hammed the orphan is coming, attended by all the angels. The eyes of all the people were now turned towards the high road; at the same time the sun was obscured, as by a cloud, owing to the multitude of angels which attended Muhammed, and, in an instant after, it shone bright again, just as though it had but newly risen. The prophet now made his appearance, and all who beheld him approaching the plain were greatly astonished, while the whole family of Hashim, namely, Abutalib, and others, went to receive him.

When king Januwamalik saw that Muhammed was come, he ordered a chair to be brought for him; and Muhammed, having reached the spot, sat down on the chair. The king then addressed him, saying, "O Muhammed, I have been informed by all the great and rich men of the city of Mekkah, that you have declared yourself the prophet of the last times, and the patron of all the prophets; but what miracles and signs are you able to produce, in proof of your being the prophet of the last times? Now, as to the prophet Noh, (Noah,) angels fled away with his ark into the air; this was his sign. The prophet Ibrahim (Abraham) was thrown into the fire by Namrud, (Nimrod,) but was not burnt; this was his sign. When the prophet Da-ud (David) prayed, all the trees of the forest prostrated themselves with him; this was his sign. As to the prophet Soleiman, (Solomon,) his ring was his sign. And with respect to the prophet Isu, (Jesus,) dead bodies conversed with him; this was his sign. Thus all the former prophets had each one his peculiar sign, and miracle, whereby it was known that he

had become a prophet; what therefore is your sign? All the great men of the city of Mekkah have told me, that Muhammed the orphan has declared himself the chief of all the prophets; where then is your sign? 'Show it before us all; and if it be not as you say, I am prepared to disgrace* you.'" Muhammed then addressed his majesty and all present, saying, "O gentlemen, have you not heard that I have certainly been raised above all the prophets, and that I am the consummation of all the prophets, and the chief of all the prophets, and that I am commissioned to establish the religion of the faithful, and to show great miracles, and that I am beloved of the true God?" King Januwamalik replied, "O Muhammed, it is at this time the request of all the great men in the city of Mekkah, that I should command you to call the moon to you, and if the moon come at your call, and at the same time pronounce to you the confession of faith with a loud voice, so that this whole multitude, and all my relations, both great and small, and of all ranks, may hear the voice of the moon; and if after the moon has pronounced the confession of faith you shall command it to enter the left sleeve of your garment, and to come out at the right sleeve, and if then the moon shall divide into two parts, one part being towards the east, and the other towards the west, and afterwards

* In a former part of the story, king Januwamalik says, "If he (Muhammed) can produce any miracle in support of his claims, we will all believe; but if not, I have ready the urine of camels and elephants, which I will order to be sprinkled on his head, after which, I will rub him over with charcoal." This was of course the disgrace intended.

the two parts shall meet again in the sky, and the moon appear just as before, without the least defect;—if all these things shall come to pass according to our request to you, then all the great men now on the plain will receive your religion, and confess that you are indeed the prophet of the last times.”

His majesty having finished his speech, Abujahal quickly stood up, and taking hold of the hand of king Januwamalik, he placed it on his head, and said, “O crown of all the Arabs, I am exceedingly delighted to hear his majesty speak thus; your words go to my heart. How can it ever be that the moon should obey the call of Muhammed?” Muhammed then replied to his majesty, saying, “I have no power to call the moon; that power belongs to none but God: he only is able to display his omnipotence on behalf of his servants.” Now in the evening Muhammed went to make his ablutions before prayer. Having performed his evening devotions, and gone through the stated forms of prayer, and offered up his private requests to God, he conversed with king Januwamalik, and the great and rich men. While he was thus engaged, the whole family of Hashim assembled in order to ascend the hill Kibalis. The prophet then prayed again, performing all the gestures of two prostrations; and, having done this, he addressed king Januwamalik and all the Arabs, saying, “See now all of you the greatness of God, and how he displays his mighty power on behalf of his servants!” Muhammed then fixed his eyes upon the moon, and called out aloud, saying, “O Moon, come thou by the power of God, ac-

ording to the desire of his servant, and by the favour of my God, who is great and powerful.” He having said this, the moon came and went round the Kabah* seven times; after which it came in a direct course to the side of the prophet, where it stonped, and with a loud voice pronounced the confession of faith,† while all those who did not believe on the prophet, were so terrified at hearing the moon pronounce the confession of faith, that they fell down and fainted. After this the moon entered the left sleeve of Muhammed's garment, and came out at the right sleeve. It then divided itself into two parts, one part being towards the east, and the other towards the west. And finally, it ascended into the sky, and united again just as before, without the least defect. Muhammed now descended from the hill Kebalis, attended by king Januwamalik, and Abas, and Abutalib, and Ali, and Zubir, while all the great and rich men also followed the prophet to the plain of Abutalib. His majesty then addressed them all, saying, “O gentlemen, what have you now to say to Muhammed. As to myself, I firmly believe that he is the prophet of the last times, and the consummation of all the prophets, and the crown of all the prophets, and the patron of all the prophets.” Abujahal hearing his majesty speak thus, said, “Do

* The Kabah is the temple at Mekkah, which the Muhammedans say was built by Abraham. Every pilgrim who goes to Mekkah, must circumambulate this temple seven times.

† The Muhammedan confession of faith, which the moon is here said to have pronounced, runs thus. “I firmly believe with my heart, that there is no god but God; and I firmly believe with my heart, that Muhammed is the apostle of God.”

you now believe on this sorcerer, and that the moon has obeyed his call?" His majesty replied, "O Abujahal, do not thou be unbelieving; the deeds of Muhammed are by no means common. If you do not believe, do yourself what Muhammed has done." When Abujahal heard his majesty say this, he ran from the plain with all his relations, through fear of his majesty. King Januwamalik then prostrated himself at the feet of Muhammed: also all the great and rich men came and embraced the feet of the prophet, with the greatest respect, professing themselves sincere converts to the religion of the faithful with joy of heart, while Muhammed taught them to pronounce the confession of faith.

This business being finished, Muhammed returned home, attended by all his relations and friends, and by king Januwamalik, with his military officers and ministers of state, together with all his subjects. These all followed the prophet, on his return to the village of Hatijah. As soon as they had arrived, Muhammed desired king Januwamalik, and all the great men, to be seated; and when all were seated, king Januwamalik said, "O my patron, I have now another proposal to make to you." Muhammed said: "What proposal have you to make to me?" His majesty replied, "My wife has been delivered of a child that is not of the proper shape; it has neither head, feet, nor hands. Now if you are the prophet of the last times, make him complete in all his limbs." Muhammed said to his majesty, "I am not able to do this;—God is he who is able to perfect that which is defective." In an instant after Jebraïl came with an order to the prophet

Muhammed to this effect, "O my beloved, go thou to the house of king Januwamalik, and cover the child with a mantle. Afterwards pray, performing the gestures of two prostrations, and then, having pronounced the name of Muhammed, the prophet of the last times, deliver the child to its father." Muhammed being thus empowered to go, said to king Januwamalik, "Come, let us all go to the house of king Januwamalik." The prophet then arose, and proceeded to his majesty's house, attended by all his friends. They having arrived, his majesty said to the prophet, "Be seated, sir;" upon which Muhammed, and all his friends, seated themselves on chairs. As soon as all were seated, his majesty brought his child to the prophet, and the prophet took the child, and covered it up; after which he pronounced the prescribed form of prayer over the child, and made his request to God. This done, he uncovered the child, and, by the help which God granted to his servant, the child was made complete in all his limbs, with most beautiful features, and with a face as bright as the full moon. Muhammed then said to king Januwamalik, "O king, take thy child, and take great care of him." His majesty then prostrated himself before the prophet; and said, "Of a truth thou art the prophet of the last times; the crown of all the prophets, and the patron of all the prophets, and the consummation of all the prophets." When his majesty had arisen from his prostration, he ordered one of his treasurers to be called, to whom he gave directions to bring out gold, and silver, and beautiful garments, with ten men slaves, and as many female slaves, all of which

the king presented to the prophet. After this, he feasted the prophet and all his friends and relatives, together with all the great and rich men. They all eat and drank very merrily; and when the entertainment was over, the prophet took leave of his majesty, and returned to the village of Hatijah.

Remarks by the Rev. Mr. Robinson, Missionary at Bencoolen, from whom we have received the above Extract.

It is, I believe, a common opinion, that Muhammed totally disclaimed all power to work miracles, and consequently that the Muhammedans do not consider their religion as founded upon miracles. This opinion is true, in some measure; but the inference drawn from it is altogether false. It is true that, according to the Koran, Muhammed did disclaim all power to work miracles; but it is equally true that the Muhammedans believe miracles were wrought, and that even by God himself, in confirmation of the mission of their prophet. Accordingly, we find Muhammed saying, that he had no power to command the moon to come to him, nor to give limbs to king Januwamalik's ill-shaped child; yet, in order to prove the truth of Muhammed's pretensions, God himself causes the moon to descend from the sky; to go seven times round the Kabah; to pronounce the confession of faith; to part in sunder; to pass through the two sleeves of Muhammed's garment; to re-ascend the sky; and, finally, to re-unite and appear as before. So also, by the power of God, at the request of his prophet, this ill-shaped little creature becomes a most beauti-

ful child. Now both these miracles were performed in order to convince a large assembly, convened for the express purpose of examining into the claims of Muhammed, that he was indeed, what he pretended to be,—the apostle of God. I am certain too, that the story of these miracles is firmly believed by the followers of the prophet, and that, not only by the credulous vulgar, but also by the best-informed men amongst them. Nor is this all; for these miracles are viewed, just in the light in which I have represented them, as testimonies borne by the Divine Being himself to the truth of Muhammed's mission. It is then a fact, that the Muhammedans believe their religion to be founded upon miracles; and I may add, it is also a fact, that they know how, when arguing with a Christian teacher, to avoid themselves of the advantageous ground, which this supposed miraculous testimony affords them.

The missionary who thinks that these pretended miracles may be overlooked in the argument, or treated with contempt, will find himself mistaken. The followers of Muhammed are quite as unwilling to allow, that baunter and ridicule prove a thing to be false, as we ourselves are. In disputing with them, therefore, a missionary must not despise their arguments, but by sound reasoning endeavour to refute them, if he would convince these deluded people of their errors. The arguments of the Muhammedans should be as carefully weighed, and as appropriately answered, as those of the Socinians or Papists. To despise an enemy, is certainly not the way to conquer him; and it will require all our strength and skill to conduct a successful attack on the strong holds of Mu-

hammedanism. An easy victory we must not expect; but when we consider whom we have on our side, we need not be anxious as to the final result. I hope the friends of the mission will enter into our difficulties, and aid us with their fervent prayers.*

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QUESTION

CONCERNING SATAN.

HAVING my mind much perplexed in thinking on the omnipresence or ubiquity of the enemy of all righteousness, (for by what other names I know not how to express his being able to act by evil suggestions on *my* mind in Britain, and on that of *another person* at Bombay, or New York, at the same moment,) this query has arisen;—How can a created being possess such attributes as seem to belong to the Creator of all things exclusively; or how can we distinguish between the omnipresence of the Author of all things and the omnipresentation of an evil and malicious spirit, which by direful experience we all feel to our distress and dismay? May I beg your admittance of these queries, (which rise in a mind willing to be instructed, and anxious to be led into truth in its diversified bearings,) into your valuable miscellany, hoping that some one of your numerous correspondents may turn his attention to a subject, which perhaps may have perplexed others beside

W. H. A.

A correspondent, whom we have requested to answer the above question, writes as follows:

“W. H. A. seems to suppose

* In an early number we will give Mr. Robinson's Parallels between Mahometanism and Socinianism, and between Mahometanism and Popery.

that there is only one devil. Were this the case, the difficulty of which he speaks would indeed exist. But it is not so. For although the devils have a Leader, who is called Satan, Beelzebub, the Prince of the devils, the Prince of the power of the air, and the Devil by way of eminence, it is not to be supposed that he carries on his operations in two distant places at once in his own person, but by means of those numerous beings who are called his angels, Matt. xxv. 41. These are styled devils, Matt. iv. 24. viii. 31. Luke viii. 2. ix. 1. x. 17. James ii. 19, and many other places; the power of the air, Eph. ii. 2; and the darkness of this world, Eph. vi. 12. Their Prince acts in his own person only upon particular occasions. It was he probably who tempted our Lord, who tempted Job and Peter, and who entered into Judas. So far from being in two places at once, he is represented (Job i. 7, and 1 Pet. v. 8.) as *walking about*, which he may do both in his own person and by the instrumentality of his angels, *seeking whom he may devour*.

I have sometimes thought, that, as it is probable that every believer has his guardian angel who attends upon him from his birth till his death, (Heb. i. 14.) so it is also probable that every man, as soon as he comes into the world, has a tempting devil assigned him by one of the “Rulers of the darkness of this world,” who are also called Principalities, and who perhaps are princes of towns, cities, and kingdoms, (Eph. vi. 12. and Dan. x. 13.) and that this tempting devil continues with him till his death, calling in possibly the assistance of a superior devil, or even of Satan himself, upon some extraordinary occasion.”

This query reminds us of part

of a Dialogue which lately passed between a Friend of ours and a Roman Catholic.

Friend. Do you pray to the Virgin Mary?

Roman Catholic. No: I only entreat her to pray to God for me.

F. So, you do not pray to her, you only speak to her. And do you think she hears you?

R. C. I hope she does.

F. That is to say, she hears *you* when you speak to her at London, and she hears *another person* who is speaking to her at Paris, at the very same instant. Observe the consequence. You invest her with omnipresence, which is one of the divine attributes; and though you scruple to pray to her, you ascribe to her that attribute which belongeth to God only.

For an "Essay on Satanic Influence," see our 13th Vol. pp. 97 and 284.

ON CHARITY AND BIGOTRY.

Dr. Priestley, two or three years before his death, said to Dr. Miller, Professor of Theology at the College of Princeton, "I do not wonder that you Calvinists entertain and express a strongly unfavourable opinion of us Unitarians. The truth is, there neither can, nor ought to be, any compromise between us. If *you* are right, **WE ARE NOT CHRISTIANS AT ALL**; and if *we* are right, **YOU ARE GROSS IDOLATERS**. See a Sermon of Dr. Miller preached at Baltimore Oct. 19, 1820.

The above forcibly reminds us of the following passage in the writings of Mr. Fuller.

"What is there of bigotry in our not reckoning the Socinians to be Christians, more than in their reckoning us idolaters? Mr. Madan complained of the Socinians 'insulting those of his principles with the charge of idolatry.'

Dr. Priestley justified them by observing, 'All who believe Christ to be a man, and not God, must necessarily think it idolatrous to pay him divine honours; and to *call* it so, is no other than the necessary consequence of avowing our belief.' Nay, he represents it as ridiculous, that they should 'be allowed to think the Trinitarians idolaters, without being permitted to call them so.'

—If Socinians have a right to think Trinitarians idolaters, they have, doubtless, a right to call them so; and, if they are able, to make it appear so; nor ought we to consider ourselves as insulted by it. I have no idea of being offended with any man in affairs of this kind, for speaking what he believes to be the truth. Instead of courting compliments from each other in matters of such moment, we ought to encourage an unreservedness of expression, provided it be accompanied with sobriety and benevolence. But neither ought Socinians to complain of our refusing to acknowledge them as Christians, or to impute it to a spirit of bigotry; for it amounts to nothing more than avowing a necessary consequence of our belief. If we believe the deity and atonement of Christ to be essential to Christianity, we must, necessarily, think those who reject these doctrines to be no Christians; nor is it inconsistent with charity to speak accordingly." Fuller's Works, vol. ii. p. 205.

I JOHN V. 11.

And this is the record, that God hath given to us eternal life: and this life is in his Son.

JOHN was a sententious writer. How much is contained in these three words,—“God is love!” Under three terms also,—“the lust of the flesh, the lust of

the eye, and the pride of life," is comprehended every sin.

Eternal life!—All men will live for ever, either in happiness or misery. But *eternal life* stands opposed to the second death.

The ideas contained in this term, no tongue can express, no language enumerate, no understanding conceive, no desire can grasp. For it hath not entered into the heart of man to conceive what God hath prepared for them that love him.

Eternal life is proclaimed to all, but *given* only to believers, that is to say, to them to whom faith is given, Eph. ii. 8. Phil. i. 29.

It is *in his Son*;—"the gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23.

But wherefore could not God pardon without an atonement?

I answer,—Not for want of love. His sending his Son was the effect of his love. But it was, because his justice, as the moral Governor of the universe, would not permit. Pardon, without an atonement, would have been *connivance*, which would have sullied the divine character.

The Divine Justice was eminently displayed in the *Dignity of the Person who suffered*. If a province rebel against a good prince, will it become him to show his resentment by killing a fly? The Atonement was a *public expression of the divine displeasure against sin*. The *death of a creature for sinners*, though it had been an innocent creature, would have been no display of the divine justice, because the suffering would have borne no proportion to the pardon.

Then let us seek salvation only by Christ, and not by the works of the law. After the Fall, Cain brought a thank-offering, as if that dreadful event had not taken place. That would have been

proper before the Fall; but, after the Fall, a Sacrifice became necessary. F.

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ANECDOTE.

A pious parent had three sons, who, notwithstanding all his admonitions and instructions, mingled with many prayers and tears, grew up to manhood in scepticism and profligacy. When the father lay on his death-bed, the friends of the family, conceiving that it might perhaps produce a good impression upon the minds of his children to let them see how a Christian dies, introduced them to the bedside of their expiring parent. But, to their unspeakable grief, the good man died under a cloud, and was destitute of those strong consolations which believers frequently experience in their dying hours. It was feared that this melancholy circumstance would confirm the young men in their prejudice against religion, and in their opinion of its being a fable. However it was not so. A few days after the funeral, the younger brother entered the room in which were the two elder, who, observing that he had been weeping, asked the cause. "I have been thinking," replied he, "of the death of our father." "Ah!" said they, "what reality can there be in religion, when such a man as he died in such a state of mind?" "It has affected me very differently," replied the younger brother. "If our father, after living such an exemplary life, died such a gloomy death, how dreadful will be our deaths after living such wicked lives!" This was like an arrow to their consciences. It led them to read the word of God, and constantly to attend upon the means of grace; and they ultimately became as eminent for piety as their father had been.

Obituary and Recent Deaths.

MRS. ALICIA JACKSON.

Mrs. Alicia Jackson, late wife of Mr. Samuel Jackson of Hackney, was born at Norwich, Dec. 31, 1756. Her mother was sister to the late Mrs. Addington, the wife, and afterwards widow, of the late Rev. Dr. Addington. Her first serious impressions were received under the ministry of Mr. Jones, one of the preachers at the Tabernacle there, in the late Countess of Huntingdon's connexion, and were strengthened and confirmed under the ministry of the late Mr. Peckwell. She was then about eighteen or nineteen years of age. She soon afterwards came to London, and attended the late Mr. Trotman's ministry at White-row, Spitalfields, and joined that church, something more than forty-four years ago. She continued a member of it as long as she lived, though the infirmities of age prevented her attendance there for some years past.

In July last appeared the first symptoms of the disease which ended in her dissolution. She went into Suffolk at the close of that month, in the hope that change of air might be useful; but her disorder increased, and induced gloomy forebodings. In September she returned home, (though with considerable difficulty,) to her great comfort and that of her family. Her digestion became increasingly bad, and her power of taking food continually lessened. Though her disease was gaining ground and her weakness increasing, she continued in the family till the 28th of December, when she left the sitting-room with an impression that she should never see it again, which proved to be the case. A variety of particulars occurred with respect to the progress of disease, her own forebodings, and the fears of her family, to them of much interest, but unnecessarily to be detailed. She was still

able occasionally to leave her chamber for the adjoining room; and on the evening of the Sabbath, Jan. 6, she was capable of attending to the reading of one of Mr. Jay's short discourses from John xiv. 2, "In my Father's house are many mansions," &c. These were exercises in which she always experienced much pleasure as well as profit.

On the 8th, after many interesting circumstances which occurred in the course of the day, at the close of it she said, "She did not know how it might be with her at the last, but she then felt no regret at leaving the world." In the evening of a very bad day she observed to one of her daughters, "I am going where I shall bear much fruit." To the Rev. Mr. H. who visited her on the evening of the 12th, she expressed her strong hopes—hopes she would not part with for worlds—that she could say at times, "The Lord is my portion, the Lord is my shepherd." On Sabbath-day, the 13th, though for the most part a distressing day of illness, several Psalms were read to her, and also the 14th chapter of John: this afforded her much comfort, and she expressed her delight in the sweet words—sweet indeed she found them. The next day, her husband, when he saw her, could not refrain from weeping at the sad prospect before him. She afterwards said to one of her daughters, "Your dear father should not be so distressed, when I have such bright hopes." On the 15th, a dear friend and relative came to see her, whom she had not seen for a long time. This interview gave her much pleasure; and she afterwards referred to the conversation, and said, that the observation of her friend, that she was fixed on the Rock of Ages, had done her more good than any thing for a long time. On the 19th, she was in the drawing-room for the last time. The Rev. Mr. C. and Mrs. C. came

in the evening. Mr. C. conversed and prayed with her. On the 19th, she was very ill, and one of her daughters said to her, "The Lord is your shepherd." "Yes," she replied, "he maketh me to lie down in green pastures, he leadeth me beside the still waters." In the evening her husband repeated that promise, "I will never leave thee nor forsake thee." She added, "This God is my God, he will be my guide even unto death." She also referred to the words of the 12th chapter of Isaiah, "Behold, God is my salvation," &c. and said, "This is my funeral text." It was indeed that upon which she had fixed many years before. With considerable emphasis she said, "I will trust." On the next day, which was the Sabbath, she had much pleasant conversation with her youngest daughter, referring to the earlier part of her life, and the snares from which she had escaped, and also to the probability of her dying, and said, she was fixed on the Rock of ages. She further observed, "I can say, if I were going to die,

Content my Father with thy will,
And quiet as a child."

Her son and daughter came from Peckham to visit her, but she was only able to see one at a time. In the evening, however, she talked most sweetly and faithfully to her son, entreating him to fear the God of his youth, and the God of his father, adding, "What should I do without such a support now?" and recommending him often to read that hymn, "Guide me, O thou great Jehovah," &c. saying, "It has been a comfort to me when in health, and is so now." On the 22d, she was a little better, and talked occasionally of recovery, but, it is supposed, rather with a view of consoling her family, than from any idea of it herself. The next day she was out of bed for the last time, and distressingly weak. On the 25th, much worse, dozing very much, and not distinguishing day from night. She at various times spoke of the sweet night she had. Upon her youngest daughter's saying to her, "God is your refuge," she replied, "Yes, that he is." And to a medical gentleman, who saw her late at night, she said she had

had the best night she had had for a month, and that she had not an uneasy feeling of mind or body. The next day she was better; and on the following, which was the Sabbath, she seemed so much improved, that some faint hopes were entertained of her recovery. She was very comfortable in her mind the whole of the day, heard her daughters read to her, "O for a closer walk with God!"—"There is a fountain filled with blood"—and several other of her favourite hymns; as also the 23d and 27th Psalms, which were the last portions of Scripture she heard, and were always great favourites with her. In the evening she again had several hymns read to her, and at her own request one of Mr. Jay's short discourses. One of her daughters told her, that her father had remarked, she had exemplified in her experience the truth of that declaration, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." She replied, "My mind is stayed on Him," which were the last words she distinctly uttered of the state of her mind. These flattering appearances soon vanished. She altered very much in the course of the night. Her power of taking either food or medicine had nearly ceased in the morning, and now she scarcely noticed any one; but in reply to inquiries she was able to intimate that she was comfortable and happy. Death was now making rapid strides, and after one o'clock she gave no signs of consciousness, but was as calm and quiet as an infant, and without a struggle, about half-past three o'clock in the afternoon, on Monday the 28th of January, she sweetly fell asleep in that Jesus, who was the object of her love and her confidence for many years, and who is now her portion for ever. The repeated visits of her pastor, and his conversation and prayers, were very consoling to her. It is not attempted to hold her up as free from faults; for of whom can that be said? but she had as few as fell to the lot of most. She had a kind and sympathizing heart, was alive to the distresses of the poor, and was anxious to relieve them to the extent of her limited ability. At a time when her

husband suffered losses which at once swept away an independence, she was indeed a solace to him, and cheerfully submitted to privations consequent thereon, for a long course of years. Her life was upright, and her end was peace; and she ever ascribed the glory of her salvation to that Redeemer, who was precious to her in life, and her firm support in death. The following lines are truly descriptive of her peaceful end.

“Not a groan, nor a pain, nor a tear,
Nor a grief, nor a wish, nor a sigh,
Nor a cloud, nor a doubt, nor a fear,
But calm as a slumber they die.”

Edmiston's Sacred Hymns.

MRS. SARAH DEAR.

*Extracts of a Letter from the Rev.
Joseph Dear to a Friend.*

VARIOUS have been the scenes through which I have passed since I left you. My cup has sometimes overflowed with pleasure, and at other times has been deeply mingled with wormwood and gall. But knowing that heaven never designed man to be permanently happy upon earth, I long ago relinquished the expectation, determining to use prosperity, if such should be my lot, with moderation, and to meet adversity with Christian fortitude and serenity. But how vain are all our resolutions! how vain are reason and philosophy! one single incident has demonstrated the fallacy of them all. I have lost one of the most amiable of women, the best of friends, the most prudent and faithful of wives: my beloved Sarah is no more. For twenty years she shared my joys and soothed my sorrows. For twenty years her prudence tempered the natural ardour of my disposition, perhaps saved me from manifold evils into which I should otherwise have fallen. To describe my feelings upon the melancholy occasion is impossible.

On the Sabbath preceding her illness, I had been at * * * * assisting a neighbouring minister; and on my way home on the following day, I met by appointment a public society with which I have long been connected, the business of which de-

tained me till the evening. It was during the meeting that Mrs. Dear had gone out to superintend a workman. She was then in a state of weakness, and the coldness of the air produced an effect which finally proved fatal. No visible alteration however appeared in her countenance. She met me with cheerfulness, supped heartily, and retired to rest apparently as well as usual. But the shaft of death had struck her unseen, and was yet lodged in her vitals. On the following morning, she was seized with a universal chill, which was succeeded by the most acute pains, accompanied with so quick a respiration as sensibly affected her powers of articulation. A medical friend was sent for, and various remedies used in vain. Her pains still continued, and rather increased than diminished.

As I was aware of her danger, I was almost continually with her, and occasionally suggested such consolatory truths as I thought calculated to support and comfort her, especially directing her attention to that happy state where pain and sickness shall be known no more. On one occasion, while I was thus engaged, she shook her head as if questioning her own interest in that better world. But, as I had no doubt of her real piety and consequent happiness, and deemed it improper to induce her to talk in her then state, I asked not for an explanation. However, she was afterwards ready to cry out for anguish of spirits, and earnestly entreated me to pray for her. I did so repeatedly, and reminded her of Bunyan's pilgrim when passing through the valley of the shadow of death, and related something of my own experience; all which evidently afforded her encouragement. But amidst all her sufferings from this source, as well as from the severity of her bodily pains, not a murmur escaped her lips, nor as far as I know did she utter a single wish to live. Her language was, “I wish to be passive in the hands of God, as clay in the hands of the potter. Let him do with me what seemeth him good. If he has any more for me to do, I am willing to live, if not, I am ready to depart. I have had enough of the world, and fear a return to it.” With

me, however, her recovery was an object of the deepest solicitude: I therefore frequently prayed for her restoration. On several occasions, after I had been thus engaged, she has said, "Mr. Dear, why do you pray for my recovery? I have no wish to live: I am kept here only because you are unwilling to give me up: do give me up into the hands of God: I love you, I feel I love you dearly: I love my children too, but I can give you all up into the hands of my God and Saviour."

The cloud which appeared to overshadow her in the former part of her illness, was now completely dissipated. Her hope was strong, and she was enabled to rejoice in God her Saviour. She had clear views of scriptural truth, a deep sense of her own depravity and guilt, and yet the firmest reliance upon the all-sufficient atonement of Christ, ascribing her salvation entirely to grace; she frequently expressed herself in this language, "I am (by nature) a perishing sinner, saved by sovereign grace.

Oh! to grace how great a debtor,
Daily I'm constrain'd to be!
Let that grace, Lord, like a fetter,
Bind my wand'ring heart to thee."

"Tis all of grace," she would say, "from first to last. By grace ye are saved, through faith, and that not of yourselves, it is the gift of God.

Grace first contriv'd the way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.

Grace all the work shall crown,
Through everlasting days:
It lays in heav'n the topmost stone,
And well deserves the praise."

A few days before her death, when I entered her chamber very early in the morning, after a short repose, she called me to come and sit by her, intimating that she had something to tell me. I did so; when with a sweet and heavenly smile, her eyes sparkling with pleasure, she said, "I have not slept to night, but I have had a sweet season. God has shone upon my soul with the brightness of the meridian sun, and has given me such an insight into the scriptures as I never had before."

At another time, in the evening, she again addressed me in a similar manner, saying, "My soul is as full of the love of God as it can possibly hold. Praise God with me, glorify God for me." I immediately endeavoured to fulfil her request, and to lift up my heart, as well as voice, to God, enjoying much sweetness in communion with him, and verily believing that he was with us of a truth.

Every doubt seemed now to have vanished away. Her hope amounted to assurance, and peace and joy were its happy fruits. She often cried with earnestness, yet with submission, "Come, Lord Jesus, come quickly." My heart was subdued. I could no longer pray for her recovery as before. I thought it cruel to attempt to drag down to this wretched world, a soul that was so evidently entering the portals of glory: and though affection pleaded for her continuance here, reason could not but rejoice at the prospect of her escape from all the temptations and miseries of mortality, and of her entrance on that state of happiness and glory which awaits believers above.

A few days before her death, she sent for her children, and spoke to them collectively, and individually, exhorting them to seek the Lord, and giving them such advice as their circumstances required: and while we were all weeping around her, she said, "Weep not for me, but weep for yourselves." Then addressing myself, she said, "I am going to glory, and you will be there too, and I hope my dear Mary, (meaning her eldest daughter,) and the others, will be there also." She then requested Mary to be a mother to the little ones, who were incapable of taking care of themselves, and exhorted them all to be kind to each other, and to their father, reminding them of the necessity of submitting to parental authority, which would be exercised for their good, though they might probably sometimes think otherwise.

She also sent for the minister whom she constantly heard, and addressing him in an affectionate and interesting manner, exhorted him to set forth Christ crucified as

the only hope set before us in the gospel; to remember the value of immortal souls; not to take it for granted that every professor was a real Christian, but to be faithful, in warning them to flee from the wrath to come. In like manner she addressed my assistant, who was then an occasional preacher, and has since been appointed to a circuit, in the Wesleyan connexion. Her attendants also shared a part of her concern. She addressed them earnestly, yet affectionately, at once warning them, and encouraging them to seek the Lord. Upon one of them a deep impression was made; and, sensible of her lost condition, she began to cry for salvation, declaring that though she had been present at many death-bed scenes, she had never witnessed such a one. The Sunday school also was an object of solicitude with her. She had been instrumental in its establishment, and expressed her hope that it would not be permitted to decline for want of attention.

Thus, while life lasted, she employed it for the glory of God, and the promotion of human happiness, thereby manifesting the reality of her faith, and the excellency of the grace which had been bestowed upon her. The final conflict was a severe one. The last enemy was approaching,—Convulsions seized her,—her pains were great,—her speech faltered,—her reason tottered, and for the last fourteen hours, a decided delirium left her scarce a lucid interval. Her voice was perpetually exercised, first in the most rapid, but indistinct expressions, and then in one unbroken and continued moan.

But little of what she said could be understood. But from one expression, which was pretty distinct, I was induced to suppose that the conflict with the enemy of souls was even then continued, and that the malignant demon did not cease to tempt her, till she entered the gates of the New Jerusalem, which happened at half-past six, on the morning of the 6th of July, 1821.

Thus fell one, whose conduct secured the respect and esteem of her acquaintance, and whose death excited their universal regret. As a

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wife she was distinguished by domestic virtues, and as a parent by a tender solicitude for the welfare of her children. In sentiment she was a Calvinist, but felt the necessity of a daily attention to those means which God has ordained for the accomplishment of the end.

ELEGY.

Can language speak, with all its varied
pow'r,
The deep distress of that lamented hour
When my beloved fell?
Ah no! 'twere vain,
No mortal strain
Can sound so low
The notes of woe;

'Tis heaven's own voice alone the tale can
tell.

Ah Sarah! thou wast twined with my
heart,
And, when the signal came that we must
part,
Each fibre there receiv'd a mortal wound;
Felt the deep pang, which lovers feel:
Nor time, nor absence e'er can heal,
When force has sever'd those whom love
together bound.

Yet 'twas a blessed parting! Thou wast
borne
On Angels' pinions, to thy rest on high,
Whilst I am left to wander here forlorn,
And vainly wish, like thee, in bliss to die.

Oh could I, guiltless, break the hated
bond,
That binds me down to this low world
of care!

Not with more eagerness the suitor fond
Would meet the bosom of his favour'd
fair,
Than I would meet with death. But 'tis
the will

Of him who rules this earthly ball,
That I should all my destiny fulfil,
And wait his summons ere the curtain
fall.

Then will the drama end, and I resign my
breath;

Then shall we meet again where cherub
choirs,

And flaming seraphim their anthems raise,
Where holy gratitude each breast inspires,
And every tongue is vocal in the praise

Of our incarnate Lord,
Who rules in love,
O'er all above:

For ever be his name ador'd.

Then shall we learn their song, and with
them be,

In love and bliss complete through all
eternity.

U

MARY IVIMEY.

DIED at Bow, Middlesex, on Friday, March 15, 1823, Mary Ivimey, in her 32d year, leaving her afflicted husband with six young children. She was the daughter of *Edward* and *Esther Green*, whose obituaries may be seen in our Vol. for 1817, p. 61. and Vol. for 1820, p. 63.

Having been brought up in the nurture and admonition of the Lord, she was baptized on Lord's-day, August 6, 1809, in the nineteenth year of her age; and was added to the church at Bow, of which she continued to be an honourable member to the day of her death.

The following is chiefly an extract of an account written by a female friend who was with her in her last hours. Our late dear friend appeared to be in perfect health on the Lord's-day previous to her death, and heard the Lecture in the evening with much satisfaction. At family worship, she joined in singing the hymn with unusual pleasure;—

“Worthy the Lamb that died, they cry,
To be exalted thus—
Worthy the Lamb, our lips reply,
For he was slain for us!”

About seven o'clock on Tuesday evening, after a few hours pain, she was delivered of a daughter, and was better than usual for two days. On Friday morning at six o'clock, her medical attendant was sent for, and he immediately perceived great danger. After considerable loss of blood, her violent pain in measure subsided. On her dear husband's entering the room, the first words she repeated were from the well-known hymn;—

“Rock of ages, shelter me!
Let me hide myself in thee.”

And this she continued nearly to the end.

“I have been a great sinner,” she continued, “and have not prized my privileges as I ought to have done. I have neglected what I ought to have attended to, but Christ came into the world to save sinners, of whom I am the very chief. I would apply to the fountain of his blood—

Other refuge have I none,
Hangs my helpless soul on Thee!
Leave, ah! leave me not alone,
Still support and comfort me.”

Soon after she exclaimed,—

“Oh that my Lord would come and meet!
My soul should stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she past.”

These things were recited with no faltering accent, but with a firm tone, and a most placid, benignant countenance, strongly indicating the serenity and composure of her mind.

About half-past two in the afternoon, an unfavourable change took place, and it was immediately apprehended that her continuance would be but of short duration. The summons of death she received with the most perfect tranquillity. “O my God,” she cried, “I desire to trust in thee; for thou art too wise to err, and too good to be unkind.” She seemed now scarcely to feel the strong cords which had bound her to earth, and with great energy declared that she was deeply sensible of her own unworthiness—that Christ crucified was her theme—and that she dreaded clinging to any thing short of the atoning blood of the cross.

While engaged fervently in prayer, she was heard to say, “I come to Thee with the prayer of the publican, ‘God be merciful to me a sinner.’ I come to thee as the prodigal son, ‘Father, I have sinned against heaven and in thy sight’—but hast thou not a blessing for me, O my Father? I have known, I trust, thy name, yet in ten thousand instances I have backslidden from thee; but thou hast promised that thou wilt receive the backslider graciously, and love him freely.” This was followed by her again imploring the blessing of God on her dear husband and children; charging her husband to bring them up in the fear of God. On his remarking in the agony of his grief, “You leave me in a vale of tears,” she summoned up all her strength, and exclaimed, “Trust—trust.”

To a young friend she said, “Remember now thy Creator in the days of thy youth, before the evil days

come, and the years draw nigh when thou wilt say, I have no pleasure in them." Though I have reason to lament I have not served Christ as I ought, yet I can look back and hope I loved him at a very early period, when as young as my *Mary*. Since that period I have had much to lament, yet I can say with Peter, "Lord, thou knowest all things: thou knowest that I love thee."*

"You did not think," the nurse said, "you would be so soon called to leave your poor nurse?" "No!" she replied, "but we shall soon meet in the realms of everlasting bliss." When her husband said, "O cruel death, to separate us!" she answered, with a low voice, "No, no."

* Not long before she made her profession, she heard a sermon from Dr. Raffles, addressed to young persons, at Plalstow, while he was a student, which she often mentioned as being very useful to her.

Death of death, and hell's destruction,
Land me safe on Canaan's side."

She was now rapidly approaching the invisible world: but when she found it difficult to articulate, she was still engaged in prayer, frequently whispering, "Rejoicing in Christ Jesus, and having no confidence in the flesh." Before eight o'clock in the evening her gentle spirit took its flight.

She was buried on Thursday, March 21, in the burial-ground belonging to the Baptist meeting-house; and the great concourse of attendants showed in what high estimation she was held. On Lord's-day evening, March 24, Dr. Newman, her pastor, preached a funeral sermon from Ezek. xxiv. 16; "Son of man, behold, I take away from thee the desire of thine eyes with a stroke." The place of worship was thronged in an unprecedented manner, and many were unable to get admission at all.

Review.

Selections from the Family Expositor of Philip Doddridge, D.D. Part I. Reflections on every Chapter in the Gospels and the Acts, with several important Notes. 18mo. Pp. 226. 3s.

THE late Rev. Abraham Booth, in giving his opinion of the "Family Expositor," once remarked, "The improvement on the sections is always excellent." This little book is made up of those excellent parts of this celebrated work, which for chasteness of style, purity of conception, justness of theological sentiment, and energy of practical observation, have perhaps never been exceeded, if equalled, by any divine, ancient or modern. We could wish that every young Christian, especially those of the educated class in society, would make this neat volume a Pocket Companion and a Closet Directory.

A brief and scriptural Statement of the Doctrine of the Trinity, designed as a Caution to those who are in Danger of falling into the dangerous Heresy of Socinianism: by a Lover of Truth. Pp. 16, 2d.

THIS tract is published we perceive at Portsea, where we understand the dying energies of Socinianism have revived; and they who would not exert themselves to circulate the scriptures, and propagate scriptural truth, are now determined (if they can) to overthrow the foundations of the scripture faith, and of course are violently opposed to the doctrine of the Trinity. But great is truth, and it must prevail; and even if it had no defence from human writings, while the Bible is read there is no doubt but genuine Christians will cordially believe this mysterious but revealed doctrine.

A History of the Baptized Church Meeting at Shortwood, in the Parish of Horsley, Gloucestershire; read at a Centenary Commemoration of its Establishment. By Wm. Winterbotham.

THE title of Mr. Winterbotham's performance, we understand, has given some offence. We do not know why this should be the case. For, in the first place, it cannot be objected to as not being *true*. 2ndly, there is nothing of an exclusive nature in the word "Baptized," more than in the word "Baptist," and in neither of them more than the avowal of their sentiments absolutely demands;—sentiments, however, which are not in the least inconsistent with the most sincere esteem and affection for their Pædobaptist brethren. Thirdly, it is well known, that the author is eminent for an enlightened charity. Therefore may we not ask, Why is his title objected to?

Mr. Winterbotham has evinced his judgment in this work by confining himself closely to facts.

"He might easily have increased the bulk," our author remarks, "by detailing plausible conjectures, and probable transactions; but he has preferred confining himself strictly to facts, which the documents he possessed seemed fully to support." Preface, P. 6.

Our author has traced the history of the church under his pastoral care from its commencement to its present state of respectability, with remarkable perspicuity, good sense, and faithfulness.

We extract the following tribute of respect to the memory of the "dear and venerated Francis."

"In contemplating the character and labours of this almost invaluable minister of Christ, the mind is naturally impressed with the peculiar adaptation of his talents to the station he was called to occupy. He was not learned, nor did his situation require it. His address was popular, his language plain, and his style simple and unadorned. His voice was clear, harmonious, and impressive, and the tears which frequently accompanied the exhibitions of a Saviour's sufferings and grace, when beseeching sinners to be reconciled to God, rendered his exhortations often truly impressive; while the animating and heavenly glow which rested on his countenance,

when speaking of the beauties of holiness, and the joys of another world, was such as kindled the warmest emotions of heavenly-mindedness in the pious hearts of his converted hearers. His sermons were never laboured; short notes were all he ever committed to paper,—mere outlines of a general plan; every thing beside depended on the divine assistance he might receive in the pulpit. Living near to God, as he eminently did, his plan was, perhaps, the best that could be adopted among a plain people; but it would have been far otherwise in a minister whose mind and feelings were less habitually under this influence." P. 35.

A Winter Season: being an attempt to draw from the Storms of Winter some Observations, which may warm our Hearts, amidst its cold, with divine Love and true Benevolence; to which is added, an Essay on the Good Things of this Life. By James Fisher. 5th Edition, improved and enlarged. 8vo. Pp. 210. 1821.

WE noticed the first edition of this work in our number for March 1811, and are much of the same opinion respecting this 5th Edition.

We much prefer the Author's prose to his poetry—the latter indeed is most uncouth.

The principal recommendation of this book is, that it is evidently the offspring of a pious mind, and that too of a mind desirous of deriving motives to piety, from the most ordinary occurrences of the winter season.

Criticism is certainly disarmed, and perhaps curiosity will be excited, when it is known, "that owing to the small-pox, from about two years of age the author has seen neither the beauties of spring, the charms of summer, the luxuriance of harvest, nor the sublimities of winter."

LITERARY INTELLIGENCE.

Just Published.

An Apology for the Freedom of the Press, and for General Liberty. By Robert Hall, A.M. of Leicester. 6th Edit. 3s. 6d.

The Third Edition of Lavoisne's complete Genealogical, Historical, Chronological, and Geographical Atlas; being a General Guide to History, both Ancient and Modern, exhibiting an Accurate count of the Origin, Descent, and Marriages, of all the Royal Families, from the Beginning of the World to the Opening of the British Parliament by his Majesty George IV.; together with the various Possessions, Foreign Wars, Battles of Renown, and Remarkable Events. Large Folio. Six Guineas and a Half, Half Bound.

Institutions of Theology; or a concise System of Divinity, with Reference under each Article to some of the principal Authors who have treated of the Subjects particularly and fully. By Alexander Rauken, D.D. one of the Ministers of Glasgow. 8vo. 14s. Boards.

Roses from the Garden of Sharon. 8d.

Uriel; a Poetical Address to the Right Hon. Lord Byron, written on the Continent; with Notes, containing Strictures on the Spirit of Infidelity maintained in his Works, and the assertion that if "Cain is blasphemous, Milton is blasphemous," considered: with several other Poems.

Memoirs of the late Miss Mary Ann Burton of Kentish Town. 6s.

An Original Set of Psalm and Hymn Tunes, with a Funeral Ode, adapted for Public Worship, and Harmonized for three and four Voices, with figured Bases for the Organ and Piano-forte. By the Rev. David Everard Ford. 3s. 6d.

Barclay's Letters on Baptism. 9d.

——— Reply to Review in Christian Herald. 2d.

——— Second Ditto. 4d.

——— Memoirs of Mr. Niel. 1s. 6d.

Jeffreys Taylor's (Ongar) Tales and Dialogues, with 6 Engravings. 3s.

Isaac Taylor's (Ditto) Elements of Thought. 4s. 6d.

Russell's (David, Dundee) Scripture Catechism for Young People. 6d.

Letters of Amicus Protestans to Wm. Wilberforce, Esq. M.P.

In the Press.

Journal of a Tour from Astrachan to the Scotch Colony, Karass, on the Russian Lines North of the Mountains of Caucasus: containing occasional Remarks on the General Appearance of the Country, the Manners of the Inhabitants, &c. &c.; with the Substance of many Conversations with Effendis, Mollas, and other Mahomedans, on the Questions at Issue between them

and Christians respecting the Way of Salvation. By the Rev. Wm. Glen, Missionary and Minister of the Scotch Church, Astrachan.

The Rev. B. Andrews of Trowbridge is preparing for Publication a Work, to be entitled, *Clavis Græca Biblica*, containing a short Introduction to the Greek Tongue, and a copious Greek Lexicon for the Septuagint, New Testament, and Apocrypha, with the Signification of the Words given in Latin and English; designed for Theological Students who have not had the Benefit of a Classical Education, and such Persons as know the English Language only, but desire to understand the Greek Scriptures: by the help of this Work, without a Teacher they may speedily, and with but little Application, make themselves acquainted with them.

A Journey from Merut, in India, to London, through Arabia, Persia, Armenia, Georgia, Russia, Austria, Switzerland, and France, during the Years 1819 and 1820; with a Map and Itinerary of the Route. By Lieut. Thomas Lumsden, of the Bengal Horse Artillery. 8vo. 10s. 6d. Bds.

Clavis Apostolica: or a Key to the Apostolic Writings, being an attempt to explain the Scheme of the Gospel, and the principal Words and Phrases used by the Apostles in describing it. By the Rev. Joseph Mendham. 3s. 6d.

Episcopal Oath of Allegiance to the Pope, in the Church of Rome; containing the Oath both in its original and in its latest Form, with some Remarks on what is called the Persecuting Clause. By Catholicus. 8vo.

A New Edition, being the Tenth, of the Sunday School Teacher's Guide. By the Rev. J. A. James of Birmingham. 2s.

Mrs. Schemmelpenninck has a Second Volume of Biblical Fragments, which will appear in May.

The Essay on the Influence of a Moral Life on our Judgment in Matters of Faith, to which the Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David's adjudged its premium for 1821. By the Rev. Samuel Charles Wilks, A.M. Author of *Christian Essays*, *Signs of Conversion and Unconversion in Ministers*, *Claims and Duties of the Church*, &c. Dedicated by Permission to the Lord Bishop of Durham. 2s. 6d.

H. F. Burder's *Scripture Character of God*.

Edmeston's *Sacred Lyrics*. Vol. 3.

Intelligence, &c.

Baptist Churches in Hampshire.

- Ashby, Thomas Butter.
 Batramsley (near Lymington), Wm. Mursell.
 Beaulieu.
 Blackwater, Thomas Burgwin.
 * Broughton, Hugh Russell.
 * Forton and Lake-lane, Thos. Tilly and John Clay.
 Hartley-row, ——— Laye.
 * Lockerly.
 Long-parish, Thomas Fitcher.
 * Lymington, James Millard.
 * Newport, Isle of Wight, John Franks.
 * Portsea, Meeting-house-alley, Dan. Miall.
 * Portsea, White's-row.
 Portsea, Marbro'-row, ——— Neave and J. Arnett.
 Rockbourn.
 * Romsey, Wm. Yarnold.
 * Southsea, Richard Young.
 * Southsea Common, John Headden.
 * Southampton, B. H. Draper.
 * Willow, Isle of Wight, Wm. Read.
 * Whitchurch, Philip Davies.

OBSERVATIONS.

The above is, I believe, a correct list of the Particular Baptist Churches in Hampshire. Besides these, there are indeed five other Baptist Societies in this county; two in the new connexion of General Baptists; one in the connexion of Messrs. Baring and Evans; and two others, which on account of their principles are not recognized, nor generally known among us.

Not more than seven of the above twenty-one churches have been of long standing. Thirteen of them have been formed within the last fifteen years, and one about twenty years ago. A few years since the Baptists were comparatively few in this county, but now the aggregate number of members is somewhere about 1,600; and the hearers in our congregations, at a very moderate calculation, will amount to 6,000. I believe there are Sunday schools in all the churches. The number of scholars, as far as I can ascertain, is about 3,000.

It has been often affirmed, that the Baptists owe the increase in their number to other denominations of Chris-

tians; and not seldom have our brethren, when collecting for the building or enlargement of meeting-houses, been rebuked with a harsh and unkind insinuation of this nature. What foundation there is for such an assertion, so far as regards the Baptists in this county, will appear by the following remarks:—Eleven of the fourteen newly-raised churches meet in places where there are no Independent, and I believe no Methodist congregations; and the increase of population in the places where the other three churches exist, will fully justify their formation. Besides which, two out of the seven old churches met for many years where no dissenting congregations existed. So that only five out of the twenty-one Baptist churches now in Hampshire are in towns where other dissenting churches were known. It is true, indeed, that some of these churches have been occasionally joined by a few individuals from other churches upon their becoming Baptists; but the number of such is very inconsiderable; and I should suppose that the reception of such persons by a Baptist church ought not to be considered a subject for censure by any Christians, however differing from us.

The increase of the Baptists in Hampshire may be attributed chiefly (under the divine blessing) to the union of thirteen of their churches marked * in the List, in a society called the Hants and Wilts Assistant Mission Society. Although it has this designation, the object of the Society is twofold, viz. The promotion of the gospel in the county by village preaching, and to aid the Baptist Mission by annual collections and subscriptions. Its meetings are held twice in the year: the first meeting is held at Easter, and is considered as the Annual Meeting of the Baptist County Itinerant Society; the second is held at Michaelmas, and is called the Annual Meeting of the Auxiliary Missionary Society.

With the increase in the number of the churches, there has been a pleasing increase of useful talent and zeal in both the old and newly-raised churches. Considerably more than twenty brethren are employed in village preach-

ing, in addition to the itinerating excursions of the pastors, most of whom are thus laudably engaged. Upwards of twenty villages have preaching in them, and several of these villages have neat places of worship erected for the accommodation of the inhabitants. Sunday schools also are formed, attended by not a few of our young people from the several congregations in the larger towns, who cheerfully engage in this work and labour of love.

In the above statement something appears gratifying, and to a person unacquainted with the county of Hants it may be deemed great; but the whole tale is not yet told: Hampshire is a large county, and nineteen of our churches are situated in the southern and western parts of it; so that the northern and eastern parts of the county are affectingly destitute of the means of grace. Very many places in Hampshire, bordering on the counties of Surry and Sussex, are yet entirely destitute of the gospel. Much, it is true, has been done by other denominations of Christians as well as by ourselves; yet very much remains to be done. Too much encouragement cannot be given by our ministers and churches to the exercise of talent that may be usefully employed in village preaching. Much land in our county is yet in the hands of the Prince of Darkness, and remains to be possessed.

The view we have taken of the past, will however justify the most sanguine expectations respecting the future. If twenty years ago there were only eight Baptist churches where there are now twenty-one; if twenty years ago there were scarcely any members of our churches who could preach in the villages, where now near thirty are so employed; if twenty years ago there was but here and there a Sunday school in our congregations, where now fifty exist; what may we not reasonably expect the twenty following years to produce? We have four times the strength we had then; we ought therefore to do four times the work that was done then; and with a blessing from above we may expect a proportionate increase.

Let us only pray without ceasing for an abundant effusion of the divine influence; let us honour the Holy Spirit in the work that is peculiarly his in the economy of redemption; and then will our ministers be eminently men of God; they will be devoted to their work with a zeal and fervour truly apostolic; and they will be ready to part with what is specious and super-

ficial, for that which is solid and useful. Numerous conversions we may expect will be effected! our Deacons and Members will increase in the exercise of evangelical piety; the tone of real religion among them will be elevated; and thus "every part will increase to, the edifying of itself in love, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Lymington, June, 1821

J. M.

Society for the Relief of Aged and Infirm Baptist Ministers, instituted at Bath, 1816.

The Annual Meeting of this Society will be held at the Vestry of the Baptist Meeting, Somerset-street, Bath, on Wednesday the 12th day of June next, at twelve o'clock. In the interim, the beneficiary members, annual subscribers, and congregations, who are disposed to aid the funds of this Society by a collection, are respectfully requested to pay their subscriptions and collections to any Member of the Committee, who are desired to remit all sums received on account of the Society, to the Secretary, the Rev. J. P. Porter, Bath. The Committee avail themselves of this occasion to suggest to their brethren in the ministry, who are members of this Society, that if each of them would make a collection (either public or private), the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm, as one half of such collections would be immediately divided among the claimants.

The beneficiary members entitled to claim on the funds of this Society, *those who claimed last year as well as others*, are reminded that their application must be in the hands of the Secretary on or before the 12th of May, or it cannot be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on this Society) with the consent of the majority of the members, present at a church meeting held by public notice, for the especial purpose of giving such certificate.

J. P. PORTER, Secretary.
Bath, April 2, 1822.

ORDINATIONS, &c.

Dec. 11, 1821, a new Baptist Chapel was opened for public worship at BROCKHAM GREEN, near Dorking, Surrey. Three sermons were preached; by the Rev. John Packer of Brighton, from Ps. xcii. 13—15; the Rev. Francis Moore of Vauxhall (one of the Secretaries of the Home Missionary Society) from Isa. lxii. 12; and the Rev. John Bailey of London from Isa. lviii. 11, formerly Minister of the Old Meeting-house in the above village, lately taken down, and where the gospel had been preached for upwards of thirty-eight years. The devotional parts of the services were conducted by the Rev. Messrs. Whitehouse, C. Smith, Overton, Bolton, &c.

Feb. 24, 1822, a Baptist Church was formed at WINSTONE, between Cirencester and Northleach. A sermon was preached by Mr. Hawkins of Eastcombs from Acts ii. 47, and the Lord's Supper administered to seven persons, who were dismissed from the church at Eastcombs. The service was profitable to many. May this little hill of Zion increase abundantly. It may be gratifying to our readers to be informed, that the gospel was first introduced into this village by the Treasurer of the Home Missionary Society, who has also been the instrument of sending the gospel into ten other villages around, where there has been much good done, and the prospects of usefulness are very pleasing.

March 19, a new Baptist Chapel at GRAY'S WALK, LAMBETH, was opened, when three sermons were preached; that in the morning by the Rev. James Upton, Senior, from 2 Chron. vi. 41, 42; that in the afternoon by the Rev. Alexander Fletcher, from Ps. xxiv. 7, 8; and that in the evening by the Rev. George Pritchard, from Rom. x. 1. The attendance of the inhabitants on this interesting occasion was highly gratifying. In the morning the place was well filled, and in the afternoon and evening it was crowded to excess: we are happy to state that the house continues to be well filled. Thus far has this little cause of the Redeemer proceeded, which at first was like a grain of mustard seed. It has taken root; it has sprung up; and it is hoped it will be

the spiritual birth-place of many of the Lord's people who are scattered over this popular district. The church having made choice of Mr. Robert Upton as their pastor, it is expected that his ordination will take place shortly, due notice of which will be given.

April 8, a place of worship was opened at CHAPEL FOLD, in the parish of Batley, near Dewsbury, Yorkshire. The congregation was collected by the Itinerants, supported by the York and Lancashire Baptist Itinerant Society, who were providentially led thither about three years ago. A year ago a church was formed, and the Lord's Supper administered by Dr. Steadman of Bradford. The congregation met in a loft, which from its commencement was too small to contain the numbers that wished to attend. A place of worship nearly thirty-six feet square was therefore erected in the course of the last eight months, standing near the spot in which the nonconformists of that neighbourhood were wont to assemble, and from which originated the two large Independent congregations at Heckmondwyke, a large and populous village about a mile distant. The service began about eleven. M. Scarlett of Gildersome prayed; Mr. Mann of Shipley preached from Ps. lxxxj. 10, and concluded in prayer. In the afternoon, at half-past two, Mr. Holroyd of Waingate prayed; Mr. Jackson of Hebden Bridge preached from Zec. iv. 10, and concluded in prayer. Evening at six, Mr. Enoch Crook from the Bradford Academy prayed; Dr. Steadman of Bradford preached from Acts xiv. 7, and concluded in prayer. In the forenoon the place was well filled; in the afternoon and evening crowded. Upwards of £30 towards defraying the expense of the building was collected during the day. It will cost somewhat more than £300, towards which (exclusive of the above £30) the friends on the spot have contributed more than £100. This is the third place of worship which has been erected in consequence of the labours of the Society above mentioned, principally those of the three Itinerant brethren, White, Leversedge, and Ellis, who are members of the Church at Bradford, within the last five years, in a district of a few miles extent; in the whole of which, until the above named brethren visited it, only two baptized persons were known to reside.

April 9, brother Evan Herbert, pastor of the Particular Baptist Church Meeting at the SOHO Baptist Chapel, Oxford-street, was publicly recognized. Ministers engaged were Messrs Timothy Thomas, Shenston, Upton, sen., Upton, jun., Price, and Thatcher.

Wilts and Somerset Association.

The thirty-second meeting was held at Crockerton on Easter Tuesday. Messrs. Mitchell of Warminster preached in the morning from 1 Cor. xv. 58; Winter of Beckington in the afternoon from Luke xix. 13; and Saunders of Frome in the evening from Matt. vi. 13. Messrs. Roberts of Shrewton, Porter of Bath, Waters of Codford, Edminson of Bratton, and Shoveller of Melksham engaged in the other services. The next meeting to be held at Bratton on Tuesday the 1st of October, 1822.

NOTICES.

THE BEDFORDSHIRE Association of Baptist Churches will be held at Bedford, May 8; Mr. Wake and Mr. Knight to preach.—The BUCKINGHAMSHIRE Ditto at Chesham, May 23.—The OXFORD Ditto at Chipping Norton, May 27, 28.—The NORTHERN Ditto at South Shields, May 27, 28.—The CORNWALL Ditto at Falmouth, May 28.—The NORTHAMPTONSHIRE Ditto at Derby, May 28, 29.—The YORKSHIRE and LANCA-SHIRE Ditto at Shipley, May 29, 30.—The KENT and SUSSEX Ditto, June 4, 5.—The WELSH WEST Ditto at

Llangloffan, June 4, 6.—The WELSH SOUTH-EAST Ditto at Newport, June 5, 6.—The Eleventh Anniversary of the Blackheath Auxiliary Bible Society will be held May 18, at the Green Man Inn, Blackheath. The Chair will be taken at Noon by the Chancellor of the Exchequer.—The Anniversary of the Lancashire Institution for the education of 1500 children of all religious denominations, will be held May 3, at two, at the School, North-street, Finsbury. H. R. H. the Duke of Sussex in the Chair.

The Anniversary of the Union of Christians formed at Bedford, will be held in that town, on Wednesday, June the 5th, when the Rev. John Clayton of the Poultry Chapel, and the Rev. Mr. Middleditch of Biggleswade are expected to preach.

ERRATA.

In the Memoir of the Rev. C. Whitfield, P. 93, it is said, that this excellent man, owing to "the aid of the Bath Institution for the Relief of Aged and infirm Ministers, could procure himself every comfort he required without obligation to any one." This statement omits the very liberal assistance which Mr. Whitfield annually received from the Baptist Fund during the last ten years of his life.

P. 163, B. Church at Olney, l. 19. For Castor read Carter.

In the Magazine for March, P. 117, Article, Stepney Academy, l. 13. For Lynn, Norfolk, read Lyme, Dorsetshire.

SONNET TO KALEE.

Kalee! thou ruthless Queen, with bloody hand,
And bloodier mind, I hate thy sable form.
Thy countenance, black, like the gathering storm
Bowers ghastly, darkening all the horrid land;
Ten thousand votaries (not at thy command,
For dumb thou art) around thee blindly swarm,
And pour from weltering beasts libations warm,
And join in drunken dance beneath thy wand.

Hark! 'tis the fulsome drum that pains my ear.
They come, they come! the midnight orgies past:
They dance, they revel, while the snorting blast
Of filthy instrument draws yet more near.
She bursts upon my sight, cruel! unchaste!
Avaunt, thou cursed thing, I hate thy hellish leer.

THE HOME MISSIONARY.

Hark! 'tis the voice of high command—
 "Far as the earth's wide realms expand,
 My gospel preach—thro' every land;
 The sinner's jubilee."

Each soul is fallen—Describe its loss;
 Let pity all your powers engross;
 Then tell the wonders of the cross,
 And Jesus' victory.

Thou faithful Missionary, bear!
 Surmounting trials—scorning fear,
 The joyful tidings haste to bear
 With prompt alacrity.

Midst paths where nightly robbers
 prowled,
 Let wintry tempests round thee howl;
 Yet move not thy undaunted soul
 Arm'd with benignity.

Behold what crowds are perishing,
 Pierc'd by the serpent's baneful sting;
 O fly the balm of life to bring,
 Healing their misery.

But chiefly minister it where
 The poor may all its blessings share,
 And the great Donor's praise declare
 In joyful ecstasy.

Humble, yet faithful to thy God,
 O cease not to mark out the road;
 Still pointing to the fix'd abode
 Of pure felicity.

There ransom'd souls in glory shine—
 There Heaven's high hosts eternal join,
 To praise Immanuel's name divine
 In ceaseless harmony.

Oxford. G.

ON RETURNING SPRING.

"Thou renewest the face of the earth."
 Psalm civ. 30.

Great God of nature and of grace,
 We own thy mighty hand;
 The various seasons in their place,
 Obey thy just command.

Cold Winter's chilling blasts are gone,
 With all its darksome train;
 And gentle Spring comes hastening on,
 With showers of milder rain.

The fields which lately look'd so dead,
 Resume their wonted green;
 While shrubs, and flow'rs, their beauties
 shed

Through all the verdant scene.

'Tis the kind beams of yonder sun
 That quicken all I see;
 While every voice unites in one,
 "A God created me."

So, like cold Winter, once my heart
 Was cold and barren too;
 Till Jesus did his grace impart,
 To form it quite anew.

But ah! how little fruit I bring
 With all my Father's care;
 'Tis Winter oftener far than Spring
 Throughout the rolling year.

O Sun of righteousness, arise,
 And warm my frozen powers:
 That God will not my prayer despise,
 Who clothes the fading flowers.

'Tis but cold winter here at best:
 But there's a Spring above,
 In which my soul shall ever rest,
 And sing my Saviour's love.

SYDNAS.

A SONG IN AFFLICTION.

The ways of Religion I love,
 Because they are sweetest and best;
 My sorrows they mostly remove,
 And help me to bear with the rest.

Full oft on the verge of despair
 My soul has by them been sustain'd;
 My troubles have vanish'd like air,
 And my heart has tranquillity gain'd.

What has been, I know from the past,
 May assuredly happen again;
 And this while my troubles shall last,
 Shall soothe all my sorrows and pain.

Ere long I shall press through them all,
 And bid them a final adieu;
 Life's curtain shall speedily fall,
 And hide them for ever from view.

And then, Oh what transports unknown
 Shall more than my sorrows repay;
 While "the Lamb in the midst of the
 throne,"

Shall wipe all those sorrows away!
 E. DERMER.

ON THE DEATH OF SEVERAL
CHRISTIANS.

How happily the saints retreat
 To their divine abode,
 Leave this vain world, and rise to meet
 Their Saviour and their God!

'Tis Jesus calls, and they retire,
 (Oh 'tis a sweet remove!)
 To realize their best desire,
 And brightest hopes above.

Souls thus prepar'd by grace divine
 Hail their celestial flight,
 And quit the shores of earth and time
 With infinite delight.

Their souls renew'd, their sins forgiv'n,
 Whenc'er from earth dismiss'd,
 At once they enter death and heav'n,
 And are for ever bless'd.

God is their portion, heav'n their home;
 And, when the body dies,
 Their spirits, freed from sense and sin,
 To endless glory rise.

Thither our best affections tend,
 While here in hope we wait,
 Till God shall bid our souls ascend
 To that immortal state.

March 21, Hackney.

G. B.

LINES

ADDRESSED TO

THE REV. J. TINSON,

Missionary to Jamaica,

On his taking Leave of his Brother
 Students.

Must friendship's ties be rent anew,
 And must we say,—Farewell!
 To one who always round us threw
 A soul-enchanting spell?

Words can't impart
 Our thoughts to you;—
 The throbbing heart,
 The faint adieu,
 The speaking eye, must tell.

And yet we would not have our will;
 No—go beyond the sea,
 The cause of God is dearer still,
 And He will go with thee.

Like summer gales,
 The breath of pray'r
 Shall fill the sails,
 And waft thee where
 Our souls shall follow thee.

Though oft Jamaica's sickly breath
 Has laid our envoys low,
 And scald'd their slumbers deep in
 death,

Yet do not fear to go.
 The voice of pray'r
 For thee shall rise,
 To keep thee there,
 Midst burning skies,
 From death's destructive blow.

When to their chieftain's trophied tomb,
 The Grecian heroes came,
 Undaunted by his mournful doom,
 And fir'd by valour's fame,
 They there ador'd
 Their gods, and swore
 To sheathe the sword
 From thence no more
 While freedom urg'd her claim.

So when the hallow'd graves appear,
 Where Rowe and Kitchen lie:
 There dash away the starting tear,
 Nor heave one trembling sigh,—
 But swear by Him
 Who ever lives,
 You'll give to Him
 The life He gives,
 Nor fear for Him to die.

Yes—go—the spirit's sword to wield;
 Our pray'rs shall guard your way,
 Till triumphs grace the bloodless field,
 And captive souls obey.
 Go—break their chains,
 Spoil Satan's wiles,
 Till Jesus reigns
 O'er Western Isles,
 And millions own his sway.

P. J. D.

Baptist Academy, Bristol.

Kalendar.

- MAY 3. Moon passes Spica Virginis.
 4. Earth (as to longitude) between the Sun and Jupiter.
 6. Moon Full IV. 52 morning, but she does not pass through the Earth's shadow.
 8. Moon passes Antares, II. morn.
 10. Moon passes Herschel, (in Sagittarius.)
 15. Sun (as to longitude) between the Earth and Mercury.

- MAY 16. Moon passes Venus.
 19. Moon passes Saturn.
 20. Moon New XI. 42 night; but her shadow does not fall on the Earth. She passes Jupiter.
 21. Moon passes Mercury.
 23. Moon passes Castor & Pollux.
 26. Whitsunday.
 27. Moon passes Mars & Regulus.
 31. Moon passes Spica Virginis.

LONDON ANNUAL MEETINGS IN MAY.

Wednesday, 1st.—Morning. BRITISH AND FOREIGN BIBLE SOCIETY. Annual Meeting at Freemasons' Hall, at Eleven. Lord Teignmouth in the Chair.

Wednesday, 1st.—Evening. Half-past Six. PRAYER-BOOK AND HOMER SOCIETY. The Tenth Anniversary Sermon will be preached at Christ Church, Newgate-street, by the Rev. Edward Burn, M.A.—And *Thursday, the 2nd*, at Noon, the Annual Meeting will be held at Stationers' Hall, Ludgate-street. Tickets for the Ladies to be applied for at 134, Salisbury-square.

Thursday, 2nd.—Morning. Eleven. ORPHANS' WORKING SCHOOL, City-road. Sermon at the Chapel in the School by the Rev. Mr. Mallison. Dinner at Four, at the London Tavern, Bishopsgate-street.

Thursday, 2nd.—Evening, Half-past Six. MORAVIAN MISSIONS. A Sermon will be preached by the Rev. Legh Richmond, A.M. at St. Clement's Dane, in the Strand. Subscriptions received by Morland's, 50, Pall Mall; Pole, 1, Bartholomew-lane; Stephenson, 69, Lombard-street.

Thursday, 2nd.—Evening. Half-past Six. WELSH SEAMEN. The Annual Meeting at the Meeting-house, Miles's-lane, R. H. Marten, Esq. in the Chair.

Friday, 3d. LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. The Annual Meeting at the Egyptian hall, Mansion-house.—Chair (Sir Thomas Baring, Bart. M.P.) at Twelve. Admission by Tickets only, for which Members will apply at No. 10, Wardrobe-place, Doctors'-commons.

Saturday, 4.—Noon. LONDON HIBERNIAN SOCIETY. The Sixteenth Anniversary will be held at Freemasons' Hall, Great Queen-street, His Royal Highness the Duke of Gloucester, Earl of Connaught, K.G. the Patron in the Chair.

Monday, 6.—Noon. PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN. City of London Tavern. The Right Hon. Admiral Lord Gambier, G.C.B. in the Chair.—And *Tuesday the 7th* at Half-past Ten and Three, two Sermons will be preached on board the Floating Chapel, moored near the London Dock Gates, by the Rev. Messrs. Jay and John Clayton, jun.

Monday, 6.—Noon. LONDON FEMALE PENITENTIARY, PENTONVILLE. The Annual Meeting will be held at the Crown and Anchor, Strand, William Wilberforce, Esq. M.P. in the Chair. The entrance to the Room will be from Arundel-street. Cards of admission may be had of T. Pellatt, Esq. Secretary; of the Committee; and at the House.

Monday, 6.—Evening. LONDON ITINERANT SOCIETY. The Annual Meeting will be held at the City of London Tavern, at Six, Samuel Robinson, Esq. in the Chair.

Tuesday, 7.—(and not on the Wednesday as formerly). SUNDAY SCHOOL UNION. The Annual Meeting will be held at the City of London Tavern, Bishopsgate-street. Breakfast at Six. Chair at Seven (Joseph Butterworth, Esq. M.P.)

Tuesday, 7.—Noon. NAVAL AND MILITARY BIBLE SOCIETY. The Annual Meeting will be held at the King's Concert Room, in the Haymarket. Apply for Tickets at No. 113, Jermyn-street, between Twelve and Four.

Tuesday, 7.—Evening. IRISH EVANGELICAL SOCIETY. The Annual Meeting will be held at the London Tavern, at Half-past Six, Thomas Walker, Esq. in the Chair.

Tuesday, 7.—Evening, Half-past Six. CONTINENTAL SOCIETY. The Anniversary Sermon will be preached at St. Ann's Blackfriars, by the Rev. Lewis Way, A.M.—And *Wednesday the 15th* the General Meeting will be held at Freemasons' Hall, Great Queen-street, Chair (Sir Thomas Baring, Bart. M.P. President,) at Twelve precisely.

Wednesday, 8.—Morning, Ten. LONDON MISSIONARY SOCIETY. Surry Chapel, Rev. Samuel Hanna, D.D.—Six, *Evening,* Tabernacle, Rev. Timothy East.—*Thursday, the 9th Six, Evening,* Tottenham Court Chapel, Rev. William Wilkins.—*Morning* of the latter Day, Ten, Annual Meeting, at Surry Chapel, W. A. Hankey, Esq. in the Chair.—*Friday the 10th, Ten,* St. Ann's Blackfriars, Rev. J. A. Stephenson, A.M.—Six, *Evening,* Annual Communion, at Sion, Silver-street, Tonbridge, and Orange-street Chapels.

Friday, 10. (and not on the Thursday, as heretofore).—*Morning, Six,* RELIGIOUS TRACT SOCIETY. Twenty-third Annual Meeting. To Breakfast at the City of London Tavern. Chair at Seven, (Joseph Reyner, Esq.)

Saturday, 11.—Morning. PROTECTION OF RELIGIOUS LIBERTY. Annual Meeting. City of London Tavern, at Eleven, Lord John Russell in the Chair.

Monday, 13.—Evening, Half-past Six. HOME MISSIONARY SOCIETY. Annual Meeting, City of London Tavern, T. F. Buxton, Esq. M.P. in the Chair.—*Tuesday, the 14th,* Albion Chapel, Moorfields, Rev. Samuel Lowell, *Evening,* Half-past Six.—*Wednesday, the 15th,* New-court, Carey-street, Rev. Dr. Colyer, *Morning,* Eleven.

Thursday, 16.—Noon. BRITISH AND FOREIGN SCHOOL SOCIETY. Seventeenth Anniversary, at Freemasons' Hall, Gt. Queen-st. Lincoln's-inn fields.

Irish Chronicle.

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THE letters of Mr. Wilson respecting the Schools in the counties of Mayo, Sligo, and Leitrim,—and of Mr. Thomas concerning those in the county of Clare,—will afford satisfaction to those who are supporters of the Society; and will, it is hoped, induce others to contribute towards carrying on the various means employed for disseminating scriptural instruction and evangelical knowledge among our suffering fellow subjects in Ireland. The fact stated in the letter of Mr. Thomas, and confirmed by others of the agents of the Society, that there are no “breakings out” in acts of outrage, cruelty, and rebellion, in the districts of the Schools, speaks loudly in favour of the beneficial operation of such establishments. What benevolent Englishman but would wish the number of such Schools to be increased, till they fill that unhappy land?

From Mr. J. Wilson to the Secretary.

Ballina, March 12, 1822.

Dear Brother,

Enclosed you have an account of the Schools at present on the establishment in this part of the country, and the number of pupils in each. Their state is highly gratifying; for though, from various circumstances, some of them are not in the most flourishing condition, yet their general character is truly pleasing. Many of the youth during the past year have left the Schools for different situations in life, several of whom have been apprenticed to trades; and it is remarkable, that nine from one School have left for this purpose; others who remain have made a considerable proficiency in the various initiatory branches of education, and many new scholars have been admitted to the Schools.

It will be seen that the number of Schools which had been broken up by order of the Committee, as mentioned in the last report, has been made up by the Schools, which, when in England, I received permission to establish; half or more of the expense of each being engaged to be paid by different congregations or individuals; so that in this district there are now 59 Schools, containing 5,110 scholars, independent of Sunday Schools. The new Schools are, the *Burton-street*, the *Devonshire-square Female*, the *Mitchell-street*, the *Haddington*, the *Lymington*, the *Bedford-court*, the *Dean-street Female*, and the *Carter-lane Female*. The three former are in the county of Mayo, and the other five

in the county of Sligo. As some of these are but recently established, much proficiency cannot be expected at present. One fact respecting the Bedford-court School will show the necessity for it, which is, that out of eighty children which had entered a short time after it was opened, only one of them could read, about twenty could spell monosyllables, the rest knew not their letters. Several ineffectual attempts had been previously made to establish a School there; but by the united exertions of three neighbouring gentlemen, who are magistrates, we at length succeeded. May the Lord now send prosperity. In the Carter-lane School sixty-seven girls had been entered in three weeks. With respect to the other Schools receiving similar support, whose names have already appeared, very considerable progress has been made in some of them, particularly the *Hammersmith*, the *Hackney*, the *Walworth*, and *Alie-street* Schools. In the latter there are nine girls who can repeat the whole gospel of John, and six of them can add to it the sermon on the Mount and the epistle to the Ephesians. At the last inspection I had promised a Bible to the best repeater of the Ephesians, when two of them, in class, went through it without a single mistake, and one of those two repeated all the parts of John which I had time to hear, in the same perfectly correct manner.

In the *Walworth Lion-street* School there are some remarkably diligent girls, eight of whom can repeat the gospel of John; three, thirty-four chapters; two, sixty-four chapters; and one, seventy chapters, in addition to

their learning knitting, needle-work, &c. Of the 5,110 scholars in all the Schools about *one-fifth* are reading the scriptures, *three-fourths* of whom are committing them to memory: among them there are some striking evidences of great attention, and of very retentive memories.

The opposition that is now given to the Schools is of a more private nature than formerly, and consequently the more difficult of detection, though by no means the less evident in its effects. But yet the work goes on, and it is pleasing to be able still to say, that the desire for instruction prevails among parents and children; and also that assistance from the resident gentry increases, which I am happy to add, is confirmed by some additional subscriptions, which I have succeeded in obtaining, notwithstanding the very great scarcity of money here. As *means*, these things are encouraging; but in the Lord alone is our hope: on him we may depend, for ourselves and for the cause in which we are engaged.

A poor woman, in dying circumstances, the wife of one of our Sabbath readers, whom I visited yesterday, seemed well to understand this subject. She had formerly depended on other things; but now "Christ alone, Christ alone" is her language, and she can venture to trust him though passing through the dark valley. May we be enabled to do so, through time and in death, and then a glorious eternity shall be ours. Yours affectionately,

J. WILSON.

Extracts from a Letter of Mr. Wm. Thomas, dated

Limerick, March 18, 1822.

The fourteen schools under my inspection contain 1,179 children, boys and girls. Several of the schools in Clare are kept in Roman Catholic chapels. I am happy to say, that those places in which the schools have been established for some time are quiet; you will observe it is those parts of the country where opposition has been made to the circulation of the Scriptures, and to education, and where the people are most neglected, which are most generally the scenes of rebellion and desperation. In one of the *Norwich* female schools two of the little girls, one of them a poor orphan, repeated 26 chapters each. In the *Bristol* school, which contains 100 children, a

girl, not ten years old, repeated the Epistle to the Romans. I promised a new frock, as a premium, which excited great emulation. Oh what a pity that children with such capacities should be in such misery and wretchedness!

A fine school-house is nearly finished on the borders of the county of Galway, by Counsellor R. on his estate; this gentleman is a great friend to religious education. Sir William and Sir John Read are desirous of building school-houses at Tomgrany and Moynoe: these worthy and active Magistrates are very friendly to the interests of the Society.

John C. Esq. under whose patronage I have established a school at Ballycar, thirteen miles north of Limerick, has fitted up a very fine school-house, with desks, and every thing complete. This pious servant of the Lord, and most respectable and active Magistrate, sits in the school and teaches the poor children: he also pays the greatest attention to the Clare school for me. He and his excellent lady have given me their second subscription, £2. 5s. 6d. I cannot sufficiently express their kind attention to me, and good wishes for the Society. May the Lord abundantly bless them, and give them an inheritance among them that are sanctified.

In the *Nenagh* school there are 346 children, boys and girls. The girls are taught also spinning and needle-work. Mrs. B. the excellent lady under whose patronage the school is established, is about to build another school-house for females, as large as that she has already built, as there are crowds of children. She has also given me £10 for the Society. The *Seven Oaks* school has eighty-five children in it, who repeated 197 chapters: twenty of them repeated ninety-five. It is situated at Scariff, and is taught by an excellent master.

I hope the statement I have given of the schools will be satisfactory to the Committee; particularly when they consider the extreme severity of the season, the nakedness of the children, and the scarcity of firing and provisions, which are three times as dear as they were last year; and the disturbed state of the country.

The five Irish readers of the Scriptures are very useful: a number of adults have been taught by them to read the Irish Scriptures in their families, who before scarcely knew a letter.

W. THOMAS.

HOME INTELLIGENCE.

The following is an Extract from the Liverpool Courier of March 13, 1822, written by the Editor, for the Purpose of recommending the Society to the Attention of the Inhabitants of that large commercial Town, who have annually contributed towards its Funds:

"We wish to direct the attention of our readers to an advertisement relating to 'The Baptist Society, for affording scriptural instruction to the native Irish, by means of schools and readers of the Scriptures.' The moral condition of the great bulk of the teeming population of the Sister Kingdom is truly deplorable, and the contemplation of it must fill the mind of every lover of human kind with the most painful sensations. Vice and superstition have there fixed the foundations of their throne broad and deep in the gross ignorance of the people; and nothing but the most persevering, the most determinate efforts of religion and knowledge can ever achieve its overthrow. The Bible Society, the Tract Society, and several other pious associations, have already done much towards the accomplishment of so desirable an object; but much remains yet to be done. In this moral warfare, the efforts of the Baptist Society, during the eight years it has been in existence, have been unremitting; and a reference to the advertisement already alluded to will show, that they have been crowned with the most cheering success. In the southern counties of the island, the most horrid tragedies have been acted within these few months; but in those districts where schools have been long established, the holy volume circulated, and the Gospel preached, not only have no crimes been perpetrated, but the inhabitants are quite peaceable. This single fact speaks volumes in favour of the vast importance and utility of religious instruction. We have, indeed, no hope of the permanent tranquillity of Ireland until her people shall be more enlightened and better educated than they are at present; and he who is desirous of accelerating 'a consummation so devoutly to be wished,' must aid, by his purse, the benevolent objects of those who are endeavouring, by diffusing among them the light of moral and religious instruction, to elevate the Irish people in the scale of civilization."

SCOTLAND.

The "Irish Chronicle" has been during the present year, stitched up with a respectable publication printed at Glasgow, entitled, "The Christian Recorder, and British and Foreign Religious Intelligencer." In the number for MARCH, there is an account of the distribution of the funds of the "Eaglesham Society," respecting which a writer under the signature of HIBERNICUS, says, "I think the Society might have divided this £30 into seven separate donations, and have given one of these for the support of the Presbyterian Missions to the South and West of Ireland, by the United Secession Church, and the other to the Baptist Irish Society, whose Chronicle has lately been stitched up with the RECORDER."

"You have done well in pleading the cause of poor Ireland, and I hope such societies as that at Eaglesham will not in future forget the Missions of the Secession Church in Ireland.—*The Baptist Irish Schools are not supported for the purpose of making the scholars BAPTISTS, but for making them CHRISTIANS.*"

The Rev. Mr. Hinton of Oxford, has been preaching in London on behalf of the Society, and powerfully pleading the cause of the destitute and long neglected Irish. The first sermon was preached at the Meeting-house in New Broad-street (readily granted for that purpose by the Rev. Mr. Berry and his friends), on Friday evening, April 5. The text was Psalm xlv. 2—6. In consequence of its being a church-holiday the congregation was not numerous: the collection notwithstanding amounted to upwards of £13.

On the following Lord's-day evening Mr. Hinton preached at the Meeting in Eagle-street to a crowded congregation from Matt. vi. 20, *But lay up for yourselves treasures in heaven.* The collection amounted to £12 12s.

The Committee intend to avail themselves of the labours of respectable Ministers to preach occasionally in London, in aid of the funds of the institution.

The Ladies' Auxiliary Society in London has been assisted by the Independent Congregation in Queen-street, Cheapside. The Rev. Mr. Heap preached on the occasion, from Luke xiv. 23, and £20 12s. was collected after the sermon.

Rev. Thomas Thompson of Newcastle, in Staffordshire, has sent £5 for the support of the Society.

The Secretary acknowledges his obligations to the friends of the Society who have so kindly received him, and so freely contributed during the last and present month. At *Liverpool, Manchester, Newbury, and Whitechurch*, upwards of £160 has been collected; and it is exceedingly gratifying and encouraging to the Committee to learn that the objects of the Society are universally approved, and the warmest wishes expressed by Christians of all denominations, that success and prosperity may attend all its operations.

*From Rev. Moses Fisher to the Secretary.
Liverpool, April 16, 1822.*

My dear Brother,

I have fulfilled my commission respecting the schools in the province of Connaught, as far as my strength, and my limited time would admit. The schools which I have inspected are principally in the counties of Sligo, Leitrim, and Mayo. I have been much pleased with all the schools which I have seen; they are in good order, and the poor children though sitting on the ground, were quiet and clean. I heard the different classes, of readers, spellers, and repeaters of the Scriptures; the children read and spelled very well—as well as any that I have heard in free schools in England; and the number of chapters they repeated excited my astonishment; several repeated thirty, fifty, and seventy chapters, and two girls can repeat each 100 chapters. From the answers which they gave to the questions put to them, they appear to understand what they have learned. The portions of Scripture which they have committed to memory, are the Gospel by John—our Lord's Sermon on the Mount—and the Epistles from Galatians to the Hebrews inclusive. Many of the children were taken by surprise, but they repeated with accuracy any chapter or verse that was requested in the above mentioned books. The children learning the Scriptures by heart is a circumstance of great importance; for now, if bigoted and intolerant men should deprive them of their Bibles and Testaments, they cannot deprive them of their memories; and we hope that the word of God is hid in the hearts of many of them, that they may not sin against him. For further particulars I must refer you to my journal which I have left with Mr. West, and which he will forward to the Committee.

My visit to Ireland I hope will be over-ruled for good. I am convinced

that the best cure for the evil of insurrection and disaffection, is a well ordered system of education. No doubt many of the evils which exist in Ireland, may be traced to ignorance as their source. Man is born without knowledge, and, if left to his native ignorance, he will miss the way to heaven, and plunge himself into irretrievable ruin. The soul is of the greatest value, and shall no effort be made to rescue it from the darkness of ignorance? shall the precious gem remain in the mine till it is trodden out of sight? shall the boar of the forest waste this vineyard for want of a fence? shall this invaluable cargo be set adrift without a pilot? shall this interesting mariner embark upon the sea of human life without a chart? No, we must put the key of knowledge into the hands of our fellow immortals, that they may have an instrument of observation in this voyage to eternity, by which they may with certainty steer their course. When the knowledge of the Lord shall pervade every part of Ireland, then it will become a quiet habitation, and a safe dwelling place. What I have seen in Ireland has taught me the importance of increased exertions for the spread of the gospel there, and will influence me to sympathize more with my brethren who are set for the defence of the Gospel in that dark land. Such persons make great sacrifices, and must encounter many difficulties and discouragements; but their labour shall not be in vain in the Lord; and though one should sow the seed, and another enter into his labours, yet both shall rejoice together in God. We are not commanded to convert sinners—but to preach the Gospel and teach all nations; and if we with fidelity and diligence execute our commission, we may safely leave the event with God.

I look back with astonishment through the last six weeks; I have travelled about a thousand miles, and have been mercifully preserved from dangers seen and unseen. On the 11th inst. I arrived at my beloved home, and found all well—the Lord be praised. I had a happy interview with my dear people on Lord's-day. The Sabbath appeared very different to some of those which I spent in Ireland. The worship commenced early—the house well filled—and on Monday night a crowded prayer-meeting. I thought if such prayer meetings were witnessed in some parts of Ireland, the people would think the days of heaven were come upon earth. Your's affectionately,
MOSES FISHER.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

THE Ocean, with Mr. and Mrs. Bourne on board, sailed from Shields, on Monday, the 17th of March, and arrived off Deal on the 22nd. Mr. and Mrs. Tinson embarked immediately; and as the winds have been since almost uninterruptedly fair, they are, it may be hoped by this time, near the end of their passage. The cordial thanks of the Society are due to the friends at Newcastle, Shields, and Deal, by whom our Missionaries were so kindly entertained during their stay in those places.

ANNUAL MEETING.

We have the pleasure to announce that the Rev. William Jay of Bath, and the Rev. Micah Thomas of Abergavenny, have engaged, Providence permitting, to preach the Sermons at the Annual Meeting of the Baptist Missionary Society, on Wednesday, the 19th of June next. Further particulars in our next number.

MISSIONARY UNION,

FOR

West Middlesex and its Vicinity.

ACCORDING to the notice which appeared in our last Number, a meeting was held at Rev. Mr. Uppadine's Meet-

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ing-house, Hammersmith, on Friday, April 5, for the purpose of forming a Missionary Union for the West of Middlesex and parts adjacent. The morning service was commenced in prayer by the Rev. D. Washbourn, the much respected pastor of the Independent church in Hammersmith. An interesting sermon was then delivered by the Rev. J. H. Hinton of Reading, from Matt. xxv. 40, *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me*, followed by an animated and pathetic appeal on behalf of the Mission, by the Rev. James Hinton of Oxford, who closed the service in prayer.

For the accommodation of friends coming from a distance, a plain dinner was provided in the school-room adjoining the Meeting, of which about fifty persons partook. The afternoon was agreeably occupied in conversation, and at six the public meeting commenced, for the purpose of transacting the business of the Union. The chair was taken by W. B. Gurney, Esq.; prayer was offered by the Rev. W. Groser of Brentford, and a statement given of the nature and objects of the Union, by the Rev. John Dyer, Secretary to the Parent Society; after which, the meeting was addressed by the Rev. Messrs. Uppadine of Hammersmith, Hinton of Reading, Torling of Harlington, Day of Hammersmith, Bailey of Datchet, Clarke of Chelsea, Dawson of Staines, and Mr. Hanson of Hammersmith. The opportunity was interesting in a high degree, and not being protracted to an unseasonable hour, did not involve the sacrifice (as we sometimes fear has been the case) of family devotion to the more public services of the sanctuary.

This Union is formed upon the suggestion thrown out in the Report of the Parent Society for 1820, page 42, and according to the Rules published in the Herald for August of that year. John Broadly Wilson, Esq. of Battersea-ribe, has kindly accepted the office of President; the Rev. Owen Clarke of Chelsea, was appointed Secretary;

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and Mr. Joseph Hanson of Hammersmith, Treasurer. The gentleman last named has acted in this capacity to the Hammersmith Auxiliary Society from the period of its formation; and we were gratified to hear it stated, that no less than £400 had been paid into the Missionary funds during the ten years of its existence, and that the receipts of the past (including the extra collection) had exceeded those of any preceding year.

The collections at both services amounted to £27 5s. and we trust that the pleasures of the day will not be confined to those who were present; that a more deep and lively interest on behalf of this sacred cause will be widely diffused through the district embraced by the Union; and that our friends in other parts of the kingdom will be stimulated to follow the example, and promote, as extensively as possible, the interests of the Society in the neighbourhoods where they dwell!

BEDFORDSHIRE.

THE first Anniversary of the Bedfordshire Auxiliary Missionary Society was held, according to appointment, at the Rev. E. Daniel's chapel, Luton, on the 3d of April.

We have not received any official communication from our friends connected with the Union up to the time this Number is preparing for the press, but cannot refrain from offering our congratulations, that the first anniversary presents so gratifying and encouraging a prospect. The sermons were preached by the Rev. R. Hall, in the morning, from Isai. liii. 8, *For the transgression of my people was he stricken*; the Rev. T. Morell, in the afternoon, from Luke x. 2, *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest*; and the Rev. F. A. Cox, in the evening, from 1 John v. 19, *And we know that we are of God, and the whole world lieth in wickedness*. The congregations were very large throughout the day. In the afternoon a brief report was given by the Treasurer, J. Foster, Esq.; and from the spirit manifested at these interesting meetings, the contributions reported, and the amount of the collection at the chapel (upwards of £60), it is evident that the cause of Foreign Missions is espoused with the zeal and liberality for which that part of the country has been long distinguished.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to a Friend in Liverpool, dated

Serampore, Sept. 10, 1821.

WITH respect to the cause of God, I have every reason to think that it is gaining considerably. I baptized two persons at Calcutta the Lord's-day before last, one of them from Scotland—and last Lord's-day I baptized two more at Serampore, one a Mussulman, the other a Hindoo. Brother Lawson also baptized a Brahman. There are indeed few, if any, of the stations belonging to the Mission in which there have not been additions. Our Schools are prosperous. The College is covered in, and two houses for professors are in the same state of forwardness. Several versions of the New Testament have lately been printed off, which had not before been published; and several more are approaching to a conclusion. We mourn much imperfection in all we do, but in no person or thing do I see such imperfections as in myself.—I have lately suffered the greatest of human losses in the removal of my dear wife by death. She was a woman who feared God above many. I have been mercifully supported, but am extremely low and disconsolate.

CALCUTTA.

WE give a few Extracts from the Journal of our Brethren at this station for the months of April and May, last year.

April 21. A Byragee listened to the gospel, who has been wandering about from one holy place to another for more than twenty years. He consented to remain for further instruction: he seems to have been wandering in pursuit of a *something* of which he has no definite idea whatever, and by what he says, seems to direct his course in that manner that is likely best to secure his daily food.

22. At Dum Dum an attendance of nearly a hundred of our countrymen, who heard, with the most solemn attention, the text, 'The love of Christ constraineth us,' &c. Previous to public worship, three young men gave in their experience, and are likely soon to

be added to the church. Out of their limited income, these poor soldiers are making strenuous exertions to raise a more commodious place to worship in.

23. A very numerous attendance this morning at the Bow Bazar place of worship, and very little reply, unless from two or three young men who have often attended before, and who only speak from the hope of exciting confusion and ridicule. Ram Doorlobh, a native Christian member of the Lall Bazar church, who was, when a heathen, under a vow of silence, which he strictly observed for three years, spoke at great length and with much energy. He is a very interesting man, and promises to be an extensive blessing, though he has very considerable singularities. Having been so distinguished an idolater he is able to direct his arrows with very great effect.

25. At the close of our address this morning, I entered into conversation with two brahmans upon the barbarous custom of burning widows. No one can witness this horrid practice without the deepest horror, at least such was the impression upon my mind when I was present and saw the whole tragedy some few weeks ago.—If the British legislature were alive to this subject, surely they would not hesitate to put an end to such murderous proceedings! As to religion being the alleged cause, it is a mere pretext, for there is no more religion in the whole process than there is in country people in England when they attend a wake or a fair. In all the conversations I have ever had with the natives upon the subject, they seem to have less to say in favour of it than for any thing else, and they seem quite unwilling to talk about it.

26. Within a mile of our house another widow was this morning burnt with her dead husband. I was anxious to go and witness the scene, but the extreme heat of the weather and a weak state of health, prevented me. When my Pundit came by, the pile was ready, and the woman had made her appearance; she was about sixty years of age. Upon expressing my horror at the murder, (for I always in speaking to the natives upon the subject, call it by that name,) he replied, It was of very little consequence, since she would have died very soon if she had not burnt—moreover, he added, there is a fine strong wind to-day, which will ensure a speedy despatch to the business. This is the cold blooded manner in which merciful brahman speak

of burning their fellow-creatures. Within these two or three months, this is the third that has been immolated in our neighbourhood; and others there may have been that have not come to our knowledge. But if within this short space of time, three have died upon one spot, what must be the amount in the course of a whole year in the whole province of Bengal! I fear the real number has yet never been stated to the Christian world. But this could not be any very great difficulty, as none can burn without an order from the magistrate. Oh that the disciples of Christ and the friends of humanity, would use their influence with the Legislature to abolish this infernal custom! From the various conversations I have had upon this subject with the natives, I feel the strongest persuasion that the government never found less difficulty in getting any order obeyed by the natives, than they would find in totally and at once abolishing this practice—Nay, I believe in a very few years they would be perfectly ashamed to own, they ever had such a custom amongst them—as they are to acknowledge that their women ever cast their children to the sharks at Saugun.

May 1. Went this morning to the place of worship in the Bow Bazar, where calling in a mussulman we began by asking him a few familiar questions; and in a little time others were attracted, upon which a pretty long debate ensued. The mussulman contended, that to give according to our ability to the poor, and to practice according to the way in which we have been taught, and trusting all to God, was what we should do, and all we could do. A Hindoo whom we called in was very proud and fierce, he declared that unless we could explain the nature of God, we were not worthy of being listened to, or to that effect, and if we could not tell him, he would tell us.—“God,” he added, “is like an extremely thin vapour, too attenuated to be seen, or in any way felt.” We replied, “And what do men get by knowing that? is it not much better to know that God was almighty, omnipresent, &c. and that he was holy, just, and compassionate?” O no, all we could say upon these topics was mere vulgarity, nothing would satisfy him but that God must be vapour, fine thin vapour or something that deprives him of all moral perfections, and even of all moral obligations. We remained between two and three hours, and disputing being over, a great number

heard, and some very attentively. One poor man declared he had found no rest in his soul for the space of four or five years, and it was his firm belief that none but Christ could save. He had obtained a tract, or some portion of the gospel, some time ago from a lady. His wife and friends, he says, are very much opposed to the gospel, but he hopes to obtain the knowledge of Christ. I sincerely hope we shall hear more of this. Things appear rather more promising among the natives than formerly.—May God grant the influence of his Holy Spirit.

6. A tolerably good attendance at the Baranagore chapel this morning. Brother Penney, Panchoo, and myself, addressed the people, who were all very attentive. One old man discovered a desire to cavil, but there were none who were desirous of seconding him. In the afternoon Panchoo went to the Iron Foundry, and brother P. and Annunda the brahman, who has been with us about four months, went to the Wood Yard, where there were nearly a hundred people collected. In the evening I went in company with brother P. to Dum Dum, and preached to about a hundred of our countrymen, crowded together in a small neat house. Great seriousness pervaded the whole, and we have hopes that many are inquiring after the salvation of their souls.

8. People were less forward to come to the place at Bow Bazar chapel than usual. Obligated to call them in, and converse with them one by one as I was able. Each one had some excuse why a concern for the soul should be deferred for the present. In asking them how they could be saved, one said, that to give away some portion of what he could procure in worldly employments would ensure salvation. Another, that calling upon the name of God would be sufficient; and a third declared, that all was vain, that the present existence was all a *cheat*, a mere *deception*; and all we could do was, to satisfy hunger, bear sorrows patiently, &c. &c. They have none of them any ideas beyond the body and its pleasures or pains; and when the Pundits affirm any thing of God, it is mere speculation, and has no relation to practice or enjoyment.

9. We commenced our work in the Bow Bazar place of worship this morning, by calling a respectable brahman in, and getting him to enter into conversation. He fully agreed to all we said as to the importance of preparing for death, the propriety of serving God

with all our hearts, in as much as we derive our existence and all we enjoy from Him; but when we attempted to come nearer the peculiarities of the Christian system, such as the atonement for sin, &c. and to infer the insufficiency of all human institutions to accomplish our salvation, he wished to evade, and to dismiss the subject. He assented there was one God, and that all the deities they served were only parts of the Supreme; and as to their appearances in this world in different forms, and for different and sometimes opposite projects, all was a mere feint, and nothing that absolutely referred to God himself, and therefore, he did not hold it as incompatible with the unity and immutability of the divine essence. He evidently looked upon all the different incarnations as a just subject of merriment. Yet he vindicated all the popular superstitions, and himself walks in the common way, because it was the way of his ancestors. Before concluding with him, a good number came in, and we sung a hymn and spoke pretty much at large. One of the natives was very impatient, and spoke to Ram Doorlobh (formerly a brahman and a very devoted idolater) very angrily, and for casting away what was ancient, for the *novelties* of Christ, and begged to know *where* he had received his present religion from. We contended that the religion of Christ was not new, but was a scheme of mercy made known as early as the fall of man. But if a man possessed a *jewel*, and knew its value, what did it signify if he could not inform every body from whence he had obtained it; or suppose it should be new, would he throw it away on that account? We granted that the Hindoo system was very old, but that was a proof against it, as in the lapse of so many ages it had made nobody holy—that the Hindoos were more wicked now than ever, and they ought therefore to discredit it.

11. Went to our chapel on the road side this evening, and collected a good number of people, most of whom were attentive; the only people who were exceptions being two young brahmans. The first man I commenced conversation with was a Hindoo, who was going to receive money due to him for some sheep he had supplied for a Bazar, (market,) a respectable brahman passing I called him in while our conversation was going on, and asking the man whether he was not acting contrary to the Hindoo system in destroying life, he said yes, but it was his trade—the

brahmans said it was certainly a very unholy thing to destroy the life of any animal—I replied, I was therefore much surprised lately to witness a great number of brahmans assembled to take away the life of a poor woman by burning her with her husband. He attempted to justify the practice by its antiquity, and alleged that it was sanctioned by the Shastras. I attempted to convince him it was nothing less than murder, and that all who ever engaged in it, or consented to it, were absolute murderers, and would be so judged at the bar of God. I also showed how inconsistent it evidently was with many other parts of their own system, and that it was very degrading to the brahmans, the favoured heads of the people, that they should be beholden to the devotions and sufferings of their women, to get salvation for seven generations, whereas the Soodras could get to heaven by bathing in Gunga—pronouncing the name of a god, or presenting to a deity a leaf or a flower. From the cruelty and unreasonableness of their system we took occasion to speak of the benignity and consistency of the gospel of Christ, and the proof that appeared of its sufficiency from the effects it produced upon the souls of men, in making them humble, holy, and compassionate, &c.

13. Brethren Penney and Panchoo went to the Wood Yard this afternoon, and preached to about one hundred people. I went to the Iron Foundry, where we had about three hundred. I addressed them upon the necessity of prayer, insisting much upon the folly and wickedness of their common evasion, that when God turns them to what is right, then all will be easy. I endeavoured to show the absurdity of this sort of excuse, from comparing their conduct in spiritual things, with the zeal they discovered in temporal things.

14. Our congregation on the road side this evening was very numerous, and towards the last became very boisterous, which was owing to two or three brahmans, who opposed with great violence and abuse, uttering virulent and impious expressions respecting Christ. 'The brahmans always discover themselves to be 'subtle and full of all mischief.'—Nobody who is acquainted with the evangelical history, and has any opportunity of knowing these advocates of superstition, but must be struck with the many lines of resemblance between them and the pharisees, those enemies of Christ and the common people.

15. We mustered very strong this morning in the Bow Bazar place of worship, being on our side four—viz. myself, Ram-Doorloob Panchoo, the native inquirer, who now begins to show himself a little bold in the cause of truth, and Cossu. After singing a hymn and prayer, people began to come in very thickly, and three of us spoke—Ram-Doorloob to the narrative of the woman with an issue of blood, and the ruler of the synagogue's daughter, and treated it in a very forcible manner. Panchoo spoke last, at considerable length, taking up the subject which I had commenced, from Romans viii. 1. We had then to hear objections, which lasted so long that I was obliged to leave them to finish. A brahman here who has often heard us, took the lead.

20. Our hearers pretty numerous and attentive at Baranagore this morning, but no sort of discussion, all was heard in silence, and no reply followed. In the afternoon Panchoo, the native preacher, went to the Iron Foundry, and brother Pearce, accompanied with the young brahman Annunda, who has been with us now about three months, to the Wood Yard. I hope there is a real change of heart in him, and that he sincerely loves Christ.

21. The people gathered together very freely this afternoon. We commenced by discoursing with a brahman, who was very courteous indeed. He admitted all that we said as to Christ and the gospel, but seemed to expect we should show the same favourable disposition towards Hindooism. He seemed to think that Krishnoo was to them, all that Christ was to us. I enumerated some of the sins that Krishnoo is reported to have committed.—He admitted that all these things were done by Krishnoo, but added, 'Who can call that sin which God did?' We argued from the perfection of the Divine Being, that he could not possibly sin, nor countenance sin in men. Therefore Krishnoo could not be divine, nor could he be confided in as a Saviour—and that between Christ and him there was all the difference there could be between light and darkness.

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A Letter from the Brethren at Calcutta, dated Oct. 25, 1821, states,

"Mr. Ward and Mrs. Marshman have safely arrived, and the Missionary brethren, who sailed with them, and whom they left at Madras to come with the *Abberton*, are daily expected."

BATAVIA.

OUR friends are generally aware that, since the restoration of Java to the Dutch government, our Missionaries on the island have been subject to considerable restrictions in prosecuting their religious engagements. Hopes had been entertained that, in consequence of the application made to the king of the Netherlands in person, by a deputation from the Committee in 1818, these restrictions would have been removed; but as these anticipations were not realized, the situation of Mr. Robinson in particular has for some time been very irksome, and the prospect of his usefulness much beclouded. Soon after the arrival of Messrs. Burton and Evans at Bencoolen, they conceived that a much fairer field for his exertions presented itself at that station than at Batavia. They accordingly invited him to remove; and their invitation was seconded with much condescending kindness, by the worthy Governor. Mr. Robinson was in no haste to comply; but after a correspondence, which displays much conscientious solicitude on his part to make the proper decision, he finally acceded to the proposed arrangement, and removed with Mrs. Robinson and his family, in July last. This step has been fully approved by the Committee. The following extracts are made from the first letter written after his arrival at Sumatra.

A FEW at Batavia regretted my departure, especially Mr. and Mrs. Diering; but I did not think it right to remain for the sake of those few, when a much wider field of usefulness seemed to open to me here. Diering will take my place, as far as he is able; he can take the lead among those who still continue to meet; he can also distribute books and converse with the Malays; and, should

encouraging circumstances render such a step advisable, the Society can send another Missionary to Batavia.

I embarked at Batavia on the 25th of June, and landed at Bencoolen on the 3d of July. I have had an interview with the Governor, who received me with much kindness, as I expected, and promised to do all in his power to assist me. Mr. Ward has not yet returned from Bengal, his return will be the signal for commencing printing, and I hope with good effect. Should I now see a little prosperity I should rejoice, but after having been so long in the vale of adversity, I dare not be sanguine. I know I can do nothing, and if the Lord does not carry on his own work, I shall be unsuccessful. I wish to establish Malay preaching in our own house, on the Sabbath afternoon, but as the experiment is untried, I cannot say how it may succeed.

Mr. Burton is now thinking of proceeding to Nias, a most important station, and one where he will not have to contend with Muhammedan prejudices to any great extent. There are several tribes in and about Sumatra, who have not embraced the religion of the false prophet, and it is very desirable that we should have Missionaries to send among them. If they are not converted to Christianity they soon will be to Muhammedanism; for the disciples of the crescent are unceasingly active in spreading their pernicious tenets, and whoever receives the doctrines of Muhammed imbibes, at the same time, an almost invincible prejudice against the gospel. To convert a Muhammedan is, humanly speaking, a task unspeakably more difficult than to convert a heathen, or one who knows nothing of any religion; hence it is much to be wished, that Christian Missionaries should go among these tribes, while the task they have to perform is comparatively easy.

July 24. Having preached twice in Malay since the date of the above, I am happy to add, that there is a great probability of our obtaining a stated congregation, composed of several different descriptions of people. The prospect at present is fair, may it never be clouded! Mr. Ward has arrived from Bengal in good health, and I hope will soon be able to preach in Malay. Mr. Evans has left for Padang. We have made several regulations for the management of the press here, which will be transmitted to you, I believe by this opportunity.

KINGSTON.

We mentioned in our last Number that a letter had been received from Mr. Coultart, dated Jan. 30. This intelligence was the more welcome, as it proved that the report of his decease, which had been extensively circulated on the authority of a private letter from Kingston, was happily unfounded. Mr. Coultart's letter mentions that their new chapel had been opened for public worship on the preceding Lord's-day.

Our chapel was opened last Lord's-day, the 27th inst. and numerous and respectably attended. I made some remarks on the reports and such statements as have induced some unknown gentlemen not only to vindicate but advocate our cause, and earnestly solicit the public to support an institution "so likely to be advantageous to the public welfare." You will praise God with us for a result so unexpected. The day of opening the chapel was advertised, and by nine in the morning, an hour and half before service, many hundreds of people were waiting for admission. When the doors were opened, the place would have been filled to excess at the first rush, had not persons been stationed so as to keep the galleries clear for strangers. Upwards of two thousand persons were numbered within, and we are moderate in saying, that five hundred were without on benches. Much must be attributed to novelty; but we have reason to hope we shall be tolerably well attended generally. If all our own members could attend, we should have no room for strangers; but not two-thirds of them can attend at one time, and therefore we must depend upon occasional visits from others.

WESLEYAN MISSIONARY
SOCIETY.

Van Diemen's Land.

A Station has been formed in this rising and important colony, which is daily receiving accessions to its population, and three

Missionaries, Messrs. Nokes, Leigh, and Walker, have settled on the island. How necessary the labours of Missionaries are, even for the colonists who have emigrated from our own country, may be inferred from the fact that some of them assured Mr. Nokes, on hearing him preach for the first time, that they had not been present at divine service before for twenty years! Of the original inhabitants of the island, Mr. Leigh gives the following account.

THE aborigines of this island are supposed to be the most degraded of any in the known world. They differ from the natives in New Holland in having their heads covered with woolly hair, like the Africans. They procure their food by hunting, and are without any knowledge of arts. They are peaceable towards those who use them well, but revengeful of injuries. Some of them live with Europeans, and conduct themselves well. Several young natives have been baptized into the Christian faith. With respect to the possibility of the civilization of this race of people I have no doubt. These poor outcasts of men are the purchase of the blood of Jesus Christ our Lord, and shall finally know him as their Saviour and Lord.

Both the men and women are of a low stature, but have a better appearance than the natives in New South Wales. They have woolly heads; their limbs are small; the thinness of their bodies arises, I conceive, from the poorness of their living.

The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance. They also draw a circle round each eye, and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers.

Their colour is as black as that of the African negro. Their noses also are flat, their nostrils wide, their eyes much sunk in the head, and covered with thick eyebrows; they never suffer their hair to grow very long—This they prevent by cutting it off frequently with sharp shells, or pieces of broken crystal. They live in families and tribes, and subsist principally by hunting; but are careful not to increase

their number greatly. To prevent this, they have been known to sell their female children. It is believed by many Europeans, that each tribe has a chief, whose authority is supreme.

In the winter the men dress themselves in the dried skins of the kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by a string over the shoulder and round the waist. In the summer season their clothing is useless, and is therefore cast off until winter returns.

Their notions of religion are very

obscure. However, they believe in two spirits; one who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute every thing good, and to the evil spirit every thing hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit, for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety. The song may be listened to with pleasure, their voices being sweet, and the melody expressive.

Contributions received by the Treasurer of the Baptist Missionary Society, from March 14, to April 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Shoe-lane, Auxiliary Society, by Rev. J. Elvey	10	0	0	
Lockwood, Yorkshire, Collection, by Rev. J. Aston.....	10	16	6	
Martham, Norfolk, Ditto, by Rev. W. Davey.....	1	6	2	
Shortwood, Collection, by Rev. W. Winterbotham... 23	6	4		
Provisional Fund	12	0	0	
	35	6	4	
Tetbury, Ditto, by Ditto.....	7	2	0	
Minchinhampton, Ditto, by Ditto.	2	6	0	
Salehouse, Norfolk, Ditto, by Rev. J. Kinghorn	2	4	0	
Ingham, Collection and Subscriptions, by Ditto	11	3	0	
Norwich and Norfolk Independent Society in Aid of Missions..	10	0	0	
Sheffield, the Miss Reads, from the Wincobank Missionary Association, by Rev. C. Larom	8	8	0	
Rye, Female Society, by Mr. Smith	10	0	0	
Watford, Collection after a Sermon, by Rev. R. Hall	21	0	6	
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Female Friends, by Ditto	5	0	0	
Hammersmith, Auxiliary Society, by Mr. Hanson.....	34	14	4	
Arnsby, Collection	19	3	0	
A Friend, by W. Christian.....	0	10	6	
	19	13	6	
Beckington, Somerset, Collection and Subscriptions, by James Evill, Esq.	14	3	11½	
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FOR THE TRANSLATIONS.

Pertshire Bible Society, by A. Adamson, Esq..... 50 0 6

FOR THE SCHOOLS. . .

Lyme, Half-yearly Subscription for Hindoo School, under the Direction of the Missionaries at Serampore. 7 10 0
 Hackney Society, by Mr. Hobson
 25 | 0 | 0 |

Brechin, Female Society
 6 | 0 | 0 |

THE
Baptist Magazine.

JUNE, 1822.

BRIEF MEMOIR OF THE REV. JOHN HINTON,
LATE OF BECKINGTON.

IT is pleasing to reflect, that the church above and the church below make but one communion: they are children of the same family, and members of the same living and exalted Head. It would be edifying for us to call to our recollection those with whom we once took sweet counsel together, as we walked to the house of God in company; and especially those that have spoken unto us the word of God, and who are departed in the faith and hope of the gospel; that we may be followers of them who through faith and patience inherit the promises, and be excited to give diligence to make our calling and election sure.

The subject of this Memoir lived without God till he was about twenty-three years of age, and was far from being what is generally called a moral man, being a sabbath-breaker, a blasphemer, a gambler, and the terror of those about him. But in the midst of his sinful delights, his conscience often accused him. He was a stranger to peace, and was filled with anguish of soul when he reflected upon death, the bar of God, and eternity.

He was made to reflect upon his condition as a sinner before God, and to feel his need of Jesus the Saviour, through the affliction and death of his father. So great was the anguish of his mind, that for a long time it was with difficulty he could attend to his worldly employment; the law of God appeared to him to be so holy, just, and good, and his crimes so many and so great, that he almost despaired of salvation, and was ready to conclude there was no mercy for such a poor miserable sinner, but that he must be eternally lost.

He attended however the means of grace with diligence until he heard the late Rev. Mr. Parsons of Bath from John vi. 45. This sermon made an indelible impression upon his mind; for in his last affliction he spoke of it with pleasure, and it appeared to afford him, even then, very great delight. Bunyan's "Come and Welcome to Jesus Christ," was much blessed to him, with many of his other works, and he was particularly fond of his writings to the end of his life. He was baptized, and joined to the Baptist Church at Bradford, Wilts, the town in

which he resided, and was soon after chosen a deacon, which office he continued to fill until he became the pastor of the church at Beckington.

It is almost thirty years since he began to preach at that place. He was instrumental in the introduction of the gospel into Philip's Norton and Broughton, at each of which places there are now a Baptist church and pastor, and preached at many other places in the neighbourhood, preaching at Beckington only once or twice a month. But about twenty years ago the church at that place invited him to be their pastor, which invitation he accepted. The late Mr. Kingdon of Frome stated the nature of a gospel church; Dr. Ryland gave the charge; and Mr. Thorpe of Bristol preached to the people. After his ordination he regularly preached to them, travelling every Sabbath-day six miles from Beckington, doing this without any worldly advantage. He attended through the week to business; which no doubt was in many respects injurious to his public ministry; but notwithstanding his living at a distance from his people, and his being engaged in secular concerns, the Lord was graciously pleased to crown his labours with great success; for when he resigned the pastoral office, the number of members was upwards of 150. He possessed a strong mind, and was a man of strong passions, and lamented that he had not enjoyed the advantages of education.

About eight years before his death he was afflicted with a paralytic stroke, which for a time nearly deprived him of his speech. He was subsequently visited with other attacks, each of which increased his debility, until his

mind became so much depressed that he was ready occasionally to question whether, after having preached to others, he should not himself be a cast-away.

There were seasons during his affliction in which he could rejoice in the Divine faithfulness, in connexion with the exceeding great and precious promises. The writer well remembers many of these promises, which he cited in his affliction; nor will he soon forget with what emphasis he mentioned some of them. That passage of our Lord's, "All manner of sin and blasphemy shall be forgiven unto the children of men," he dwelt on with delight, placing a peculiar emphasis on the word *all*; and in his energetic way he said, "There is one text in the Bible I would not have out of it for all the world, 'All that the Father giveth me, shall come to me; and him that cometh unto me I will in no wise cast out.' O wonders of grace, he will in no wise cast out! that is, on no condition whatever." He added, "If you improve my death to the people of Beckington, let it be from 1 Tim. i. 15; tell them, O tell them, (said he,) that Jesus Christ came into the world to save the chief of sinners, and that there is salvation for the vilest solely through the merits of Jesus.

Towards the close of his affliction his mind appeared much more calm than it had previously been. The last words he was distinctly heard to utter were, "My grace is sufficient for thee, for my strength is made perfect through weakness;" and these words appeared to afford him much consolation. When Mr. Seymour of Bradford prayed with him, a day or two before his death, he appeared very happy

in the prospect of mortality's being swallowed up of life. He continued gradually to sink, until his spirit left her clay tenement without a struggle or a groan, January, 1822. His death was improved by the Baptist and Independent ministers of Bradford, and by several ministers in the neighbourhood.

T. W.

PARALLEL

BETWEEN

Mahometanism and Socinianism,

AND BETWEEN

MAHOMETANISM AND POPYRY.

(See our last Number, Page 190.)

THE Muhammedans in some points agree with the Socinians, and in others with the Papists.

I. With Socinians.

1. Both Muhammedans and Socinians are strenuous advocates for the unity of God, in contradistinction to the doctrine of the Trinity.

2. Both agree that Jesus was a great prophet or teacher.

3. Both deny his divinity.

4. Both reject the doctrine of the atonement.

5. Both believe in human merit.

6. Both profess, in general, to believe the scriptures, yet agree in rejecting, as corruptions or interpolations, all those parts of them which do not agree with their tenets.

Though the Muhammedans and Socinians agree on these main points of Socinian doctrine, yet there is one thing in which they much differ;—the Muhammedans are much more religious than the Socinians. That incessant attention to the duties and ceremonies of religion for which

the followers of the prophet are so remarkable, would by no means suit the Socinians. Perhaps they did not duly consider this point, when they proposed to form a union with the Muhammedans.

II. With Papists.

Faber's opinion, that both the Muhammedan and Popish religions are the subject of prophecy,—that the one is the apostasy of the east, and the other that of the west,—and that both rose together, and that both will fall together,—is, to say the least, very agreeable to the feelings of a missionary among the Muhammedans; for it is exceedingly cheering to reflect, that in little more than forty years the religion of Muhammed is doomed to destruction. It is perhaps worthy of observation, that these two systems of imposture, which both rose together, and it is hoped will both fall together, do, in many points, bear a close resemblance to each other.

1. In both religions there is a claim to infallibility. The decrees of the Pope and his cardinals are said to be *exempt from error*; and the Muhammedans advance precisely the same claim for all the dogmas taught by their prophet.

2. The claims of the Pope and Muhammed, with respect to *supremacy* are precisely the same, both claiming to be the chief delegated authority on earth. The Pope is the Vicar of Christ on earth; and Muhammed is the Apostle of God, and the only authorized messenger of the will of God to man. The difference is only verbal; the pretensions of each are in effect the same.

3. Both these religions claim to be *exclusively right*. According to the Papists, a man must

come within the pale of what they call the Catholic Church, or there is no salvation for him; and the followers of Muhammed teach, that unless a person believe on their prophet, he will surely be damned.

4. Both these religions require *implicit credit* on the part of those who profess them. A Papist must believe all that his church believes. To doubt would be sin; and to doubt the truth of any thing which Muhammed has asserted, is as bad as to become an infidel. The Papists are not allowed to bring the dogmas of their church to the test of scripture; and the Muhammedans require a person to express his belief of all that is contained in the Koran, before he reads it, or is even made acquainted with its contents.

5. Both Papists and Muhammedans believe in many *lying miracles*. If the Papists can tell of the wonderful miracles performed by the saints of their Calendar, the Muhammedans can boast of miracles equally stupendous having been performed by their saints.

6. Both Papists and Muhammedans believe in a *purgatory*. According to the Papists, the souls of the deceased are purified and made fit for heaven, by passing through an intermediate state of suffering; and the Muhammedans tell us, that every one must undergo an examination in the grave, and if found too polluted to be received into a state of happiness, must previously suffer a purifying punishment, the length and severity of which will be proportioned to the crimes of the sufferer.

7. Both Papists and Muhammedans *pray for the dead*. The Papists pray for the souls in pur-

gatory, that they may be relieved from their sufferings, and admitted into heaven; and the Muhammedans pray for their deceased relatives, that God would alleviate their torments, and admit them into a state of rest. And, like the Papists, they believe that the prayers of the living are of great benefit to the dead.

8. Both Papists and Muhammedans pray to the dead as *mediators*. The Papists entreat the departed saints to become their intercessors, and to pray for them; and the Muhammedans, besides their prophet, who is their standing advocate, have also their departed saints, at whose graves they offer up their petitions, beseeching the holy man, by whose tomb they stand, to become their intercessor, and procure for them an answer to their requests.

9. Both Papists and Muhammedans make *offerings to the dead*. The offerings of the Papists to their departed saints are perhaps more valuable than those which the Muhammedans offer to theirs; but it is no uncommon thing to see flowers, fruits, provisions, and even living animals, presented at the grave of a Muhammedan saint.

10. Both Papists and Muhammedans consider *Jerusalem as a holy city*;—the Papists, because our Lord was crucified there; and the Muhammedans, because, as they suppose, many of the prophets are buried there.

11. Both Papists and Muhammedans have their *pilgrimages*. The Papists make pilgrimages to Rome, and other reputed holy places; while the Muhammedans undertake pilgrimages to Mekkah, and other reputed holy places.

12. Both Papists and Muham-

medans have their *religious mendicants*. The begging friars of the Papists are the counterpart of the Fakeers of the Muhammedans; both profess poverty; both assume a mean external appearance; both beg; and both are treated with great superstitious respect by the ignorant.

13. Both Papists and Muhammedans observe an *annual fast*. The Papists fast in Lent; and the Muhammedans in the month of Ramadan. The fasting of the Papists is but nominal, as they live well all the time; and the Muhammedans eat as much in their fasting month as in any other, and some of them much more.

14. Both Papists and Muhammedans have an *ecclesiastical language*. The Latin is the ecclesiastical language of the Papists; and the Arabic is that of the Muhammedans; and while the former pray in Latin, the latter pray in Arabic.

15. Finally, both Papists and Muhammedans *pray with beads*; and they both use them for the same purpose, namely, for the sake of numbering their prayers.

Thus we see, that the errors of both Socinianism and Popery unite in the religion of Muhammed; and if it be difficult to convince of his errors a Socinian or a Papist, how much more so a Muhammedan, seeing his mind is fortified against truth by the errors of both!

REV. i. 20,

"The seven golden candlesticks which thou sawest, are the seven churches."

An introductory Discourse, delivered at the Ordination of the Rev. Mr. B. over the Church in ***** Street, London, Dec. 25, 1818.

THE Holy Spirit, by whose

plenary inspiration the scriptures were written, has directed to the use of the most significant figures in representing the church of Christ. Many of these are borrowed from the Jewish ritual, and from the instituted worship of the tabernacle in the wilderness, and the temple at Jerusalem. The sublime and majestic scenery of this chapter is of that description; in which the Lord Jesus Christ, more than fifty years after his resurrection from the dead, appears in his robes of office, as the great High Priest over the house of God, dwelling in the most holy place, having the keys of hell and of death, (which is emblematical of his having all power both in heaven and in earth,) and not now walking, as he had formerly done, in the midst of the camp of Israel, but in the midst of the seven churches of Asia, which are metaphorically represented by the seven golden candlesticks. This appearance denotes his constant presence with his churches; the intimate knowledge he has of all that is taking place among them; and the deep interest which he feels in whatever concerns either their decay or their prosperity. He is still saying to his trembling servants, "Fear not, I am the first and the last," &c. Rev. i. 17. He is still in the midst of the churches. He still walks amidst the candlesticks, "Lo I am with you always." He is here!

The candlestick with seven branches, to which the allusion appears to be made, was made by Moses at the command of God, of pure beaten gold, for enlightening the sanctuary. I suppose it typically represented those sacred and sanctifying influences of the Holy Spirit, which flow from the fulness of

Christ, for the comfort and salvation of the church. And our Lord mentioning the candlestick with its seven lamps as significant of gospel churches, seems to indicate that the figure, properly understood, would be a description of every distinct assembly of his disciples, according to the primitive institution. We learn from the figures, the *Divine Constitution, Beauty, Design, and Utility of a Church of Jesus Christ.*

I. The candlestick, and so also the church of Christ, is of *Divine Constitution*, Exod. xxv. 31. After the most minute and circumstantial description, it is added, (ver. 40.) "And look that thou make them after the pattern that was showed thee in the mount." Great circumspection is necessary respecting every thing we do in the church of Christ, that we most scrupulously regard the divine pattern given us in the New Testament. It is at our peril if we knowingly admit to the ordinance of Christian baptism, or the Lord's-supper, any persons as members of the church who are not, like the material of this candlestick, of *pure gold*. Gold, silver, and precious stones, only, will stand the fiery test of Satan's temptations, whilst "wood, hay, and stubble" professors will be consumed in the day of trial,—the persecutions to which we are liable. So also they who are called to office in the church, whether bishops or deacons, must be such men as the Pattern represents. Better for a Christian assembly to be without a pastor, or without deacons, than to choose men who are not divinely qualified. Infinite mischiefs have resulted to the church of Christ from not confining spiritual offices to spiritual

and well-qualified persons; to *pure gold*, and not *lead*, or *tin*, or *brass*. Dr. Gill has said, "An unconverted ministry has been the destruction of the Church of England, and will it not of the Protestant Dissenters?" We are not at liberty to appoint any persons to office, unless God, by his Spirit, has first given them those qualifications which the New Testament make necessary. The peace and prosperity of a Christian church depend, in a great degree, upon the piety, wisdom, and liberal zeal of deacons. We should be careful too, that no additions are made to Christ's laws. In the candlestick, every "shaft," "branch," "bowl," "knop," and "flower," were minutely described. Even "the tongs and the snuff-dishes" were particularly mentioned. What folly and impiety would it have been had Moses made any addition to it! What then must we think of those churches, which declare that they "have power to *decree* rites and ceremonies, and to decide controversies in matters of faith?" Yes, vain and impious mortals, and you have acted upon your fancied authority, and have added to the golden candlestick what has served only to obstruct its light, and to torment the members of the church of Christ; your additions and improvements have caused other inventions—*prisons, racks, stakes, hypocrites, and martyrs.*

II. The candlestick, and so the church, is *Divinely Beautiful*. See verses 33—36. When these were all lighted, we can scarcely conceive of a more brilliant and beautiful object; nor is there any object in creation so *beautiful* in all its distinct branches, and in the aggregate of which it is composed, as the church of

Christ, when viewed in its pristine glory and beauty.

1. Look at its *ministers, apostles, evangelists, pastors, and teachers*. Such apostles as Peter, John, and Paul;—such evangelists as Timothy and Titus;—such pastors as Epaphras and Epaphrōditus; of all of whom it might be said, they were men who hazarded their lives for the sake of the Lord Jesus, not regarding their lives to fulfil any lack of service.

2. Look at the *doctrines* that were preached. How beautiful! Then Christ was preached as “Lord of All;” his *atonement* and *righteousness* as the sinner’s only hope; his *precepts* as the only binding law upon conscience. There were none amongst them who “denied the Lord who bought them,” none who “turned the grace of God into lasciviousness,” none who spoke slightly of the “law of God,” none who reviled the Holy Spirit, by denying his deity, personality, and work upon the souls of men. Their doctrines were according to godliness, and they opposed every person and every principle that perverted the gospel of Christ, that “the truth of the gospel might continue with the churches.”

3. Look at the *ordinances* as then administered. How beautiful! None were baptized but upon a personal and credible profession of their repentance and faith;—none were admitted to church fellowship but such as had been baptized; and these continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers.

4. Look at its *members*. At their spirit and conduct. How beautiful! Acts ii. How united,

cheerful, happy! Is this a picture of what the churches were when first planted? This is what they ought to be now. Alas! how is the gold become dim, and how is the fine gold changed! Let us strive, as far as we have influence, to restore in the churches to which we belong, this resemblance to the golden candlestick.

III. There was a *Divine Design in the appointment of the candlestick*, and so also in the establishment of a Christian church, Exod. xxxv. 14. The church is to give *light* to a dark world; and the influences of the Holy Spirit, communicated from Christ through the ordinances of worship, are all for the purpose of communicating *light*. “No man lighteth a candle, and setteth it under a bushel,” &c. Do you think God would do any thing without its answering some grand design? The gifts of the Holy Spirit, however variously communicated, together with ministers and members of churches, are all for the purpose of giving light. “Ye are the light of the world;”—like an illuminated city built on an eminence, which would serve the design of a light-house to persons at sea, to waru them of dangerous rocks and shoals, and to direct them in the course in which they might sail in safety to their haven. The seven churches of Asia were lighted up in the midst of Pagan cities, to give light to all that were about them, that they might emerge from the darkness of heathenism, and walk in the light, as God was in the light, and thus have fellowship with those whose fellowship was with the Father, and the Lord Jesus Christ. Each of the members of our churches should consider,

that he has been enlightened himself, in order that he may enlighten others; and every minister should feel desirous that his ministry should enlighten the whole town in which he dwells, and the neighbourhood in which he resides. That assembly of Christians scarcely deserves the appellation of a "golden candlestick," whose members are only concerned about their own edification and salvation. Such rather resemble the "candle under a bushel," than the candlestick in the sanctuary. And such are those churches that have no Sunday-school to enlighten the rising generation; no plans for encouraging *Home* or *Foreign* Missions; where the minister lives to himself, and the members have no opportunity, nor make any efforts, to enlighten and save those who are perishing all around them.

IV. The candlestick, and so every church of Christ, is of *public utility*, Exod. xl. 24. By the light communicated the ordinances of worship were observed, and God was worshipped in spirit and in truth. And since churches of Christ have been established in the world, how much knowledge, comfort, and blessedness, have been communicated to those who previously dwelt in habitations of cruelty! Of many of the inhabitants of *Europe* and *America*, and of some of those in *Asia* and *Africa*, it may be truly said, "The people who sat in darkness have seen a great light; and to those who sat in the region of the shadow of death light is sprung up." Much of the darkness which *Paganism*, *Mahometanism*, and *Popery*, have spread over the earth, has been already dispersed; and we look forward to a period, fixed

in the Divine counsels, and predicted in the scriptures of truth, when "the light of the knowledge of the glory of God shall cover the earth, as the waters cover the sea; when the light of the moon shall be as the light of the sun, and the light of the sun be as the light of noon-day;" when the church shall again "look forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners." Thou shalt the church in her *members, ministers, doctrines, ordinances, spirit, and conduct*, be so plentifully supplied with the Spirit of Christ, that, as a collective body, and as individual and distinct congregations, the candlestick of beaten gold, with all its rich and various ornaments, supplied with pure oil, and giving light for the worship of God, shall be the best and only proper metaphor for representing the churches of Christ. It is the wish of my heart, that the church in ***** street may be a "golden candlestick," well supplied with light, for its own use, and for the use of others; and that impartial wisdom, and divine compassion, may say of the churches in this neighbourhood, in this city, in this kingdom, and in this world, "The seven golden candlesticks which thou sawest, are the seven churches."

IOTA.



GLEANING:

A LETTER TO A MINISTER,

March 26, 1821.

My dear Sir,

Your Gleanings demand acknowledgment: I write to acknowledge the same in behalf of myself, wife, family, and friends.

Gleaning is stooping work: very stiff people make very poor gleaners. I am glad you can stoop, and hope you will never be unable to stoop while you live. If gleaners would be successful, they must be diligent and persevering: I think you must have been diligent, and have gleaned in several fields in a short time, unless some of the reapers let fall some handfuls on purpose for you. Blessed be they of the Lord who did take knowledge of you, and in whose fields you have gleaned so successfully. Most gleaners glean for their own benefit; it is rare to see people glean for others: but I have seen such a sight, and known people to take pleasure in it. I feel confident you had pleasure in the work, and still have pleasure in reviewing your labour and success. Boaz prayed for a gleaner, and in his language I have prayed for you, that the Lord may recompense your work, and that a full reward may be given you of the Lord God of Israel.

I also am a gleaner, and will most cheerfully glean for you, though not for you exclusively. I beg to present to-day a few little parcels picked up in different fields: I think the corn is good.

The first handful is from the field of *Observation*. I have observed among professors, that the most active are the most happy: diligence in every good word and work carries with it its own reward. Those who serve God with their time, talents, property, influence, &c. serve a good master: their work is graciously rewarded here and hereafter. I have observed that the most humble are the most happy: nothing is more offensive to God, or contrary to his nature, perfections, and commands, than pride. Proud

professors may soar high, but their fall is inevitable. I have observed that the most spiritual are the most happy. I mean those whose conversation is most about spiritual things: I do not mean speculative conversation, nor controversial wrangling, but free conversation about spiritual blessings, personal experience, and future prospects. I hear but little that is worthy the name of spiritual conversation among Christian professors, and that little is chiefly among the poor and afflicted. I have observed that those who are most attentive to their Bibles are the most happy. Scripture truth is calculated to inform the judgment, regulate the conduct, and comfort the heart. I have observed that men are benefited or injured by the company they associate with: people insensibly drink into the spirit of those with whom they are intimate. I observe some professors, who may be Christians for aught I know;—but I sometimes think it will be time enough to be intimate with them when I meet them in heaven. I have observed that the falls of professors have generally been gradual: perhaps they have been very careless and trifling, or very vain and haughty, or very negligent in the use of the means, and then we hear they are fallen into open sin. Give motion to a ball down a hill, and the further it goes the faster it goes; and unless something considerable impede its progress, it will surely go to the bottom.

My second handful is gleaned in the field of *Experience*. I have experienced that secret prayer cannot be neglected without danger and loss: there is danger of increasing carnality, barrenness, and leanness; danger of going

into unprofitable company, pernicious errors, and secret sins: loss of fellowship with God, and the relish of spiritual conversation; loss of freedom, of comfort, of watchfulness, and of evidence; loss of a Father's smiles and of a shining Sun. I have experienced that visiting the sick and afflicted, and conversing and praying with them, have contributed to promote contentment, spirituality, and devotion, and to wean my heart from the world. I have found, from many years experience, that reading a portion of scripture on my knees every morning, and praying over every verse or every sentence, has had a tendency to endear the word to my soul, to inspire the spirit of devotion, to rivet the word in my memory, and to create a hungering after it as my daily food; and I find no part of the word so generally useful for this sort of reading as the book of Psalms. I have experienced the greatest support from the word of God in affliction, and frequently from those passages which have been treasured up in the memory when in health. I have often said in sincerity, "Unless thy law had been my delight, I should then have perished in my affliction." I have generally enjoyed most in public means when I have been most fervent and regular in secret prayer, reading, and meditation; and even my daily bread is doubly sweet when my mind is spiritual and happy in the enjoyment of God: yea, when my mind is spiritual, every thing in nature yields me some spiritual instruction—the sun reminds me of Jesus; the wind preaches me a lecture on the Holy Spirit's influences; the changes of the day and of the seasons, and even the crowing of a cock, or the bark-

ing of a dog, teaches me some useful lesson. And when I am spiritually minded I am not much elated with the smiles, or depressed with the frowns, of divine Providence. I feel that I may confidently say, "My times are in his hands; he performeth the thing that is appointed for me; all things are working for my good; surely goodness and mercy shall follow me all the days of my life; the Lord is my portion, I shall not want."

My third and last handful is gleaned in the field of divine *Revelation*. Pray without ceasing—watch unto prayer—pray and not faint—pray with the Spirit, and with the understanding also—this is the confidence we have in him, that if we ask any thing according to his will he heareth us—come out from the world, and be ye separate—love not the world—ye cannot serve God and mammon—the world passeth away—not forsaking the assembling of yourselves together—Lord, I have loved the habitation of thy house—I will dwell in the house of the Lord for ever—a day in thy courts is better than a thousand—blessed are they that dwell in thy house—I am a companion of all them that fear thee—the saints that are in the earth, the excellent in whom is all my delight—being let go, they went to their own company—love one another—your enemy the devil goeth about—ye are not ignorant of his devices—think it not strange concerning the fiery trial—resist the devil—when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him—blessed is the man that endureth temptation—let thy garments be always white—let your lamp be trimmed, and your light burning—yet a

little while, and he that shall come will come, and will not tarry—the night is far spent, the day is at hand—he that endureth to the end, the same shall be saved—the Lord Jesus be with thy spirit. Amen.

With Christian love to Mrs. —, and the friends to whom I am so much indebted, I remain, my dear Sir, yours respectfully,

* * *

THE HAY:

Letter to a Baptist Minister in the Vicinity of London.

Abergavenny, Aug. 10, 1821.

My very dear Friend,

Amidst the great and laudable efforts now made to diffuse the knowledge of the *lively oracles* beyond the boundaries of *our own soil*, there would seem to be some danger of *neglecting our own*.

Can it be unknown to many of the opulent in the Redeemer's kingdom below, that there are existing in several parts of our country *small and dwindling* christian societies, which are in such a state *as this*, according to all rational calculation, because there is *no settled ministry*? They may be surrounded with circumstances of much promise:—there may be a sincere disposition in many to hear the word:—and not a few may be *asking the way to Zion*:—and yet, for want of a shepherd, the little flock is weak and feeble, dismayed at their own pitiable condition, and despised by the world.

Having a few days since paid a visit to the Hay* in Brecknock-

shire, I found the state of the Baptist society *nearly thus circumstanced*. What a pity, thought I, that in a town so populous as this is, and where they have a commodious meeting-house, and but little debt, they should be *without a settled minister!*—I found, (for I spent the Sabbath there,) a congregation as large as could be expected in their case, and also *well-behaved and attentive*, but composed of persons too indigent to render much efficient aid towards supporting a stated ministry. Indeed, but for the exertions of two or three excellent individuals, the doors must have been permanently shut.

A very worthy and respectable friend, formerly an inhabitant of Bristol, has resided for a few years in the immediate vicinity of the town. A kind providence surely conducted him thither; for to his services of love, gratuitously rendered, amidst great inconvenience to himself, the society is chiefly indebted. This good man has opened in the parish where he dwells, two places for the worship of God; where before, for time immemorial, the joyful sound had not been known. Truly exhilarating was it to witness, as I did, the large congregation there assembled at the opening of one of them. The marked attention, and the serious demeanour, of that assembly profited and pleased me.—This place, thought I, must certainly become the birth-place of many precious souls.

Now to this interesting spot I

miles. The road lies through Uxbridge, Beaconsfield, High Wycombe, Oxford, Witney, Burford, Northleach, Cheltenham, Gloucester, Ledbury, and Hereford, from which last place it is distant about 21 miles. It lies on a mail road.

* The Hay is 15 miles N. E. of Brecknock. Its distance from London is 157

would fain draw the attention of some rich and benevolent friend or friends. At this present season, some one may be allured to visit that neighbourhood, though he might not remain there, to lend some effectual assistance to that feeble and neglected community. The people, with their utmost efforts, cannot possibly raise more than £30 per annum: and who could live on such a pittance? In looking out for a minister, they must have something better to offer:—a comfortable dwelling or lodging place, together with food and raiment must be supplied. In their election of a fit person, if they exercise a wise choice, they will fix upon one that speaks good English; of respectable preaching talents; of sound piety; and prudent, discreet, and affable in his deportment, that he may commend himself to the church and the world, and that the poor of the flock may not be discouraged. Now providence might open the way for the introduction of such a character, if an income, say of £40 or £50, could be procured at the outset. No less can possibly prove available; and the person must be single, or otherwise have some resources of his own.

Provisions at the Hay are cheap and abundant. The town is environed by one of the finest sceneries of nature. Delightfully inviting is the capacious, rich, and verdant plain, through which the river Wye majestically directs its course; a river abounding with salmon, &c. An agreeable

intermixture of fertile meadow ground, arable fields, and wood lands, sweetly diversifies the prospect on all sides, which is terminated and enhanced in beauty by the distantly rising hills and mountains. Should no gentleman however be induced to visit and settle in this neighbourhood; yet still the object pleaded for might be accomplished, if three or four or half a dozen from amongst the worthy and wealthy members of the family of Christ, would take it into due consideration.

Yours with every sentiment
of Christian esteem,
J. W.

*Query concerning Common and
Special Grace.*

Mr. Editor,

In the present day, when so lively an interest is excited on the very important subject of the necessity of Divine influence, it appears peculiarly desirable that we should have correct views of the work and operations of the Holy Spirit on the heart. A sincere desire after truth leads me, therefore, to ask your intelligent Correspondents, whether *Scripture* any where makes the distinction talked of by many of our divines, between the *common* and *special*, or the *general* and *particular*, operations of the Spirit of God, and by what marks we may distinguish the one from the other.

INQUIRER.

Annual Meetings.

I. CHURCH MISSIONARY SOCIETY.

NOT less than 3000 persons, a considerable part of whom were ladies, were assembled at the Great Hall, Freemasons'-Tavern, Tuesday Morning, April 30. The Right Hon. Admiral Lord Gambier was in the chair, and congratulated the assembly on the aid afforded to the efforts of this society, by the Missionaries belonging to other similar Institutions, and on the spirit of brotherly love and Christian unanimity which actuates them all inculcating the necessity of gratitude to God for blessings already bestowed, and of prayer for the continued assistance of the Holy Spirit.

The Rev. Josiah Pratt, the Secretary, read a very interesting and animating report. The receipts of the current year amount to £32,976, and exceed those of the preceding by £2000.

Several excellent speeches were made by John Thornton, Esq. the Earl of Rocksavage, the Rev. Mr. Dealtry, of Clapham, Lord Calthorpe, the Rev. Theophilus Blumhardt, (Professor of the University of Basil, who is at the head of an establishment in Switzerland for the education of young men for missionary service,) William Wilberforce, Esq. the Rev. J. W. Cunningham, J. H. Harrington, Esq. T. F. Buxton, Esq. the Rev. John Langley, (Secretary to the Shropshire Association,) the Rev. John Brown, (from Ireland,) and the Earl of Gosford.

II. BRITISH AND FOREIGN BIBLE SOCIETY.

WEDNESDAY, May 1, the Anniversary Meeting of this excellent Institution was held at the Freemasons'-Tavern. On three sides of the Great Room benches had been erected for the accommodation of the company, who began to assemble at an early hour; and long before eleven o'clock, every place, including the high galleries at each end, was filled by persons of the first respectability, among whom were His Royal Highness the Duke of Gloucester; the Bishops of Salisbury, St. David's, and Norwich; the Earls of Harrowby, Gosford, and Rocksavage; Lords Calthorpe, Gambier, Suffolk, and Sandon; the Rt. Hon. the Chancellor of the Exchequer, Rt. Hon. C. Grant, Sir T. D. Acland, Sir R. H. Inglis, Sir C. S. Hunter, Sir Mont. Chomley, Barts. S. Wortley, W. Whitmore, and W. Wilberforce, Esqrs. M. P.

Shortly after eleven o'clock the chair was taken by Lord Teignmouth, who, after explaining the object of the Meeting, moved that the Report be read.—The Report was read accordingly, and the following is an abstract:

It contained a number of most cheering facts relative to the prosperity of the Institution, from which it appeared, that the Auxiliary Societies have increased both in numbers and in the amount of the subscriptions; that the friends of similar Institutions in various parts of the world have

been prosecuting the same cause with increased energy and success: and many instances were mentioned, in which their exertions have produced a very striking moral and religious benefit. The income of the society during the past year exceeded that of any former year, and amounted to the astonishing sum of upwards of One hundred and three thousand pounds. The expenditure, during the same period, in translating, printing, and circulating the Scriptures in a variety of European, Asiatic, and some African and American languages, as also in assisting the benevolent labours of kindred institutions, exceeded £90,000. So great however are the demands, and such the confidence of the Committee on the continued generosity of the Christian public, that the engagements of the society were calculated at no less a sum than £50,000. The reading of the Report occupied nearly an hour, and was received by the Meeting with the most cordial approbation.

Excellent speeches were then delivered by the Earl of Harrowby, the Right Hon. the Chancellor of the Exchequer, Lord Teignmouth, the Rev. Mr. Monod, (Secretary of the Paris Protestant Bible Society,) the Rev. Mr. Deaktry, Lord Calthorpe, Mr. Stuart Wortley, M. P. His Royal Highness the Duke of Gloucester, W. Wilberforce, Esq. M. P. the Rev. Theophilus Blumhardt, the Earl of Gosford, the Rev. Mr. Morrison, J. Thornton, Esq. (the Treasurer,) the Rev. Mr. Hughes, the Bishop of Norwich, the Rt. Hon. Charles Grant, W. Whitmore, Esq. M. P. Sir T. D. Acland, Bart. M. P. and Lord Gambier.

Lord Teignmouth observed, that the happy effects of this society had every day been extending

from nation to nation, in consequence of the universal distribution of the Holy Scriptures. Efforts so extended as these could not have proceeded from any cause purely human, but from God himself, who must have disposed the hearts of men to promote his glory and the happiness of his creatures. If history was a record of the crimes of mankind, it was reserved for modern times to form new institutions, founded on evangelical principles, for the prevention of crimes, and for promoting the good of mankind. He was happy to find that the Bible Societies comprehended, at this time, Christians of all denominations, and that universality was given to all their operations, which were directed, not to the subjugation of empires, but to the subversion of ignorance, idolatry, and vice. They aimed at the moral and religious improvement of mankind; the Bible alone was the instrument by which it was to be effected; and he hoped this society would continue its operations until all the nations of the earth should be acquainted with that sacred work, which had already, by the vast extent of its circulation, greatly improved the moral condition of mankind, while it tended to conduct them to eternal salvation.

William Wilberforce, Esq. M. P. congratulated the company on the happy progress which the efforts of the society had made; and he was delighted to see, even in Paris, the rapid progress of that blessed truth which would lead men to eternal salvation, and overturn the false philosophy which had too long prevailed in a capital that had long been renowned for learning, and the liberal arts.

It was also delightful to see, that in almost every part of the

habitable globe, the Bible was now diffusing its blessings. It was now making its happy progress among the miserable natives of Labrador. The people of the United States of America were also labouring in the same cause with us; and showing to the world that all men were children of the same parents. There was, in fact, a masterly energy of heavenly force at work to accomplish the great objects they all had in view. The grand and eternal quarrel he had always had with the Roman Catholic religion arose from their refusing to circulate the Scriptures; and the moment they ceased to do so, his hostility against them would cease. He was now happy to inform the Meeting, that he very lately had a communication from the Secretary of General Bolivar, President of the Colombian Republic, which stated that Bibles had been brought into Venezuela; that they were eagerly bought up, and rapidly circulated; and that there was every reason to hope that Bible Societies would soon be established among all the Catholic inhabitants of the extensive regions of South America.

III. PRAYER BOOK AND HOMILY SOCIETY.

THE tenth General Annual Meeting of this Society was held on Thursday, May 2, at Stationers'-Hall, the Right Honourable Lord Calthorpe in the Chair. His Lordship having declared his high sense of the great honour which had been conferred upon him, proceeded to point out the peculiar claims which this society had upon persons of all ranks by its great utility, and its subserviency,

not merely to the promotion of the doctrines of the church of England, but to the extension of the general truths of Christianity. The excellent Liturgy of the church was admirably calculated to fill the mind with a sober and chastised, though ardent, spirit of religious feeling; and the most blessed effects had already resulted from its circulation. It was a matter of unspeakable thankfulness, that notwithstanding the formularies of the church were composed when the state of society was widely different from what it now is, yet they were in no wise infected with the taint of the times—"I mean," said his Lordship, "Popery. Our forms of prayer, and the Homilies also, from their simplicity, were admirably suited to the capacity of every rank and class." His Lordship then expressed his warmest approbation of the society, in its having extended the field of action into other countries, by causing the Prayer Book and some of the Homilies to be translated into foreign languages; for although they were composed long ago, and for the immediate use of our own country, yet they possessed a general interest, and were admirably adapted to the human heart under all circumstances, and to every spiritual exigency of the believer in Jesus. The progress and labours of the Institution during the past year, would be best learned from the Report of the Committee.

The Report was then read, by which it appeared, that the society had issued considerably more Prayer Books and Homilies during the last year, than in the preceding, (the increase in the issue of the latter amounting to 30,000,) and that its cause was more warmly espoused, and its utility more

generally acknowledged than heretofore. The Book of Homilies previously to the formation of this society, was considered by far too many, as almost antiquated and obsolete; but through their exertions, these valuable compositions had become known to many thousands.

Besides those already circulated, measures had been taken to translate more of the Homilies into the French and Italian languages, and *nothing was wanting*

but enlarged funds for the disseminating of these instructive compositions over the greater part of the Continent, where they are thankfully received, and in some cases highly appreciated.

The other Speakers were, the Rev. Daniel Wilson, Sir C. S. Hunter, Bart. the Rev. Basil Woodd, the Rev. Thomas Webster, J. F. Stratton, Esq. the Rev. Edward Burn, Mr. Poynder, the Honourable B. W. Noel, and Lord Gambier.

General Meetings in London.

To the Editors of the Baptist Magazine.

WILL you permit one of your Correspondents, who is cordially attached to the Baptist Denomination, and who wishes its prosperity, and its further usefulness in promoting the cause of the Redeemer, to impart some of his feelings respecting the approaching Anniversary Meeting through the medium of the Magazine.

I have always considered these Annual Meetings as promoting the welfare of our churches at home, while they are principally intended to further the good design of extending the gospel to the regions beyond us. The spirit of zeal, piety, and brotherly love, which has been excited among the thousands who have attended them, has been diffused through our churches, and been productive of many works of faith and labours of love, which would not otherwise have been attempted, much less carried into effect. The increase both of the number and size of our churches and congregations during the last thirty years, must be attributed principally to the establishment of the Baptist Missionary Society;—to the union which it has produced,

and the success with which God has been graciously pleased to crown its exertions. It should never be forgotten, that these are the results of the Divine blessing in answer to *united prayer*. A meeting of the association of the ministers and messengers of the Baptist churches of Northamptonshire, Leicestershire, &c. was held at Nottingham in the year 1784, when it was “resolved to establish a *meeting of prayer for the general revival and spread of religion, to be observed the first Monday in every month by all the associated churches:*” and six years after this the Society was, by the same persons, formed at Kettering.

The Annual Meetings in London afford to all our churches an opportunity for united prayer. It is well that one service is appropriated exclusively to that object. And it is desirable that the petitions presented on that occasion should all relate to *the necessity of the influences of the Holy Spirit*; to an acknowledgment, with deep humiliation before God, of whatever exists in our churches, at home or abroad, which seems to indicate the withdrawal of his presence, or the suspension of his energies;—to a pleading of the various prophecies

and promises that encourage us to expect a more plentiful effusion of his sacred influence than has yet been known;—and to a pledging ourselves to each other, and to God, that we will not cease to pray for his assistance to mortify every thing that exists, either in ourselves, or in the communities to which we belong, that tends to grieve the Holy Spirit; and that we will anew consecrate ourselves to the work of God, by offering up our body and soul a living sacrifice, and thus glorify God with our body and spirit, which are HIS; who hath bought us with the invaluable price of his precious blood.

Is it then too much to hope, that *representatives* from most of our churches will assemble in London for this purpose? And will it not be suitable, while they are thus employed unitedly in *public*, that *all the members of our churches should in private, at the same hour of prayer, wrestle with God for the outpouring of the Spirit of God*: whereon depend the welfare and happiness of the whole body of Christ, and the best interests of mankind? A spirit of general, family, and individual prayer for the spiritual prosperity and universal extension of the church, would furnish indubitable evidence that God had again “poured out” upon his people “the spirit of grace and supplication,” and would furnish the best pledge that from this time he will increasingly bless us.

In the year 1747, President Edwards published in America a little work, “to promote the explicit Agreement and visible Union of God’s People, in extraordinary Prayer, for the Revival of Religion, and the Advancement of Christ’s Kingdom upon Earth.” In 1789, the late excellent John Sutcliff of Olney re-printed it, with the avowed design of promoting a similar agreement and practice. From this edition, page 73, I quote a paragraph, hoping it may again tend to promote the same holy union.

“Such a union in prayer for the general out-pouring of the Spirit of God, would not only be *beautiful* but *profitable*. It would tend very much to promote union and charity

between distant members of the church of Christ: to promote public spirit, love to the church of God, and concern for the interests of Zion; as well as be an amiable exercise and manifestation of such a spirit. Union in religious duties, especially in the duty of prayer, in praying one with and for another, and jointly for their common welfare, above almost all other things tends to promote mutual affection and endearment. And if ministers and people should, by particular agreement and joint resolution, set themselves in a solemn and extraordinary manner, from time to time, to pray for the revival of religion in the world, it would naturally tend more to awaken in them a concern about things of this nature, and more of a desire after such a mercy; it would engage them to greater attention to such an affair, make them more inquisitive about it, more ready to use endeavours to promote that which they, with so many others, spend so much time in praying for, and more ready to rejoice and praise God when they see or hear of any thing of that nature and tendency; and in a particular manner it would naturally tend to engage ministers, (the business of whose lives it is to seek the welfare of the church of Christ, and the advancement of his kingdom,) to greater diligence and earnestness in their work: and it would have a tendency to the spiritual profit and advantage of each particular person. To be thus engaged in extraordinary prayer for the reviving and flourishing of religion in the world, will naturally lead each one to reflect on himself, and to consider how religion flourishes in his own heart, and how far his example contributes to the thing he is praying for.”

If these suggestions should prevail upon the ministers of our churches to recommend, at their Monthly Prayer Meetings, the first Monday in June, that, if practicable, some one from each church would meet the assembly in London, and that those who stay at home would make a point of praying at the same time for the same great blessing, it will rejoice the heart of

ΕΡΑΦΡΗΑΤ.

Obituary and Recent Deaths.

MRS. RUTH HARVEY.

MRS. Ruth Harvey, late wife of Mr. Thomas Harvey of Hammelcourt, near Sandwich, (a deacon of the Baptist church at Eythorne.) departed this life January 7, 1822, aged thirty-eight years, leaving an affectionate husband and three children to lament their loss.

Mrs. Harvey was daughter of the late Mr. John Lade of Great Mongeham, who died Aug. 7, 1816, aged seventy-eight years, an old disciple, and a deacon of the above-named church. (See his Obituary in this Magazine, Oct. 1816). Mrs. Harvey, when at boarding-school at Canterbury, heard a sermon on the wise and foolish virgins. She thought, "What if I should be a foolish virgin?" This impression never wholly left her, but would frequently occur to her mind, and excite in her an earnest desire to know if her sins could be forgiven. Having been brought to a reliance on Jesus Christ for salvation, she gave herself first to the Lord, and then to his people, according to his word, and was baptized and added to the church, with nine other persons, in 1800, her late father testifying with joy to the goodness of her moral character.

Passing by the whole of her experience from that time till she was very far advanced in the three years of her protracted affliction, which she sustained with much patience and resignation to her heavenly Father's will, experiencing a mixture of distress and doubt, desire, devotion, and sacred delight,—on the 30th of December, 1821, she sent for the writer of this paper. As soon as he took her by the hand she said, "Ah Sir, you will see me another day; and I am sometimes ready to fear you will say, There stands a hypocrite. I am a poor helpless sinner. I have no one to

look to but Jesus Christ. At times I hope I look to and trust in him. I have found great pleasure in our monthly prayer-meetings. Generally speaking I have neither raptures nor despair. Our late friend Rogers said he did not like the company of the wicked on earth, and he trusted the Lord would not let him go to hell to be with them for ever. I trust I can say so also." I replied, that I had just left a young sister, whose child was dying, who said she needed some such trial to bring her back to God, for that she feared she had been a backslider in heart from him. "I fear," said Mrs. Harvey, "that that is also my case."

Speaking of her long affliction, and the exercise of her mind on Lord's-days, she said, "I can say, 'Thine earthly Sabbaths, Lord, I love, But there's a nobler rest above: To that my labouring soul aspires, With ardent pangs of strong desires.'"

Her mother, aged eighty-one years, unexpectedly entered the room. The interview was truly affecting. In prayer, I referred to Mrs. Harvey, as saying, "Jesus, I throw my arms around, and hang upon thy breast,"—which very much afflicted her, as being the language of her heart. She paused, and then said, "My evidences are not as I would wish." Her mother-in-law said, "My dear, your safety does not depend on them." She replied, "I know it, mother; but it is desirable. However, I can say,

'Other refuge I have none;
Hangs my helpless soul on thee.'

If I arrive in heaven, I shall be a sinner saved by sovereign grace." I said I was going home to prayer-meeting, and asked what I should say. "Give my love to our friends," answered she, "and pray to God for resignation to his will. I wish Mrs. G. to pray for me." More than twenty-three hymns had

been useful to our dear friend; also many scriptures, amongst which were the following;—*As thy day, so shall thy strength be; and I will never leave thee nor forsake thee.* To her husband she said, “I have no raptures, nor any distressing fears; but I am humbly relying on Jesus Christ. I trust my soul is fixed on the Rock of Ages.

‘Then when ye hear my heart-strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
And glory in my soul!’”

In answer to the question, *How is your mind?* She replied, “Fixed on the Rock. How can I sink with such a prop? The Lord is my support.” She desired to see Mrs. G. and myself once more; but when we arrived, (a distance of five miles,) she looked at us, but could only say, “Glad! glad! too late!” I said, “You are near your Father’s house.” In reply she said what meant yes. I added, “Yours are light afflictions when compared with some.” She answered, “Yes.”—“Light, when compared with your sins.”—“Yes.”—“Short, when compared with eternity.”—“Yes.”—But when I said, they are light when compared with what Jesus Christ suffered to atone for them, she was quite delighted. I prayed, but perceiving Mrs. Harvey wanted something, I was very short. She then made signs that the children should be present. They all kissed her, and at length she said, “Dear creatures!” I repeated Psalm xxiii. 4. She said, “Yes, yes?” I said, “You know that sweet hymn, the

584th in Dr. Rippon’s Selection, ‘On Jordan’s stormy banks I stand;’ upon which, to our great astonishment, she added, loud enough for all in the room to hear, “And cast a wishful eye,” &c. At her request I again prayed. The last words I heard her say were, “My dying love to all;” we supposed she meant to all the church. A later word was, “Lord, what a wretched land is this!” Her last word was, “Help, Lord.” Mrs. Harvey was interred in the family vault at Eythorne, and a funeral sermon was preached by her pastor, at her own request, to a family of mourners, nearly forty in number, and a large congregation. Her funeral text and hymns were of her own choosing. The text was Psalm xviii. 46; the Hymns, Dr. Rippon’s Selection, 279, 169, and 195. Mrs. Harvey strictly enjoined that nothing should be said in commendation of her. Her life, how useful, valuable, desirable! But her end, how soon? sorrowful, but sanctified! Even so, Father, for so it seemed good in thy sight.

J. G.

REV. MR. FEARY.

LATELY died, the Rev. Mr. Feary of Bluntisham; a very pious, respectable, laborious, and useful minister of the Particular Baptist Denomination. We shall be obliged to his friends, if they will favour us with a Memoir of him.

Review.

A History of the Island of Madagascar, comprising a political Account of the Island, the Religion, Manners, and Customs of its Inhabitants, and its natural Productions: with an Appendix, containing a

History of the several Attempts to introduce Christianity into the Island. By Samuel Copland.

MADAGASCAR is a very important island—

“Under any other circumstances,”

says our author, "than those which have existed, the Madagasses would long ago have attracted the attention of the commercial nations of Europe. With a superior geographical situation, a climate congenial to the growth of all the vegetables, plants, and trees, common to both hemispheres, and every country; mountains replete with various metals and minerals; navigable rivers running in every direction; and excellent gulfs, bays, and harbours distributed around the coast, at short distances from each other, she can boast unparalleled advantages; and were she in the hands of a civilized people, she could command a trade with the four quarters of the globe."

In another place, he represents the natives as needing

"Nothing but the art of living at peace among themselves, to render them, as far as natural advantages extend, the richest and happiest people on earth."

This is high estimation of the riches of the country, and from what is advanced in this history its value seems not to be over-rated. Who will not say, Let the inhabitants of Madagascar be illuminated by the word of God? Who will refuse to pray that they may be influenced to believe it? and who will not rejoice that now there is hope that these objects will be accomplished?

The Madagasses, it is said, "acknowledge one only true God, the Creator of heaven and earth, and the supreme Ruler of the universe." It is true, they consider that he is too great to stoop to attend to our little affairs, or to reveal himself to any of his creatures, and therefore suppose that to four inferior spirits is delegated the government of the affairs of this world. They are denominated Lords of the North, the South, the West, and the East. It evinces, however, some justness of thought respecting the benignity of God, that they regard only one of these, the Lord of the East, as the dispenser of plagues and miseries to mankind, by the divine command, while the other three are engaged in bestowing benefits. They seem to regard these four lords as having great influence with God, that every family has its guardian angel, and

that these angels convey their prayers to the four great lords, who are the medium of access to the Deity; who only seems to be the object of their prayers and sacrifices. Some of our British professed Christians would sink in a comparison with these islanders as to honesty among themselves—"They make no use of either bars, bolts, or locks to their houses."—"Their towns and villages are defended and guarded" against the enemy; "but within their intrenchments all is security and confidence."—If what has been stated is likely to interest the Christian heart in the evangelization of the Madagasses, the energy of this feeling will not be lessened by a reference to their frequent and ruinous wars, their practice of slavery, and infanticide. So destructive are their contests, that instead of abundant crops and numerous herds, which delight the eye in time of peace, after a war we beheld devastated fields and towns in ruin, while the inhabitants who once possessed them were concealed in the woods, and the cattle slaughtered and left to putrefy on the plains. The horrid practice of selling their captives taken in war into slavery has also been long carried on, producing contests of the fiercest nature, and inflicting calamities, at the remembrance of which humanity shudders:—but this infernal traffic there is reason to hope will no longer disgrace Madagascar;—a change effected by British humanity and influence.—Infanticide has existed so extensively, that during nearly half the year the infants born in the periods of destruction have been drowned, or left exposed in the woods to the ferocity of wild animals. The gospel of mercy, now effectually introduced, applied by the Divine Spirit, will, we trust, at no distant period utterly terminate these cruel customs.

In noticing this history of an island so valuable, over which such brilliant destinies seem to hover, enough has perhaps been already said to excite a wish to become fully informed respecting it: and we have no doubt that the work of Mr. Copland contains more of this de-

sired information than any other book extant. To the early history of Madagascar, the numerous wars and changes which have occurred among its inhabitants, its various and valuable productions, the recent abolition of the slave trade by Radama, king of Ova, who possesses the chief power in the country, and the interesting facts, which sustain a powerful hope that the Madagassars are about to be civilized and instructed in the doctrines and duties of Christianity, this interesting volume is fully attentive. Our author appears every where animated by a sincere love of human kind, using fit opportunities of indignantly reprobating oppression, of weeping over the sufferings of man, and of expressing exultation at prospects of the amelioration of his condition, and the salvation of his soul.—This History of Madagascar has opportunely appeared; it contains valuable information, and part of its profits, if any should be realized, are intended for missionary funds:—considerations these which we trust will give it an extensive circulation.

The great Period, or the Time of actual Justification considered; in Dialogues and Letters, &c. By the Rev. T. Young of Margate.

THE design of this performance the author communicates in his title-page, where he intimates that his book will show “that we were actually justified, not from eternity, but on our first believing in Christ.”

The motives which induced Mr. Young to compose the present volume appear to have been very good: it is therefore with considerable reluctance that we proceed to express an opinion of it, which, if not very favourable, we cannot think will be deemed unjust. And, since reviewers should regard the interests of the public as well as those of the author, we should neither be justified in time nor in eternity were we to give partial accounts of the works that come before us.

To us it is very doubtful whether the error here attacked deserved

the honour of having a volume devoted to its refutation. Who would deem it necessary to employ such means in proving that the living were actually born, and that the dead were actually buried, in time, and not in eternity? There seems just the same necessity for proving the latter, as there can be for establishing the former, so far as the things themselves are concerned. Nor are we quite sure that in the present case it was necessary, besides dialogues and letters, to employ 239 quotations, taken from confessions of faith, and the writings of archbishops, bishops, doctors, and others, to prove that sinners are actually justified before God when they believe in Jesus Christ, and not until they have so believed. Indeed, regarding these passages merely as the opinions of their authors, they have no power to establish the doctrine they assert, since it is quite possible for a human statement to be erroneous, although 239 individuals might unite in believing it to be essentially correct. The only question is, what is the doctrine of scripture; and the only use of human writings, so far as proof is concerned, is to explain the divine word in a clear and forcible manner, and thus a doctrine is established as true, when it is shown to be scriptural. Human testimonies, regarded as the opinions of men, however numerous, can never prove a single doctrine of Divine Revelation.

If, as a piece of controversy, we have not been able to praise the volume on our table, it may be recommended as containing representations of Christian doctrine adapted to excite gratitude for the display of divine mercy in the salvation of sinners, and to give just ideas of the way in which they obtain forgiveness, and are entitled to life everlasting.

Desultory Remarks on the culpable Neglect of Female Education, from the Time of the Babylonians to the present Day. Designed to show, that the Morals, Religion, and Pre-eminence of a Nation, are dependent on the proper Education of Women,

By a late Kingswood Scholar.
Pp. 16. 6d.

We are very much inclined to think, that pious and sensible females often retire from public meetings, wounded by the insults of fulsome panegyrics, to which they have been compelled to listen. Nor should we be greatly surprised, if, on some one of these occasions, they were to mark their strong and just feeling of disapprobation by immediate withdrawal, thus inflicting a chastisement on the frothy declaimer, to which, by his presumption, he had become righteously entitled. When an author trespasses against the chastened sensibilities of the female character, his offence is aggravated in proportion to the deliberateness with which it is committed. But then the remedy is always present, the book may be closed, and consigned to that neglect, which the writer by his temerity has purchased for his work. In short, whenever it becomes expedient for the orator, or the author, to advert to the established claims which the sex possess to our highest consideration, (and we are far enough from disputing the propriety of such reference,) let him exercise the greatest caution lest, by the glare of his tinsel decoration, he conceal the mild lustre of the diamond; lest the most amiable qualities endure an ordeal, to which, judging from his own encomiums, they should never be exposed.

We do not, however, think the well written pamphlet, which we introduce in this article, liable to any such imputation. Whatever difference of opinion may arise on some of its suggestions, the writer expresses his sentiments in a manner most likely to secure respectful attention. The manner in which the education of females is ordinarily conducted in polite establishments, appears to him highly objectionable; and, as the most efficient prevention of the evil deprecated, he strongly urges the importance of maternal tuition, especially during the first stages of instruction.

"Allowing," he says, "however, (which is straining a point,) that dur-

ing a state of adolescence a child does not feel the want of a mother's protecting kindness, but that careful attendants have been provided, in whom others have placed confidence; yet who, like an anxious parent, will watch the opening bud of intellect?—who, like her, will have penetration to discover its leading propensities?—who, like her, will repress the bold and encourage the timid? How can the parent, who has never been the friend and companion of her children, be expected to discover the leading features in their characters?—or how can she expect to inspire them with confidence and affection, when they have been merely taught to treat her with a mixture of form and respect?" P. 12.

An Affectionate Address from the Deacons and Managers of the Free Chapel, Lower Chapman-street, St. George's East, to the Members and Congregation meeting therein for Divine Worship. Pp. 16.

ATTEMPTS to supply more fully with the means of grace those districts of this great metropolis, where poverty and wretchedness have taken up their residence, have of late, more particularly, engaged the attention of the benevolent, and called into active exercise the zeal of the pious; among whose early fruits may be considered the "Members and Congregation" to whom this "Affectionate Address" is presented. Such endeavours, conducted with prudence, and steadily pursued, will, we doubt not, be followed by the most beneficial results.

Report of the Proceedings of the Naval and Military Bible Society, 1821, with an Appendix, containing Extracts of Correspondence, &c. &c.

AMONG the interesting details of the operations of this important Institution, during the past year, the following statement is peculiarly deserving of attention.

"Since the anniversary, 1820, they (the Committee) have found it necessary to purchase no less than 8924 Bibles, and 4850 Testaments, without even then being able to keep any thing

like a sufficient stock of books in a state to meet the demands upon them; these purchases, however, have furnished the means for bringing the total distribution of the Society, in Bibles and Testaments, to the number of 10,142 copies in the course of the year. But these exertions have unavoidably involved the Society in pecuniary engagements far beyond the means placed within the control of the Committee; and, in submitting an abstract of the receipts and expenditure of the Society, it will be found, that although the former exceed those of last year more than £500, still the expenses, with the purchase of Bibles and Testaments, including those now delivering from the King's Printer, and the Binder, will subject the Society to engagements amounting to nearly £2000, after bringing to account sums not yet paid for books sold at reduced prices; so that every exertion becomes necessary to provide for the payment of this sum, and to secure, in any measure, a supply of books that may meet the numerous and urgent demands arriving from every quarter." P. 44.

The Carnival of Death, a Poem in two Cantos; by Thomas Bailey, Author of "What is Life?" and other Poems. Pp. 122. 4s. Bds. 12mo.

THIS little volume exhibits many instances of correct feeling and vigorous imagination, and if our readers should not be too much appalled by the personifications of the "last enemy," and his infernal retinue, they will, we have no doubt, accompany the ingenious author through his fearful and sanguinary details, with an interest of a very peculiar character; and, while deeply affected with the terribleness of his delineations, they will cordially approve of the moral tendency of his undertaking. The following is a specimen of the author's manner.

"Full on the forehead of his foe,
Some trooper's sword had struck its
blow,
With deadly might;—in the wide cleft
The buried weapon yet was left,
Deep sunken;—nor the slayer's rage,
His pond'rous blade could disengage
From the stiff bone;—for, as it fell,
His rival thrust his brand so well,—

Through his exposed breast the point
Slid keen, and pierc'd the spinal joint;
Again protruding to the day,
Dripping hot blood;—but still at fray,
With vengeful hearts, and hating eyes,
Reeling, both fell:—no more to rise."
Page 95.

A Word to the Wise, Tract 4 Pages, by Joseph Ivimey. 1s. 4d. per 100.

THIS has formerly been noticed in our work as a Collection of Scriptures on *Faith, Baptism, and Church-fellowship*; "addressed to the serious hearers of the Gospel." Many thousands have been sold, and this New Edition is improved.

We see these Tracts are published by the "Eagle-Street TRACT Society;" and that they are advertised at the same price as those of the Religious Tract Society. We hope this Society will undertake the republication of "Wilson's Scripture Manual," and other small publications peculiar to our principles, which have been lately suffered to get out of print.

LITERARY INTELLIGENCE.

Just Published.

The Young Communicant's Remembrancer: By the Rev. William Hamilton, Minister of Strathblane, 12mo. 3s.

The Letters of Amicus Protestans to William Wilberforce, Esq. M.P. which first appeared in the Morning Post;—to which is now added, An Answer to Melancthon, his Vindicator;—demonstrating the Inconsistency of a Protestant Christian, and the Impolicy of a British Legislator, in advocating the Roman Catholic Claims. 5s. 6d.

The History and Conversion of the Jewish Boy; by the Author of the Twin Sisters.

Richard Baynes's Catalogue of an extensive Collection of Second-hand Books for 1822 and 1823.

Thom on the Christian Sabbath. 4th ed. The profits are devoted to the erection of a new place of worship at Penrith in Cumberland.

Protestantism: 3 parts: 3d ed. By Rev. W. Roby.

Intelligence, &c.

ORDINATIONS, &c.

ON Thursday, April 11, 1822, was solemnized the public settlement of the Rev. C. T. Mileham (late of Highgate) over the second Baptist Church at PORTSEA. Mr. Henshaw, of the Wesleyan Connexion, read and prayed; Mr. Millard of Lymington delivered an introductory discourse, and addressed the church; Mr. Miall asked the usual questions, and received the confession of faith; and Mr. Griffin of Portsea concluded. In the evening the service was resumed, when Mr. Saffery, Jun. read and prayed; Dr. Newman of Stepney gave the charge; and Mr. Franks of Newport concluded. The services were conducted in the chapels of the Rev. Daniel Miall and the Rev. John Griffin, both which were kindly lent for the occasion. Mr. Tilly and Mr. Draper read the hymns.

APRIL 23, the Rev. J. D. Blakeman was ordained to the pastoral office over the Baptist Church, Mile Town, SHEERNESS. Mr. Groser, Jun. of Maidstone, stated the nature of a Gospel Church, asked the usual questions, and received the confession of faith; Mr. Giles of Chatham offered the ordination prayer, accompanied with imposition of hands, and delivered an impressive charge from Titus i. 7, "*As the steward of God;*" and Mr. Shenston of London addressed the church from Gen. xlv. 24, "*See that ye fall not out by the way.*" The services were solemn and profitable, and the day was spent in the most perfect harmony and Christian love.

There is a pleasing prospect of usefulness and success to the pastor; 22 have been added to the church during the four months he has laboured among them; a large gallery has been erected; and the place is now so crowded, that it is with difficulty the hearers are accommodated with seats. The people are much retarded in their exertions by a heavy debt on their place of worship. The pastor, sanctioned by the neighbouring Baptist ministers, will shortly apply to the

denomination and friends for their kind assistance in aid of its liquidation.

APRIL 30, the Rev. Joseph Brooks was ordained as pastor of the Baptist church at WEST HADDON. Mr. Aston of Creaton commenced the service with reading the scriptures and prayer. Mr. Blundel of Northampton stated the nature of a Christian Church, asked the usual questions, and received the confession of faith; Mr. John Edmonds of West Haddon offered the ordination prayer; Mr. Bull of Newport Pagnell gave the charge, from 1 Tim. iv. 16; Mr. Hall of Leicester preached to the people, from 2 Pet. i. middle clause of the 4th verse, "*That by these ye might be partakers of the Divine nature.*"—Mr. Shakespear of Southam commenced the evening service with reading the scriptures and prayer; Mr. Joseph Gravestock of Old preached from Luke ix. 30 to 35. The hymns were read by Mr. Goodrich of Ravensthorpe. The attendance during the day was numerous, and the services particularly interesting.

MAY 7, Mr. Robert Upton was publicly recognized as pastor of the Baptist Church at Gray's Walk, LAMBETH.—Mr. James Upton, Jun. (Popular) commenced the interesting services of the day with reading and prayer; Mr. Pritchard stated the Nature of a Gospel Church, and asked the usual questions. One of the members gave a brief statement of the origin and progress of this infant cause; the present circumstances of the church; and the leadings of Divine Providence in bringing Mr. Upton among them. Mr. Upton then gave a very affecting account of his own experience, and his confession of faith, which was highly gratifying and satisfactory; Mr. Bligh offered up the ordination prayer; and Mr. James Upton, Sen. gave a solemn and affecting charge, founded on 1 Pet. iv. 10, 11, and concluded in prayer.—In the evening, Mr. Wm. Upton of St. Alban's commenced with

reading and prayer; Mr. Belcher addressed the church from 2 Thess. iii. 1; and Mr. Tidd concluded.

From the statement given on this occasion, it appears that a few Christian friends, who resided in this neighbourhood, have exerted themselves on its behalf to a considerable extent, by opening a small place for public worship, and by establishing a Sunday School. The rent of both places amounting to £25 per annum, although they would not hold more than 120 persons, and the attendance being so great that numbers could not gain admission, the friends considered it their duty to endeavour to accommodate the inhabitants of this destitute and populous neighbourhood, by erecting the neat and commodious place where they now worship, which is well attended. The expenses connected with building are upwards of £900. About £200 have been raised, and a Penny-a-Week Society for the liquidation of the debt is in active operation. An opportunity will be afforded to the religious public to assist in this great and essentially necessary undertaking.

APRIL 10, 1822, the churches that constitute the HANTS AND WILTS ASSISTANT SOCIETY IN AID OF THE BAPTIST MISSION, met in Association at Ebenezer Chapel, Portsea. Mr. Saffery preached from 1 Cor. xii. 7; Mr. Draper from Isaiah xlv. 22; and Mr. Russell, the preceding evening, from Jer. ii. 13. The brethren Yarnold, Franks, Rutter, Fitcher, Glanville, Bulgin, Mursell, Shoveller, Saffery, Neave, and Mileham, conducted the devotional services. The afternoon was occupied in the business of the Itinerant Society; the report of which affords ample encouragement for renewed exertions; not only as detailing past success, but as exhibiting a dreary moral waste, yet unsworn with the good seed of the kingdom. The next Association will be held at Salisbury, September 25. The brethren Russell, Draper, and Mileham, are appointed to preach; the former on Tuesday evening. It will be the annual meeting of the Assistant Mission Society; it is hoped, therefore, that the churches will forward their subscriptions and collections, remembering that *the necessities of the Mission require their immediate and vigorous exertion.*

THE Baptist and Independent Ministers connected with the ASSOCIATION for the ISLE of ELY and its Vicinity, held their half-yearly meeting April 17, in Mr. Norman's place of worship at Soham. Mr. Reynolds of Isleham preached in the morning from Ephes. ii. 12; Mr. Green of Bluntisham in the afternoon from Isai. xlix. 6; and Mr. Lee of Newmarket in the evening from Rom. x. 12-15. The services were very interesting; and collections were made in aid of the Baptist and the London Missionary Societies, amounting to £6 9s. 7d. The next meeting of this Association to be held at Barton Mills, on Thursday, Oct. 3.

HOMERTON ANNIVERSARY, 1822.

TUESDAY, June 25.—At six in the evening the Annual Meeting of the Homerton Academy Society will be held at the King's Head Tavern in the Poultry.

Wednesday, June 26.—At half-past eight, the ministers educated at Homerton Academy, or connected with it, will breakfast together at the King's Head in the Poultry.—At eleven, a sermon will be preached before the ministers, and other friends of the Institution, at the meeting-house in New Broad-street, by the Rev. J. B. Innes of Camberwell.—At six in the evening, two of the senior students will deliver discourses on specific subjects in Theology.

Thursday, June 27.—At eleven, the Annual Examination of the Students will be held at Homerton Academy.

IRELAND.

THE Potatoe Crop, which generally lasts till August, was completely exhausted a month ago, together with the greater part of the seed; and the exertions of the benevolent, in affording temporary relief, will be required to preserve thousands of the Irish cultivators from perishing for want before the supply of next autumn. A very numerus and respectable meeting was held for this purpose at the City of London Tavern, on the 7th ult. One lady has chartered a vessel for that country, containing 40 tons of potatoes, and 12 tons of oatmeal. Government also will assist and forward the object.

We extract the following letter from the *Morning Post* of May 8.

"To the Editor of the *Morning Post*.

"Sir—As there are many thousands (I might with safety say millions) of persons anxious to contribute their mite towards the relief of the starving peasantry of Ireland, and towards procuring for them that of which they are, at this moment, so completely destitute, namely, seed for the ensuing season, yet do not like to take that mite to a banking-house; I take the liberty to suggest, that a charity sermon may be preached in every church and chapel of every religious denomination, throughout the United Kingdom, on the first Sunday after you, and the other liberal Editors (if approving this idea) give it a place in your and their *Daily* and *Weekly Papers*; that the amount collected in England shall instantly be forwarded to any of the highly respectable banking-houses of London, who have so kindly and so promptly come forward in this glorious cause, to contribute and to receive subscriptions; that all sums collected in Scotland shall be placed in the Bank of Sir W. Forbes, Edinburgh; and that all sums collected in Ireland shall be placed in the Bank of Sir R. Shaw, Bart. Dublin, to be appropriated by the 'Acting Committee for Ireland.'

"With most anxious desire for the speedy melioration of the sufferings of the peasantry of Ireland, and the tranquillity that will naturally, and, I trust, speedily follow that melioration, conceiving, as I do, its present disturbance to be much more "a Rebellion of the Stomach," than either of the Head or of the Heart, I have the honour to be, Sir,

"Your most obedient,
"HUGH DOHERTY."

"144, *Jermyn-street, St. James's,*
May 6, 1822."

In the paper of the following day it is suggested, that small collections might be made in private families also—the writer mentions having collected 15s. in his own.

In addition to the assistance rendered by collections at numerous public meetings, and by individuals, government is doing all in its power to supply with food our famishing brethren in Ireland. But all, alas! will be too little.

LONDON SOCIETY

For Promoting Christianity among the Jews.

MAY 3 was held at the Egyptian Hall, Mansion-house, the Fourteenth Anniversary of the above Society, Sir Thomas Baring (President) in the Chair. Mr. Hawtrej (one of the Secretaries) read the Report. It appears that the Schools contain 38 boys and 44 girls; that a Jew was baptized at the Episcopal chapel in December last; that editions of the prophets are preparing in Biblical and in German Hebrew; that the sale of the Jewish Expositor has considerably increased; that Missionaries are receiving instruction in the Jewish Seminary; that two have been already sent; that two more will be sent very soon; and that appearances are very promising at Amsterdam, Warsaw, Frankfort, Hamburg, Gibraltar, Posen, &c. and even on the coast of Barbary. The speakers were Sir R. H. Inglis, Bart. Lord Calthorpe, Rev. Messrs. Simeon, Way, John Brown, Cunningham, Richmond, and Daniel Wilson; William Wilberforce, Esq. M.P. R. Grant, Esq. Lord Gambier, and the Chairman.

ROYAL BRITISH INSTITUTION, *For the Education of the Poor.*

MAY 3, the Annual Meeting of the friends and supporters of this excellent Institution was held at the school-house, in North-street, City road, where a numerous and respectable attendance took place.

His Royal Highness the Duke of Sussex not being able to attend the meeting, Mr. Alderman Wood, the founder of the Institution, was requested to take the Chair, which he did, and regretted the absence of the Duke of Sussex, whose indisposition (he said) could only be the cause of his non-attendance at the meeting.

Mr. Wilks, the Secretary, now read the Report, from which it appeared that the Institution was in a very flourishing state, and had met with the most liberal support of the public. Since the year 1813, the Society had received under its care 4,433 boys, and the number had been increased to 4,808; of these, 2,501 were taught to read and write, and 2,307 had been completed in the rules of arithmetic. Within the last three years, 580 girls

had been admitted into the schools, and taught needle-work and the rudiments of education, and 217 now remained in the school, the dimensions of which were so very extensive, that more could be received. It also stated, that £3000 have been expended in the erection of two commodious schools, and there only remained a debt of £100, which it was anticipated would be liquidated by that day's subscriptions, and others in hand.

The school embraces the children of the poor of every denomination, without offering violence to their religious feelings, and is conducted upon the liberal plan of Joseph Lancaster, and the British and Foreign School, conveying religious and moral instruction only through the medium of the scriptures, to which some of the girls showed so great an attachment, that they saved all their little pittance of pocket-money, &c. to purchase Bibles for themselves.

After the Report was read, several of the children of the Institution were conducted into the room. They were neatly clad, and had the appearance of being well treated. Being placed in rotation, each of them produced some specimen of their forwardness in education in its various branches, and the needle-work and writing exacted the highest eulogies of the company. Several read passages out of the Bible.

The boys and girls present did not exceed ten or twelve years of age, and their examination elicited the warmest approbation. The most meritorious were rewarded with silver medals, with the impression of his Majesty's Coronation.

LONDON HIBERNIAN SOCIETY.

MAY 4, the Annual Meeting of the above Society was held at Freemasons' Hall, His Royal Highness the Duke of Gloucester in the Chair.

The Report, which was read by the Rev. Mr. Ritchings, the Secretary, stated, that the number of the Society's Schools in Ireland had increased in the last year from 534 to 575, and that the number of scholars was 53,233. Thirty-five of the Schools were under the superintendance of Catholic Priests, from which it would be seen how entirely the Society was divested of Secularism. The Society had received 1000 Bibles and 10,000 Testaments from the British and Foreign Bible

Society, and had distributed upwards of 80,000 Bibles and Testaments. The progress of the Society had been slow but sure, and extends now to twenty-three counties out of thirty-two, and they looked with confidence to complete success, as the cause was not that of a party, but truly Catholic.

The speakers were, the Earl of Gosford, Mr. Steven, Lord Calthorpe, the Duke of Gloucester, Wm. Wilberforce, Esq. J. Grattan, Esq. John Scott, Esq. (Treasurer), and the Rev. Messrs. George Clarke and J. Brown, and Drs. Randolph and Thorpe.

PORT OF LONDON SOCIETY.

MAY 6, the Fourth Anniversary was held at the City of London Tavern, Lord Gambier in the Chair. The Rev. Dr. Newman shortly implored the divine protection and favour in a suitable address to the Throne of Mercy. It appears from the Report, that at most of the outports of the United Kingdom, seamen have now chapels devoted to their use; that preaching on board of private vessels has greatly increased; that the moral and spiritual welfare of this interesting class of men has been promoted in various ways; and that similar measures have been adopted in the United States, particularly at Boston. The unwearied exertions of "the British and Foreign Seamen's Friend Society" in establishing devotional meetings of seamen under the Bethel Union Flag is honourably mentioned; a similar Society to which has been established at Gibraltar. The Floating Chapel is well attended. An annual service has been established on the 4th of June, in honour of his late Majesty. Several anecdotes are related in the Report of the effects of religion upon seamen, and the great moral change now taking place among them. It appears from the accounts read by the Treasurer, (R. H. Marten, Esq.) that £136 17s. 6d. had been obtained by the monthly collections from the sailors and others who went to hear the sermons in the Floating Chapel. The speakers were Edward Phillips, Esq. High Sheriff for Wilts, Rev. Rowland Hill, Sir George Keith, Bart. Lieut. Fabian, R. N. the Rev. Dr. Newman, the Rev. Messrs. Griffiths, Henry, Hooper, Charles Hyatt, and George Evans, Lieut. Gordon,

R.N. and Capt. Allen, R.N. Amongst other things it was said, "Shall we see them encountering danger at every moment, and not impart to them the Gospel, which alone can give the certain hope of a blessed immortality? Do we owe nothing to those who carry Missionaries to foreign climes, and who will carry back the ancient people of God to their own land? Were not seamen the first disciples of our blessed Saviour?" Accounts were related of pious Captains, and of the alacrity with which seamen attend the word of God. One speaker (the Rev. Charles Hyatt) said, that the other Sunday he had been gratified with the delightful spectacle of 60 or 70 seamen walking along with decency and regularity, some of whom were going to the Floating Chapel, and not a single oath to be heard from any of them; and that great numbers of them attend places of worship: and he recommended that in all chapels and churches accommodation should be afforded to this class of society; for they were high-spirited, full of independence, and did not like to be pushed about in the aisles.

LONDON FEMALE PENITENTIARY.

THE Anniversary of this benevolent Institution was held May 6, at the Crown and Anchor, W. Wilberforce, Esq. M.P. in the Chair. The Rev. Messrs. Burn of Birmingham, Legh Richmond, Dr. Thorpe, T. Webster, D. Ruell, J. Brown of Ireland, Dr. Winter, T. Durant of Poole; also Joseph Butterworth, Esq. M.P. Montague Burgoyne, Esq. and W. A. Hankey, Esq. severally addressed the meeting.

The Report was very interesting. It stated, among other things, that in the course of the last year there had been about 150 applicants, of whom 90 had been received, 40 placed out to service, and 39 reconciled to their friends. The annual income of the Society not meeting its expenditure, the Committee had necessarily reduced the number in the house from 110 to 100. It was however highly gratifying to hear, that an Institution has been very recently formed at Brighton, under the immediate patronage of his Majesty, the promoters of which, in lieu of encountering the

difficulty and expense of a Local Asylum, have made a proposal which has been accepted, that a specified number, upon certain terms, should be permitted to have admission into the London Female Penitentiary, thereby extending the benefit of the well-regulated wards of this Institution to an increased number of penitents.

The meeting was well attended, the Report and addresses truly gratifying, and the concluding speech from the Chair very impressive and affecting. A more interesting meeting we have seldom witnessed.

NAVAL AND MILITARY BIBLE SOCIETY.

THE Annual Meeting of this interesting Society was held May 7, in the King's Concert Room, Lord Gambier in the Chair. The receipts of last year amounted to about £2050; but there is a deficit of £1332. 8631 copies of the scriptures have been circulated, and the demands are very great. The speakers were Wm. Wilberforce, Esq. M.P. Captain Pickett, Major Stratton, Capt. Pearson, Captain Robinson, Lieut. Gordon, the Rev. Messrs. Terrell and Stratten, and the Chairman,

HOME MISSIONARY SOCIETY.

THE Third Annual Meeting of the Home Missionary Society was held at the City of London Tavern, on Monday, May 13. In the unavoidable absence of T. F. Buxton, Esq. M.P. for which he sent a handsome apology, the Chair was taken by R. H. Marten, Esq. A second room was provided, in which T. Thompson, Esq. filled the Chair; and the vast crowds that attended rendering a third room necessary, another was obtained at the tavern opposite, which was also filled; while numbers disappointed were obliged to return home: in this room Dr. Collyer presided. Upwards of thirty ministers were in the different rooms, as well as several lay gentlemen. The meeting was highly interesting. The Society employs 22 Missionaries, who preach in 159 villages, among a population of 80,000 souls, and have about 15,000 hearers, and several thousand children in their Sunday Schools. On the following

evening, the Rev. S. Lowell of Bristol preached at Albion Chapel, from Hosea iv. 6; and on the morning of the day following that, the Rev. Dr. Collyer preached for the same cause at New Court, from Prov. xxix. 18.

BRITISH AND FOREIGN SCHOOL SOCIETY.

MAY 16, the Seventeenth Anniversary was held at Freemasons'-hall, His Royal Highness the Duke of Sussex in the Chair. The speakers were, the Rev. Messrs. George Clayton, G. Burder, Rowland Hill, Mark Wilks, F. A. Cox, Nich. Bull, and Drs. Schwabe and Waugh; Thomas Spring Rice, William Allen, William Wilberforce, and — Evans, Esqrs. Lord Ebrington, Baron de Stael, and the Royal Chairman.

The Central School in the Borough Road contains 500 boys and 300 girls; and 21,396 children have been educated at this school from its commencement. During the last year 30 masters were prepared to propagate the system, and eight missionaries studied the plan in order to introduce it into their schools among the heathen. The youths brought from Madagascar, who had been ten months under instruction, had made a progress beyond what could have been expected; fair specimens of their writing were handed round the room, and excited much admiration.

The Depository for Spelling and Scripture Lessons was now adverted to; and the meeting was informed that, by a separate subscription, they were now prepared in French, Italian, Spanish, Russian, and Portuguese. Auxiliary Societies are spreading through different parts of the kingdom, and are widely extending the system, and Bristol, Plymouth, and Tavistock have aided the funds of the Society. In Ireland also, for which country the system is allowed to be particularly adapted, "The Society for the Education of the Poor" (established there in 1814) has now 613 schools, and about 40,000 scholars. The circulation of Tracts in that country is also an object of vast importance, and the friends of religion and morals in Ireland have pushed this matter with so much energy, that they have already excluded from the book-market much of the trash formerly circulated in that country.

The Report now turns to the foreign connexions and concerns of the Society. The Society for Elementary Instruction at Paris, (formed in 1815,) in the course of last year opened 157 new schools, making about 1400, equally open to Catholics and Protestants; adult schools have been formed, and in several departments Sunday Schools are also introduced, and 6,000 Testaments have been placed at the disposal of the Directors by the Bible Society at Paris.

In Spain, schools formed on the British System are continued, under the sanction of the Cortes. Colonel Kearney continues his exertions with great zeal, and has opened many new schools. A Normal School has also been formed in Valencia.

In the Netherlands, the minister of public instruction, M. de Falch, reports, that by the new system, in conjunction with schools on the Dutch system, education is greatly extended. In Brussels the School Society is making progress, both in the education of boys and girls. In Ghent, Mons, Tournay, and Liege, there are schools, and in the province of Hainault education is now provided for 60,000 scholars.

In Sweden, M. Gerellius has, by the king's order, introduced the British System into Military Schools.

In Russia, the cause continues to spread under the same high and illustrious patronage. It is carried into Poland; and at Homel, on the Russian frontier, a school is established on an estate of Count Romanzoff's, and, under his immediate patronage, conducted by Mr. Heard, a young man trained at the Borough Road School. Schools also are formed at Petersburg, Kioff, Magiloff in Siberia, and various other places.

In Italy, political events have been most unpropitious to the cause of education; but there are 26 schools on this plan at Tuscany, and a Society is formed to extend the plan. In various parts of Germany, popular instruction has become an object of public attention, and the King of Denmark has begun to introduce the new system into the schools of that kingdom.

Time has not allowed to report any progress in the plan of introducing female schools in India; Miss Cooke, however, arrived there in November, was cordially received, and entered immediately on her beloved work. Of the other sex, there are above 20,000 natives under instruction, and 10,000

in Ceylon. Dr. Milne is very active in promoting schools at Malacca, and all the Missionaries of the London Society study to promote the British system. It has found its way into North and South America, the Islands of the South Seas, and the West Indies. A gentleman at Barbadoes lately made a voyage to England at his own expense, in order fully to understand the system, and has returned to promote it with his utmost zeal.

In Africa also the system widely spreads. Dr. Thom, who was lately in England, has returned to the Cape, to renew his exertions in its favour. Schools have been formed in Senegal under the patronage of the Society at Paris, and at Sierra Leone under that of the National Society in England. Thus has the system already made the tour of the globe, though certainly there is still much room for it to spread, both at home and abroad.

The Meetings to be continued in our next.

ERRATA.

SIR,

I read in your Number for March, a Memoir of a very excellent minister, Mr. Whitfield of Hamsterley. At the bottom of page 93 is a note, which is calculated to mislead the public as to the support he received from the friends of religion. The "Bath Society," (of which it appears he was

a member, and therefore had a claim upon its fund,) it is stated, rendered him such assistance as enabled him "to procure himself every comfort he required, without obligation to any one." In your Magazine for May, p. 205, you have inserted an "erratum," acknowledging "the very liberal assistance he received from the Baptist Fund the last ten years of his life," and the omission of it in the statement made in the Memoir. I can further inform you, Sir, that this venerable man was assisted from the funds of the Society (established in London in 1813) for the relief of aged and infirm Ministers of the three denominations.

Thus it appears, in addition to the aid derived from the first-named Society, that two Societies, purely eleemosynary, had the honour (for such they esteemed it) of contributing to the comforts of this excellent minister of Christ. I trust your love of justice and impartiality will induce you to insert this in the next Number of your Magazine. Permit me also to express a wish, that writers of Memoirs in general would exercise great caution that they do not insert those things which are liable to be controverted.

J. G.

In our last Number, p. 195, col. 2, l. 41, for spirits read spirit.

A WORD FOR IRELAND.

(From the Philanthropic Gazette.)

BRITANNIA, thou Queen of the main,
Imperial, and wealthy, and free;
Remember, my Country, the stain
That Erin has cast upon thee.

Shall the land of the generous and
brave
Be left unregarded to sigh,
When your arm might be stretch'd o'er
the wave,
To wipe off the tear from her eye?

'Tis the country unrivall'd in song,
Where the bard and the warrior oft
meet:
Her sword ever faithful and strong,
Her harp ever mournful, but sweet.

Then think, in the pride of your health,
That her strength and her vigour
are fled;

Nor forget, in the fulness of wealth,
That your sister is asking for bread.

And now that the thirst of revenge
Has crimson'd the point of her steel,
And you hasten her crimes to avenge,
Oh! forget not to bind up and heal

From the stores of a liberal hand
Be her granaries amply supplied;
And the mist that d'ershadows the
land,
Let the sun-beam of knowledge
divide!

And, my country, the "Emerald" isle
Will all but your kindness forget;
And her warm-hearted sons, by their
smile,
Will show they have cancell'd the
debt.

Bedford.

TO TRUTH.

HAIL, Light celestial, in whose awful front,
 Beaming with grace, in emanating rays,
 Shines the Divinity; how shall my tongue,
 Feeble alas! aspire to sing of Thee,
 To give due justice to a theme so vast,
 Where others mightier fail? Yet would I
 sing;
 For who, irradiated by thy beams, can
 stand,
 And, gazing on thy bright effulgence,
 Stand unmov'd? Thee tune the golden
 harps on high
 Of seraphs; and the blest 'habitants of
 heaven,
 In joyous accents, echo round the song.
 Thee David, heaven's anointed, sang;
 for then,
 He, through the dark, impenetrable veil
 Of ceremonial rites, discern'd his Lord.
 In other nations Superstition reign'd,
 Reign'd horribly. E'en Albion, thou,
 whom now
 The rays of truth have blest, thou too
 wast wrapp'd
 In midnight darkness; and the direful
 heap
 Of human victims slain upon thy altars,
 Loud testified against thee. But how
 chang'd!
 In thee Devotion breathes a purer flame,
 And in the sacrifices of a heart,
 Broken and contrite, pours her earnest
 voice,
 Not to material objects, wood or stone,
 But to the living self-existent God,
 The God of Truth, the only God that's
 worthy
 Of thy worship. 'Twas He that wrought
 the change.
 He speaks, and Ignorance takes her
 hasty flight:
 The chains of error, that confin'd the soul,

Fall off, and harmony and light succeed.
 This has thy power effected, mighty
 Truth,
 Nor this alone; th' emancipated soul
 Freed from the power that damp'd her
 native fire,
 Slitakes off restraint, and in thy awful page
 Wond'ring beholds Redemption's glorious
 scheme,—
 Benevolence and love; delighted views
 Her blest Creator, not as wont to view,
 Dress'd in the horrors of a pagan god,
 But righteous, and immutably the same
 In never-ending ages, his perfections
 Dwelling in vast infinitude, as Wisdom,
 Justice, Holiness, almighty Power,
 Goodness, and Truth; these shine in
 uncreated
 Splendour, and proclaim his character
 divine.
 By thy assistance she pursues her way,
 Passes the boundary of Time, and wings
 Her flight where never-ceasing ages roll
 Their round, in endless perpetuity,
 Views with amaze the part herself must
 take
 In that tremendous scene of Nature's close,
 When Desolation, with his powerful hand,
 Shall tear in pieces earth's huge pillars,
 and consign
 To blank oblivion this terrestrial ball.
 Yet she herself dies not, but, midst the
 mass
 Of mighty matter to destruction hurld,
 Awaits her fate, and through eternity
 Survives, subject of endless joy or woe.
 Go on to triumph, mighty Conq'ror, go,
 Ride in thy glorious majesty of strength,
 Invincible; diffuse thy sacred light
 In regions far; let India, and the land
 Water'd by proud Euphrates' famous flood,
 Partake thy light, till all, from northern
 To the southern pole, adore the great
 Supreme.

J. G. W.

Kalendar.

JUNE 4. Moon passes Antares VIII.
 morn. Full VIII. 23 night,
 but does not pass through the
 Earth's shadow.
 6. Moon passes Herschel, in
 the head of Sagittarius.
 11. Venus passes Saturn, at the
 distance of only 11 minutes.
 15. Moon passes Saturn & Venus.
 17. Moon passes Jupiter and the
 Pleiades.

JUNE 19. New Moon VI. 32 morn.; but
 her shadow does not fall on
 the Earth.
 20. Mercury very near to, and
 east of, the Moon. He does
 not set till near X night. Moon
 passes him about midnight.
 25. Moon passes Mars.
 27. Moon passes Spica Virginis.
 29. Venus passes Jupiter, being
 1° 30' south of him.

LIST OF THE ANNUAL MEETINGS
OF THE
BAPTIST DENOMINATION.

1822.



TUESDAY, JUNE 18.

- MORNING, XI.**—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 9, Wardrobe-place, Doctors'-Commons, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.
- EVENING, VI.**—Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate-street.

WEDNESDAY, JUNE 19.

- MORNING, VIII.**—General (Union) Meeting of the Ministers and Messengers of the Baptist Churches in Town and Country, at Dr. Rippon's Meeting House, Carter-lane, Tooley-street.
- XI.**—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by Rev. William Jay of Bath.
- EVENING, VI.**—Sermon for the Baptist Missionary Society, at Zion Chapel, Whitechapel, by Rev. Micah Thomas of Abergavenny.

THURSDAY, JUNE 20.

- MORNING, IX.**—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.
- XI.**—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields.
- EVENING, VI $\frac{1}{2}$.**—Annual Sermon for the Stepney Academical Institution, at the Meeting House in Carter-lane, Doctors'-Commons, (near St. Paul's,) by Rev. John Birt of Manchester.

FRIDAY, JUNE 21.

- MORNING, VII.**—Annual Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate-street: Joseph Butterworth, Esq. M.P. in the Chair.

Irish Chronicle.

It is pleasing to find that the attention of our country has lately been much drawn towards Ireland. It is hoped that benevolent and patriotic individuals will be induced to visit that afflicted country; to witness the scenes of ignorance and superstition that exist among the swarming populations of Connaught and Munster; and then return, with their hearts yearning over the miseries which abound, to relate what they have seen and heard: the information thus communicated will draw forth the liberal contributions of persons in England, to assist in the education of the peasants, and thus the axe will be laid at the root of all their miseries. The public are under great obligations to Mr. Robert Steven for having acted upon this plan. He has published the result of his observations in a pamphlet entitled, "Remarks on the present State of Ireland; with Hints for ameliorating the Condition, and promoting the Education and Moral Improvement, of the Peasantry of that Country. The Result of a Visit during the Summer and Autumn of 1821." From this highly interesting work we give the concluding paragraphs, which it will be seen are as applicable to the Baptist as to the London Hibernian Society.

"What has been said of a nation bent on freedom, that when she wills it, nothing can prevent it,—will apply to the circumstances of Ireland, in reference to education. The Irish, as a nation, are determined on the education of their children, and nothing can prevent it. To those who oppose this determination, I would give Gamaliel's advice, on another important occasion, which seems to me not altogether foreign to the present case.

"It is most encouraging to find, that the light of scripture truth, in its progress through Ireland, is compelling the church of Rome to veil from the public eye, as much as possible,

those scenes so disgraceful to religion, which were acted at certain holy places, to which many thousands of pilgrims annually resorted.

"In some places these rites are conducted now more secretly, the priests discouraging the attendance of Protestants, who are instantly known by their not crossing themselves and kneeling. And on one of these occasions, lately, by order of the priest, the whole process was stopped, whilst two Protestant gentlemen were present. On perceiving which, they of course instantly retired.

"One of these holy places, at which multitudes formerly attended, has been suppressed, by order of the priests, in consequence of the public notice given by an English gentleman in the newspaper, of the notorious crimes which followed the religious rites on that occasion.

"And I believe that the priests are now discouraging many of those practices, which formerly were common, at these annual seasons.

"Let me, then, call on all the friends of the London Hibernian Society,—on all the members of other Societies,—on all the advocates of the education and moral elevation of the poor of Ireland, to persevere. The prize you are contending for, is invaluable. If it be a noble enterprise to help a nation to the possession of civil liberty, how much more so to aid it in the struggle for intellectual and spiritual freedom? Let the members of the various Societies, which are the ornaments of our age, imitate the brave men of different nations, on the memorable field of Waterloo, who, instead of occupying the precious hour of preparation for battle, by one saying, "I am a Prussian," another, "I am a Wirtemburgher;" and who, instead of keeping aloof from each other, nobly united in one unjarring, unbroken phalanx, in defence of the freedom of Europe.

"Give the Irish peasant the Bible, and teach him to read it, then may we reasonably hope, that, by the blessing of God, he will become an industrious, peaceable, loyal member of the com-

munity;—that he will bring up his children in a way best calculated to promote and perpetuate the prosperity of his country. Then may we hope, that the time will shortly arrive, when the cabin and the mansion shall be free from midnight assault,—when the husbandman shall in safety pursue the labours of the field,—when the traveller, without fear, shall pass along,—when the laws of God and man shall be obeyed,—when peace, and truth, and righteousness, shall abound. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

“Whilst the friends of Ireland have abundant cause of thankfulness to God, on account of what has been done; let them recollect, how much remains yet to be accomplished, before the moral wastes of Erin shall flourish and blossom as the rose. *Scriptural education is the great remedy to those evils in Ireland which we so much deplore.* It is a remedy, however, so gradual in its effects, that it would be folly to expect an instantaneous change in the morals of the people. We, indeed, in this country, can have but little ground to complain of the present agitated state of the Sister Island, who have, hitherto, done so little to better its condition. The deplorable ignorance of its teeming population is chargeable on our negligence; and it would ill become us therefore to abandon it, however desperate its condition may appear, especially when we hold in our hands its sovereign remedy.—Depending on the blessing of the Almighty, let the friends of the Bible education of Ireland persevere, until, from the Giant's Causeway to Cape Clear, and from the Irish Channel to the Atlantic Ocean, there shall not be found a cabin without a Bible, and persons able to read it.”

From an Irish Reader.
Ardnaree, April 20, 1822.

REV. SIR,

I remained in this neighbourhood during this month, by order of Mr. Wilson, and I never was more actively employed since the commencement of my labours for the Baptist Irish So-

cieties, than I have been all that time. More persons than usual attended my reading of the scriptures, consequently I exerted myself to the utmost as often as opportunity offered, by reading and explaining applicable portions of the Holy Scriptures in the hearing of the several little companies that assembled for that end. I also supplied some of these persons with tracts, which they promised to circulate among their neighbours. The uncommon thirst that is manifested by some of them after a knowledge of the word of truth, clearly indicate that they have already benefitted by this mode of education.

A striking instance of the usefulness of the reading of the scriptures occurred here some time ago. Mrs. O'N, originally from the parish of Kilmactigue, who had lived upwards of forty years under the influence of the Popish yoke, enveloped in superstition, infidelity, and error, at length has been snatched, as a brand from the burning, by means of hearing the scriptures frequently read. Although she had this opportunity for several years before, she did not make open profession of her faith in the gospel until she had taken her last illness, about three months ago; but she did not go either to mass or confession since she became acquainted with what Jesus Christ has done and suffered for poor sinners that put their trust in him. I went to her house often during her illness, and I frequently read various portions of the scriptures in her hearing, and asked her questions respecting the state of her mind. She told me she was resigned to her heavenly Father's will. I then asked her, if she had a wish for the priest. She exclaimed, “No priest for me, but the eternal High-priest!” She afterward expressed a wish to see the Rev. Mr. Wilson; he came accordingly. She told me afterwards, that his prayer and conversation afforded her much consolation. This poor woman died the 1st inst. in full assurance of faith. This is a great cause of rejoicing to such as know the value of the soul. 'Tis with regret I inform you, that Colonel Jackson, a fiend to truth and righteousness, who protected our schools on his several estates, exchanged worlds the 31st of March last. Priest B. of C. with whom he often contended respecting the free-schools, died the same week. If this had not been the case, some of the people would have said, that it was the priest's curse that had put him to death.

From an Irish Reader.

Turlogh, April 19, 1822.

REV. SIR,

I am now removed from that country wherein I had been so actively employed from my first acquaintance with the Society, and am glad to say, with some success, as there is a fire kindled there that shall never be extinguished.

This is a barren uncultivated country that I am now appointed to reside in. The generality of the people are anxiously inclined to hear the gospel in their own language. As I read and explained the gospel in the audience of many, one said, that he was much rejoiced to hear that the Lord Jesus Christ died and rose again for the justification of poor rebellious man: and further added, that it was different to the mode of salvation they were taught in the Church of Rome. In the course of conversation they expressed a desire of knowing how the first man was formed. I took the Bible, and read the subject; another said, that he never had heard before how the first man was made; another requested that I would read more of the Irish Testament.

As I went to a neighbouring village, for the purpose of making the truth known, many crowded in, probably to see and hear the stranger; they were very silent, and heard attentively. Among them was an Irish reader, that acknowledged that he had never heard the Irish so well explained; another said, that I should spend the winter nights with them, for the purpose of reading and explaining, and that they would give me light to conduct me home each night. "We have a good Irish reader," said they, "but his reading is nothing to the explanation you give us of it." The most High will accomplish his design in his own appointed time.

On the 16th inst. when reading and explaining out of the Irish Testament, a Mr. B. made some remarks with surprise, requesting I would give him the Irish Testament which I held in my hand; with which I complied, as he said he was determined to read it.

Yesterday, in the open field, I met with some men at their daily labour. After a short conversation we sat down, and they put many questions to me respecting the different opinions people held; but after answering every particular according to the wisdom given me, they were all satisfied, and acknowledged I was right.

I have had the pleasure of hearing the Rev. Mr. Fisher, which has made a deep impression on my mind.

From an Irish Reader.

Kilmactigue, April 18, 1822.

REV. SIR,

This month I travelled about, reading and explaining the Irish Testament to every one that the Lord made willing to hear. The 5th inst. I was travelling about as usual, and I came to where there were a number of men working in the field: they all gathered about me, and requested of me to read part of the Irish Testament for them. I told them I would, and that I was very happy to see that they were inclined to hear it. So I sat down, and began to read and explain for them. They all paid the greatest attention to the reading, and expressed a wish to hear me read often. They were soon divided against one another; some of them against the priests, and others in favour of them; so I stopt the most part of that day with them, and I hope my labour was not in vain.

I have another circumstance to mention, which is sufficient to show that the circulation of the scriptures is the best means that can be used to civilize the ignorant and rebellious. About six days ago, a young man came to me, and told me that he should leave the country. I asked him, "Why, what was his reason for saying so?" He told me, if he would not join the ribband men, he had no business to stop in the country; "and (said he,) were it not for the reading of the Testament you gave me, I should have been as bad as any others." He made this remark, and several others, which were sufficient to show me that he was sincere. I kept him the most part of that day, reading and explaining for him; and when he was going away, he said that he never spent a happier day in all his life.

A few days ago, I was travelling where I met with a travelling man: we walked together for a considerable time. I asked him if he had ever read any part of the Testament; he told me that he had not; for that the priest of his parish would not allow any of them to read the preachers' books, as he called them. I asked him, if his father had died, leaving a great property, would the priest, or any other man, keep him from reading his fa-

ther's will, to know whether he had willed any thing to him. I then explained to him that the scripture was the will and Testament of our Lord and Saviour Jesus Christ. When we were going to part, he requested of me to sit down and read for him; I did so, and you never saw a man that took such delight in hearing the Irish Testament read as he did, and he promised me that no man should prevent him in future from reading the Testament.

This indeed is very singular, to see the people contending with the priest; for about four years ago, if the priest would speak one word against the schools, they would not leave one child in school; but, blessed be the Lord, he is fulfilling that saying, "that righteousness shall cover the earth, as the waters cover the face of the deep."

Monies received in the last Quarter, not yet acknowledged.

	£	s.	d.
Mrs. Jenkins, Pontheen Works	1	0	0
Mr. D. Jenkins, Do. Do.	1	1	0
Mr. J. Jenkins, Do. Do.	1	1	0
Mr. W. Jenkins, Do. Do.	1	1	0
S. P. D. Reading	0	10	6
Auxiliary Society, Bilderstone	1	11	6
Provisional Fund, Shortwood, per Rev. W. Winterbotham	3	0	0
South-east Baptist Association, Wales, per Rev. J. Evans	8	15	3
Female Auxiliary Society, East-street, Walworth, per Rev. R. Davis (a Moiety of their Subscriptions)	16	6	7½
Mr. R. Evans, Lingfield, Surry, per Mr. Dyer	1	1	0
Miss Chapman, Lyme	2	2	0
Mrs. Flight, Ditto	1	1	0
Mrs. Colebrook and Flight	1	1	0
T. Key, Esq. Water Fulford	50	0	0
A Quarter's Subscription for a School, to be called The Lyme Library School, per Mrs. H. Flight	2	0	0
Rev. J. Hinton, Oxford, a Donation	1	0	0
Robert Davies, Esq. Epping Forest, Walthamstow, Do.	10	10	0
Mr. P. A. Ward of Bristol, per Dr. Ryland	5	0	0
Carleon Baptist Penny-a-Week Society, per Dr. Ryland	1	1	0
Collected by Miss Hassard, from a few Friends at Taunton, for Schools, remitted by Rev. R. Horsey	5	0	0
Penny-a-Week Society, at the Rev. Thos. Wake's, Leighton Buzzard	1	13	0
Rev. Mr. King, Bedford	1	1	0
J. Foster, Esq. Biggleswade	1	1	0
Mrs. Dyer, Frome	1	0	0
P. Hogg, Esq. Loughton, Essex	1	1	0
A Sovereign, in March, 1822	1	0	0
Mr. Kipps, Marylebone-st.	1	1	0
Mr. Starling, Newport, Isle of Wight	0	10	6
Mr. George Stevens, Essex	1	0	0
Miss Smith, Norwich	1	0	0
Rev. Mr. Gray, Chipping-Norton	0	10	0
A Friend at Ditto, by Rev. Mr. Gray	10	10	0
Mrs. Wyke, Abergavenny	1	1	0
Mrs. Wright, Naylon	1	0	0
Mr. Clark's Friends, Weston by Weeden	5	7	6
W. Skinner, Esq. Bristol	1	1	0
Mr. J. B. Sherring, Ditto	1	0	0
Zion Chapel, Pontheen Works, Penny-a-Week Society	3	3	0

NOTICE TO THE MEMBERS OF THE SOCIETY.

THE Eighth Anniversary of the Baptist Irish Society will be held, (Providence permitting,) on Friday, the 21st Inst. at the City of London Tavern, Bishopsgate-street; when the Report for the past year will be read, a Committee and Officers chosen, &c. JOSEPH BUTTERWORTH, Esq. M.P. has kindly consented to preside on that occasion: Breakfast at six o'clock; the chair to be taken at seven precisely.

* * It is respectfully requested, that those individuals and congregations which have Schools in Ireland, will have the goodness to transmit the respective sums they have engaged to subscribe annually, to the Treasurer, Wm. Burls, Esq. 56, Lothbury, by the 10th inst. that the state of the funds may be made known at the Annual Meeting.

JOSEPH IVIMEY, Secretary.

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 18.

MORNING, 11.—An open Meeting of the Committee, at 9, Wardrobe-place, Doctors'-Commons, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 19.

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. WILLIAM JAY of Bath.

EVENING, 6.—Sermon at Zion Chapel, Whitechapel, by the Rev. MICAH THOMAS, President of the Academy at Abergavenny, Monmouthshire.

THURSDAY, JUNE 20.

MORNING, 9.—A Prayer-meeting for the Mission, at Eagle-street Meeting.

11.—The General Meeting of the Society will be held at Great Queen-street Chapel, when the Report will be read, and the Annual Business of the Society transacted.

On the Approaching Anniversaries.

It was well observed, by a speaker at one of the late Anniversary Meetings in the metropolis, that the gratitude and love of real Christians form the exchequer of the Lord Jesus Christ. The fulness of the earth, indeed, belongs to him; of all property he is the great Proprietor; but the immediate disposal of it he has entrusted to the children of men, and confides in the faith and zeal of his own people, for that portion which is requisite to carry on the purposes of his mercy, in the propagation of his gospel and the enlargement of his kingdom. And to the mind of one who has been redeemed by his power, what stronger inducement can be presented to a generous liberality, than the thought that He, who from the height of heaven looks down upon him with inexpressible benignity, expects it at his hands—expects it, not merely as a proof of obedience, but as the means of promoting the purity and joy of the offerer himself?

Within the last few years, great

exertions have been made with a view to communicate to Heathens and Mahomedans the blessings of the gospel; and in these exertions we recognize a cheering proof, that God is about to answer the comprehensive petition, which has been so long and so fervently addressed to him—Thy kingdom come. These exertions involve considerable expense, and the funds which have been raised for this purpose furnish a pleasing evidence, on behalf of many, that they love the souls of their fellow-men, and reverence the authority of Him who died for their salvation. In these labours of love, the rich and the poor have met together, and rejoiced to promote the glory of Him who is the maker of them both. Still, however, it is feared that many are even yet insensible to the weighty obligations under which they lie, to communicate the gospel of salvation to those who know it not; and that others, who lend their support to these objects, are influenced rather by the force of example, or because they cannot decently refuse, than from a heartfelt conviction that *it is a privilege to do all that God has enabled us to*

accomplish for the glory of his name, and the propagation of his truth. Let this sentiment but once become prevalent in the Christian church, and the results will be pleasing indeed!

That any persons, professing to receive the gospel themselves, should be unfriendly to attempts to diffuse it among others, may well be deemed one of the strangest incongruities the moral world can furnish. Should an individual of this description give these pages a perusal, he is invited to consider whether such a disposition bear any resemblance whatever to the mind that was in Christ Jesus. But may not others, who readily admit the utility and necessity of Christian missions, be stirred up to greater zeal in their support, and affectionately admonished in the words of the venerable apostle, to 'shew forth their faith by their works'?

On the claims which the Baptist Missionary Society has to prefer on the liberality of true Christians, especially those of the same denomination, it is not intended here to enlarge; and indeed, its conductors have been, of late, constrained to make such repeated appeals for pecuniary aid, that the writer feels some hesitation in advertising again to the subject. But those who know that there is a deficiency of near £5000 in the funds of the Society will think him amply justified in pressing this fact upon general attention; and if this circumstance should lead the friends of the Redeemer to inquire, as in his sight, whether they have done all they ought for the Society—whether their contributions to this object are commensurate with its claims and their ability—it may be humbly hoped that the effect will be such as to prove that, in this instance also, He whom we serve is

From seeming evil still educating good.

If it were proper to descend into particulars, we might ask—Are there no subscribers, who could without inconvenience, augment the amount of their annual contribution? Will not some ministers be present at the approaching anniversary, who might introduce the subject among their friends, and by encouraging them to seek the spiritual welfare of others, happily promote their own? Would not a very little attention on the part of others revive and strengthen Auxiliary Societies, &c. where they have already been formed? Among the large assemblies who will meet to hear missionary sermons and missionary re-

ports, there will be doubtless some, who have received largely from the divine hand during the last year—who have experienced some signal deliverance from danger—had a considerable accession to their property—or otherwise been laid under peculiar obligations to the God of mercy—and will they not be disposed to inquire; what shall we render to the Lord for all his benefits towards us?—If property has been increased, what more effectual method can be devised to preserve you from spiritual injury, than to consecrate a portion of it to the bountiful Giver? If, on the contrary, temporal possessions have been diminished, beware, lest by withdrawing that which you may still with integrity devote to his cause, you should provoke him to take away the whole. *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*

The writer has been induced to offer these remarks, because he is convinced that the present is an era of some importance in the history of the Baptist Missionary Society.

It will be seen, by the manner in which its appeals are met at the approaching anniversary, whether we may anticipate a speedy removal of the burden which now depresses its energies, and clogs its operations; or whether, while almost every similar institution is progressively advancing, this shall be suffered to curtail its exertions, and abridge its sphere of labour.

May we be enabled to glorify God by a more simple and entire reliance upon him, and may He who has already accomplished much for, and by means of the Society, cause that grace of liberality to abound towards it which its present circumstances so urgently require!

Home Proceedings.

AUXILIARY MISSIONARY SOCIETY

For Part of the Western District.

THE Third half-yearly Meeting of the Auxiliary Baptist Missionary Society, for part of the Western District, was held at Lyme, on Wednesday, April 10. On the preceding evening, Mr. Hawkins of Weymouth introduced these interesting services, in a very appropriate discourse, from Gen. xxi.

18, *In thy seed shall all the nations of the earth be blessed.* From the excellent nature of the blessings obtained by the Messiah, the promised seed; their renovating influence; their suitability to the moral necessities of man; and the promise made of their universal extension, Mr. Hawkins very happily demonstrated the necessity of Missionary exertions. The devotional parts of the service were conducted by Mr. Horsey of Taunton and Mr. Claypole of Yeovil. Mr. Small, Tutor of the Independent Academy, Axminster, concluded.

On the following day, Wednesday, the public services commenced at eleven, with reading the scriptures and prayer, by Mr. Singleton of Tiverton and Mr. Toms of Chard. Dr. Ryland, to whom the Society feels itself much indebted for his exertions, then delivered a highly interesting and impressive discourse from 1 Chron. xxix. 10—18. A variety of conclusive arguments, drawn from this instructive portion of the sacred volume, were brought forward to prove, that the terms upon which the Deity will have his children worship him, must be dictated by himself; that these are exclusively furnished to us through the medium of revelation; that the greatest facilities for their dissemination, were given through our commercial relations; that a principle of gratitude required the devotion of our property and influence to this important object; but that all human efforts, though regulated by the purest benevolence, and corrected by the best of motives, would fail in their design, without the sacred influence of the Divine Spirit.

In the evening, the Society held a public meeting for business, in the Independent chapel, which was kindly lent on the occasion. After supplicating the divine blessing, Dr. Ryland was unanimously requested to take the chair. The worthy chairman opened the business of the meeting by giving a brief statement of its design, after which the Secretary read the report. Various resolutions were then moved and seconded by the Rev. Messrs. Glead (pastor of the Independent church at Lyme), Toms, Wayland, Jeans (Independent), Claypole, Horsey, Singleton, Hawkins, Hindes, and Mr. Edwards, who successively addressed a very numerous and deeply interested assembly. The whole of these services were well attended, and the contributions liberal. The prospect, which the success of the Mission-

aries in their various stations presented, of the happy result of their labours, afforded to the friends of the Redeemer the highest gratification, who, laying aside the distinction of party, advocated their necessity with a warmth of feeling, that mingles with the hope, that we live at no great distance from the period when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; when he shall reign for ever and ever.

AUXILIARY
MISSIONARY SOCIETY
FOR KENT.

THE Kent Auxiliary Baptist Missionary Society, held their Annual Meeting at Maidstone, on Tuesday and Wednesday, the 30th of April, and the 1st of May. On Tuesday evening, at seven o'clock, brother Bulgin began the service by reading and prayer; brother John Giles of Eythorne preached from 1 Kings xxii. 34, *And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded;* brother W. Giles of Chatham concluded. Wednesday morning, at eleven o'clock, brother Groser of Brentford commenced the service with reading and prayer; brother Hoby of London preached from John iv. 35, 36, *Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.* Brother Shirley of Sevenoaks concluded. In the afternoon the Committee met on the business of the Society. In the evening, at six o'clock, brother Rogers of Eynesford commenced the service by singing and prayer. Thomas Brindley, Esq. the Treasurer, having been called to the chair, a report was read, and several resolutions, expressive of the importance of the Parent Society, the indispensable necessity of divine influence to succeed its efforts, sympathy with it in its pecuniary embarrassments, with a determination for continued exertions to assist it in its difficulties, were put and carried unanimously. The following ministers addressed the assembly, (viz.) Bulgin of Poole,

Blakeman of Sheerness, Giles of Eythorn, Giles of Chatham, Groser of Brentford, Groser of Maidstone, Hoby of London, Jinkings of Maidstone (Independent), Oxlad of Chatham, Rogers of Eynesford, and Shirley of Sevenoaks. The weather was peculiarly fine, the sermons and speeches suitable and impressive, and we believe the presence and approbation of the Master of assemblies was truly enjoyed, and an increased desire to be instrumental in the conversion of the heathen world excited and experienced.

DEATH OF MR. CHAMBERLAIN.

By the Princess Charlotte, which arrived some days since at Liverpool, we have received the mournful intelligence of the decease of our valuable Missionary, Mr. Chamberlain. He had been so far reduced by the disorder with which he has been conflicting for several years, that the physicians declared nothing but a long sea voyage could afford him the prospect of relief. He embarked, therefore, at Calcutta on board the Princess Charlotte, intending to proceed either to the Cape or to this country, but the effect was more than his exhausted frame could sustain, and on the 6th of December, twenty days after his embarkation, his spirit took its flight to a better world. His remains were committed to the deep in Lat. 9 30 N. Long. 85 E.

Mr. Chamberlain was no ordinary character, either as a Christian or a Missionary. Perhaps no one who ever left this country in the latter capacity possessed more ardent attachment to Missionary labours, or displayed more undaunted resolution in the service of his heavenly Master. But we hope, hereafter, to be able to give our readers some connected account of him, though we fear some considerable time must elapse, as we must wait for the transmission of part of the materials from India. A widow and one child, a daughter about seven years of age, are left to deplore his loss.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to William Hope, Esq. of Liverpool.

I CONSIDER the public institutions for the encouragement of Schools,

the general dissemination of the sacred scriptures, and all kindred attempts to ameliorate the condition of our fellow-creatures, as not only worthy of being reckoned among the important signs of the present times, but as furnishing the noblest employ in which the children of men can be engaged below, and that which approaches the nearest to the employment of the blessed above. While I say this, I desire to be considered as supposing that efforts to do good to men, should be accompanied by a proportionable love to God, and faith in our Lord Jesus Christ, and not followed as a mere compliance with custom, or with the prevailing practices of the age or place in which we live. We, in this country, can boast of no numerous associations, or crowded meetings; yet a comparison of two distant periods shows a very great change for the better in the circumstances of India. It is now twenty-eight years, within a few days, since I first landed in India; there was then no sanctification of the Sabbath, and a very thin attendance on the only preacher of the gospel in this Presidency. Infidelity was the general open profession, and it would have been reckoned a gross violation of decorum to introduce the subject of religion in any company whatever. There are now three evangelical ministers of the Church of England, three Independents, and three Baptists, in Calcutta alone, beside Serampore, Chinsura, Cutwá, Moorsheadabad, Jessore, Dhacca, Chittagong, Burdwan, Midnapore, and Dinagapore, all in the province of Bengal. Beside these, there are eleven or twelve ministers of the gospel in Hindoosthan, and seven in the islands. All this, beside the American brethren in Burmah (where twelve persons are baptized,) and at Ceylon, Bombay, and other places. We have a Bible Society, a School-book Society, a School Society, and all the Schools belonging to our Mission, and those supported by Government. The whole body of society has assumed a comparatively religious aspect, and not a few in every station are decidedly pious.

AMERICAN BAPTIST MISSION.

RANGOON.

THE situation of our brother Mr. Judson, at this station, appeared, sometime since, so exceedingly

perilous, as to awaken much solicitude on his account. It is, therefore, with much pleasure, that we insert the following agreeable intelligence respecting him, for which we are indebted to a respectable American publication.

THE Journal of Mr. Judson, up to the 11th of March last, has been received. On the 4th of January he arrived at Rangoon from Bengal, whether he had accompanied his wife for the benefit of her health. He had the pleasure to find that all the converts, though so long deprived of the benefits of his instructions and example, had retained their attachment to the cause, and maintained a consistent course of conduct. Some agitation resulted from the preparations for war with the Siamese; but there seemed to be no cause to apprehend an interruption of the Mission. On the contrary, its concerns wore a brightening aspect. The viceroy had given unequivocal evidences of his disposition not to interfere, and had defeated the efforts of some of the native priests to injure Moug Shwa-gnong, the most prominent of the converts. Moug Ing was baptized on the 4th of March, and there had occurred several gratifying instances of inquiry. Every friend to this Mission may adopt the language of Mr. Judson himself: "Why art thou ever cast down, O my soul, and why art thou disquieted within me? Hope thou in God, the God of Burmans, as well as David's God; for I shall yet praise him for the help of his countenance, revealed in the salvation of thousands of these immortal souls."

The following are further accounts from Mr. Judson.

Extracts of Letters from Rev. A. Judson to Rev. G. H. Hough, now at Serampore.

MY REV. AND DEAR SIR,

"A serious attempt has been made to destroy Moug Shwa-gnong, the most distinguished of the disciples. All the priests and officers of his village were engaged in it. But Mya-day-men utterly repelled the very first accusation, and thus dispelled the fears of the disciples, and gave good assurance that toleration will be allowed during his administration, but how long this will continue, no one can divine."

"If the war is prosecuted, the state of things will become intolerable. But

notwithstanding all these evils, we had the most pleasant assembly yesterday at worship, that I can recollect: ten disciples, five hopeful inquirers, (respectable people,) and others to the amount of about twenty-five adults in all, exhibited a spectacle, which would have seemed two years ago a perfect miracle."

"I do hope that the way will be finally opened for you to return to Rangoon. It will be impossible for me to send any thing to print, by this conveyance. Till within a few days, I have not been able to procure a teacher of any kind. I have now engaged Moug Shwa-gnong to assist in revising Acts; but he is so particular and thorough, that we get on very slowly—not more than ten verses a day, though he is with me from nine, A.M. till sunset. When it is done, however, it will be sterling."

The last letter (of April 8th, 1821,) here follows:

MY DEAR BROTHER HOUGH,

"I fully intended to send the translation of the Acts by the Elizabeth, which carries this letter, but it is not within the compass of possibility. I have sat with the teacher from half-past eight in the morning till (except dinner-time,) five at night, for some time past. The Revision was completed yesterday; but I cannot possibly transcribe it in time for the present opportunity; but it shall positively be sent by the next, and will, most probably, be accompanied by Ephesians, upon the revision of which we shall enter immediately."

"May-Noo's son called in just now and told us that Moug Shwa-Tha had made a great effort to supplant the present viceroy, and had been wholly repulsed; the emperor saying, that his grandfather, the late emperor, had given the place to Mya-day-men for life! If half of this be true, it is most propitious for the Mission. I think we are in no fear of persecution during the administration of the present viceroy. But all things are fluctuating in this country."

SAMARANG.

MR. BRUCKNER'S JOURNALS.

(Continued from Page 173.)

FEBRUARY 23, 1821.—Went to the village mentioned under date 16th. I repaired to the house of the poor sick man, and perceiving no people else except a few women; the men being

all absent in their rice fields, I began to speak to those who were present, of man's sinful state by nature, and how he, on account of it, is liable to divine punishment, unless a means is provided by which divine justice, which had been wronged by man's sins, could be fully satisfied. This led me, after they had acknowledged that they and all men are sinners, to speak of the Saviour whom God had provided, and how that Saviour had given his body to be an all-sufficient sacrifice for the sins of all those who should believe in him, and repent of their sins; illustrating it by the sacrifice of the Musselmen, which they are still used to bring by sacrificing a buffalo or goat. In the mean time several came home, who sat behind me to listen to what I said. One of them said, he intended to become a priest, and then he would sacrifice sacrifices according to the ancient customs. I then repeated again at large, that the sacrifice which God had prepared for himself in Christ was sufficient, and now no other sacrifice was needed, but a belief in it, with a sincere heart. He wondered at that; and the others who heard were glad of what I told them.

26. In the afternoon went to a village, where I found the few people who were at home so busy engaged with burning their pots, and others in preparing their clay, that none took notice of me except an old priest, with whom I entered into conversation. Having prepared the way that he acknowledged himself a sinner, and that divine justice required a sufficient ransom, in case the sinner wished to be acquitted of punishment, I asked him, how he thought this ransom could be afforded? His answer was, "By prayer." I showed him that prayers were not sufficient, and to make it more evident to him, I adduced the instance, that a person having transgressed against a magistrate or king, the magistrate could not acquit him on mere petitions, for several reasons. "O yes, (he replied,) this is in this world, and pardon may be procured by money, whether it was also with God?" There I had occasion to tell him what God himself had done to procure that ransom, and how he had promised to pardon all those who should believe and repent of their sins. Some others approached to listen to what I said; but no impressions seemed to be made on either of them. Went also and spoke to some others

till it was evening; another of these said, that he willingly received what I taught him.

March 8. Visited a village, which I had not been able to enter for sometime, on account of the mud before it. There I began to converse with a man, and opened to him the whole contents of the gospel. He said, it was difficult to live according to my words, and especially for him who was an ignorant person, and in consequence of his ignorance an unbeliever. I replied that he need not remain always so, if it were his sincere wish to become otherwise; if he were willing to receive the gospel it would make him wise. He replied, he was willing. He invited me to come with him to his house; which I did, and carried on the conversation on divine things. On asking him, why he had removed the small house of prayer, or temple, which I had observed formerly before his house; he replied, that it was done because nobody had ever entered to perform prayer in it; and he added, on account of it he was an unlucky man, for he himself could not pray, and others who could, would not pray in his temple; that he however had given his alms regularly to the priests. I explained then to him, the nature of prayer, also that of the alms, and that these were not prayers offered up by their priests, as they were merely forms and words committed to memory, which the greater part themselves did not understand, and that those were real alms given to the old and poor, who had no strength to work for their food. He said he was very glad for all I had told him, and he would give his alms in future to the poor and needy instead of the priests; and really he seemed very thankful to me.

11. Preached in Malay to a goodly number of hearers. They were listening with attention to what I spoke; and I was assisted to address them with frankness. After service was finished, I visited a person who had been formerly a regular attendant on my preaching, but who was now so unwell, that he could not be present. He related to me his experience; and I could perceive from all he told me, that there was a real work of grace carried on in his heart; and it was very perspicuous how the Lord had preserved him in so many dangers, and singled him out before many others, that he was not cut off in his unconverted state, which he himself could not sufficiently admire; as he had seen

many ground him, when in battles, killed, and himself preserved; for he was formerly a colonel in the army. We sat a good time together conversing on that subject, and it was a delightful evening to me, as one meets so seldom with such instances here.

13. Went to a village at some distance, but found almost no people at home except a few women; but walking about a little, I saw two men sitting together in a hut, and several other persons belonging to the family. After having saluted them, they immediately asked me respecting the eclipse of the sun which we had lately seen in these southern parts of the world; these poor people being tossed about by apprehensions, that such an appearance in the sun was a forerunner of great misery. I thought it my duty to explain the nature of an eclipse to them, according to their comprehension, by saying that the sun was like a large lamp, giving light to the day; now if that lamp were shaded over by something in its front, it could not send forth its light to us, and that there was no reason for our being afraid of an eclipse, but to be afraid of him who had made the sun, and us too, on account of our sins against him, and thus turned the discourse to the way of repentance and faith in Christ. One sat all the time I spoke, expressing his wonder by shaking his head. He promised me to think about what he had heard. Others coming in from their fields, I went to speak to them. They said they were unbelievers, and had now so much to do with their rice-fields, that they could not sit quietly in their houses for thinking much about those things. I said, the sitting in the house was not necessary, and that we could think about them wherever we

were, and whatever we did. They felt this, and said it was true.

15. Went unto the mountains into a small village. They seemed to wonder at my coming thither. I began a little to converse with them. On asking them whether they thought there was a God? an old man replied, that they did not know with certainty. I endeavoured to show them the certainty of it. On asking whether they never prayed? they said, How could they pray, as they were ignorant of every thing, and nobody to teach them? I said, if they liked it I should visit them from time to time to instruct them in every thing pertaining to salvation. They said they were willing. They seemed to understand well what I spoke to them of God, and of man as an accountable being. But an old man among them seemed to think merely of his bodily wants; so when I spoke of eternal happiness and misery, he turned it immediately to something else, saying, "I am now old, and can hardly work any more, who shall give me to eat?" &c. On leaving them they appeared thankful to me.

16. Went to the head man of the Malay nation here. I began to converse with him on religion. On going away he thanked me very much, and said he wished me to come again, as he liked my conversation. I went on to another village; here I found a priest who had been busy in breaking down his temple. I asked him why he did so? he said he had no money to repair it. I stood a long time speaking to him about the true worship; some others too came to hear. He said that all was right and good which I told him, and that I spoke like some of their great priests. Having left him I heard him raise a hearty laugh about that I had spoken to him.

Contributions received by the Treasurer of the Baptist Missionary Society, from April 14, to May 14, 1822; not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Legacy of Mrs. Rebecca Tomkins, late of Finsbury-square, by Geo. Hammond, Esq. £311 4s. 6d. Navy 5 per Cents. sold for	318	12	3
London, and its Vicinity, collected by Rev. George Atkinson,	111	5	6
(including the following Donations)			
George Whiteley, Esq.	5	0	0
Mrs. King, Woolwich	5	0	0
H. P. Sperling, Esq. Park Place.....	10	0	0
Lady Leigh	5	0	0
William Townsend, Esq.....	10	10	0
Captain Gooch	5	0	0
Mr. Ford, Brixton	5	0	0
Mrs. Robipson.....	5	5	0

	£	s.	d.
Tunstall, Suffolk, Collection, by Rev. S. Squirrell.....	4	16	7
Friends, by Mr. Simpson, Bishopsgate-street.....	2	9	0
Hitchin, collected by Miss Bradley.....	9	0	0
Kent Auxiliary Society, by Thomas Brindley, Esq. Treasurer..	110	16	1
Warwick, Penny Fund, by Mr. Merridew.....	2	0	0
Greenwich, a few Baptist Friends, by Mr. Tosswill.....	7	11	2
Wardrobe Place, Quarterly Subscriptions at.....	1	1	0
Western District, Auxiliary Society, by Mr. Horsey, viz.			
Taunton, (including Donation, £5)	£11	1	5
Chard, Collection & Subscriptions, by Mr. Toms	5	8	0
Stogumber, Ditto, by Mr. Gabriel..	1	0	0
Yeovil, Ditto, by Mr. Claypole	3	10	0
Tiverton, Ditto, by Mr. Singleton	3	0	0
Bradninch, Ditto, by Mr. Sharp..	5	0	0
Honiton, Ditto, and Weekly Subscrip-			
tions, by Mr. Lack	2	0	8
St. Hill, Donation.....	0	2	6
Lyme, Collections at the Half-yearly Meeting, 18 18	18	7	½
	50	1	2½
Bradford, Wilts, Collection, Penny-a-Week Society, &c. by			
Dr. Ryland.....	37	4	0
Keynsham, Subscriptions, by Rev. James Ayres.....	8	0	0
Bedfordshire, Auxiliary Society, by John Foster, Esq. Treasurer	132	17	4½
Netherton, Collection, by Rev. Mr. Hall.....	2	8	0
Birmingham, sundry Subscriptions, by Mr. King.....	19	8	6
Lutterworth, Independent Church, by Rev. R. Hartley....	5	0	0
Frome, Auxiliary Society, by Francis Allen, Esq.	74	17	6
Grafton-street, Auxiliary Society, by Mr. Stenson	6	7	4½
Friends, by Rev. Richard Davis	5	1	6
Soham, collected at the Half-yearly Meeting of Baptist and			
Independent Ministers in the Isle of Ely and its Vicinity,			
by Rev. John Reynolds	3	4	9½
Clipstone, Collection, after Sermons, by Rev. W. Scott, and			
Rev. R. Hall.....	27	4	6

FOR FEMALE EDUCATION.

Birmingham, Female School Society, by Mrs. Blakemore..... 10 0 0

N.B. *The Collection by Mr. Uppadine last month, £21 2s. should have been entered as received from NEW MILL, instead of TRING.*

TO CORRESPONDENTS.

The Thanks of the Committee are presented to Mr. Danford, and other Friends by him, for 387 Numbers of the Baptist, Evangelical, and New Evangelical Magazines.

Any friends, who may be in possession of letters from the late Mr. Chamberlain, would much oblige the Editor by the loan of them for a short time, as he is anxious to ascertain what materials exist for a Memoir.

Baptist Home Missionary Society.

AUXILIARY SOCIETIES.

Extract of a Letter to the Secretary, dated

Cambridge, Dec. 7, 1821.

"Rev. Sir,

Considerable interest having been excited by the publication of intelligence respecting the efforts which are now making in the cause of Home Missions, a few individuals are desirous of aiding the Baptist Home Missionary Society, and have requested me to apply to you for some Reports, Papers, &c. informing us of the objects and operations of that Institution.

I am, &c.

CHARLES GEARD."

The above request was of course immediately attended to, and the following is an extract of a letter, which was lately received by the Treasurer, dated

Cambridge, April 15, 1822.

"Sir,

On the 12th of December last a few friends met in a private room, and unanimously agreed to the following resolutions, viz.

1. That a Society be formed, to be denominated 'The Auxiliary Baptist Home Missionary Association for Cambridge and its Vicinity.'
2. That the object of this Society shall be to assist the funds of the BAPTIST HOME MISSIONARY SOCIETY, established in London, for the purpose of promoting the spread of the gospel in Great Britain.
3. That all persons subscribing one penny per week, or upwards, shall be members of this Society.
4. That the business of this Society be conducted by a Committee of 12 members, to meet the fourth Wednesday in every month, at eight o'clock in the evening: five to form a quorum. Meetings to begin and end with prayer.
5. That each member of the Committee be requested to collect subscriptions and donations for this Society, and pay the amount to the Treasurer at every monthly meeting of the Committee.
6. That all persons collecting the sum of two shillings, or upwards, per month for this Society, shall be at liberty to attend all Committee meetings.

7. That Mr. Adams be the *Treasurer*, Messrs. Brimley and Geard the *Secretaries*, and the Rev. F. C. Edmonds with twelve other Gentlemen be the Committee for the ensuing year."

The first quarterly meeting of this Auxiliary Society was held in the Vestry of St. Andrew's Meeting-house, on the 4th of April, when it was agreed, that £20, the first fruits of this infant association, should be remitted to the Parent Society in London. We are not without hopes of increased encouragement, and remain, Sir,

Yours very respectfully,

A. G. BRIMLEY, } *Secretaries.*
C. GEARD, }

The foregoing rules appear so well adapted for the regulation of Auxiliary Societies, that they are here inserted as a model, after which it is hoped many will be formed. It may not be improper to add, that as a donation of *ten guineas* constitutes a member for life of the Parent Institution, so it is usual for a donation of *five guineas* to entitle to the same privileges in an Auxiliary Society. The difficulties in establishing such associations are more *imaginary* than *real*, as appears from the above instance, by which such seasonable and efficient aid has been produced by the exertions of "a few friends" in a short time: nor is it perhaps presuming too much to conclude, that in every congregation where 12 Gentlemen can be obtained, who possess the zeal, and can spare the time to form a Committee of Collectors for such an Institution as this; at least an equal number of Ladies may be found to form a *Female Auxiliary* of still greater extent and efficiency: we earnestly hope that this hint will neither be misunderstood nor forgotten.

It is with pleasure we introduce an Extract from the Annual Report of the Clapham Common Auxiliary Baptist Home Missionary Society.

"In announcing to the subscribers and friends to this benevolent institution, its progress during the *second* year, we have great satisfaction in stating that those friends of the gospel, who have been informed of the zeal and diligence of the Parent Society, have manifested a readiness to cast in

their mites, according to their abilities, to assist in the great and benevolent undertaking, of sending the glad tidings of salvation into all the towns and villages of their native country.

We are aware that it is a laborious and very expensive undertaking, to send preachers of the gospel into all the unenlightened parts of our own country; and while we are constantly praying to the Lord of the harvest, that he would send forth labourers into the harvest, we are convinced of the necessity of endeavouring to provide the means of supporting them.

Subscriptions and Donations to this little society since the last annual meeting, amount to £23 15s. 3d.; and when we consider the class of persons from whom the principal part of this sum is collected, we cannot help acknowledging that 'the Lord has done great things for us.' Indeed, even those who were most fearful of success at the commencement of this society, are now encouraged to hope that by circulating the knowledge of the benevolent design, and energetic exertions of the Parent Institution, a considerable accession to the number of subscribers may yet be obtained."

A STATEMENT RESPECTING ITINERANT EXERTIONS,

*Connected with the Ministers' Meeting
of the Nottingham District.*

"In the month of October 1817, at a ministers' meeting, held at Loughborough, an Itinerant Society was formed, with particular (though not exclusive) reference to the counties of Derby, Nottingham, and Lincoln. Two great objects were at that time contemplated: the one consisting in the revival of previously existing churches that might have sunk into a state of weakness and depression; the other, in the introduction of the gospel into those places which might be found wholly, or comparatively, destitute of evangelical instruction. Such desirable objects naturally recommended themselves where they were communicated, and a measure of support was speedily obtained from the members of several churches. But this support being very limited in its extent, necessarily contracted the operations of the Society; and though much good has been effected by its means, yet, its abi-

lity to act has been lamentably disproportioned to the great and urgent necessities which demand, on every side, the aid which it was designed to afford. Its exertions have, however, been carried beyond the limits which the amount of its pecuniary resources would have fixed; and through the co-operation of the BAPTIST HOME MISSIONARY SOCIETY in London, which, from its spirit and efficiency, constitutes one of the brightest ornaments of the Baptist denomination, these efforts have effected, to a very gratifying extent, the objects which were originally contemplated.

The church at *Sutton-in-Ashfield*, the scene of the earliest labours of the venerable Booth, which has long been in a declining state, has not only been preserved, but brought into an improved condition, through the divine blessing on the supplies furnished by this Society. The long established churches at *Partney*, and *Orbey*, in *Lincolnshire*, have likewise been assisted in procuring and supporting a gospel ministry.

The preaching of the gospel has been introduced, through this Society, into two large and populous towns, in which the means of evangelical instruction were very scantily enjoyed. At *Uttoxeter*, the permanent labours of Mr. Smith are now actively employed amongst a regular and numerous congregation. Several persons have been baptized on a profession of faith, who are shortly to be formed into a church, over which brother Smith is to be appointed pastor, and the most pleasing prospects of further increase are indulged. This station has, from the necessity of the case, drawn very largely on our scanty funds, and without the prompt and liberal aid of the Society in London, it could not have been maintained. The object, however, has been attained, and through the prosperity which has attended Mr. Smith in the establishment of a school, his dependence on the society has ceased. A more recent attempt has been made, to establish an interest in the town of *Chesterfield*. In conjunction with the Parent Society in London, Mr. Jones, previously inured to the work of an Itinerant in *Herefordshire*, has been fixed in this station. Through his labours, which commenced in the month of March 1821, a lively interest appears to be excited, not only in the town of *Chesterfield*, but also in the surrounding villages, and several persons have

been baptized by him. The place in which he preaches on the Sabbath, is too strait for the numbers that attend, and an enlargement has been accomplished, and the place is as much crowded as before."

This interesting statement is signed by
 C. E. BIRT, }
 W. NICHOLS, } Secretaries.
 J. JARMAN, }

Nottingham, Nov. 1, 1821.

The following Account from our Missionary in Somersetshire shows so much Disinterestedness and Gratitude, that it will no doubt be read with great interest.

"Dear Sir,

I send you a few lines to give you some account of my feeble labours the past six months. I have continued preaching four times on Sabbath days, and five times in the week, at the different villages, &c. which I visit alternately once a fortnight. I am happy to inform you, that at most of the places I have good attendance both on Sabbath days and in the week evenings, and at some places hopeful signs of real good being done appear. Some are beginning to inquire for the good old way, others have offered to join the church by baptism, and I hope in a short time six or seven of the most promising will be baptized at Wedmore from different places—one from Banwell, one from Woodburro, two from Axbridge, one or two from Weare, and one from Hinton. Have three Sunday schools only, (one at Cluer has been given up through the failure of teachers,) one at Wedmore with 40 children; one at Wear with 24 children; and one at Axbridge with 80 children.

I have attempted to make collections at nine of the places where I preach, in aid of your fund—

	£	s.	d.
At Allerton collected	0	7	0
At Rowbrough...do.	0	4	4
At Cluer.....do.	0	4	7
At Weare.....do.	0	15	3
At Axbridge....do.	0	11	0
At Woodburro...do.	0	9	6
At Dracott.....do.	0	3	6
At Wedmore....do.	0	7	1
At Blackford...do.	0	4	0
Donation at Wedmore	0	8	0

£3 14 3

The above sum shall be remitted to Mr. O. Smith of Bath, who will transmit the same to you. Hope your Committee will afford me what assistance they can, as so much travelling all the year is attended with great expense. O that the Lord would crown my attempts to promote his glory with increasing success, and make the wilderness to blossom as the rose. Wishing prosperity to attend all the efforts of your Committee, I am, dear Sir, your servant in the kingdom and patience of Jesus Christ,

Wedmore, J. CHANDLER."
 Dec. 16, 1821.

This worthy labourer has never had more from this society than ten pounds in one year, and a supply of tracts; and this year no less than £3 14s. 3d. is hereby returned! Although the collections may appear to many very small, yet if the example of Mr. Chandler were followed by all his fellow labourers at every place where they preach, (which the Committee earnestly recommend,) the aggregate return would be at least £150 per annum! by which means the society would be enabled to afford fifteen additional labourers the same assistance as they now give Mr. Chandler.

Account of Monies received by the Treasurer of the Baptist Home Missionary Society since December 31, 1821.

£. s. d.

Cambridge Auxiliary Society	20	0	0
R. Davis, Esq. Epping Forest, Walthamstow, Life Subscriber	10	10	0
Crayford Female Auxiliary Society, by Mrs. Smith,...	5	5	0
Anonymous, by Rev. J. Dyer,	5	0	0
Miss M—, Brixton, by T. Thompson, Esq. Don. . .	1	0	0
Miss Thomas, Peckham, Sub.	1	1	0
A Friend, per Ditto Don.	1	1	0
Mr. J. Barfield, Wardour-st. Subscription,	1	1	0
Mrs. Humphrey, Sub. per Mr. Williams.....	1	1	0

A Lady at Chipping Norton, £ s. d.			Gloucester—			£ s. d.		
by Rev. W. Gray	10	10	0	E. B. by the Rev. G. B. Dray-	1	0	0	
Walworth, Auxiliary Society	16	0	0	ton	1	0	0	
<i>Collected by the Secretary, in a Journey, Bath— May, 1822.</i>			<i>Leamington—</i>					
Anstey, Mr. Thomas, Don.	1	0	0	A Friend	1	0	0	
Calwell, Mrs. Don.	5	0	0	Lady Southampton	30	0	0	
Cox, Mr. Annually	0	5	0	<i>Nailsworth and Shortwood—</i>				
Hartsinck, J. C. Esq. Don.	1	0	0	Antell, Mr. Don.	1	0	0	
Hill, Mr. Annually	0	5	0	Barnard, Mr. Don.	1	0	0	
Smith, Opie, Esq. Sub.	10	0	0	Blackwell, Mr. E. Annually	0	5	0	
Smith, J. G. Esq. Sub.	1	1	0	Bliss, Mr. Don.	1	0	0	
Smith, John, Esq. Sub.	1	1	0	Bliss, Mr. R. Don.	1	1	0	
Taylor, Mr. Don.	1	0	0	Chandler, Mr. Annually	0	5	0	
Small Sums	2	1	6	Cook, Mr. Don.	0	10	6	
<i>Bristol—</i>			<i>Chandler, Mr. Annually</i>			<i>0 5 0</i>		
Ariel, W. Esq. Sub.	1	1	0	Gilkes, Mr. for the Scilly	0	10	6	
Crisp, Rev. Mr. Don.	0	10	6	Islands	0	10	6	
Daniel, Mr. E. Don.	0	10	6	Heskins, Mr. Sub.	0	10	6	
Friend, A. Don.	0	10	6	Humphryes, Mr. Annually	0	5	0	
Hart, John, Esq. Sub.	1	1	0	Morton, Mr. Don.	1	0	0	
Hodges, Mrs. Long Ashton, Sub.	1	1	0	Overbury, Mr. W. T. Don.	1	1	0	
Holland, Mrs. Don.	1	1	0	Overbury, Mr. T. Don.	0	10	0	
Leonard, Mr. R. Don.	0	10	6	Pelly, Captain. Sub.	1	1	0	
Lonsdale, Mr. J. Annually	0	5	0	Perrin, Mr. Kingswood, Don.	0	10	0	
Phillips, Mr. P. Sub.	0	10	6	Winterbotham, Rev. W. Don.	1	0	0	
Phillips, Mr. John, Annually	0	5	0	Friends, by Ditto	0	10	0	
Ransford, T. Esq. Don.	0	10	6	Small Sums received in the				
Sherring, Mr. J. B. Don.	1	0	0	Vestry at Shortwood, and				
Sherring, Mr. R. B. Don.	1	0	0	various Friends	9	16	6	
Weare, Mrs. Long Ashton, Sub.	1	1	0					
Small Sums	1	5	0					

*** THIS Society has now *Twelve* Missionaries stationed in *Nine* counties in England, who are entirely devoted to the work, and under the direction of the Committee. About *seventy* stated ministers and occasional preachers are assisted in defraying the expenses, incurred by itinerant and village preaching. These exertions are carried on in about *three hundred and fifteen* stations, situated in *twenty-three* counties in England, and *seven* in Wales; besides those which have been recently established in the adjacent islands of Jersey and Scilly. Connected with these stations are upwards of *seventy* Sunday Schools containing at least 4000 children.

To support these exertions to their present extent, would require more than double the certain income of the Society, arising from subscriptions and auxiliary societies. The Treasurer is now considerably in advance, and the Society are actually under engagements far beyond their present means. It is therefore earnestly hoped, that when the extensive operations, and pressing necessities of this Society are known, they will be duly appreciated, and supported by prompt liberality.

The Twenty-fourth Anniversary of this Society will, by Divine permission, be held on Tuesday Evening, the 18th inst. at the City of London Tavern. Chair to be taken at *Six o'Clock precisely.* JOHN EDWARDS, Secretary.

☞ Donations and Subscriptions for the general Funds of this Institution, (or to be appropriated in any particular District which the Contributors may recommend,) are received by W. DAY, Esq. Treasurer, 99, Newgate-street; Rev. J. EDWARDS, Secretary, 21, Thornhaugh-street, London; and by any Minister or Member of the Committee.

THE
Baptist Magazine.

JULY, 1822.

MEMOIR OF DR. BATEMAN.

[THIS Memoir appeared first in a highly respectable periodical publication. It was afterwards printed for private circulation, and has since been published with an Appendix, containing some objections, to which judicious answers are given.—The interesting nature of this paper, and its highly useful tendency, must plead our apology for thus putting into the hands of some of our readers what no doubt many have already seen.]

THE late Dr. Bateman settled in London soon after his graduation at Edinburgh in the year 1801; and his professional merits being very considerable, he was speedily elected Physician to two public institutions—a large Dispensary, and the House of Recovery for Fever.

In the summer of 1815 his health began to decline, and in the following year a complaint in his eyes came on, which threatened loss of sight, and precluded him from all his accustomed sources of occupation and amusement. Under these circumstances, the writer of this Memoir became his constant companion and attendant; and for four years had the misery of witnessing his total estrangement from God and religion. His health continuing to decline, he left London in July 1819, with an intention of trying the effect of a sulphurous water at Middleton,

in the county of Durham, on his debilitated constitution. He was taken ill on the road, and with difficulty reached a village near Beverley, in Yorkshire; where he was obliged to remain during the following winter; and finding, at length, that his health required the sacrifice, he finally determined not to attempt returning to London. He had for some time been subject to attacks of the most alarming nervous languor, during which he was thought by all around him, as well as by himself, to be dying; and these now returned upon him continually, especially after using the least bodily exertion.

It was on Sunday the 9th of April that he first spoke to me on the subject of religion. He had passed the whole of the day in a state of extraordinary suffering, from languor, and a variety of nervous feelings, which he always said it was impossible to describe,

farther than that they were inconceivably painful and distressing; and he went to bed at night with a firm persuasion that he should never again quit it; and, in fact, he did confine himself to it for the following three weeks, from the mere apprehension of the consequences of exertion. Religion was a subject which, for many reasons, had never been discussed between us. Though the tenour of his life had made me but too well acquainted with the state of his mind, he had always avoided any declaration of his opinions, knowing the pain it would give me to hear them. He was habitually fond of argument, and skilled in it; and I knew that I was quite incompetent to argue with him. I considered too that the habit of disputing in favour of any opinion, only serves, in general, to rivet it more firmly in the mind; men commonly finding their own arguments more convincing than those of their adversaries. And, above all, I knew that this was a case in which mere argument must always be insufficient,—for “it is with the heart that man believeth unto righteousness:” and in most, if not all, cases of scepticism, the will and the affections need to be set right even more than the understanding; and upon these, argument can have no influence.—On the evening of the day I have mentioned, Dr. Bateman had been expressing to me his conviction that he could not live much longer, and complaining of the dreadful nervous sensations which continually harassed him; and then he added, “But all these sufferings are a just punishment for my long scepticism, and neglect of God and religion.” This led to a conversation, in the course of which he observed,

that medical men were very generally sceptical; and that the mischief arose from what he considered a natural tendency of some of their studies to lead to materialism. I replied, that the mischief appeared to me to originate rather in their neglect to examine into the evidences of the truth of the Bible, *as an actual revelation from God*; because, if a firm conviction of that were once established, the authority of the scriptures must be paramount; and the tendency of all inferior studies, in opposition to their declarations, could have no weight. He said, he believed I was right, and that he had in fact been intending to examine fully into the subject, when the complaint in his eyes came on, and shut him out from reading. Our conversation ended in his permitting me to read to him the first of Scott’s “*Essays on the most important Subjects in Religion*,” which treats of “*The Divine Inspiration of the Scriptures*.” He listened with intense earnestness; and when it was concluded, exclaimed, “*This is demonstration! complete demonstration!*” He then asked me to read to him the account given in the New Testament of the resurrection of our Saviour; which I did from all the four Evangelists. I read also many other passages of scripture, with some of which he was extremely struck; especially with that declaration, that “*the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*” 1 Cor. ii. 14.

For two or three days he showed increasing interest in the subject of religion; and I read

to him continually the scriptures, and other books which seemed to me best calculated to give him the information he thirsted for. When I went into his room a few mornings after, he said, "It is quite impossible to describe to you the change which has taken place in my mind: I feel as if a new world was opened to me, and all the interests and pursuits of *this* have faded into nothing in comparison with it. They seem so mean, and paltry, and insignificant, that my blindness, in living so long immersed in them, and devoted to them, is quite inconceivable and astonishing to myself." He often expressed in the strongest terms, and with many tears, his deep repentance, and his abhorrence of himself for his former sinful life and rebellion against God; but he seemed to have from the first so clear a view of the all-sufficiency of the Saviour's atonement, and of the Christian scheme of salvation, as freed him at once from that distrust of forgiveness which is so apt to afflict persons at the first sight of their sins, and of the purity and holiness of Him "with whom they have to do." The self-abasing views which he entertained of himself necessarily enhanced his sense of the pardoning love and mercy of God in Christ Jesus, thus graciously extended to him; and which he felt so strongly, that he was filled with the liveliest emotions of gratitude and joy, and in this happy state continued for several days.

He soon, however, experienced an afflicting reverse of feeling. One evening I left him to visit a near relative, at that time confined to her room in a precarious state of health; and his mother, who had been in attendance upon her, took my place at the bed-

side of her son. Dr. Bateman told her, that I had been reading to him various detached portions of scripture, and that he now wished to hear the New Testament read regularly through from the beginning. She consequently began to read, and had proceeded as far as the tenth chapter of St. Matthew, when he suddenly exclaimed, that he could not believe in the miracles of the Saviour, and that therefore he must perish for ever. This suggestion of his spiritual enemy threw him into a state of the most dreadful anguish, and I was immediately sent for to his bed-side. On my arrival he had become a little more composed, but was still in great agitation; and was praying in agony to be saved, and not to be given up to this dreadful state of unbelief. To comfort his mind, we said what we could from scripture, and from the experience of other Christians: and he was a little relieved by hearing some passages from an Essay in the volume before mentioned, "On the Warfare and Experience of Believers;" finding that his was not, as he had supposed, a case of new occurrence; but that the author of that work was already acquainted with its symptoms, and augured favourably of them, as often accompanying the progress of religion in the soul. Still the idea that his death was fast approaching, and that there was no hope of his mind being convinced before it arrived, quite overwhelmed him. Feeling ourselves to be very inadequate guides and comforters in these afflicting circumstances, we gladly adopted a suggestion of a friend, that we should request a neighbouring clergyman of piety and judgment to visit him. Dr. Bateman himself grasped eagerly at

the proposal, and I wrote immediately to the clergyman in question; but he was from home, and was not expected to return for two or three weeks. A few days after this unwelcome intelligence, Dr. Bateman told me, he had no doubt this disappointment was for his good; and that it was better for him to be left to himself, as he did not think any thing could have convinced him so fully of *the efficacy of prayer*, as the sensible relief which he experienced from it during those conflicts of doubt and unbelief with which his mind continued to be harassed. He added, that he now spent whole nights in prayer. He felt perfectly assured that these doubts were the suggestions of the great adversary of souls, and remarked, that they were vividly and manifestly darted, as it were, into his mind, instead of arising from his own reflections, or resulting from any train of reasoning; and the absurdity of them, in many instances, was so obvious, that his judgment detected it at once, though he still had not power to drive them from the hold they took on his imagination, or to banish them, for the time, from his thoughts.

To these paroxysms of distress and conflict, which sometimes lasted many hours, he continued subject for about a fortnight: but they gradually became less long and violent, and he experienced increasing relief from prayer during their continuance; till at length they subsided entirely, and left his mind satisfied on all those points which had before presented so many obstacles to his belief.

About this time he received an unexpected visit from a medical friend, whose piety and truly Christian character distinguish

him still more than his eminent abilities and professional skill. This gentleman, with great difficulty, succeeded in persuading him that he was by no means in that state of danger and debility which he had apprehended, and that he had the power of taking exercise if he could but exert sufficient resolution to attempt it. Experiment convinced him that this opinion was correct: he was prevailed upon to leave his bed, and in a very few days was able to be some hours daily in the open air, and to take considerable exercise; and it is remarkable, that from this time he had no return of languor after fatigue, except in one instance. Thus was he delivered, by the gracious providence of God, from those overwhelming apprehensions of immediate death which had been so instrumental in bringing him to Christ, as soon as they had effected that blessed purpose.

He now rarely spoke of the state of his mind and feelings; for such was the extreme reserve of his character, that it could only be overcome by deep and powerful emotions; and when no longer agitated by these, he returned to his natural habits, and was silent on the subject that most deeply interested him. Still it was abundantly evident that it *did* interest him. The avidity with which he listened to the word of God—his eagerness to attend public worship, (which for many years he had entirely neglected,) and the heartfelt and devout interest which he obviously took in the service—his enlarged and active benevolence—the change which had taken place in his tastes, inclinations, and pursuits—all testified that he was indeed “brought out of darkness into marvellous light:”

that "old things had passed away, and all things had become new."

In the course of the summer his health and strength were considerably recruited: but towards the close of it, a little over-exertion in walking brought on an accession of fever, and a great aggravation of all the symptoms of his disorder; but still he continued able to take a little exercise. While he remained in the country he had much leisure, which was devoted entirely to religious reading; for every other subject had now become insipid and uninteresting to him; and never did the pursuits of science and literature afford him such vivid enjoyment as he now received from these hallowed studies. In November he removed to Whitby for the winter: and his health continued in much the same state till a short time before Christmas, when a walk, rather longer than usual, again produced increased fever and debility; and from that period his strength and appetite visibly declined, while his spirit was as visibly ripening for heaven. His faith and patience were strengthened; his hope was increased; his charity enlarged: yet he was naturally so extremely reserved in the expression of his feelings, that he rarely spoke of them till within the last month of his life, when he rejoiced "with a joy unspeakable and full of glory," which bore down all opposition; for he experienced a happiness to which all the accumulated enjoyments of his whole previous life could bear no proportion or comparison, even that "peace of God" which "passeth all understanding," and which must be felt, or at least witnessed, in order to form any just conception of its nature and effects. What a striking example did our

dying friend now exhibit to us! From his early youth he had devoted himself with delight and industry to the acquisition of knowledge, and the pursuits of literature and science; and he "had his reward" in the honour and reputation which his success had procured for him, a reward which he keenly enjoyed, and very highly prized. Those who have known only the pleasures which arise from worldly gratifications, surely ought to recollect, that, being confessedly ignorant of those spiritual enjoyments which they despise, they cannot be competent to decide upon their reality or their value: it belongs only to those who have experienced *both*, to appreciate either. And how did Dr. Bateman appreciate them? In contrasting, as he frequently did, his present happiness with all that he had formerly enjoyed and *called* happiness, he seemed always at a loss to find words to express how poor, and mean, and despicable all earthly gratifications appeared to him, when compared with that "joy and peace in believing," which now filled his soul; and "one particle of which," he sometimes said, "ten thousand worlds would not tempt him to part with." And it should be remembered, that this was not the evidence of a man disappointed in his worldly pursuits: he had already, as before observed, "had his reward" in this world—he had experienced the utmost success in the path which he had chosen—he had been keenly susceptible of intellectual pleasures; and of these, as well as of all inferior amusements, he had enjoyed more than a common portion. But when the only object that can satisfy the affections and fill the capacities of a rational and

immortal being was revealed to him—when he viewed by the eye of faith that life and immortality which are brought to light by the gospel—earthly fame, and honour, and pleasure, sunk into the dust; and, in reflecting upon his past life, the only thing that gave him any satisfaction was the hope that his labours might have been beneficial to his fellow-creatures, for whom his charity had now become unbounded. He often said, that “the blessing of his conversion was never out of his mind day or night; that it was a theme of perpetual thanksgiving; and that he never awoke in the night without being overwhelmed with joy and gratitude in the recollection of it.” He always spoke of his long bodily afflictions with the most devout thankfulness, as having been instrumental in bringing him to God; and considered his almost total blindness as an especial mercy, because, by shutting out external objects, it had enabled him to devote his mind more entirely to spiritual things. Often, latterly, he expressed an ardent desire to “depart and to be with Christ;” but always added, that he was cheerfully willing to wait the Lord’s pleasure, certain that if he was continued in this world it was only for his own good, and to make him more “meet to be a partaker of the inheritance of the saints in light.”

He bore his bodily afflictions with the most exemplary patience, and even cheerfulness, and continually expressed his thankfulness that they were not greater; sometimes saying, “What a blessing it is to be allowed to slip gently and gradually out of life as I am doing!” He would not allow any one to speak of his *sufferings*, always saying, “they did not deserve a stronger name

than inconveniences.” He neither complained himself, nor would permit others to complain for him. Once, when the nurse who attended him said, “Oh that cough! how troublesome it is!” he replied, “Have a little patience, nurse: I shall soon be in a better world; and what a glorious change that will be!” Indeed, the joy of his mind seemed to have absorbed all sense of his physical sufferings. I once remarked to him, that he appeared to have experienced no intermission of these joyful feelings; and he answered, “For some months past *never*, and never the smallest rising of any thing like impatience or complaint.” His mind, naturally active and ardent, retained all its powers in full vigour to the last moment of his life, and was never once clouded or debilitated, even in the most depressing nervous languors. Indeed, after the whole current of his tastes and affections had been turned into a new channel, its ardour and activity rather increased than diminished, from the deep conviction which he felt of the superiority of his present views and pursuits to all that had hitherto engrossed him. During the last week of his life, especially, the strength and clearness of his intellect and of his spiritual perceptions, were very remarkable; and on its being one day observed to him, that as his bodily powers decayed, those of his soul seemed to become more vigorous, he replied, “They do, exactly in an inverse ratio: I have been very sensible of it.”

He conversed with the greatest animation all the day, and almost all the night, preceding his death, principally on the joys of heaven and the glorious change he was soon to experience; often ex-

claiming, "What a happy hour will the hour of death be!" He dwelt much on the description of the new Jerusalem in the Revelation of St. John, and listened with great delight to several passages from Baxter's "Saint's Rest," and to some of Watts's hymns on the same subject. Once in the night he said to his mother, "Surely you are not in tears! Mine is a case that calls for rejoicing, and not for sorrow. Only think what it will be to drop this poor, frail, perishing body, and to go to the glories that are set before me!" Not more than an hour before his death, when he had been expressing his faith and hope in very animated terms, I remarked to him, how striking was the uniformity of faith and of feeling expressed by believers at every distance of time and place, and spoke of it as an indisputable evidence that these graces are wrought by "one and the self-same Spirit," and as a proof of the truth of the Bible, the promises and descriptions of which are thus so strikingly fulfilled and exemplified. He entered into the argument with his accustomed energy, and assented to its truth with delight. It seemed remarkable, that though he had during his whole illness been very sensible of his increasing weakness, and had watched and marked accurately all its gradations, yet he spoke, in the last moments of his life, of going down stairs, as usual,—(he had been carried up and down for several days,)—and said, "It could not require more than a very few weeks now to wear him out;" not appearing to be at all aware that his end was so very near, till about half an hour before his death. Finding himself extremely languid, he

took a little milk, and desired that air might be admitted into the room; and on being asked if he felt relieved at all, said, "Very little: I can hardly distinguish, indeed, whether this is languor or drowsiness which has come over me; but it is a very agreeable feeling." Soon after, he said suddenly, "I surely must be going now, my strength sinks so fast;" and on my making some observation on the glorious prospect before him, he added, "Oh, yes! I am GLAD to go, if it be the Lord's will." He shut his eyes and lay quite composed, and by and by said, "What glory! the angels are waiting for me!"—then, after another short interval of quiet, added, "Lord Jesus, receive my soul!" and to those who were about him, "Farewell!" These were the last words he spoke: he gradually and gently sunk away, and in about ten minutes breathed his last, calmly and without a struggle, at nine in the morning of the 9th of April, the very day on which, twelve months before, his mind had first been awakened to the hopes and joys of the ever blessed gospel!

ANECDOTES.

THE SHIPWRECKED MARINERS.

IN the West of England lived a widow lady, with seven daughters and one son. The daughters were dutiful; but the son was disobedient and refractory: he left the house of his parent, and went on board a vessel. The mother's mind was continually employed about her boy: every breeze increased her anxiety, and seemed to say that he was no more. When at London, inquiring of every master or mate she

saw concerning her son, whom she particularly described, a captain said, "He knew a person of that name and description, but that he was at the bottom of the sea, and it would be a good thing if all like him were there too." The mother's heart being agonized by this sad intelligence, she retired to a seaport, where she could feed her melancholy by beholding that ocean which had swallowed up her child. At length a distressed sailor came to her door to ask relief, pleading that he had been wrecked, and that only himself and one more escaped on some fragments of the ship to a desolate island. By the name and description, she found that the person of whom he spoke was her son. "Do you not mistake?" said the mother. "No," replied the man; "I have his Bible in my bosom." On opening it, she found her son's name written by herself. "Will you part with that book?" said she. "Not for the world," answered the sailor: "as I closed his dying eyes, he gave it me, requesting me to read its contents. He told me that it was his support in death, and enjoined upon me that I would never part with it. I was then a stranger to its worth; but, by reading its solemn truths I have learned to know the Lord, and worlds would not tempt me to part with it."

THE CONVERTED JEW.

(From an American Periodical Publication.)

[We heard (says the Editor) the following affecting Anecdote related at a religious meeting a few days since, and have no doubt of its authenticity.]

"Travelling lately through the western part of Virginia, I was

much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter, having every mark and lineament of a Jew. He was well dressed, his countenance was noble, and I thought it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service, the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him; 'Sir, am I correct; am I not addressing one of the children of Abraham?' 'You are.' 'But how is it that I meet a Jew in a Christian assembly?' The substance of his narrative was as follows:—He was a very respectable man, of a superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his cares before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any one of the tinselled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several languages; and her manners charmed every beholder. No wonder then that a dying father, whose head had now be-

come sprinkled with grey, should place his whole affections on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the principles of that religion; and he thought he had presented it with an ornament.

"It was not long ago that his daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a small grove near his house, in great distress of mind, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

"The child grasped the hand of her parent with a death-cold hand: 'My father, do you love me?' 'My child, you know I love you—that you are more dear to me than the whole world beside!' 'But, father, do you LOVE me?' 'Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?' 'But, my dearest father, DO you love me?' The father could not answer; the child added, 'I know, my dear father, you have ever loved me—

you have been the kindest of parents, and I tenderly love you. Will you grant me one request?—O, my father, it is the *dying* request of your daughter—will you grant it?' 'My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted. I will grant it.' 'My dear father, *I beg you never again to speak against JESUS of Nazareth!*' The father was dumb with astonishment. 'I know,' continued the dying girl, 'I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my dear father, do not deny me; *I beg that you will never again speak against this JESUS of Nazareth!* I intreat you to obtain a Testament that tells of him, and when I am no more, you may bestow on him that love which was formerly mine!

The exertion here overcame the weakness of her feeble body. She stopped; and her father's heart was too full even for tears. He left the room in great horror of mind; and, ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as I trust, to the Saviour, whom she loved and honoured, though she had not seen him. The first thing her parent did, after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!"

Annual Meetings.

WESLEYAN MISSIONARY SOCIETY.

APRIL 24, the Annual Meeting of the London District Society was held at Queen-street Chapel, Lancelot Haslope, Esq. in the chair. April 25, and 26, Sermons were preached by the Rev. John James of Halifax, Dr. Adam Clarke, and Hen. Moore. April 28, Sermons were preached at 58 Wesleyan chapels in London and its vicinity. The collections amounted to upwards of £1200. April 29, the Annual Meeting was held at the City-road Chapel, Joseph Butterworth, Esq. M.P. in the chair. The Report states that there are 105 stations, in which are employed, including some native preachers, 149 Missionaries, (of whom 11 were sent out last year,) beside Catechists and Schoolmasters. The number of members at the last return was 28,699, since which time there has been a very considerable increase. The expenditure last year was £30,925. The deficit is about £7000. The speakers were, Admiral Lord Gambier; James Stephen, Jun. Esq. Barrister at Law; Edward Phillips, Esq. High Sheriff of Wilts; J. H. Harrington, Esq. of Calcutta; Lieut. Gordon, R.N.; The Chairman; J. Wood, Esq. of Manchester; and the Rev. Messrs. G. Collison of Hackney, A. Clarke, D.D. — Steinkopff, D.D.; Blumhardt; S. Lowell of Bristol; George Marsden; Hen. Moore; John James of Halifax; and Walter Griffiths.

LONDON MISSIONARY SOCIETY.

MAY 3, the Rev. CÆSAR MALAN of Geneva preached in French at the Rev. John Clayton's chapel in the Poultry from Acts xvi. 9, 10. His health having been greatly impaired by his labours, he visited this country with a view to its restoration, which has been in some degree effected; but he could not continue in town till the General Meeting. The Sermon was very affectionate and tender; and it was distinguished by the significance of his tones, the expression of his countenance, and the simplicity and fervour of holy love which breathed in his whole delivery.

May 8, Dr. SAMUEL HANNA, Professor of Divinity in the College of Belfast in Ireland, preached at Surrey Chapel from John xxi. 17. The subject was, "Love to Christ as an incitement to ministerial and missionary exertions." In the evening the Rev. TIMOTHY EAST of Birmingham preached at the Tabernacle from Deut. xxxii. 31. The subject was, "The superiority of Christianity to Hindooism."—May 9, the Rev. WILLIAM WILKINS of Abingdon preached at Tottenham-court Chapel from Isaiah xxvii. 13. The subject was, "The Misery and Deliverance of Man."—May 10, the Rev. J. A. STEPHENSON, A.M. Rector of Lympsham, Somerset, preached at St. Anne's, Blackfriars, from

"Thy kingdom come." In the evening the Lord's-supper was administered at Sion, Silver-street, Orange-street, and Tottenham-court Chapels. — May 14, two sermons were preached in Welsh at Gate-street Chapel by the Rev. D. S. Davies of London, and the Rev. Richard Owen, from Rom. viii. 19—21, and Ezek. xxxvii. 1—10.

The Annual Meeting was held May 9, at Surrey Chapel, William Alers Hankey, Esq. the Treasurer, in the chair. Amongst the speakers were Admiral Lord Gambier, William Wilberforce, Esq. M.P. Charles James Metcalf, Esq. Benjamin Shaw, Esq. Major-General Pritzler, Lieut. Jacobs, and the Rev. Dr. Waugh, Dr. Winter, Dr. Collyer, Dr. Bogue, and Messrs. Leifchild, East, Coombs of Manchester, Robertson, Bunting, Malan, Wilks of Paris, and Rowland Hill. The amount of the Collections was £1632 6s. 6d.

SUNDAY SCHOOL UNION.

MAY 7, at the City of London Tavern, Joseph Butterworth, Esq. M.P. in the chair. Scholars in London and its vicinity, 52,549 children, 478 adults, 4870 gratuitous teachers. Above 600,000 scholars in Great Britain and Ireland.

IRISH EVANGELICAL SOCIETY.

MAY 7, at the Old London Tavern, T. Walker, Esq. Treasurer, in the chair. There are 15 stations. Two natives preach in their own language. Schools, Bible and Tract Associations,

and various kinds of Benevolent Societies, have been established in every practicable situation.

RELIGIOUS TRACT SOCIETY.

MAY 10, at the City of London Tavern, J. Reyner, Esq. the Treasurer, in the chair. Since the last Meeting 5,222,470 Tracts have been issued. 45 millions have been printed in England only, since its institution. A similar institution has been established at Paris.

VILLAGE ITINERANCY.

THE 19th Anniversary was held at Hackney May 15. Nearly 100 ministers are now labouring in this kingdom, who have gone forth from this Society. The Treasurer, T. Hayter, Esq. is about £150 in advance.

SOCIETY

FOR THE PROTECTION OF RELIGIOUS LIBERTY.

THE Anniversary was held May 11 at the City of London Tavern, Lord John Russell in the chair. Our narrow limits will permit us to record only a few extracts from the speech of Mr. Wilks, one of the Secretaries, which continued for three hours and twenty minutes.

For AMOS NORROWAY, he was happy to announce, that a secure asylum from the visitings of persecution was obtained. In a comfortable cottage, well repaired, surrounded by fruit trees now full of blossoms, and with a garden plot, purchased by one who

could revere the love of principle in a peasant breast, he had found a home, whence he would not remove until he entered his last and happier home in heaven. There his consistent conduct pleased the pious, profited the observing, awed the unfriendly, and exercised that moral influence over the numerous villagers, which such conduct will create.

The affair of GRIFFIN was important, as on that depended whether the Toleration Acts would afford protection to the public worship of Protestant Dissenters. That offender had been convicted at the Hampshire Sessions of a riot, and under the last Toleration Act, was sentenced to pay the penalty of forty pounds. But the Magistrates decided that the Act gave them no power to enforce the penalty; the offender was liberated—impunity produced insolence and new offences—and village worship throughout that county would have become insecure. By an application to the Court of King's Bench, at a considerable expense, orders and writs were obtained, that enforced the penalty, by the committal of the culprit to the county gaol. Compunction was the result, and as his aged parents needed his labours, and he contritely applied for mercy, the Committee, desirous that mercy should temper justice, acquiesced in his discharge. But there yet remained an obvious need that some legislative provisions should be made to prevent such trouble and expense, and to secure the prompt attainment of the justice which the Toleration Laws were enacted to confer.

May no fragments of MR. BROUGHAM'S BILL ever re-appear! But he must entreat, as its

needlessness was the best argument opposed to the design, that the friends to the gratuitous, religious, unpersecuting, unsectarian education of the poor, would, by their increasing diligence, give even to that argument accumulated force. Every where let there be established Sunday-schools, combined with week-day evening tuition—or Lancasterian schools for mutual instruction, under the British and Foreign School Society, till an untaught hamlet or alley here or in Ireland should be like an unknown land—and till the little plant of universal education, become the noblest tree, outspreading its undecaying branches, should afford to every Briton, infant or adult, the joy of beholding its blossoms, and sharing its inestimable fruit.

AS TO TURNPIKE TOLLS, letters had been received from Hartland in Devonshire, Pinchbeck in the county of Lincoln, and Tremerechion in Wales. All such inquiries should include an extract of the exemption clause in each Turnpike Act. To Pinchbeck he had the satisfaction to reply, that the exemption they wished had been already inserted in the Act, and he hoped that as the bills were renewed, all the provisions unfriendly to Dissenters would disappear; because, to that object, the Committee directed constant and needful care.

In a CHURCH RATE case from Loughborough, they afforded their advice. For relief from the Assessed Taxes, as arising from claims on a minister at Wern in Wales, and for Portland Chapel, Bath, they had taught their friends how to apply; and he repeated publicly the information, that Assessed Taxes were not claimable for any Meeting-

house, and that all School-rooms for the poor, and rooms in Academies devoted to ministerial students, were, on account of their charitable appropriation, also exempt from charge.

One claim for a MORTUARY FEE, of ten shillings, was made at Keighley, in Yorkshire, on a poor woman who was left with three orphan children. As it did not appear that the fee had been demanded before the reign of Henry the Eighth, and had been since but occasionally required—the payment was withheld, though the clergyman offered greatly to diminish his demand.

On the subject of the assessment of meeting-houses to POOR-RATES he would repeat former cautions and advice. Meeting Houses were rateable to the poor if any *beneficial* occupier could be found. But all *necessary* outgoings, including reasonable salaries of ministers, were to be allowed out of the receipts. On the net remaining proceeds only could the charge be made. The *necessity* of the expenses was then the matter mainly to be discussed, and which churchmen, being the magistrates at Quarter Sessions, on an appeal against the rate could alone decide. To prevent the vexation and expense of such appeals, he recommended, that in parishes, where such charges were intended, the Dissenting inhabitants should attend the vestries, and there remoustrate. If that effort were vain, then they should immediately demand a copy of the rate; being ever mindful, that unless the appeal was made to the next possible Sessions, the charge was confirmed. Having obtained the copy, let them examine what property was omitted or under-rated. Especially let them turn

to the assessments of the parochial officers, and the persons most desirous to burden them. Let them note whether the parsonage house, the glebe, the rectorial and vicarial tithes, the Easter offerings, and all monies received for pew rents in the church or episcopalian chapels, were fully charged. Of any omissions or under-rating, let them complain on their appeal. Self-interest would then often impel the aggressors to recede. Then the same mercenary motive that induced the charge, would happily re-act: and the threatened charge would be omitted, or the claim foregone. Recent cases rendered this result more probable. At the Norfolk Sessions in the last month, a decision had occurred, unpropitious to the clergy, and favourable to this means of Dissenting self-defence. Dr. Bulwer, Rector of Cawston, had appealed against a full charge for tithes: and his appeal was disallowed. He was held liable to pay rates on the full value of all his tithes: since, whilst the fall of agricultural produce precluded farmers from a profit, yet all the receipts of the clergyman were profit—resulting too, from the capital and industry of those by whom no profit was obtained. The erection of new churches by the Church Society, and out of the parliamentary grants for those objects, would increase this means of resistance. In all those edifices, pews were to be let, and their costly fanes would be as rateable as the humbler Non-conformist House of Prayer. Thus the security from payment and vexation, which tolerating principles, public virtue, and true policy should have given unasked, may result from less noble motives—and the very clergy,

and the enthusiasts for the Established Church, become the earnest advocates for an exemption, which they have been earnest to resist.

This class of complaints also included a series of evils which would create an unchristian indignation in his mind, if unallayed by pity or contempt. What other feelings could they excite who shrink trembling before the proud, and make war on the defenceless? Yet, in England, daily were such fantastic tricks played, by those who were dressed in brief authority, "as made angels weep." The fiend of persecution driven from her palaces and wide domains, would yet play her elfin and cruel sports on the best among the poor. Public charities were withheld—private benevolence was perverted—the pure streams of mercy were made feculent and bitter—and the parochial funds, raised by the contribution of every sect, were changed to instruments of terror or revenge! At Barnstaple a poor tailor employed by the parish, was, only for his methodism, deprived of that employ. At Chart, in Kent, poor persons were mulcted in their allowances from the parish, because they sent their children to other than the National Schools; and when a widow, chary of her independence, and in principle a dissenter, would send her infant daughter to a dame school, and pay her weekly threepence for her learning—the sum of threepence was deducted from her parish pay, because forsooth, if for the education of her child she could make such payment, that sum could not be needful to supply her wants! In another place, a clerical magistrate refused to order relief to a sickly, suffering fe-

male, because a dissenting meeting-house was the sad place where the visitings of her disease had been most alarming, though she had tottered there slow and trembling, to gain the only comfort which poverty and disease allowed her to enjoy.—At Ashorne, too, amid the sylvan plains of Warwickshire, he had known another instance of this worst abuse of power.—Providence introduced him to a well instructed, though unassuming man. He was a Baptist, but had walked far to hear a sermon from the Rev. Rowland Hill, and every sabbath also walked ten miles to Warwick, to worship God. Poor in fortune, he was rich in goodness. He was inspired by the same Heaven-descended love that induced the wealthy to congregate for magnificent designs, co-extensive with the globe. He expressed his sorrow that in his village the children were untaught, and godliness unknown. His all was little, but he would apply much of that all to promote some village preaching and a school. His cottage should be open, and his old wife and maiden daughters would, to such useful labours gladly dedicate their time. Some pecuniary assistance would be required for books, and some refreshment to any minister who would gratuitously come and teach them. That assistance was supplied. Last summer he visited the picturesque well-wooded dell. As down the winding foot-path he descended, he saw cottages bespread, and the church was not near. All the villagers well knew, and spoke with smiling kindly faces of their neighbour Knight, and several offered to lead the way to his abode. That abode was humble; but stooping he entered it with a veneration and ex-

hilarated heart. It was over such hovels that angels hovered, for they were the abodes of active virtue, and pure benevolence. On the cultivation of a garden, not two acres in extent, the family relied mainly for support. Meat and beer were rarely placed upon their oaken table. The stone floor full of fractures had known the revolutions of a century of seasons, but was not uncleanly. His visit made a little holiday. The old and young came bending or smiling to his levee, and he received a report that to his heart gave more unmingled joy, than any Monarch could have known, when the panting courier brought the news of a great but dear-bought victory. Forty children were collected in a school. A minister walked every Sabbath afternoon several miles to preach to an attentive crowd: and Burder's Village Sermons, read by the poor man, afforded the remaining instruction they required. Abundant demonstration was supplied, that vast benefits had been the result; and heaven had already received some departed spirits that had first worshipped beneath that cotter's roof. That secluded spot and good society unwillingly he left. As they returned his boy was his companion; and as they traversed the flowery meadows, that boy burst forth, "Father, I never before knew the worth of money;" and his conclusions were correct. The worth of money is not to paint our ceilings, to gild our cornices, to spread our banquet boards, to enwrap our bodies with costly gay attire, but by its expenditure to lay up in heaven a treasure, and to partake the matchless luxury of doing good. And yet these very people

were, for the very acts which had won from that delighted audience sympathy and just approval, the objects of persecution and of scorn. In that parish some ancient benefactor had left an annual sum for distribution to the deserving poor. The good woman applied for two shillings, and not so much for a bounty as a right. By the clergyman it was refused. He had a letter containing their dialogue. The interlocutors were the clergyman and good Mrs. Knight:

THE SCENE.—The Vestry of the Church.

Mrs. Knight. Will you please to give me something for myself?

Clergyman. No!

Mrs. K. Then the Lord will provide—

Clergyman. You are the first to make a division, and set up a conventicle.

Mrs. K. No, sir, I deny the charge: we do nothing secretly, or contrary to the laws of God, or of our country.

Clergyman. It is a conventicle—or what shall I call it—it is a meeting.

Mrs. K. Yes, sir, that is what we call it, a meeting.

Clergyman. There is no need of any such thing here; if it were in a town, you might set up a meeting, there is no room in such a place.

Mrs. K. In a country place there is more room than in towns; for in towns there are in general two or three denominations, and in this place the people need instruction.

Clergyman. Then this is the place—this is the church, within these walls, where they should come.

Mrs. K. But you were reading a little while ago in your prayer-book, that "where two or three meet together in my name, there am I in the midst of them;" and there will be the church of God.

And what was the result? unable by argument to overcome the good old woman, the clergyman allowed her to retire without relief. All was withheld but invective and re-

proach! Deeply must he pity those who would not rather be the rejected than the rejecter, and that good unpittanced wife, than a learned clerk, or Pope, or Mufti, who for zeal in goodness could so spurn her claim.

But they need not go to Warwickshire for examples of these deeds. At Hampton, where the Thames "first grows rural," and from its calm surface reflects the palaces of kings, and the domes where Burke, and Sheridan, and Johnson, with the hospitable Garrick, held glad converse, he had found the same vexatious dæmon amidst parks and bowers. There, he met a labourer, whose form was bowed beneath heavy burdens, and whose hands were become horny with his toil. At the age of sixty this poor man had learnt to read his Bible, to cheer the evenings of each day, and the approaching night of life. Accidentally, he learnt that the wife had asked the parochial minister to include her name in the list of women on whom the Duke of Clarence, whose palace was in that vicinity, bestowed some yearly alms. For two successive years she had applied—twice she was refused. She was poor, was old, was honest, had been the mother of fourteen children, all brought up without parochial aid, only by rare economy and indefatigable labours. Why was she refused? She was guilty of the crime of preferring the Baptist meeting to the parish church—and her methodism was all her guilt!

To Riots and illegal interruptions of public worship he would next allude. These needed punishment for their repression. In cities and the chapels of wealthy congregations they were not known. They resulted usually from the active exertions of the good in distant neglected hamlets:—but there law ought to be as triumphant, and security as complete, as in the cathedral with fretted roof and lofty spires. Dangers ought not to be added to the fatigues of these Home Missionaries, and they should have from wealthier unmolested congregations the protection they require. He did not, however, wish

to aggravate these matters. They resulted often from inebriety or ignorance, rather than a malicious spirit, and predetermined hostile minds;—partly encouraged too by a church establishment, and by the obloquy which affected all Dissenters, from the continuance of penal statutes, and their exclusion from the bench of magistracy and other public situations, which their fortunes and knowledge fit them to adorn. Of these affrays many were repressed by private effort and local associations. But at Urchfont, in Wilts, a man was disorderly—sang aloud—would fight—was prosecuted, convicted, and forgiven; and the Committee contributed five guineas to the charge. Chipperfield, in Hertfordshire, was the scene of another riot. Stones were thrown at the windows and the doors, and the people insulted and disturbed. The case had been recommended to the attention of the Committee by Dr. Collyer, who, though mild as embodied meekness, was firm for right. The magistrates had been tardy to interfere, but perseverance overcame that tardiness, and the offenders awaited trial for their offence. At Woodford Bridge, where *The London Itinerant Society* have long endeavoured to improve one of the many desert spots that environ London, William Withan was apprehended for misconduct. He was committed to Chelmsford gaol, and expressing contrition, and paying a trifle to the poor, was finally released. But expenses to the Committee resulted from the prosecutors having entered into recognizances to prosecute, which preclude a prompt forgiveness of defendants, and which prosecutors should avoid. At Bow Common, and at Peterchurch, in Herefordshire, where a female was shot through the hand, and Cricklade, where the *Home Missionary Society* prosecute their excellent much-needed labours, and in other places, such proceedings, varying in their outrage and atrocity, occurred. At Ikkford, near Thame, not only the rooms opened for worship, by a Christian Philanthropist, were rendered offensive by putrid matter, the lights extinguish-

ed by birds, and the social meetings interrupted by disgusting noise; but that case was rendered remarkable by the shameful obstructions opposed to redress by clerical justices, to whom he must so often and unwillingly allude. His tale was long and mournful, and in his case the pledge of Magna Charta, "that we shall not deny nor *defer* to any man either justice or right," was magisterially contemned. At Saffron Walden too, vigils, not superstitious or unseemly, held on the last night of the departed year by some good and wealthy females of the Wesleyan denomination were disturbed by rude wassailers. Their rank and legal knowledge should have taught them other conduct, and prevented a disturbance of the grateful praises and fervent prayers of the thankful and devout at that midnight hour. But the hour of reckoning came. In broad noon-day the offenders had to apologize for their intrusions, and in distinctest language to express regret. In all such cases the Committee sought only prevention by punishment—were like uprooting winds to the obstinate and unbending, and gentle as the soft breeze to those who shrub-like bend before their cautions and reproof.—Through a statement of many clerical aggressions on liberal conduct and dissenting rights he would next proceed. He assured the meeting of his regret and reluctance to censure the members, and especially the ministers of any sect. Against Episcopalians he had no antipathy. If, as in Scotland or America, they existed protected, but not endowed, and relying on zeal, piety, and christian charity for influence, he would be first to cheer their progress and bless their deeds; and if any Dissenting sect was seated in the chair of state, and grasped the rod of power, or scornful and presumptuous trod alone some lofty pinnacle, he would be first to point the finger of contempt, or hurl against them the thunders of liberty and truth. At Hartland, in North Devon, the Rev. Mr. Chanter had refused to bury the infant of a labourer. He had acknowledged to the Wesleyan preacher and the father, his error

and compunction. The happiest effects had recompensed the interference:—haughtiness had become good-will, gall was converted into the bland milk of kindness, and the poor and parish delighted by his new civility to the Dissenting minister, offered their praises and their prayers for the distant and unknown instruments of this benign, but mysterious change. At Abergavilly, in Wales, also, the Rev. Mr. Morgan, had made a similar refusal. His lady could not endure that "Mr. Morgan should be a servant to bury children baptized by every body." But she afterwards had to read an acknowledgment that the service ought not to have been neglected, and a promise that it should hereafter be performed.

In Hampshire, and at Westbourne, that success against the refusal of the Rev. G. Tattershall could not be obtained. The parents of the departed infant were conscientious Baptists, therefore the clergyman might lawfully withhold the rites of sepulture. "Teneatis risum amici?"—No! moanings succeed to laughter;—the merriment is the gleaming of winter sunshine;—the smile is at the baby-folly;—the groan at the pride and hard-heartedness of men! The Committee could give no relief. The poor parents had better comforters. Their budding plant, though unwatered upon earth, and though trampled on when withered—was transplanted to a heavenly paradise, and would fade no more! The situation of Baptists, however, demanded prompt attention, and no peculiar indignity, which co-Dissenters did not suffer, ought they to undergo.

The remaining cases were at Cuckfield, Sussex, and at Colerne, in the county of Wilts. The first evinced the infectious influence of power; as there, a youthful clergyman of liberal education, and gentlemanly manners, had allowed himself, at the instigation of a rector's widow and interested parish-clerk, to out-herod Herod in the assertion of a right to refuse admittance of a corpse to the church, and to curtail the service which the rubric had enjoined. The latter was marked by

circumstances of such great aggression (and which were well detailed,) that prosecution must result, if concession did not intervene. In neither case was the decision of the clergyman received; and the Committee remained desirous to extend the olive-branch of peace, but not afraid, at the command of justice, though slow and unwilling, to unsheath the sword of defensive war. In both cases great evils had educed yet greater good. The firmness of Mr. Reeve at Cuckfield, who carried his child to Ryegate for interment, rather than sanction a public wrong, deserved public honour. In Wiltshire, the son of Mr. Jay, and an excellent friend at Bath, had displayed calmness, decision, and disdain of trouble, worthy of their father and instructor, and of the noblest cause; whilst every good churchman, and the observant villagers, blushed or joyed at these measures and defeats, and many withdrew, fearful, from a church, which those measures were adopted to uphold.

Whilst he defended strenuously these Dissenting rights, he must wish that every meeting-house had an appendant place of sepulture. Let it be some neat well-planted garden, where the first snow-drop of the spring, the loveliest rose of summer, the last flower of autumn, and the perennial plant, over which, as over the virtues of the holy dead, winter has no withering power—may bloom, and blooming, ornament the graves of those who are “not lost but gone before.” There the young may make a frequent pilgrimage, and the aged wisely meditate. Why should not we turn from the promiscuous receptacle of the honoured and dishonoured dead, and have our dust mingle only with the dust of those whom we knew, revered, or loved—with whom on earth we lived and worshipped—and with whom we would in heaven for ever worship, and for ever live? But a refusal of marriage as well as of interment, had occurred. Landygwning, in Carnarvonshire, witnessed the half comic, and half tragic deed. The Rev. John Hughes was the clergy-

man, and Thomas Evans and Catherine Jones the bridegroom and the bride. The bridegroom was a Baptist, and was deemed by the minister so thoroughly unchristian, that marriage with him no female could properly contract. He therefore insisted that, before the Sacrament of Marriage was bestowed, the Sacrament of Baptism should be applied.

For the protection and honour of Dissenters, several matters required to be attained. He presented them that they might never be forgotten. They should be inscribed in characters of fire. They should be known, desired, sought—sought with union and perseverance until attained; if so sought, that attainment was secure. They were, 1. A legislative explanation of the Toleration Acts, whereby the penalties for disturbing their religious assemblies could be enforced without delay or expense, by the Courts before whom convictions were obtained. 2. The placing of Baptists in the same situation as to the right of burial, with all other Dissenters. 3. The exemption of their places of worship from parochial assessment. 4. The publicity and security of all their registrations of baptisms and interments. And 5th. That repeal of the Test and Corporation Acts, which though last announced, was most to be desired. Year after year, he purposed to present these objects to their view; and if the memory of their greatly-good forefathers were truly cherished, and the love of posterity were really felt—they would not be looked upon as unattainable, or worthless—they would be rightly estimated, and finally obtained. Nor would the safety of the established church be compromised by their success. Its situation might be less elevated, but would be more secure; the rude frowning eminence would be exchanged for a lowlier but safer site. Toleration would be made more tolerable; and as the fetters remaining on Dissenters would be lighter and less galling, they might be more quiescently and permanently worn.

Throughout the world the omens

are propitious; all may encourage—all must forbid despair.

In America Religion has her throne. For its population, and short existence, there is no region where her dominion is more spiritual or benign. There religious freedom shares her empire. By her brief history ten thousand cobweb arguments have been for ever swept away. Hypothesis must yield to demonstration. No union between Church and State exists, or can be needful; and the plant of piety there grows, like the giant trees in her own forests, unsheltered and unshadowed, mighty and erect, towards heaven.

France too presents a cheering prospect. Contrast an incident which lately occurred with the lengthy tales of wretched bigotry he had been commanded to narrate. At Usion, a small town near the Loire, that stream sacred to chivalry and song, dwelt M. Mercier, a Protestant. Converted by the perusal of the scriptures, he embraced that faith which he and his family throughout the district alone professed. The good man died. His children wished a Protestant minister from another hamlet, the Pastor D'Aulnay, to attend at his interment. Monsieur Le Curé, the Catholic and parish minister, remonstrated and threatened. His threats were disregarded. The minister attended on the Mayor to demand assistance from the civil power. The magistrate, who was no clergyman, exhorted him to Christian charity, and to pre-eminence in goodness, not in force. His exhortations were so spurned, that the Mayor resolved, in a more distinct and authoritative manner, to interfere, and prevent unseemly discords at the season of affliction, and on the spot where all contentions should for ever cease. As the best security, himself and all his Council attended devoutly at the funeral. They listened to the prayer and brief address of the Protestant, or there Dissenting, pastor—confessed that many prejudices collected by ignorance were dispelled, and with their tears bedewed the turf that was placed upon the tomb.

In Spain religious freedom ad-

vances with rapid but well-considered steps. By one law the abolition of 477 colleges and convents was decreed. Now they propose to discharge 73,495 clergymen, thought useless, after retaining a multitude sufficient for all parochial labours, and the ritual services of their numerous cathedrals and splendid church. Thus too they calculate—each of these clergymen requires for maintenance, 8 réaux, or 2 francs, or 20 pence per day; and their dismissal will produce an annual saving of two million pounds! Deprived of this pretorian band, this horde of Janissaries, these troops of Swiss—the thrones of Bigotry and Persecution will be less firm; and more secure will be their final overthrow.

Proceed to Portugal: and proceed with joy. The *palace* of the inquisition yet remains, for inquisitions had their palaces; but it is unbarred, dismantled. The people shudder, but rejoice, as they behold the instruments of torture broken—the cells where human victims wept their blood; and where inscribed upon the walls appear the names of Britons, who had been there immured and tortured, and who had there expired. Long may the edifice remain, the monument of expiring bigotry—a cautionary pile—a temple to pure sentiments, to freedom, and to love!

In Rome a Protestant congregation now worships unmolested; and in the very Conclave liberal sentiments are uttered, which at no distant period would have led the utterer to imprisonment or death.

Mr. Wilks's speech, of which we have only given a few unconnected extracts, was followed by those of several other ministers and gentlemen. We can find room only for that of the noble Chairman.

Eight resolutions were moved and seconded by several able speakers. After which the noble Chairman rose and said,

“It is with great regret I feel compelled to leave this meeting but indisposition compels me, though reluctantly, to go. Illness from attending in the House of Com-

mons till a late hour this morning, on a cause not unconnected with religious liberty, must be the apology which I entreat you to accept. I have also some apology to offer for delaying the meeting. I was ready, but my arrival was retarded by an accident that filled me with regret.

"It is with no spirit of hostility to the Church of which I am a member, that I have attended the Society this day. I rather am come to promote its welfare. For, if I am not mistaken, much of the pains which the Committee of this Society has so worthily taken, and of which the proceedings have been commented on by your eloquent Secretary with such vast ability, ought to have been the labours of the Church of England. It would do well to appoint persons to watch her members, and to observe that no bigoted or prejudiced persons pervert the vast power and riches granted by the State, to the purposes of luxury, or despotism, or pride. I own I was surprised at many of the circumstances which have been related. It is hardly possible to believe that vexations so petty and so intolerant can exist in this country, in this age. With almost every word that fell from your Secretary I cordially concur. There are, however, but one or two matters to which I will allude. One is the punishment by three months' imprisonment for preaching in the street; a punishment so completely disproportioned to the offence, that it indicates a spirit of persecution most ungenial to a British heart. If it be proper that the law should prevent such preaching, it was evidently the duty of magistrates and officers to give notice to the preacher of his error, instead of condemning him to such an imprisonment—a man who was anxious to impress on himself and his fellow-creatures the divine lessons of the Christian faith. That persons should be refused assistance from their parishes on account of difference of religious opinions, also appears to me a grievous wrong. Is this the lesson the clergy receive from the religion which they teach? Is this the lesson

the parable of the good Samaritan affords? Did he stop to ask the man whom he found wounded and lying in his way, whether their religious sentiments were similar? Did he wait before he healed his wounds, and liberally provided for his support, to ask whether he believed every iota of his creed? No; while God knows the heart and the conscience, it is for men to judge each other only by their acts; and that man who is found helping us when distressed, relieving us when our spirits are exhausted, and binding up our wounds, is most likely to gain our confidence and possess our love. It is, on the contrary, the spirit of persecution to attend not to the acts of men, but their opinions or their words. Thus it is that persons who have had no religion, but who would profess any faith, because they would agree in words with the doctrines of the State, have been enabled not only to live luxuriously, not only to enjoy the highest honours, but to inflict pains and penalties, and imprisonment and death, on those conscientious men, whose religion was most holy and sincere, and who would not profess what they did not believe.

"As to the Test Act, I agree with all that has been said. I heartily wish that that mark of odium, and odious mark, should be repealed; for I cannot but think that those annual acts of indemnity are absurd anomalies that ought to end. By them they declare, that the Sacramental tests which our ancestors thought necessary for office, are no longer necessary, and declare that persons may omit these oaths with perfect security to the State. But if some are honourably scrupulous, and refuse the evasion of the law, and thereby show a conscience more alive and tender; it is to these men, most scrupulous and worthy, the legislature refuses the benefit which the less consistent may enjoy. I trust therefore the time will soon come, when the many and weighty prejudices which exist on this subject will be removed, and that we shall hail the day when, by the general agreement of men, the Test and Corporation

Acts shall be regarded with joy as abolished, and as a dispensation under which Britons no longer live.

"I cannot conclude without referring to that attachment to civil liberty which I own is deeply engraven on my breast. It is a source of satisfaction to me, that religious liberty is in this country closely connected with civil freedom; for although religious liberty is a boon so valuable, that whatever might have been its origin, though the giver were some foul tyrant, it should be gladly welcomed; yet it is a satisfaction to think, that civil and religious liberty here sprung up together, as the twin children of the Revolution. That union those who love either should cherish; and at this time, when the world is in commotion, when civil and religious liberty both have suffered—and when now the religious, and now the civil rights of mankind, have been in danger, owing to the love of power natural to men, it becomes those who love either of those liberties, to bring those twin brethren closer, as oft as possible, and to teach them to seek from each other their best support. But I must express the gratitude I feel for the very undeserved and too warm encomiums given to myself this day. Those who have touched on these topics have, I fear, out-gone the truth. But their praise will be a motive to endeavour, by the whole course of my life, to deserve such eulogies from such honourable lips. Nor can I omit to state, that I have heard some words which have affected my heart far more deeply than any encomium conferred on me. To those words I refer, in which your Secretary kindly expressed his wish that the days of my father might be prolonged. With the completion of that wish my own happiness must be entwined. The general interest manifested in these wishes was more grateful to my heart than any plaudits you pronounce; and I

assure you, that the expression of this wish for the life of my father, than whom religious liberty has no steadier friend, has made an impression on my mind that will never be erased."

His Lordship then left the Chair, and the Meeting speedily dispersed.

The following Committee was chosen for the ensuing year:

Rev. J. Brookshank,
 — W. B. Collyer, D.D.
 — George Collison,
 — F. A. Cox, A.M.
 — Thomas Clout,
 — Alexander Fletcher,
 — Rowland Hill, A.M.
 — Thomas Jackson,
 — W. Newman, D.D.
 — W. F. Platt,
 — — Lewis,
 — John Townsend—and
 — Matthew Wilks;
 David Allan, Esq.
 William Bateman, Esq.
 J. B. Brown, Esq.
 James Emerson, Esq.
 James Esdaile, Esq.
 Thomas Hayter, Esq.
 J. O. Oldham, Esq.
 J. Pritt, Esq.
 William Townsend, Esq.
 Matthew Wood, Esq. M.P.
 Thomas Wontner, Esq.
 Thomas Walker, Esq.—and
 James Young, Esq.

Subscription. Two pounds are the amount expected from each congregation in England, and one pound from every congregation in Wales. Subscriptions became due at Lady-day last. Arrears may be transmitted to Robert Steven, Esq. Upper Thames-street, Thomas Pellatt, Esq. Ironmongers'-Hall, or John Wilks, Esq. Finsbury Place, London; to the latter of whom applications may be addressed. Country ministers and friends will be received with pleasure at the Committee Meetings, Batson's Coffee-house, Cornhill, on the last Monday in every month, half-past six in the evening.

Obituary and Recent Deaths.

MRS BROADY,

OF ASHFORD, KENT.

(In a Letter to a Friend.)

"GOD, in the course of his all-wise Providence, was pleased to take the soul of my beloved partner unto himself, after a long and painful illness, May 9, 1822. It is upwards of forty-seven years since she first made an open profession of faith in Christ, by being baptized and received into the church at Prescott-street, then under the pastoral care of the late venerable Abraham Booth, whose praise is in all the churches. She continued a uniform and respectable member of the same for many years, until she received her dismissal to the Particular Baptist Church at Potter's Bar, then under the pastoral care of her husband, William Broady. She was a person of retired habits, and of inflexible integrity; and she continued firm to her religious principles unto the end. She said little; but she possessed deep penetration. She was an excellent wife, an indulgent parent, an affectionate friend, and ever ready to entertain strangers according to her ability. She gave no just cause of offence to Jew or Gentile, or to the church of God. But it pleased her heavenly Father, in the latter part of her life, to visit her with that dreadful malady, a cancer in her breast. Job's words were verified in her, 'For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me; and that which I was afraid of is come unto me.' iii. 24. The malady had been forming (it is supposed,) for three years, before it was fully ascertained that it was a cancer, through an imprudent reluctance in submitting it to surgical inspection. The last year of her life was spent in a state

of unintermitted suffering, arising from the gradual, yet (at last) rapid progress of the disease. From an excessive attachment to her children, her affections were unduly riveted to the earth, which caused her to dread her removal. Yet we have reason to believe, there were times when the mind was enabled to soar above all sublunary concerns. Her faculties being much impaired through age and infirmities, but little satisfaction could be derived from her conversation; nevertheless, there were moments of recollection that afforded her afflicted partner an opportunity of putting important questions to her respecting the state of her mind. At one time, especially, a little before her death, he said to her, 'My dear, you forget many things at times; you even forget your own family; but I trust you do not forget Jesus Christ. I hope he is precious to your soul.' Her answer was, 'Yes; I should be a poor creature without him; I can do nothing without him; he is all my salvation; I desire to roll myself upon him, and to lie at the foot of his cross.' At another time she said, that she had no extacies to boast of, but that she felt a humble reliance upon Jesus Christ for salvation.—When in health, and at leisure, her favourite books were the Bible, and Booth's *Reign of Grace*; and as in the faith of Jesus she had lived, so also in that same faith she died. In the latter period of her days, affliction was her inseparable companion; but in her end there was peace. Between ten and eleven in the morning she gave three gentle sighs, and expired, without a struggle, without pain, and without a groan, and fell asleep in Jesus. The mournful event was improved, May 19, by Mr. Earl of Teutenden in the same county, from Heb. iv. 9, to a numerous assembly of relatives and friends."

MISS ANN NICHOLLS.

DIED at Truro, November 30th, 1821, in the twenty-fourth year of her age. She had been accustomed to attend public worship, and her deportment had been outwardly correct, while her natural vivacity and good humour rendered her a favourite amongst her friends; but till within about sixteen months of her decease, she was wholly indifferent to evangelical religion. In the summer of 1820, it pleased Him who worketh all things after the counsel of his own will, to influence her to attend the Baptist meeting in Truro. Here she continued a regular hearer; but, for some time, without feeling any concern about her salvation. At length the word of God deeply affected her mind, and ultimately became the instrument of her conversion: of which satisfactory evidence having been afforded, she, with her sister and others, was baptized on January 21, 1821, and afterwards received into the church. A letter subsequently written to her mother, will present her own narrative of these important transactions:—she thus writes,—“Perhaps you will not be displeased to hear something relative to such a change as must necessarily have been produced, prior to such a public profession. I am happy to inform you, that since I last saw you, the Lord was pleased to show me the exceeding sinfulness of sin, and my great danger as a sinner. It was under a sermon preached by our much-esteemed pastor, that the Spirit of the Lord was pleased to apply the word to me, and I was led in earnest to think about the salvation of my soul. The text was John iii. 14, 15; ‘And as Moses lifted up the serpent,’ &c. You can scarcely conceive of my distress for three months. I was afraid to pray, or to read God’s holy word, fearful of reading my own condemnation, and afraid, if I prayed, the Lord would treat it as a mockery of him, and strike me dead:—but that kind Lord, who never wounds but to heal, was pleased to give me comfort un-

der another sermon, preached by Mr. C. from these words,—‘In whom we have redemption through his blood, even the forgiveness of sins;’ and a precious truth I found it. What can a guilty sinner, sinking under the load of his sin, want more than an assurance that his guilt is pardoned, and that through the blood of Christ? I feel I am nothing out of Christ. O may I be enabled, according to his own exhortation, to ‘continue in his love;’ that is, to keep his commandments! **** has been awakened from the lukewarmness into which she had fallen; and I trust that both of us, having professed the name of Christ, and having been baptized into his death, shall, by our future walk, prove that we have put on Christ. I feel greatly the need of David’s prayer, ‘Hold thou me up, and I shall be safe.’”

She occasionally noted down in her pocket-book her religious experience. The following extracts prove that her religion was not superficial, but that it was deeply rooted in her heart. “Feb. 8. How I long to be free from sin! Be diligent then, my soul, to make advances in the spiritual life. Be pressing towards the mark, by daily growing in grace, and in the knowledge of the Lord Jesus Christ; and after that thou hast suffered a while, thou shalt see him as he is, and be like him. Yes, thou shalt be free from sin, and be holy as he is holy.”—“June 1. Proverbs v. 21. ‘The ways of a man are before the eyes of the Lord.’ Ever remember this, and do not that thing which you would not, if you saw the Lord bodily present.”—“June 24. I go to private prayer; but is it from a proper motive? I fear it is more from a sense of my duty, than of my privilege. I find my conscience will not rest while I neglect this duty; and thus I fear I do it to calm my conscience, without thinking of the great privilege of communing with God. If this be my only motive, it is exceeding sinful; and I cannot expect a blessing. True vital godliness can never flourish in a soul that has no real communion with God, and that has not a filial

love and fear for the Being profess- edly addressed in prayer. Examine then, O my soul, what are thy des- ists and motives."—"August 17. I am cast down, yet I can add, not in despair. Yes, dearest Lord, for thy blood cleanseth from *all* sin. To whom then can I go but unto thee? thou hast the words of eternal life. To thy word will I now resort. O thou blessed Spirit, enlighten my understanding while I read."

Her conduct was such as to in- spire a very high respect for her piety, and to adorn the doctrine of God her Saviour in all things. Having felt the blessedness of reli- gion, she ardently desired that others might participate of it. She was particularly concerned for the sal- vation of her relatives and friends. Did the limits of this Memoir per- mit, this statement might be verified by many extracts from her corres- pondence. She cared too for her neighbours, many of whom can tes- tify with what earnestness she pressed upon them the necessity of an interest in the great Salvation. As a teacher in our Sabbath-school, and a collector in the Missionary Society, she occupied a distinguished place; yielding to no one in her zeal for each object. Her regard for the Sabbath was such, as to evince an ardent desire to enjoy communion with God, and obtain the spiritual supplies which, on that day, he is pleased to grant to his people. She was therefore averse to all unnecessary visiting on the Lord's day; a practice which can- not be too much deprecated as highly detrimental to the welfare of the soul.

Her career, however, was but short. Scarcely had a year elapsed after she had understood and felt the preciousness of the gospel, when that God who does all things well, was pleased to afflict her with dis- ease. A cough led to the rupture of a blood vessel, and the conse- quence was a rapid consumption. Those views of divine truth which had first tranquillized her con- science, afforded their soothing in- fluence in the time of trial. During the whole of her illness, the preva- lent frame of her mind was that of

peace, sometimes interrupted by doubts, but not unfrequently rising to triumph and joy; and the evident foundation of her happiness was the finished work of Christ. Her com- posure and submission were the ad- miration of every one who saw her. Numerous and affecting were the remarks she made on her death- bed. The mention of a few must suffice. Some time before her de- cease two friends visited her. On their approaching the bed-side, she took the hand of each and said, "I am going to Jesus." One of them remarked, "Then you are happy." She replied, "I am not quite free from doubting;—when I look to myself, I am lost; but when I look to Jesus, I am comfortable;" and, with her countenance brightening, added, "Christ is my hope." At another time she said, "I have peace, but not joy;" and, after a pause,

"My name from the palms of his hands
Eternity will not erase;
Impressed on his heart it remains,
In marks of indelible grace."

On another occasion she said, "I have been very angry with myself this morning. I fancied when I awoke that I was better, and felt pleased at it; but soon asked my- self, Am I not willing to die? I then wrote bitter things against myself, which caused a severe con- flict; but I am more composed now, and am willing to die. I hope for forgiveness through the blood of the Lamb."—Part of the 7th chapter of the Revelation was read to her; after which she talked with lively anticipation of going to her Father's house. On being asked, a few days prior to her death, what she should wish to be said to the young people, she replied, "Tell them to mind religion young;—it is the best thing to live and die by. Charge them to be *decided* in religion. I regret much that I have so often given in to the customs and spirit of the world." She told a friend who vi- sited her about this time, that her mind was in a peaceful and happy state, but not rapturous. "The enemy," said she, "assaults me very little. At times he tells me that I

I have been deceiving myself and others; but he soon takes his flight. I know in whom I have believed—I have the assurance of all my sins being forgiven me for His sake.”—On the Wednesday before her departure, she expressed a wish that those around her should sing; but, on seeing them in tears, she said, “Your harps are hung on the willows.” She then requested her sister to read that hymn, “Your harps, ye trembling saints,” &c.—Presently she began herself to sing,

“Jesus, my love, my chief delight,
For thee I long, for thee I pray,
Amid the shadows of the night,
Amid the business of the day.”

At length the final scene approached. The struggle was protracted and painful, but no murmur escaped her lips, though she longed to be absent from the body and present with the Lord; and she would often exclaim, “Come, Lord Jesus, come quickly!” A short time before her dissolution, she called aloud on her friends to sing. They hesitated, thinking her at the point of death; but she persisted in her request, and pointed out that beautiful hymn which closes Dr. Rippon’s Selection—“Earth has engrossed my love too long,” &c. They sang the first four verses, and she joined them as often as her labouring breath would allow her to do so. At this time she appeared to anticipate the triumphs of the upper world. About an hour afterwards, her fervent desires were granted, and her triumphant spirit ascended to the realms of bliss.

The interest inspired by her character in life, and by the triumphant manner of her death, was manifested by the attendance of hundreds of unfeigned mourners at her interment. Never can the writer forget the interesting scene which that occasion presented.

Her death was improved on Lord’s-day evening, December 9, to the most crowded audience ever assembled in the meeting, and multitudes sought admission in vain. The text she had selected was Mark xiii. 33; “Take ye heed,

watch and pray, for ye know not when the time is.” The sudden and early removal of our departed sister, enforces this exhortation on persons of every age and condition. It particularly recommends the admonition to *young professors*. Let such be decided and firm in their conduct:—let them labour in the service of Christ, whilst they have health and vigour, since they cannot tell what a day may bring forth. This providence likewise speaks to the *careless and unawakened*. It presents to them the loveliness and efficacy of true religion in sickness and early death; and illustrates the fact, that the “gospel of Christ is the power of God unto salvation to every one that believeth.” Reader, “believe on the Lord Jesus Christ and thou shalt be saved.”

Truro.

E. C.

RECENT DEATHS.

REV. MARTIN MAYLE.

JUNE 5, died, after a very long affliction, the Rev. Martin Mayle, in the 75th year of his age. He was, for many years, pastor of the Baptist Church at Blunham, in the county of Bedford. June 10, his remains were deposited in the burying-ground belonging to the Old Meeting-house, Bedford. Mr. A. B. Leckerson (Wesleyan minister) began the solemn service with reading and prayer; Mr. S. Hillyard preached the funeral sermon from 1 Tim. i. 15; Mr. Grimes (Moravian minister) prayed; Mr. T. Middleditch delivered an oration; and Mr. King of Bedford concluded with prayer.

MR. JAMES KNIGHT, JUNIOR.

It has pleased Divine Providence to bereave the Rev. James Knight, of Staughton Parva, of an only son, aged 25. It gives us pleasure to add, that he died in the faith of the gospel.

Intelligence, &c.

BAPTIST IRISH SOCIETY.

THE eighth Anniversary was held on Friday, June 21, at the City of London Tavern. After singing, and prayer by Mr. Shoveller of Poole, the chair was taken by *Joseph Butterworth, Esq. M.P.* who thus introduced the business of the meeting.

It is scarcely necessary, Ladies and Gentlemen, for me to state, that we are assembled to hear the Report of the Baptist Irish Society, to adopt those resolutions which may be thought proper, and to hear those statements which, I trust, will not only benefit our own minds, but make us more desirous of communicating good to our fellow-subjects on the other side of the water.—I have been prevented from meeting this Society for the last two years, but my mind has not felt the less interest in your labours on that account, and I rejoice exceedingly in the success of your exertions. There is no part of the British dominions, India perhaps excepted, that requires more attention than Ireland; nay, the inhabitants of the banks of the Ganges might say to us, if we neglected Ireland, "You have attended to the vineyards of others, but your own vineyard you have not kept."

I rejoice in the general proceedings adopted by this Society, and particularly in the appointment of Irishmen to read the scriptures from house to house; a plan admirably calculated to do good. And perhaps if, in all our Societies, we were more desirous of conveying substantial benefit to a few, than of making professions of communicating good to great numbers, who perhaps may receive only a transient benefit, it might be better. A sensible Irishman once said to me, "Look well to the *quality* of your Christianity, and *quantity* will come of course:" and I think, if we do a little good effectually, it will be not only more lasting, but even more extensive in its operation, than attempting to do too much. I hope the plan of Dr. Chalmers of localizing large towns and districts will be adopted in England, and will ex-

tend to Ireland. I wish Christians there of all denominations would cooperate with your Society, in visiting the cabins of the poor, and in reading the scriptures from house to house. Though I am not fully acquainted with the transactions of your Society for the last two years, I have no doubt of their wisdom and prudence. And if our own countrymen (and I call the inhabitants of Ireland our countrymen) are properly imbued with the spirit of Christianity, God seems to have put in our power the means of conveying religious instruction throughout the world; for when we consider the extensive commerce of Great Britain, its dominions in the East and West Indies, the openings in South America and other parts, such an opportunity presents itself of conveying instruction to the world, as was never given to any other nation. I trust, therefore, that feeling our responsibility, we shall take every means in our power to spread the knowledge of divine truth in every part of the globe.

I had an opportunity some time past of speaking to a Mussulman from the East Indies, who could read English better than he could speak it. He had read the New Testament with great attention. I asked him what he thought of it. He replied, "Christian book be good book; but Christian gentlemen be not good like Christian book. If Christian gentlemen be good like Christian book, then Hindoo be Christian, Mussulman be Christian, Arab be Christian, all be Christian." I thought this sentiment of the poor Mussulman conveyed solid instruction, and that if Christian gentlemen be *true gentlemen*, and their lives and conduct consistent with the principles they profess, God will make us great blessings throughout the earth.

Trusting that by means of this and other Societies religious knowledge will be communicated to Ireland, and that by emigrations from Ireland, God will convey his truth to the most distant regions, I hope, while the inhabitants of this country are taking so much care of the inhabitants of the banks of the Ganges, they will not

forget the inhabitants of the banks of the Shannon. I shall now call on the Secretary to read the Report, and then some resolutions will be proposed, which I have no doubt will give you satisfaction.

The Report, read by the Secretary, contains much pleasing information. We can only give a few short extracts.

"Your Committee having much to heart the instruction and evangelization of the native Irish, through the medium of their own language, have succeeded in procuring a minister for that purpose, the Rev. Mr. M'Kaag, to take up his residence at Ballina, in the county of Mayo, where he will have daily opportunities of conversing with the people, and conveying the principles of the gospel to them in their vernacular tongue.—This Minister is a native of the Highlands, and was nearly four years a student in the academy at Bradford, under the care of the Rev. Dr. Steadman. His heart had long yearned over the state of the native Irish, especially after he had ascertained that, from his knowledge of the Gaelic language, he could, without any difficulty, read the Irish Testament. The Committee have been gratified in hearing, that he is able to be understood by the Irish, and that there is great probability that he will very soon be able to preach to them in their own language.—The plan of employing natives of the Highlands of Scotland as ministers among the native Irish, was recommended by Sir Henry Sidney, in a letter from Ireland addressed to Queen Elizabeth, in the sixteenth century. He says; "For the remote places where the *Englishe* tongue is not understood, it is most necessarie that soche be chosen as can speak *Irishe*. I do wishe, (but this most humbly under your highness' correction) that you would write to the regente of Scotlande, where, as I learne, there are many of the reformede churches, that are of this language; and though, for a while, your Majestie were at some charge, it were well bestowed, for in short time, thousands would be gained to Christ, that nowe are lost or left at the worst."—Your Committee rejoice, that after the lapse of nearly three centuries, the providence of God has given them the opportunity of acting upon the rational and pious recommendation of Sir Henry Sidney, by sending a Highlander to those remote places, where the English language is still but imperfectly understood. They would indulge the hope,

that through the blessing of God upon the ministry of Mr. M'Kaag, many of the native Irish may be turned from darkness to light, and from the power of Satan unto God.—The conduct of the itinerant and Sunday readers of the Irish scriptures, of whom there are *twenty* in the province of Connaught alone, has been highly satisfactory to your Committee: their monthly journals have constantly afforded them much pleasure and delight; and they cannot but conclude, notwithstanding some instances of painful disappointment, that the labours of these plain and pious men have been made a great blessing to their countrymen. But for their visits, and affectionate instructions, they would have been still sitting in the region and shadow of death; residing as they do in mountainous districts, where a Bible had not been seen, and where the light of the gospel had not shined. It is highly gratifying to your Committee to know, that the Society, by its agents, has gone even to these rude mountaineers, in preaching the gospel of Christ; and that the reading of the Irish scriptures has proved to be a measure, extending its influence even to these, the most neglected and superstitious of the Aborigines of Ireland.

In the western county of Clare, the five Sunday readers of the Irish scriptures, have been very useful in reading to their neighbours, and in teaching many to read, who before scarcely knew a letter; they have read the Irish Bible in almost two hundred families.

The Irish language is taught in the schools wherever it has been found to be practicable, or been thought desirable. The English language being generally used for commercial purposes, the parents of most of the children are desirous they should be taught to read and write that language. As, however, the great object of the Society, is to communicate scriptural instruction to the minds of the rising generation, the Committee feel persuaded the friends and supporters of the institution will be satisfied, if that object be effected, whether it be through the medium of the Irish, or the English language.

There are twenty-six readers of the Irish scriptures, some of whom are wholly employed: the rest are Sabbath readers. The day-schools amount to 90: these contain 7000 children.

The following Resolutions were pro-

posed, seconded, and unanimously adopted by the Meeting.

1. That this Meeting, having heard with sincere pleasure the interesting details of the Report, desire to acknowledge the goodness of God in deigning to bless the instrumentality of this Society; and, anxious to diffuse the feelings of gratitude and zeal, recommend that the Report be adopted, and extensively circulated under the direction of the Committee.

2. That this Meeting, convinced of the importance of scriptural instruction, rejoice in the increase of Schools in Ireland, and in the continued and successful employment of pious Readers of the Irish scriptures; nor would they omit to express their approbation of the Mission of the Rev. John M'Kaag as a minister to the native Irish, and a superintendent of Schools; and they hope the Committee will embrace every opportunity of employing ministers who are natives of the Highlands of Scotland, to settle in those parts of Ireland where the Irish language is principally spoken, or best understood.

3. That in the opinion of this Meeting the Report of the Committee for the last year furnished additional proof that scriptural instruction, as far as its influence extends, will secure to Ireland the blessings of social order. This Meeting do therefore pledge themselves to renewed exertions for enabling the Committee to enlarge the sphere of the Society's operations.

4. That this Meeting present their grateful acknowledgments to the Treasurer William Burls, Esq. to the Secretary the Rev. Joseph Ivimey, and to the Committee, by whose constant attention to the business of the Society it has been satisfactorily conducted through the past year; and respectfully request the Treasurer and Secretary to continue their services: and this Meeting hereby appoint the following gentlemen to be the Committee for the year ensuing; viz.

Messrs. George Bagster, Chapman Barber, Gilbert Blight, Charles Burls, Stephen Cadby, William Cozens, John Danford, Jonathan Dawson, George Dean, Edward Dean, Peter Ellis, Joseph Hanson, Job Heath, Samuel Jackson, jun. James Lowe, John Lowe, jun. Stephen Marshall, William Napier, Richard Nicholls, William Paxon, Nathaniel Robarts, Joseph Rose, Joshua Russell, W. L. Smith, Henry Tathan, Samuel Wat-

son, Eleazar Wilkinson, and Stephen Williams.

5. That this Meeting acknowledge with sentiments of grateful esteem the services of those Ministers, who during the past year have collected for the Society, and of congregations and individuals who have supported Schools as their own in Ireland;—especially, the exertions of the Ladies in London and the country, which have so much assisted the funds of the Institution;—more particularly the liberal donations of some distinguished individuals in England and Ireland, and the continued friendship of the Edinburgh Bible Society.

6. That it having afforded this Meeting sincere pleasure to be again favoured with the assistance and support of Joseph Butterworth, Esq. M. P. in presiding on this occasion, they present him their cordial thanks for the same, and for the various and beneficial services which he has kindly rendered the Institution.

Rev. T. Griffin.—Mr. Chairman, although not much in the habit of speaking on occasions like the present, I am encouraged to do so on this occasion from the following circumstance. When, Sir, you requested the company, for the convenience of persons near the door, to advance a little into the room, the whole room was immediately put in motion. I hope the Report we have heard, and the speeches which will be delivered, will put this whole room in motion, and make every individual advance to a more forward station in endeavouring to promote the grand designs of this Institution. Who can refuse his aid in a cause that angels would be glad to promote? a cause that has for its object the instruction of the human mind in those important truths which relate to everlasting salvation? Commerce may enrich our country; science may expand our minds; but the mild and evangelical light that emanated from the bosom of God, can alone direct us how to seek the salvation of our souls. It is scarcely necessary for me to inform this assembly that the Society not only intends to instruct the *children* in those things that will render them better members of society on earth, and enable them to become instructors of others, but hopes that, together with the scriptures being impressed on their memories, the love of God will be impressed on their hearts, and they will

grow up to be blessings to all around them; and that having received from the labours of this Society the knowledge of the word of God, and tasted of the water of life, they will hand these waters round to others, that they also may drink and live.

The Society aims at giving instruction also to the rising *youth*, that they may consecrate their services to that God who made the world, who made them and all mankind, and to whose glory we should consecrate our lives. I was much affected with that part of the Report which respects the *aged*, who are desirous of obtaining the scriptures in a character suited to their eyes. While their bodily eyes see to read the scriptures, I hope their intellectual eyes will see the glory of God, and that when the dews of death are collecting on their foreheads, they will say as they leave the world, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Soon after the coronation of our late excellent king, it will be recollected that two or three preachers in the Royal Chapel had successively praised the monarch in strains which his heart did not approve, and that he publicly reproved them by saying, "I came not to hear my own praises, but the praises of God." Sir, we are come on this occasion, not to eulogize ourselves; there has perhaps sometimes been far too much of this; but to give glory to the Author of all good, whose sacred influence gives success to all the exertions of men, and all the labours of angels. We have to return thanks to God for the success of this and all kindred institutions. From him they emanated. He gave the intelligence that arranged their plans. And he has given success to the labours of good men in every age, so that man has rejoiced in hope of heaven, and angels have received him at last into the realms of bliss.

Many reasons exist why we should be zealous in promoting the interest of the Baptist Society. Can we forget the distresses of Ireland at the present time? I confess, (though not much disposed to shed tears before my fellow-creatures,) I cannot think of the mother, the infant in whose arms endeavours to find the fountain of its nourishment in vain, without horror. I cannot think of the parent, surrounded by the children whom he loves as we love our own, when they ask for bread, answering only with his tears,—without asking, "Shall they be

starved in the present world, and tortured as the just punishment of their sins in the next? If our prayers can prevent this, if a portion of our property can prevent this, if we have any energies to consecrate to this cause of humanity and of God, we shall surely consecrate them all to prevent this last dread consequence of sin. If they must be famished here, they shall have no famine of the word of God.

Another reason for the exertions of this Society is, that the religion of Ireland is of the most dreadful character. I am about the last man in the world that would censure men for the free exercise of their minds. I generally contrive to stand erect if I can, and look at the sun myself: and as I wish to stand free myself, I will help no man to forge chains for another man's mind. But we must not suppose that there is no difference between truth and error. Our charity must not be blind.

But, my friends, I will refer to one point which, if duly considered, will penetrate all your hearts, and make you look on Ireland with pity, and offer up strong prayers and cries to God that she may be saved. The apostle tells us, that by the deeds of the law shall no flesh living be justified; that is to say, no charities of man, no ceremonies, no works, will justify him in the sight of his Maker. Now it is the reigning tenet of that church, not only that man can justify himself, but that he can accumulate a stock of excellence for the use of others. If this be the doctrine of the Romish church, so far from its being true that there is no salvation out of its pale, there is no salvation in it, this tenet being in direct opposition to God's word, and making the destruction of all who maintain it inevitable.

Of what vast importance is the justification of the soul! The ocean, which has rolled so long, will soon be dried up; the rocks against which it has dashed will melt away; the star which shone over Bethlehem when the Saviour opened his eyes in our world, and those luminaries which the eyes of Abraham saw when Jehovah directed him to the firmament, will soon be quenched: but the soul of man in one point resembles God himself; it is immortal; it will live for ever; and if our brethren in Ireland receive the truths of the gospel through the labours of your preachers, they will die to live in heaven; the

wings of mercy will bear them to paradise to dwell with God and the Lamb.

Rev. Dr. Ryland.—Mr. Chairman, I have heard the Report, I trust, with no less pleasure than the whole of this respectable auditory; but as there are many of my brethren who will address this assembly with much greater effect than I can do, I shall merely second the motion that has been made.

The Rev. Micah Thomas moved the second Resolution, which stated, that they would not omit to express their approbation of the Mission of the Rev. J. McKaag, because he was capable of speaking the Irish language: this is of great moment—all nations are fond of their language: the English are so, the Scotch are so, the Welsh are so, the Irish are so; but all speak the language of heaven that have felt the power of divine grace; and whatever language they may be in the habit of speaking one to another now, a day will come when all shall speak in one language, and for ever and ever unite in the anthem "Worthy is the Lamb that was slain!"

Rev. Dr. Newman.—Mr. Chairman, I feel very happy to meet you in the year 1822. But it seems to me that in Ireland it is not 1822. It has powerfully impressed my own mind, and I have no doubt that it will affect our minds more and more, that they are in Ireland, on account of that dreadful superstition to which my friend has alluded, three hundred years behind us. It would seem indeed in Ireland to be only 1522. It is worth while to look back and consider what our condition then was. Henry the Eighth had then been writing against Luther, in defence of the seven sacraments, and had gained from the Pope the title of Defender of the Faith. How much reason have we to thank God, that we have not now the seven sacraments, and that our king would not undertake to write against Luther. But let us remember that in Ireland they have the seven sacraments still.

If we come to 1622, James I. was then on the throne, and there had been provided, through the good providence of God, that English version of the Holy Scriptures which we now possess. But we ought to remember, that in Ireland no such blessing has obtained even now; and that with regard to the scriptural instruction to which this resolution alludes, we are more indebted to God than we can express. No words can describe the benefits that

have resulted to us from the version of the Scriptures which came out in 1611, and which in 1622 must have been making its way through all the land. And never let it be forgotten, that it required near 100 years to prepare for us a version of the Scriptures which might be circulated and read, and I trust will be continued to the end of the world.

In 1722, the present Royal Family had recently come to the throne; an event for which all Englishmen will never cease to rejoice, and in which Irishmen, and men of all nations, have reason to rejoice, and will rejoice, and give thanks to God with a loud voice.

This resolution particularly refers to schools. The meeting will rejoice at the increase of schools in Ireland. If, as Dr. Watts remarks, the boys and girls of the present generation are to be the men and women of the next, it will depend very much on England, Scotland, and Wales, what sort of men and women there shall be in Ireland in the next generation, and in a great measure on this, and other Societies. Mr. Locke tells us, and we apprehend he said right, that nine out of ten of all mankind are what they are by education. And our own experience will remind us, and daily observation will confirm the remark, that it is indeed a very rare thing for a man to be born when he is old; that it is a very rare thing for a man to be brought into the way of righteousness when grey-headed. This fact, with a hundred others, should induce us to avail ourselves of every opportunity of communicating religious knowledge to those that are young. We rejoice, therefore, in the institution of these schools. We rejoice for the sake of the children, because we know that these schools are under the direction of persons who will not fail to attempt to imbue their minds with scriptural knowledge, and lead them to our Lord Jesus Christ. We rejoice, because we hope that under the divine blessing these children will not have to unlearn what their parents will certainly have to unlearn with regard to the great doctrine of justification, which was before so properly referred to. We rejoice, because we are sure that this is a method which God has sanctioned, and we consider ourselves as going to the spring of the waters, and casting the salt in there. And we rejoice on account of the parents also, because these children

have unquestionably very great influence on their own parents; and if instead of the parents leading their children to the Lord Jesus Christ, we should see the parents led by their children, it will be a joyful sight. It has been witnessed in some instances, and will be, no doubt, in many others. The children have been anxious to draw the attention of their parents to those teachers who tell them such wonderful things concerning the Lord Jesus Christ. I remember it is related of the celebrated Dr. Busby, that being once questioned about the manner in which he managed to keep his preferments, and to remain head-master of Westminster School through the turbulent reigns of Charles I. Oliver Cromwell, Charles II. and James II. he replied, "Oh, it was very easy; I never intermeddled with politics; but the fathers governed the nation, the mothers the fathers, the boys the mothers, and I govern the boys." There are many a dear little girl and boy that will say to their mother, "Will you not go and hear Mr. Wilson, or Mr. M'Kaag?" and in this way I have no doubt many will be brought to a knowledge of him whom to know is life eternal. Therefore we rejoice in the increase of the schools, connected as they must be with scriptural instruction.

Rev. Mr. Hoby.—I feel deeply interested in the occupation of those laborious and pious men, who are engaged in reading the scriptures from house to house. I confess, in listening to this part of the Report, it brought to my recollection what is pretty generally known. I mean the first instance of success among the Moravian Missionaries in Greenland. One of their Missionaries was reading an account of the sufferings of our Lord and Saviour, and one of the natives, impressed with the statement read by the Missionary, started up, and advancing toward the table exclaimed, "What is that? What is that? Read that again, for I too desire to be saved." This was the first instance of their success. And in every Christian Mission I think we shall discover that the simplicity of the doctrine of the cross is the centre from which all divine truth radiates; that it is the bright and glorious star in our common Christianity, and sheds a ray on every promise and precept. It is the doctrine of the atonement of Jesus Christ which produces the most astonishing effect in

every part of the world. Now, Sir, if this is the mighty machine made to bear upon the inhabitants of Ireland; if the reading of the scriptures, and the same simple statements of the truth are made there, may we not hope for the same blessed results? May we not expect that God, in his infinite mercy, will pour out his own influence, to give success to the word of his grace? And we are assured from the Report, that this Society has not laboured in vain among seven millions of our countrymen.

Rev. M. Fisher.—Mr. Chairman, I feel backward to obtrude myself on the notice of this assembly. I can truly say, I feel more tremour at the thought, than I did when crossing the Irish Channel in a storm in February last; or travelling through those parts of Ireland which were in a state of insurrection. But having inspected some of the schools in Connaught, a statement will be expected from me of what I saw and heard. In travelling through the interior of Ireland, I beheld the deplorable condition of many of the peasantry; and it is with painful feelings I state, that they were generally almost naked, and appeared half starved. Their potatoes were just exhausted, and famine was staring them in the face. Their cabins had mud walls, and earthen floors, but no chimneys; some of them no windows; the smoke came out of the doors, or ascended through a hole in the roof. They cultivate a small plot of ground adjoining their cabins, of one or two or three acres, and, if they can, grow potatoes enough for the year. The pig is generally the inmate of the cabin, and feeds and lodges with them; and when it is fatted, it is either sold, or seized to pay the rent. The peasantry are in general deplorably ignorant, many of them scarcely civilized. It is with regret I say, that in towns in the interior of Ireland, there were crowds of beggars, who, by reason of wretchedness and woe, hardly appeared human. I could have formed no conception of their misery, had I not seen it. Twice before I had visited Dublin, and thought I knew a little about Ireland; but Dublin is not a fair specimen of the country. Persons must go into the interior, and see it themselves, to form any idea of it. As soon as the carriage stops at an inn, it is surrounded with beggars, who pour out their prayers on your behalf. I thought I beheld the sad effects of our own neglect, in not giving them the

blossoms of education sooner. I was much struck with the thought, that there is a great similarity between the country and its inhabitants. Splendour and misery, beauty and ashes, are closely associated. As some parts of the country are beautiful beyond description, while others consist of rock and bog; so many of the inhabitants are highly polished, whilst others are barbarous. But, Sir, if the natural bog of Ireland is irreclaimable, the moral bog is not so; and if drained by wholesome discipline, and well sown with the good seed of the kingdom, and watered with the blessing of heaven, it will soon blossom as the rose, and become fruitful as the garden of the Lord. The state of the people in a religious point of view is very affecting. The great mass are Catholics, and are wholly given up to superstition and priestcraft. They think, by giving the priest a little money, they can procure the forgiveness of their sins; and that, if they can obtain what they call the rites of the Church before they die, they are sure of going to heaven.

In the course of my travels I saw Crogh Patrick, the mountain where so many thousands go annually to do penance, and perform stations. O that antichrist may speedily be destroyed by the breath of the Lord, and the brightness of his coming! It is with deep regret I state, that religion in that part of the country through which I travelled, from the Irish channel to the Atlantic ocean, appeared in a very low state. In those Episcopalian churches where the gospel is preached it generally prevails; but among Dissenters, all across the island, with the exception of two or three congregations, religion appeared, as Dr. Newman expressed it, 300 years behind the state in which it is in England. The faithful servants of Christ have many discouragements and privations to endure, and need the sympathy and prayers of their friends in England. The Schools of the Society are in a prosperous state. I visited chiefly those in Sligo, Leitrim, and Mayo. The number of Scholars you have just heard from the Report. Many of the Schools are held in cabins, such as have been described: the children sit on the ground: but the greatest order prevailed. I was highly gratified with their denominations. The names of all of them I cannot repeat; but the Trowbridge School and the Allie-street School are in excellent order: the Carter-lane

School and the Hackney School are so too. I have brought with me some samplers, which the girls in those schools worked. I should like them to be distributed among Ladies conducting the schools, who, I hope, will have them framed and hung up in their parlours. The name of the Hammersmith School revived in my mind some interesting circumstances, as I was formerly connected with the Baptist church in that place. I was so pleased with the conduct of the scholars and the school-mistress, that I thought I would inform the Hammersmith Ladies, if any are present, that the mistress of it deserves some mark of their approbation, which I hope will not be withheld. The masters and mistresses of the schools appear to be very suitable, and the excellent effects will in the next generation it is hoped be very apparent. The province of Connaught, consisting of five counties, was one of the most rebellious in Ireland; but since the establishment of the schools, it has become one of the most peaceable: and uniformly, in all the districts that have been disturbed, there have been no schools, or they have been but a short time established. Beyond all doubt, Sir, the best cure for degradation and disaffection is a well-ordered system of education. "Train up a child in the way he should go, and when he is old he will not depart from it." In proof of this, some have refused to take the oath administered by the ribbon-men and white boys. Not long since one said, "I would die on the spot before I would take the oath, I have read my Bible, and there I am taught to love the brotherhood, to fear God, and to honour the King." The plan adopted in all the schools of teaching the children to commit the scriptures to memory, too, will be, I hope, productive of much good; for if interested men should take the Bible from them, they cannot take their memories from them; as a dear little girl observed, when the priest took the Testament from her; "I have learned," said she, "the first 20 chapters of the Gospel of St. Matthew, and he cannot take away them." The word of God, we hope, is hid in the hearts of many of them, that they may not sin against him. Knowledge is increasing, and will increase, until the earth shall be filled with the knowledge of the Lord.

I conversed with many of the readers of the Irish scriptures, and was

much pleased with their appearance. They are well informed men, capable of instructing inquirers more perfectly in the way of the Lord. After travelling through eight counties, and about 400 miles in the interior of the country, I returned to Dublin, and assisted Mr. West and Mr. Wilson in collecting the subscriptions. The friends in general gave very cheerfully; but all agreed that education is the best means for relieving their distresses. Before I left Ireland Mr. M'Kaag came to Dublin, and he appeared in a proper spirit to live and die in the cause of Christianity. I heard him converse in Gaelic with a native of Ireland; they appeared to understand each other very well; and I have no doubt he is able now to preach to them. I received much kindness from Mr. West, Mr. Wilson, and other Christian friends there; and I shall never forget one poor Irishman, who, as I was riding over a mountain, and was overtaken by a violent storm, and rode by the side of his cabin, came out, and pulled off his jacket to cover the saddle of the horse, while he himself stood exposed to the heavy rain. In travelling 400 miles from east to west, I met with no insult, no injury whatever; and I thought, if providence should again permit me to visit the country, I should like to travel from the Giants' Causeway to Cape Clear, and so encompass the island. My passage in going and returning was stormy and tempestuous. I generally put to sea in a gale, with a head-wind: and, Sir, I am not very partial to sailing in steam packets; I would rather sail on board your Irish vessel in which I have now sailed safely and pleasantly seven years. She is indeed a fine sea boat, well built and well manned, and has every year since she has been launched made a good voyage. She has encountered many a gale, but has never been dismasted. Her mast is integrity, and we see to-day it is set upright. She is well supplied with the shrouds of an enlightened understanding, and the sails of a good conscience. The yards of duty are well hung; the sails are well bent to them; and she has been trimmed with care. Your vessel has never been crank yet; she has good tackle; and her rigging and sails are in good repair. She carries with her good stores, being laden with the bread and water of life. But during the last voyage she has shipped some heavy seas; there were

some time since three or four feet in her hold; the Treasurer was in advance; but we have got her safe in port to-day, and she must undergo some repair before she can go to sea again: she must be coppered and bolted; or rather she must be silvered, and her bolts must be pure gold. But as we who are present are joint owners in the concern, each man must pay his quota before he departs; for England expects every man to do his duty.

The other Resolutions were moved and seconded by the Rev. Messrs. Shenston, Saffery, Dyer, and Finch. The Treasurer (Mr. Burls) and the Secretary (Mr. Ivimey) returned thanks, and expressed their willingness to continue another year in their respective offices. The vote of thanks to the Chairman was moved by Wm. Burls, Esq. and seconded by Chapman Barber, Esq.; and after singing, this interesting meeting was concluded with prayer by the Rev. Dr. Ryland. The sum collected at the doors amounted to £68 10s. 2d. and there was received by the Treasurer during the week, £492. Much exertion will be necessary to keep up the funds of the Institution to meet the expenditure of £2,500 per year. Subscriptions and Donations will be received by Wm. Burls, Esq. 56, Lothbury; the Rev. Joseph Ivimey, 20, Harpurstreet, London; Rev. Mr. West, 89, Usher's Quay, Dublin; Rev. Mr. C. Anderson, Edinburgh; Rev. Mr. Porney, Glasgow; Rev. Moses Fisher, Hunter-street, Liverpool; and the Rev. Dr. Ryland, Bristol.

Rev. Mr. Shenstone, in seconding the fourth Motion, said, I adopt the sentiment employed by Dr. Ryland yesterday morning at the Prayer-meeting for the Missions, and would say, "Men of Israel, help!" The Society needs help, and there is not an individual present this morning but is capable in some way or other of affording help. To instruct the rising generation in Ireland, is to lay the axe at the root of the tree of all the disloyalty and disorder that now prevails. To circulate the sacred scriptures; to employ men that are well qualified to read the sacred scriptures; to explain their meaning, and to proclaim the unsearchable riches of Christ, and to lead poor sinners who are held in the slavery of superstition to that blessed Redeemer who came to give liberty to the captives. Thus, my dear Christian friends, you are all capable of assisting us with a part of the pro-

erty you possess; and I am sure if you think of the misery of our fellow-subjects at the present period, as to their temporal misery, and think of them as perishing for the bread of life, I am sure you will all be ready to exclaim, "Lord, what wilt thou have me to do? Show me how I can use the talents! Point out the way in which my single talent may be occupied most to thy glory, and so as to do most good!" Come forward, then, to the help of the Lord against the mighty. I hope to-day will evince, that though we are the last of the societies honoured with the company of the religious public, yet our subscriptions will not be the least. You have put in my hand a motion, which I find contains a vote of thanks to your Treasurer and Secretary, and I feel with you very hearty in rendering them thanks, for they deserve them at your hands. I have been witness of their toils and labours, and you ought to thank them: but there is something which will be more gratifying to them than empty thanks. We love doctrinal truth, but we love also practical truth. We seek for something that may prove the truth of your profession, and presently there will be plates at the doors, and you will have opportunity of making it manifest whether or not you esteem the service of your Officers.

Rev. Mr. Saffery.—Mr. Chairman, When we turn our eyes to the moral condition of Ireland, it is deplorable beyond any thing that persons not personally conversant with it can conceive. Mr. Fisher has given us a long detail of what he has seen. I have seen it; and I should be glad if you were all transported to Ireland for one day, to collect, by your personal intercourse with them, the amount of the moral ignorance, superstition, and wretchedness of Ireland. You, Sir, have witnessed the poverty of Ireland in its most happy seasons. If these have failed, or have been diminished, then that wretchedness must be vastly increased. But what is this to the moral misery of Ireland? This is indeed extreme. Nor is there, as you observed in your opening speech, in all the British dominions, India in some of its territories excepted, a part that is in such a condition as unhappy Ireland. But we have no reason to despair of our success in attempting, not merely to ameliorate their present condition, but in effecting such a moral change as shall

produce in them the best consequences. I do not rest this assertion on the declaration of scripture merely, or on the means adopted to accomplish the end desired.

Very happy results have been produced through this Society and others. In fact, our schools, our readers, and our preachers have been the instruments of turning many of them from darkness to light, and from the power of Satan to God; and what the scriptures did in the hands of Brainerd in the wilds of America, what the scriptures have done in Southern Africa, and in the Islands of the South Sea, they will doubtless, through the blessing of God, accomplish in Ireland, and every where else in the world. We have only to go on in the strength of the Lord, making mention of his righteousness, and that only; and we may be assured that God will be with us, and we shall be mighty in the name of the Lord.

I cannot but contemplate the result of our exertions with great pleasure, and consider the conversion of the Irish to God as of great importance, not only to themselves as it involves their eternal destiny, and as personal conversion must issue in the salvation which is in Christ Jesus, but as it respects others. I anticipate the most important results from the operations of this and other Societies. I cannot look at an Irishman without almost coveting that I were one. There is so much mind, so much activity among them, that you have every thing to hope for from them. It is true there is something in the warmth of their minds that strikes us with awe; but this very warmth, when employed in the service of God, in union with all the graces of the Christian character, will serve to invigorate those graces.

I have been thinking, Sir, whether converted Irishmen will not make the best angels of God, to fly through the midst of heaven with the everlasting gospel, to preach to the nations. When I recollect a Burke and a Sheridan, and others, it is evident Irishmen have powerful minds, and these only want cultivation, and to be brought into the disposition of the gospel, and they will produce a moral revolution in their own country, and will be the first to send the gospel to other countries. I rose on this occasion without any idea that I could say any thing to the purpose; but I love Ireland; I have seen her, and the more I contemplate the state of

that country, the more I see the propriety of supporting Societies of this description.

Rev. Mr. Finch.—Sir, Ladies and Gentlemen, When we consider the different Societies that have this week engaged our attention, we have perhaps been at a loss to determine their comparative merits, and their respective claims upon us; but the object of all of these is one and the same, whether you educate young men for the Christian ministry, to supply destitute churches, or to itinerate in our own country, among its dark towns and villages; or whether you send Missionaries to the Provinces of India, or to the Islands of the Western Ocean; or those who itinerate in Ireland, to read the scriptures and preach the gospel, the object is one and the same: it is to show them the way of salvation, and to direct them to the Lamb of God who taketh away the sin of the world; and as the object is the same, our feelings may be concentrated in the advancement of all of them; and we can give to either of them, and to the whole of them, our prayers, our wishes, and all the support of which we are capable.

Mr. Ivimey was thankful to the Meeting for the affection and confidence which had been expressed, and said he was willing to accept the office for another year. He earnestly requested that others of his brethren in the ministry would assist in relieving him from the labour of collecting for the funds of the Society, as several around him had cheerfully done.

ORDINATIONS, &c.

APRIL 3, the Rev. John Thomas Jones, late student at Abergavenny, was ordained pastor of the Particular Baptist Church at HAY, Breconshire. Mr. Byfield of Madley commenced the service at eleven A. M. stated the nature of a gospel church, asked the usual questions, and received Mr. Jones's confession of faith; Mr. Davies of Leyadin offered the ordination prayer; after which Mr. Evans of Brecon delivered a solemn charge from Ephes. iv. 11, to Mr. Jones; and Mr. Rogers of Garway, from Phil. ii. 2, (the latter part,) addressed the church. Met again in the evening at seven. Mr. Evan Samuel, student at the Baptist Academy at Abergavenny, com-

menced with prayer. Mr. Davies of Leyadin, and Mr. Evans of Brecon, preached from Mal. iii. 16, and Phil. iii. 13; and the latter concluded the service.

It is well known to some, that this infant church has suffered much from several causes; but since Mr. Jones has resided here, the congregation has greatly increased, in consequence of which they will be under the necessity of enlarging the chapel; and towards the liquidation of the greatest part of the debt, (for all the members except one are labouring people,) the church will be obliged to make an appeal to the religious and benevolent public.

MAY 1, a meeting was held at Barnstaple, designated, THE UNION QUARTERLY MEETING OF THE PARTICULAR BAPTIST CHURCHES OF TORRINGTON, BIDEFORD, AND BARNSTAPLE, in North Devon, when the following ministers engaged in the services of the day. In the morning, Mr. Pulsford of Torrington read Isaiah lx. and prayed; and Mr. Price of Bideford preached from Rom. i. 16, and concluded. In the evening, Mr. Mitchell of Barnstaple read Isaiah lii. and prayed; Mr. Pulsford preached from Psalm lxxxvii. 3; Mr. May, a member of the Baptist Church, Barnstaple, who labours in some of the dark villages, gave a short address; and Mr. Mitchell addressed the congregation, and closed with prayer. The services of the day were pleasing, and we trust, profitable. The next meeting is to be held at Torrington on the last Wednesday in July: Messrs. Mitchell and Price to preach.

MAY 8, the Seventh Anniversary of the BEDFORDSHIRE ASSOCIATION of Baptist Churches was held at Bedford. Mr. Middleditch prayed; Messrs. Kilpin and Wake preached; the former from Isai. xlii. 4; the latter from Rom. xii. 1. In the afternoon Mr. Holloway prayed, before the business of the Association was transacted. Next meeting to be at Toddington the first Wednesday in May, 1823; Messrs. Knight and King to preach; Mr. Wake to prepare the next Circular Letter on the question, "How can believers be good witnesses for God in the world?"

JUNE 5, the Annual Meeting of the **BEDFORD UNION** was held at Bedford. In the morning Mr. Holland of St. Ives commenced with reading and prayer; the Report of the Committee was read, and the President, Treasurer, and Secretaries, were re-elected; Mr. J. Clayton, junior, preached from 1 Cor. ix. 22; and Mr. Geard of Hitchin concluded. In the evening Mr. J. Holloway, (late of Bristol, now of Cardington Cotton-end,) began with prayer; Mr. Middleditch of Biggleswade preached from Luke xv. 10; and Mr. R. Halley of St. Neot's concluded.

JUNE 6, the Rev. John Holloway, late of Bristol, was ordained at **CARDINGTON COTTON-END**. Mr. T. King of Bedford read the scriptures and prayed; Mr. J. Upton of London delivered the introductory discourse, and asked the usual questions; Mr. J. Such of Steventon offered the ordination prayer; Mr. T. Middleditch of Biggleswade addressed the minister from Haggai ii. 4; Rev. Mr. Hillyard of Bedford preached a very appropri-

ate sermon to the people from Acts iv. 32; and Mr. Geard of Hitchin concluded the solemn service with prayer. In the evening Mr. G. Sloper of Hitchin prayed, and Mr. Upton preached. The invitation of the church to Mr. Holloway was unanimous, and we trust his labours will be made a blessing in this part of Zion.

The following Sums were voted to the Widows of Baptist Ministers, out of the Profits of this Work, on the 21st of June, 1822.

J. D.	£5	J. S.	5
M. A.	5	H. M.	5
S. D.	5	E. B.	5
E. S.	5	M. I.	5
S. L.	5	E. B.	5
E. B.	5	R. S.	5
R. R.	5	A. W.	5
A. A.	5	E. A.	5
M. M.	5	A. B.	5
A. E.	4	A. H.	5
K. S.	5		
P. W.	5		£114
S. W.	5		

Kalendar.

- JULY 1.** Moon passes Antares II aft. The Pleiades between Jupiter and Venus.
- 3.** Moon passes Herschel.
- 4.** Full Moon X. 54 morn. But she is too far south for the Earth's shadow to fall upon her.
- 8.** Moon passes the Urn of Aquarius.
- 13.** Moon passes Saturn.
- 14.** Moon passes Jupiter. Jupiter, Saturn, Aries, the Pleiades, and the Moon near each other. Venus and Al-

debaran to the east of them.—Mercury, in respect of longitude, between the Sun and the Earth.

- 15.** Moon passes Venus.
- 18.** New Moon II. 1 aft. but she is too far north to cast her shadow upon the Earth.
- 20.** The Crescent of the Moon passes Regulus half-past VIII Night.
- 23.** Moon passes Mars.
- 28.** Moon passes Antares quarter-past IX night.
- 31.** Moon passes Herschel.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETINGS.

THE more public services connected with the Annual Meeting of the Baptist Missionary Society were preceded, this year, by an open Meeting of the Committee, held at the Missionary Rooms, in Wardrobe-place. About fifty friends, principally ministers from the country, assembled on Tuesday morning, June 18, at eleven, when much information respecting the affairs of the Society was communicated, and some important suggestions were thrown out. The beneficial tendency of this new arrangement was perceived and acknowledged, and we hope that, in a future year, it will be repeated, and that some place of meeting may be found, capable of accommodating a larger number.

On Wednesday morning, at eleven, a very large congregation assembled at Great Queen-street Chapel, which had been lent, both for the Sermon and Annual Meeting, in the most liberal way, by the trustees. The first hymn and a portion of scripture were read by the Rev. F. A. Cox; prayer was offered by the Rev. J. Wilkinson of Saffron Walden; the sermon by the Rev. W. Jay of Bath; and the Rev. Mr. Morley, one of the ministers connected with the place, concluded in prayer.

Mr. Jay is known by many to have been long in habits of friendship with most of the earlier conductors of the Mission; and has, on several previous occasions, advocated the cause of the Society, at different places in the country, with zeal and success. The promptitude with which he complied with the request of the Committee to undertake this service, entitles him to

our warmest thanks; and we trust that these occasional interchanges of public labours, of which, we believe, our Wesleyan brethren first set the example,* will serve to strengthen mutual attachment between the friends of the Redeemer of different denominations.

The passage selected by Mr. Jay was Isai. lii. 13—15. *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see: and that which they had not heard shall they consider.* From which he took occasion to speak of the character and conduct of the Redeemer; of the eminence he should attain, the sufferings he should endure, and the beneficial effects which should ultimately flow from them. In concluding, he enlarged, with much animation, upon the necessity and usefulness of Missionary exertions in general, and bore a very strong testimony to the importance and value of the Institution for which he was pleading, in particular. We regret that we cannot give a more ample account of this able discourse, which was characterized throughout by the evangelical richness of sentiment, and energetic simplicity of manner, by which Mr. Jay has long been distinguished; but if, as we hope, he may be prevailed upon to comply with the earnest request of the Committee, and permit the sermon to be printed, our readers will then have the advantage of perusing it for themselves.

At six in the evening, a numerous congregation assembled at Zion Cha-

* By inviting Mr. Ward to preach at their Annual Meeting in 1820. Mr. Hall of Leicester is engaged, we understand, to preach for the Bristol Auxiliary to the London Missionary Society, in September next.

pel. A serious and instructive sermon was delivered by the Rev. Micah Thomas of Abergavenny from James v. 20. *He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, in which he insisted on the value of the soul—the awful nature of that death to which it is liable—and the means and felicity of its recovery from it.* Some recent articles of Missionary intelligence were read at the close of the sermon by the junior Secretary; the hymns were read by the Rev. Wm. Shenhstone; and prayer was offered at the commencement, by the Rev. T. Middleditch of Biggleswade, and at the close by the Rev. Richard Davis of Walworth. A prayer-meeting was held at Eagle-street on Thursday morning, for the special purpose of imploring the Divine blessing on the Society, and its Missionaries. The venerable Dr. Ryland delivered a most suitable and animated address, from Acts xxi. 28, *Men of Israel, help*; and Messrs. Shirley of Sevenoaks, Hargreaves of Little Wild-street, and Elvey of Fetter-lane, London, engaged in prayer.

Soon after the prayer-meeting was closed, a very large and respectable auditory assembled at the Chapel in Great Queen-street. A verse having been sung, the Rev. Thomas Blundell of Northampton implored a blessing on the proceedings of the day, and Benjamin Shaw, Esq. Treasurer to the Society, was called to the Chair.

Mr. Shaw opened the business of the meeting by observing, that the audience was convened to hear the Report of the Committee for the past year. It would be for the meeting to decide whether they had conducted themselves as good stewards of their bounty, and whether their assiduity had been such, as to justify a renewal of their confidence, and of their subscriptions. He remarked that, by the blessing of God, we had arrived at what may be considered the thirtieth Anniversary of the Society; and that the satisfaction arising from a retrospect of the goodness of God towards the Institution, was much increased by witnessing the deep and lively interest felt in the work of Missions by the Christian public at large; as shewn by the establishment of various other Societies of the same description. He congratulated his friends around him that, while the Society bore a distinctive name, and was called "The Baptist Missionary Society," yet that

its object was, to make proselytes to Christianity, not to our own particular tenets or denomination. Mr. Shaw proceeded to express the pleasure he had felt yesterday, in witnessing, what he considered a happy instance of Christian liberality, an Independent minister preaching in a Wesleyan Chapel for a Baptist Society; and after a variety of other appropriate remarks, called on the Secretary to read the Report.

The junior Secretary then read the Report from the pulpit. It contained an interesting account of the present state of the Missions on the Continent of India, in Ceylon, Java, Sumatra, the West Indies, &c. together with a statement of the measures which had been adopted at home for promoting the interests of the Society; and though nearly an hour was occupied in the delivery, it was heard throughout with profound attention.

In rising to present, as Treasurer, an account of the income and expenditure of the Society, the Chairman observed, that he felt some little embarrassment in bringing down the minds of the audience from the heavenly contemplations excited by the close of the Report, to a mere detail of figures. Such, however, was his duty; and he must proceed to discharge it, in the hope that his respected friends who would shortly address them, would revive, by their speeches, the pleasant and animating feelings to which he had alluded.

From the statement of accounts then made by Mr. Shaw, it appeared that the receipts of the Society, in the year just closed, had been greater than in any preceding year, except the last, in which extraordinary Donations and Collections had been made to the amount of £2000. The amount now received was about £11,600; exceeding the expenditure by £1000; but as the Treasurer had immediately to make a large remittance to India, and was under acceptance for bills drawn from thence, the amount of debt at present due from the Society might still be stated at £4000.

The first Resolution,

That the Report now read be adopted and circulated; and that this Meeting desires to offer a tribute of humble praise to the Great Head of the Church, who has graciously enabled the Society, notwithstanding its pecu-

niary embarrassments, to maintain and enlarge its operations during the past year,

was moved by the Rev. JOSEPH KINGHORN of Norwich, who observed, that for the sake of order and regularity, it was necessary to ask the concurrence of the Meeting in the publication of the Report, but he was convinced there would be one universal declaration that the Report demanded to be received, with the most unbounded gratitude: not simply to those indefatigable and prudent labourers that have been employed; but especially to that GREAT BEING, of whom, and from whom, and to whom, are all things.

It is unspeakably pleasing to see, that, wherever Christianity is conveyed, man not only becomes improved in moral and intellectual attainments; but that great principle strongly draws our attention: "The gospel is the power of God unto salvation," to every one, who cordially believes it.

Another remark he would make from the Report that had been read (and they had publicly expressed the interest they had felt in it,) was, that from a great variety of particulars and by infinite labour, a great deal had been done; and they would thank the great God of heaven and earth, for enabling them to do it. Looking at the maps of the Society, they saw here a station, and there another: thirty, or somewhere there-about, in the whole. In this view, these places looked wondrous pretty. But, they are 500 miles from each other. Some of them are more than double that distance. They are but a handful of corn upon the tops of the mountains.—If there were only one minister here in London, and another 500 miles off, would you not call this an awful dearth? And this is the state of the heathen nations, all the world over. "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

If any should ask, what have you done? Comparatively nothing. Don't object that against us, we pray. Christianity itself was liable to the same objection; for as Dr. Watts says:

"So, when thy truth began its course,
It touch'd and glanc'd on every land."

The apostolic age was not distinguished for multitudinous churches; but for small assemblies, in various

places. They were like beacons on a hill, whose light was seen afar off. It was once the same, where thousands now know each other. This country, this kingdom, London itself, was once heathen. There was but one single Missionary. When we calculate upon our own scale of twenty-four hours in a day, in reference to this subject, we wondrously err. We have to do with a being, whose calculations are very different: with whom, "One day is as a thousand years, and a thousand years are as one day." The day with us is only beginning; the sun has not yet risen to the meridian. "A little one shall become a thousand, and a small one a strong nation: the Lord will hasten it in his time." Go forward with high hope and with earnest prayer: and though we cannot do this great work of ourselves, the LORD shall accomplish it.

That part of the motion, in which we desire to offer our humble praises to God, received his most hearty approval; and may He do a great deal more, first, in us; and then, by us!

EDWARD PHILLIPS, Esq. of Melksham;—If I were called to select a motto for the Baptist Missionary Society, my motto should be, *Have faith in God*. For never, never was any Society set on foot and carried on, that required greater faith, or more earnest supplication to the Divine Being. He called to mind the solitary Mr. Thomas, returning from India, where he had witnessed the superstition of the natives, in all its revolting forms; where he had seen their cruelties; and where he had beheld infidelity, spreading like a torrent. On his return to Europe, he visited a much valued relative of his own, the late Dr. Stennett; to whom he expressed great concern, that more labourers should be employed in India. At the time, it was unknown, how such measures could be undertaken;—not a gleam of light appeared on the horizon. Being called to attend a meeting of their denomination at Clipston, or some place in that neighbourhood, he accidentally, or providentially he might rather say, met with the venerable Dr. CAREY; whose mind, for a long time, had been much interested about the heathen. Mr. Thomas had just returned from India; and he engaged to accompany him back. They went, as going down into a well, where all was dark and deep; but they said to the venerable FULLER, you must hold

the ropes. (*Heav.*) It was rather a mine, into which they descended; of vast riches, and of incalculable treasures. None could know the extent of the benefits conveyed, or of their obligations to the Divine Being, till they should rest from their labours and enter into the joy of their Lord.

He would indulge for a moment his own feelings, and say, How much he was gratified on the platform, by being surrounded by his warm friends of the same denomination with himself, and by those other respectable persons of a different persuasion, for whose attendance they were obliged this day. To them, he was indebted for repeated acts of kindness and attention; and when attending some of their numerous meetings, he has asked himself; How is it, that we do not know each other better? Our grand cause is the same; our design, to diffuse the knowledge of God and of the Saviour, is the same; and we wish to spread it through the earth. How is it, we should not draw together? We are drawing together; and from this hour, from henceforth, he hoped, that all would give their unequivocal and decided aid to every Missionary Institution, for circulating the knowledge of God and of the Saviour.

Mr. Phillips continued to remark; It was important to consider, that their work was not *ended*, but only *beginning*. It was only the dawning of Missionary labours; the brightness of the day will shine, for years and years to come.

When congregated in this favoured spot, they seemed thick and numerous; but, as was strikingly observed by his highly respected friend* in his sermon of yesterday: When our Missionaries are spread abroad, they are like ships on the ocean. Here, they were many; but, in the scene of actual labour few, and they are very far distant from each other, so that there was no danger of interference there.

He would not trespass on the time of that respectable meeting any farther than to congratulate them, that he was likely to be succeeded, and they to be greatly instructed, by one with whom he felt it an honour to sit on the same platform:—the friend of human kind and the liberator of Africa. He hailed the hour; he felt the felicity of the moment; and he blessed God for the opportunity.

The second Resolution, acknowledged

* Rev. William Jay.

ing the kind assistance of Ministers, Auxiliary Societies, &c. &c. was proposed by W. WILBERFORCE, Esq. M.P. who said, he could assure the Chairman, and the assembly, that although he had not before had the honour of taking a share in their interesting meetings, yet he had long been deeply interested in their cause. From the very first of its commencement, he could truly declare, that his eye was fixed upon it; and he continued, from year to year, to watch its progress, and to anticipate its triumphs: while it now promises greater and better things hereafter. He shewed his zeal by attending that meeting, when it was manifest he was little able to express the feelings of his heart. It was natural, he said, for the Chairman, who had so forcibly addressed the meeting, to observe the striking difference between the origin and present state of the Society. They saw how a little seed, as a grain of mustard, elucidating the scriptural parable, had already grown into a mighty tree, expanding its foliage, and presenting its fertility as an object of unrivalled beauty and grandeur. He was exceedingly struck and gratified, when he saw that Almighty God was giving these indications of his special approbation, and he seemed to call to them, almost as with an audible voice, to go forward with earnestness, and confidence, and energy in the path which he had opened before them.

In the beginning of their efforts, he recollected how slowly they proceeded, and he well remembered reading at the time when they made their first subscription in behalf of the Hindoos, that the whole sum amounted to little more than Thirteen Pounds. But he had lived to see the day, when only three of their chief Missionaries themselves (their once *poor*, as well as *despised* Missionaries) had contributed from their joint labours, a sum of Fifty Thousand Pounds! He mentioned this in that place, not as a proof of any extraordinary greatness of mind, or of Christian liberality, but he did so because God had honoured them to meet the spirit of the world in the language of the world. He mentioned it, not because they were not before generous, according to the ability they had; for the same men, who raised thirteen pounds, two shillings and sixpence, had the spirit to give the larger sums, had they possessed them. They have now redeemed the pledge then given, and they are pouring the

fruits of their well-directed labour into the treasury of the Lord. It was a discovery of the present time, to ascertain the important truth, that the smaller contributions of the many raise the largest sums; and the laborious artisan, by the subscription of his weekly penny, would raise a considerable amount in a few years; and by union with others, it would become a large and a mighty sum. We know there were some, who were not for receiving these smaller subscriptions. From such charitable feelings for the poor he would dissent: because they were founded on a mean and erroneous view of the real goodness of the heart that gives. Those subscriptions were not to be estimated according to their pecuniary amount, but by the spirit from which they proceeded, and by those feelings of sympathy and Christian love, which had prompted the individuals in question, from raising Thirteen Pounds in the first instance, to contribute Fifty thousand.

It cannot be doubted, Sir, that this disinterested and noble measure was planned by the directing blessing of God. Dr. Carey, whose low origin is the greatest honour that can be conceived, was raised, by the grace and power of God, to that high elevation which he now occupies. It was divine Providence which raised up such a man, and gifted him with these extraordinary mental endowments. Nor was he alone; there were Marshman and Ward; they too were exalted by that great Master, who can never err in the choice of his ministers. It was also remarkable, and it had always raised his hope, that their Society had proceeded to occupy the station and place best adapted to their design. They had laid their foundations large, and low, and deep; because a building was to be raised of extraordinary extent, and of unrivalled splendour. It was to be no Babel of earthly pride and vanity; and when raised to its highest pitch, it would reach a point never to be surpassed on earth. Their Missionaries had proceeded to acquire the knowledge of the various languages of the East, and to translate the scriptures into them. He remembered that when it pleased God to send his Son into the world, the Old Testament had been translated into the language of all learned men, in the Septuagint version, and this rendered it impossible that it could ever be charged upon the Christians as their work. Remarkable and analogous also, at the time

of the Reformation from Popery, the dawning of a second glorious day from a night of Egyptian darkness, the discovery of printing, and the revival of letters, gave a wide circulation to divine truth, beyond any thing that had before opened to the human intellect, or to human discovery. He naturally connected these thoughts with such a man as Dr. Carey; and he rejoiced that it had pleased God to let him live long enough to witness from Dr. Carey and this Society, the removal of that reproach which attended our possessions in India. They had heard of the peculiar character, the different inventions, and the military talents of the Hindoos: but we had always made them subservient to our own purposes, and little consulted their real advantage. Here we are endeavouring to confer upon them real benefits, by attempting to communicate to them happiness in this world, as a pledge of felicity in the next.

This was a design of deep reflection, of courage, of resolution, and of difficulty. It was, he repeated, no slight enterprise. The god of this world had entrenched himself behind barrier after barrier, but much of the darkness that prevailed had been chased away by the light and power of truth; and the Missionaries had shewn to mankind, and the inhabitants of Europe, that what had been reported of the inoffensiveness and innocence of the Hindoo character, was all an abominable falsehood of him who was a liar from the beginning. (*Hear*)

In India, the female sex had been reduced to the lowest degradation. The spirit of Christianity being absent, power triumphed over weakness, and cruelty over benevolence; that was degraded and insulted, which should be raised and beautified. Practices prevailed there, the most abhorrent to our nature; children destroyed their parents, mothers gave up their infants, and the dark being of the demagogue idolatry seemed to trust in his sure and never-failing efforts.

This, Sir, is the beginning of a great and glorious work, that will be crowned with complete success. With pleasure he heard of the formation of schools; and that the natives, in some instances, shewed a greater eagerness to receive our instructions than we sometimes see in this country. At the same time, this is not the only field of your exertions; the wretched and the miserable are the objects of your care wherever they are found. While you

send to the East, you are mindful of the West also; and the Negro slave receives from you the liberty of the Gospel. Oh! may you ever tread in the footsteps of your heavenly Master, who was anointed to preach the Gospel to the poor, to heal the broken-hearted, to release the captive, and to diffuse universal happiness and comfort!

It was glorious to be engaged in such a cause; and he congratulated from his heart the gentleman who was called to the Chair on this occasion; he congratulated himself, and though he could not expect to witness the extended result of their labours, yet he humbly hoped that, when they took their station in another and better world, they should see, with a fuller and higher feeling, all the benefits that shall arise from their success. He looked forward to the period when their success would be most complete. This was the glorious morning of a blessed day; and it would introduce the brightness and the beauty of the full meridian. They were engaged in a service in which angels would rejoice to be employed; a cause to which God has condescended to communicate his special blessing; and that cause which he blesses cannot fail!

Rev. F. A. Cox, of *Hackney*, said that almost every topic had been adverted to, adapted to excite their admiration, and to awaken their gratitude; and after the eloquent address they had just heard, none could be supposed to secure the continued attention of the meeting, were not their theme, like that of the Gospel itself, unlimited and boundless.

The more their minds contemplated the subject of Missions, a wider field was proportionably opened for their renewed and continued exertions; nor was this all, for the exertion of the mind was not only sustained, but stimulated to greater fervour of supplication at the Heavenly throne. They were called to go forward to the moral conquest of the world with new energy and power, through God, in pulling down the strong holds of Satan and of sin. He felt with those who saw that they had reason for humble gratitude in reviewing the past—gratitude to the God of Missions, to Him who sent forth his well-instructed Missionaries in the first ages of the church, to evangelize the earth, and who sent his blessing with them.

He would not expatiate on the period when this Society first began; when a few assembled to consult on this great subject. He could not say what interest superior and angelic spirits felt; but it was not reasonable to suppose they could look on such a scene with indifference; he would, however, give expression to the feelings of his own heart, and to the simultaneous feelings of all persons in that assembly, by adopting those emphatic words, What has God wrought? When they looked at the connection between the agency employed, and the result produced, they ought not to fail in their vigilance and exertion, but to trust in the Lord Jehovah, in whom is everlasting strength.

While he congratulated them on the degree of success already attained, he could not but see more reason for painful, than for pleasurable emotions. A vast proportion of the world remained still unenlightened by the Gospel. Millions were still in darkness, while few comparatively had received the light. The light only bordered on many nations. Empires were to be won: regions were to be traversed; for almost the whole world was still lying in wickedness.

Regarding the natives of India, they would proceed in the course already pursued. Their imagination traversed over new and untried regions. Geography discovers new scenes to excite the pious and pleasurable feeling of the mind: and it was for them to ascertain the religious, or rather the irreligious character of these countries which are now brought to light, that the counsel and the glory of God may be revealed among them. The questions were, What is the condition of man? What could they do for his moral and spiritual welfare? What can be done by the effects of Christian benevolence, to ameliorate their miserable and unhappy condition? He, therefore, would second, with the warmest gratitude, the resolution that had been so ably proposed. Their strenuous support and liberal contributions were necessary: still more earnestly were their co-operating prayers desired. Never let it be said, that they wanted zeal and ardour in the great and glorious cause in which they were embarked. Let them never want zeal, and with the word of God and his blessing, they would never want the most glorious success!

Contributions received by the Treasurer of the Baptist Missionary Society, from May 14, to June 21, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Netherlands, Auxiliary Baptist Missionary Society, by Rev. S. Muller, Secretary	200	0	0	
Legacy of Mr. M. Puppatt, late of Ramsgate, by Messrs. Gillman and Randall, Executors	40	0	0	
Lion-street, Walworth, Female Auxiliary Society, by Mrs. Chin	60	0	0	
Ailie-street, Female Auxiliary Society, by Rev. W. Shenstone	15	0	0	
Sunday-School Children, by Ditto	1	0	0	
Bow, Auxiliary Society, by Rev. Dr. Newman	23	12	4	
Hackney, Auxiliary Society, by Rev. F. A. Cox	47	8	6	
Eagle-street, Auxiliary Society, by George Bagster, Esq.	24	0	0	
Prescott-street, Auxiliary Society, by George Morris, Esq. ...	40	0	0	
Burton-street, Female Friends, by Mrs. Abberley	2	6	0	
Dean-street, Female Auxiliary Society, by Rev. T. M. Cramp.	5	0	0	
Goswell-street, Auxiliary Society, by Mr. Joyce	10	0	0	
Church-street, Auxiliary Missionary Society, by Rev. J. Upton	15	0	0	
Part of a Collection, June 16, by Ditto	4	0	0	
Collected by Mr. W. H. Adams, by Ditto	3	0	0	
Keppel-street, Committee of Ladies in the Congregation of Rev. George Pritchard, by Mr. Marshall	80	0	0	
Missionary Box in the House of the Treasurer, by Mrs. Shaw ..	3	4	6	
Young Ladies at Miss Littleford's School, by Rev. James Hoby	1	16	0	
Fetter-lane, collected from a few Friends, by Mrs. Elvey	10	10	0	
Carter-lane, Auxiliary Missionary Society, Moiety of Sum collected by Miss Burls, Mrs. Barber, and Mrs. Marten, (other half to Baptist Irish Society)	21	9	11	
Part of a Collection at Walworth, by Rev. George Clayton	26	7	1	
Voluntary Subscriptions of the Children in the Fetter-lane Free School, by Mr. Kendrick	5	12	6	
Collection at Queen-street Chapel, by Rev. W. Jay	236	0	4	
Zion Chapel, by Rev. M. Thomas	73	17	8	
Eagle-street, Prayer Meeting	8	11	0	
Queen-street, Annual Meeting	100	2	6	
Several Additions	5	4	4	
	423	15	10	
Watford, Auxiliary Society, by Mr. Young	6	0	0	
Liverpool, Lime-street Juvenile Society, by Mr. E. Carns, Jun.	7	0	2	
Wick and Pulteney, Auxiliary Missionary Society, by Rev. R. Caldwell	7	0	0	
Edinburgh, Sundries, by Rev. C. Anderson	423	14	10	
Sundries, by Rev. W. Innes	102	13	6	
St. Albans, collected by Female Friends, by Rev. W. Upton ..	1	11	0	
Northamptonshire Association of Independent Ministers, by Messrs. Inkersole & Co.	10	0	0	
Framlingham, Penny Society, by Rev. George Gibbs	2	0	0	
Buckinghamshire, collected by Rev. T. Uppadine, viz.—				
Chenies	4	18	0	
Chesham	10	5	8½	
Risborough	5	12	6	
Haddenham	3	16	6	
Donations	1	5	0	
	25	17	8½	
Crayford, Female Auxiliary Society, by Mrs. Smith	5	5	0	
Colchester, Auxiliary Society, by Mr. Patmore	17	17	0	
Sheffield, Juvenile Society, by Mr. Atkinson	16	0	0	
Isleham, collected at Missionary Prayer Meeting, by Mr. Reynolds	5	18	8½	
Mr. Raymond, collected in a Smith's Shop, by Mr. Shenstone ..	4	0	0	
Westerham, Ladies' Association, by Mr. Shirley	6	0	0	
Woolwich, Auxiliary Society, by Mr. Freeman	21	3	3	
Dorman's Land, Collection, by Mr. Chapman	18	0	0	
Amersham, Auxiliary Society, by Mr. Cooper	17	18	2	
Harrold, Quarter's Subscription from Ladies' School	0	10	0	
Hemel Hempstead, Female Auxiliary Baptist Missionary Society, by Rev. James Clarke, Half-year's Contributions	11	11	0	

	£	s.	d.
Beddingborough, Northamptonshire, first Offerings of a few Lace-makers and Shoe-makers, by their Pastor, J. Allen	2	2	9
Colnbrook, Friends at	11	7	6
John Broadley Wilson, Esq. Donation	100	0	0
Joseph Butterworth, Esq. M. P. Ditto	5	5	0
John Pearson, Esq. Golden-square Ditto	20	0	0
William Mansfield, Esq. by Joseph Gutteridge, Esq. Ditto	10	0	0
A. B. by Sir John Perring & Co. Ditto	10	0	0
Mrs. Luntley, by Rev. James Hoby Ditto	10	0	0
Miss Luntley, by Ditto Ditto	5	0	0
A Female Friend, by Rev. John Dyer Ditto	5	0	0
G. S. by Ditto Ditto	5	0	0
D. C. H. by Ditto Ditto	5	0	0
S. E. by Ditto Ditto	1	0	0
Mr. Wright, Drayton, by Rev. W. Torlin Ditto	1	0	0
F. M. S. by W. Burls, Esq. Ditto	5	0	0
Q in the Corner, for Missions, Translations, and Schools	1	0	0
Glasgow Auxiliary Society, by Mr. James Deakin, Treasurer	230	0	0
Including the following Sums—			
Relief Congregation, Hutcheson Town, Glasgow, Auxiliary Bible and Missionary Society, by Mr. A. M'Cauley M.	10	0	0
Inhabitants of New Lanark, by Mrs. Owen T.	6	0	0
Penny-a-Week Association, in the Rev. Messrs. Kidston and Brash's Congregation, Glasgow T.	10	0	0
Association of Theological Students in the Univer- sity of Glasgow, by Mr. A. Stewart T.	10	6	0
Paisley, Auxiliary Bible Association, by Mr. R. B. Symington T.	10	0	0
Greenock and Port Glasgow, West Renfrewshire Bible Society, by Mr. Ker T.	20	0	0
Greenock Auxiliary Missionary Society, by Ditto, M.	10	0	0
Sixth District Association of the Outer Church: Pa- rish, Glasgow, by Mr. James Playfair M.	1	1	0
Rev. David Carment, Glasgow, for Serampore College	1	1	0
Rev. Dr. Burns, Glasgow, for Ditto	1	1	0
Robert Morris, Esq. of Craig, (Ayrshire,) for Ditto	5	0	0
Glasgow Auxiliary Society S.	20	0	0
Ditto M.	55	0	0
Ditto T.	70	17	0

The Capital Letters stand for Schools, Mission, Translations.

FOR THE TRANSLATIONS.

Edinburgh Bible Society, by Rev. C. Anderson	300	0	0
Robert Haldane, Esq. by Ditto Donation	100	0	0
Calton and Bridgetown, Association for Religious Purposes	7	0	0
Weston by Weedon, Friends, by R. C. W.	2	10	0
Suffolk, Society in Aid of Missions, by Mr. S. Ray	9	8	9

FOR FEMALE EDUCATION.

Friends, by Mrs. Arnold, for Female Education in Calcutta	7	2	9
Ladies of Rev. James Hoby's Congregation, by Mrs. Gouldsmith	20	0	0
Newcastle under Line, collected for a School, by Miss Thomp- son and Miss Wilson	15	0	0

N.B. On the 24th of May a sum of £40 10s. 10d. was paid at the Banking-house of Sir John Perring & Co. *without a name*; and on June 15, a further sum of £13 by a *Mr. Long*. The Secretary requests that particulars of these payments may be sent to him at *Wardrobe-Place*, and must again beg that the friends of the Society will not omit to mention *by whom*, and *on what account* payments are made, at the time of making them.

The thanks of the Committee are presented to Mrs. Thomas, Tooting Lodge, for 2 vols. of *Scott's Bible*; and to Miss Groves, of Amersham, for sundry *Magazines*.

Baptist Home Missionary Society.

THE Annual Meeting of this Institution was held at the City of London Tavern, on Tuesday evening, June 18, 1822. Edward Phillips, Esq. (High Sheriff for the county of Wilts) was called to the chair, and addressed the Meeting in substance as follows.—

LADIES AND GENTLEMEN,

If it is impossible for the man of philanthropy to see the moral government of the world going on successfully without rejoicing at it, it is still more impossible for the man of religion and piety to see the gospel flourishing without thanking God and taking courage. Ladies and Gentlemen, many have been the efforts made of late years for the propagation of the gospel, and for the circulation of the word of divine truth, and great has been the success of many institutions for this purpose; but whilst we cordially rejoice that the British and Foreign Bible Society has met with success that could not be anticipated—whilst we rejoice that various Missionary Societies have succeeded almost beyond their hopes at one time, let us now turn our eyes homeward: let us ask ourselves, are there no dark corners of the land that want the efforts of Missionary zeal to enlighten them? Are there no places around where the people still are in darkness, almost as gross as that of heathens? It cannot be denied there are many such places: it cannot be denied that multitudes of our fellow creatures are perishing for lack of knowledge; and shall it not be our endeavour, Ladies and Gentlemen, to send the gospel of divine truth to them? We can send to them through the efforts of your Missionary Society, men of God, who are ready to take the toil and labour, and to go and proclaim the knowledge of God and of his dear Son. Many have been the fruits of their labours already; and many will have to bless God throughout a boundless eternity, that the Home Missionary Society has been instituted—now then Ladies and Gentlemen, we call upon you at this our Annual Meeting, in the name of our great and di-

vine Master, for renewed exertions in this blessed cause; say not that our calls are many, that our applications are numerous; we know they are, but we rejoice that they are so: It is one great effect of the knowledge of divine truth, that we are never to rest till we come to that happy state of rest and glory, if through manifold mercy we arrive there; but *we are never to rest* from our labours in this world. New fields are opening to us that we could not have expected, instances are numerous where they are saying, Come and help us; let us partake of that saving knowledge which you possess; and shall we be indifferent and careless whether our fellow-immortals know the truth or not? No; you will not be so selfish, seeing the gospel of the Son of God preaches universal benevolence. Ladies and Gentlemen, I should be highly blameable did I take up much of your time in introducing a business, with the object of which you are so well acquainted. You will hear the Report read by the worthy Secretary, you will hear several Gentlemen who will address you on the subject, and I trust at the close of the Meeting we shall go away with the highest impressions of the necessity of fresh exertions, and greater efforts in this glorious cause; and may that divine Master, who has hitherto heard every humble petition of his servants, bless us with his presence here, and crown all with everlasting glory hereafter!

The Report was then read by the Rev. J. EDWARDS; and the Treasurer's account by JOSEPH HANSON, Esq.

The Report stated that this Society now employs *Twelve* Missionaries, who are entirely devoted to the work, and under the direction of the Committee; besides assisting upwards of *Eighty* stated ministers and occasional preachers of the gospel, situated in *Twenty-six* counties in England, and *Seven* in the principality of Wales. Each of those labourers regularly preaches at from *Two* to *Ten* different stations, and they have altogether, upwards of *One Hundred* Sunday Schools under their care. The Receipts of the last

year amounted to nearly *nine hundred and thirty pounds*, exceeding by upwards of *two hundred pounds* those of any former year. Still the stated income of this Institution arising from Subscriptions and Auxiliary Societies, does not amount to *one half* of its expenditure: the larger proportion must be provided by occasional donations and public collections, which are not obtained without considerable labour and expense. The Report concluded with advertising to the great necessity which still exists for continued and increased exertions, in extending the means of religious instruction in *our own country*. "There are yet some *thousands* of villages within the limits which are prescribed by your regulations, where the joyful sound of a preached gospel is not heard. From many of these, applications have been received for assistance, which your Committee have been under the painful necessity of refusing, *entirely for want of funds*. And who does not know that, in those places where no such desire is expressed, the inhabitants are in a condition still more deplorable; their ignorance and depravity having arrived at that awful extent, as to leave them equally ignorant of their disease, and indifferent about the means of recovery. There is this affecting distinction between those who are the subjects of *natural and spiritual* destitution, that while the *former* instinctively seek after a remedy, the *latter*, in exact proportion as they need relief, are insensible of their danger, and must therefore be *sought out, or they will be utterly forsaken*.

There are at this time several suitable candidates for Home Missionary employment, who are waiting the result of this Anniversary, to know whether your increased liberality will justify the Committee in sending them out:—the fields white and ready to your harvest are within a day's journey;—the Saviour who redeemed the Church with his precious blood, now addresses you from his throne, saying, "*Work while it is day, for the night cometh, wherein no man can work*."

Rev. T. Hutchings of London.—Mr. Chairman, and Christian Friends, had I the most splendid imagery at command, I should by no means employ it; sober realities are best adapted to this occasion, as solid materials are most suited for the foundation of the edifice that is intended to rise high and last for ages.—We recommend to your favourable regard an Institu-

tion which views man in his real condition, which has for its object the enthroning him above the stars, and which in its operations is certainly sanctioned by experience and the word of God; yes, and on this ground we cannot but conclude, that if, as the result of your exertions, but one precious and immortal soul were saved from the horrors of hell, were embosomed in the favour of God, and were exalted at length to the realms of bliss, you would not say that the object was disproportioned to your exertions. But a larger, a brighter prospect opens before you; a more ample harvest is to be reaped; and surely the Report now read must gratify the feelings of every benevolent heart, and excite in you a fervent concern to be steadfast, immovable, always abounding in the work of the Lord. If the Apostle Paul had merely meditated good things in a state of seclusion, never would his character have presented to us that blaze of moral excellence;—never should we have heard of those churches which instrumentally he planted. To come nearer home, and to think of men who are entitled to the best feelings of our hearts, if they had meditated good things only—if they had said, Would but the inhabitants of Otaheite or of Hindoostan come to us, we would inform them of the way of salvation, and point out the prospect of immortality;—they might have felt, they might have sighed;—but what good would they have done?—We must take things as we find them, and the gospel must be carried into contact with man, for he will not come to seek it; no, indeed—for insensibility is one of the most awful properties of moral disorder. It is for you to convey the tidings of peace to creatures alienated from God, and dying in sin; and while the church has much to hope from your labours, the state has nothing to fear from your success; but I will not trespass further on your time, but propose the motion, which is,

"That the information communicated by the Report which has now been read, abundantly demonstrates the necessity and utility of this Institution; and that this meeting desire, with devout gratitude, to give glory to God for the success with which he has crowned the labours of his servants; and that the Report be adopted, and circulated under the direction of the Committee."

Rev. Mr. Saffery of Salisbury.—

Mr. Chairman, Ladies and Gentlemen, I rise to second the motion you have heard read; and without presuming to dictate to the Committee and the Officers of this Society, as to the objects to which they should devote themselves, and the means they should employ, I take it for granted they have done the best they could. I know the men sufficiently, Sir, to be satisfied on this head; but while I feel very thankful that between 900 and 1000 pounds are collected, and twelve Missionaries are engaged, and upwards of eighty ministers are assisted in diffusing the truths of the gospel in our country, I must say, that it requires a very great share of prudence and of caution, to give efficiency to the Society, and to secure the success that is desirable. When I consider the extremes of ignorance and refinement which sometimes meet in villages, and contemplate the difficulties of village preaching, my soul sighs to God that he would give men qualified for such a work. I take it for granted, Sir, (I have no right to do otherwise,) that all the men employed by this Society are so; but I beseech this assembly to supplicate the God of all grace, to give to this Society men qualified to preach the word of God: I do most heartily second the motion.

The motion was then put, and carried unanimously.

Rev. J. Birt of Manchester.—Mr. Chairman, Ladies and Gentlemen, A motion has been put into my hands, which, without any thing like the affectation of modesty, I should have been glad to have declined, from a sense of incompetency. Two things have reconciled me to accept the motion which my worthy friend has put into my hands. One is, that it is to be seconded by a revered friend of mine, who is well acquainted with the persons to whom it refers; and another reason is, there is a name in the body of this resolution, which I cannot think of, or speak of, without animation. I mean the name of William Day, Esq. It was my happiness to be placed as a pupil under the father of Mr. Day, who was a Baptist minister at Wellington; and I am old enough to remember the savour of his name among the Baptist ministers and churches of Somersetshire. Concerning Mr. Day, the subject of this resolution, I will say, that the memory of the father has never yet been disgraced by the character of the son. My motion is,

“ That this meeting cordially approves of the measures which have been pursued by the Officers and Committee during the last year; and that William Day, Esq. be requested still to sustain the office of Treasurer, and the Rev. John Edwards the office of Secretary; and that the following gentlemen be the Committee for the year ensuing, with power to add to their number:

Rev. O. Clark,
F. A. Cox,
R. Davis,
J. Dyer,
G. Pritchard,

Mr. Beatson,
Bligh,
Brown,
Buttenshaw,
Hanson,
Heath,
Haddon,
Low,
S. Marshall,
Millard,
Napier,
Olney,
Roots,
Thompson,
Walkden,
Wells, and
Williams;

and that Messrs. Beatson, Freme, Marshall, Pritt, and J. B. Wilson, be the Auditors.

Concerning the principle of Home Missions it is not necessary to say one word, because you are all fully aware of its true character and importance; but there is one serious complaint I have to make against the Baptist Home Missionary Society, and that is, I have never heard of them in the county palatine of Lancaster. Now, if they will be so good as to come to us, I do not care by whom they come, but let some accredited agent of this Society come, and I can assure them of a hearty welcome. But in the absence of the Home Missionary Society we have done what we could to make up the deficiency: we are rather short of meeting-houses, and accordingly we have bought some pieces of canvass, and with them we form a commodious sort of building, which forms a tent, or tabernacle, large enough to hold seven or eight hundred people. Manchester is a large town, containing about 160,000 inhabitants, and accordingly we go to any owner of a vacant piece of ground in any part of the city, or its environs, and we have found no difficulty in procuring their

consent to pitch our tent; we then announce that there will be preaching on the Sabbath at seven in the morning, at half-past ten, at two, and at six in the evening, and every night in the week. And when it is not large enough to contain the persons who attend, we then lift up the curtains of the tent, and persons have gathered around till there are frequently 2000 people assembled, because the persons who are without can hear as well as those within; and of these 2000 persons perhaps not fifty have ever been in a place of worship, except when they were christened or married. I would not revile the town, but there are thousands of people there entirely ignorant of the gospel. There are three of these tents constantly used in Manchester, and not any confusion has ever taken place: they seem pleased with the attention shown them, and think that now something is done for them which nobody had the kindness to do before: it would do your hearts good to witness their attention. But I will not take up more of your time, but conclude with reading my motion.

Rev. J. Hoby of London.—Mr. Chairman, Ladies and Gentlemen, my highly esteemed friend, who has introduced the motion to you, which I am requested to second, made some introductory remarks on the duty devolving on me, of giving you such information as might be supposed necessary from the words of this motion: but I feel assured he has executed the task so well that it is quite unnecessary for me to add any thing on that subject, especially as you have all listened to that interesting report, with which the meeting was opened. There is still ample room for the most active exertions; the ignorance of many in our favoured country is awful in the extreme; and this mode of proceeding by the Home Missionary Society seems peculiarly adapted to meet the case, and to carry home to those who will not come to the house of God, and the word of God, for instruction, those truths which may, by the power of the Divine Spirit, produce in them repentance toward God, and faith in our Lord Jesus Christ. But I feel impressed with the propriety of not detaining you any longer than reading the resolution, which I cordially second.

The motion was then put by the Chairman, and carried unanimously.

Mr. Williams.—I have been de-

sired, on the part of the Committee, to acknowledge the vote you have just passed, and though our worthy friend made a little drawback because we have not sent a Missionary to Lancashire, I think I may make a pledge on the part of the Committee, that we will, when our funds are more increased, proceed in our work till that, and every other county in Great Britain, shall have the gospel.

The Rev. J. Edwards replied on behalf of the Officers, expressing their willingness to continue.

Rev. F. A. Cox.—Mr. Chairman, I am reminded, and, as I think, very naturally on the present occasion, of an adage in common use, and which, divested of its selfish and subordinate application, and allowed its just and legitimate construction, is worthy of our regard, — “Charity begins at home;” and that this Society should be the first to meet in this privileged week, during which our feelings are to travel far and wide over the peopled world, is most appropriate. Home is the real centre of our most honourable sensibilities.

When a person ascends a lofty summit, to view a widely-extended prospect, and the eye is caught in every direction, and looks on a thousand objects which present themselves in an almost illimitable extent in the distant horizon, he is apt to overlook the immediate vicinity of the spot on which he is standing; and it is thus that, during a few past years, we have been contemplating distant nations, while home, though not altogether neglected, has been considerably overlooked, or perhaps too cursorily noticed. The moral and spiritual condition of distant nations of the world has excited the meltings of pious sensibility and Christian charity, while we have forgotten the misery around us, close to our feet, and at our very doors; therefore I am happy that a Society like this is in operation, to recal our sensibilities from their wanderings, to that place which should be one of the first objects of our attention. It is remarkable that our Saviour, when directing his disciples to go and publish his gospel to all nations, commissioned them first to visit Jerusalem, and there preach the doctrine of redemption. His native land, the chosen scene of his own itinerant ministrations, was not only not to be neglected, but was to be the first cultivated by apostolic labour and assiduity. They were first to go to Jerusalem, though Jerusalem had im-

dropped its hands in his blood. Instead of being influenced by those resentments, which a sense of mighty and accumulated wrong produces, our Redeemer displayed the characteristic energy of an overflowing and superhuman charity. I infer from this, that if our native country contained our enemies; if every town and every hamlet were filled with those who cherish personal hatred, scorn, and rejection; as those who profess to be the humble imitators of the Son of God, who propose to copy his example, and to extend his cause, it would be our duty, if hostility were every where opposed to us, to go forth and preach even among them these tidings of great joy. But how different is the fact! and in proportion as it is different, it calls for greater exertions. For the reception we have to meet with is so different to what our forefathers had, that it surely ought to excite us to more fervent prayer for that divine blessing, without which our strongest efforts would be imbecility, and all our labours would utterly fail. The motion is,

“ That the grateful acknowledgements of this meeting are due, and are hereby presented to those friends who have so liberally contributed to the funds of this Society; and also to those ministers who have granted collections, and promoted the formation of Auxiliary Societies in aid of this Institution.”

Rev. Mr. Gilbert, Secretary to the Irish Evangelical Society.—Mr. Chairman, Ladies and Gentlemen, when I entered this room, it was merely for the purpose of witnessing your progress, and being partaker of your joy; but called forward as I am by the gentlemen who conduct the present meeting, I cannot suppress the feelings of my bosom, or withhold my approbation of those labours of your prudence and zeal; and I conceive nothing is so effectual as the gospel of the Son of God to detach us from all those peculiarities which divide the Christian world.

With reference to the operations of this Home Missionary Society, it is formed on that common ground which supports all such Institutions—the truth of the gospel of Jesus Christ, and its influence upon fallen man. But, Sir, while this is the ground on which your Society rests, I cannot but feel that there is something peculiarly interesting in the field it occupies; it looks to home, and supplies those parts

where our fellow-countrymen are perishing for lack of knowledge. But what is your encouragement? However simple your means—however feeble may be your instruments—and however disproportioned in the calculations of human reason they may be to the thick darkness which overspreads the population in many parts of this country; however they may appear disproportioned on the principles of human reasoning, there are grounds of calculation on a higher and on a heavenly scale; and though the sword employed in this work may appear to be rusty and broken, and almost a sword of straw, the hand that wields it is divine, and it shall be mighty to destroy every thing that opposes the happiness of man, and the glory of God. I most cordially second the motion which has been read by Mr. Cox.—The motion was carried unanimously.

Rev. Mr. Chin.—Mr. Chairman, and Christian Friends, what can be done to better the condition of our fellow-countrymen? what but offering prayer to God, and using the most strenuous exertions for them? Where is the heart that does not feel as the Apostle Paul did, when he said, My heart's desire and prayer to God for Israel is, that they may be saved? There is no other remedy but the gospel: this is the power of God to salvation. I love the Society too, because I love to see the co-operation of all good men. Indeed I should be ashamed to own myself of this denomination, did I not join the general march against the strongman armed. Look in whatever direction, and to whatever denomination we will, we see them all engaged in some way or other. Here are Independents reaping and sowing; there are the Methodists at their accustomed labours; even the Quakers are propagating the scriptures by all the means they are possessed of: and shall it not be said of the Baptists? Let us partake in their labours, and then no doubt we shall participate their enjoyment. I do most cordially join in the sentiments expressed this evening. I do love and esteem this Society, because I love foreign missions; and the only way to gratify our feelings for foreign missions, is to support home missions. If you desire to see our churches send out their boughs to the rivers, you must keep the soil in which they are planted well watered. If you would maintain

an army in the field, you must keep a recruiting party at home, or it will not be well kept up. Yes; it is by keeping home well attended to, that foreign missions must be maintained; for may not foreigners retort upon you, when you are introducing Missionaries among them, and say, "Physician, heal thyself"? The fact is; the one ought to be done, and the other not left undone. But now I come to my resolution, furnished not by the Secretary, but by an individual in this assembly.

After reading it, Mr. Chin thus continued:—This Benjamin's box requires a little explanation. It is the effect of holy emulation; an emulation excited at the last anniversary of this Society. Many of you will recollect, that on that occasion a castle was exhibited, and the produce of that castle handed over to the Treasurer. You see my resolution is an ancient one. It was then formed, and the author of it determined that she would devise some little pageantry or other, to collect the free-will offerings of her friends. Though it slumbered till January last, it did not sleep; a suitable agent was then presented to her notice in the figure of a little boy about six months old, with a smiling countenance, and an extended hand, as though destined for this very purpose. He is placed in the corner of the room, and by way of distinction he has been called Benjamin. Benjamin has been collecting for six months; and though the produce is small, I hope it will be larger. I would not have named it, but with the hope that some emulation might be excited in others; and should a hundred individuals emulate this example,—if they should get a box of some kind, and introduce their friends to it from time to time,—I am induced to think that, at another meeting, our eyes and ears may be feasted with its produce, and this little one may become a thousand, and this small one a strong nation. Having thus made and seconded my resolution, I will now carry it, and you, Sir, will carry it to account.

Rev. J. Upton of Church-street.—Mr. Chairman, with regard to Village Preaching, I wish my dear brother who sits behind me to know, that London ministers are not total strangers to the pleasures or the difficulties of it. I was present at the formation of the Surrey Missionary Society, about 25

years ago; and it has pleased God to spare me to be the father of it. My good friend Mr. Hughes of Battersea joined it at the same time, but I happened to be a little the senior in point of age. I have laboured in that Society, and I had an opportunity last summer of witnessing what has been referred to; that amidst all we have to bless God for in our country, the moral state of it is not yet what we could wish to see. I was grieved and ashamed to see in Surrey the Lord's-day violated by playing at cricket. If any gentlemen are here who live in the lower part of it, towards Guildford and its vicinity, I hope they will use their influence to prevent it. At the same time, Sir, I have been pleased with what has been said about human efforts. Let us unitedly and devoutly implore that blessing, in regard to this Society, and its efforts, without which all will be in vain. I sit down; but not without having the pleasure to say, that I now put into your hands £35 3s. 1d. from the Auxiliary Society at Church-street, and part of a collection which we make annually.

Mr. Upton concluded with moving, "that while this meeting rejoices in all the good that has been accomplished through the medium of this and similar Institutions, it deeply deprecates the ignorance and moral misery which still prevail; and calls upon all present to pledge themselves to be more strenuous in their exertions for the spread of the gospel, by which alone that 'righteousness which exalteth a nation' can be established, and 'sin, the reproach of any people, be forever banished.'"

Rev. J. Ivimey.—Mr. Chairman, I am at a loss how to introduce my address to the Meeting after the various speeches they have already heard. I cannot speak of perils by land, as one of our brethren did, who has been engaged in the fatigues and dangers of itinerant preaching, because it has been my lot to be placed in London, where some persons seem to think we know but very little of the plans carrying on to oppose the gospel among the villagers in our native country. If, however, we do all we can, our brethren I think should exercise a little compassion to us, and forgive us that we cannot do more. I am a little mortified too that I cannot make so good a finish as my brother has done to his speech; but I hope the good people in Eagle-street will enable me another

year to do that. Nor can I introduce to you little Benjamin, with its female ruler; but it is delightful to see how ingenuity has exerted itself to do good. While we hear of the dark parts of our own country, and with pain and humiliation, that after the gospel has been preached so many centuries, there should yet be a spot on which the light of the gospel has not yet shone, yet we dwell in a land that is indeed the glory of all lands; and compared with every other spot in the world, we may say, speaking of the infinite mercy of God our Saviour, he hath not dealt so with any nation—my mind is generally thrown back to past periods of our history. I will not take up your time in dwelling upon it now. But what do you think of the times of good Queen Bess, as she has been called? though in a religious sense I believe that that title was not applied, she thought it quite sufficient for her good people to have a sermon in a quarter of a year. What, my brethren, should we feel, if our Monarch were to devise any plan to keep his people from hearing a sermon oftener than once in a quarter of a year? How then are the times changed! I feel inclined to draw comfort too from the situation of our denomination now and in some periods of our history; for I believe there was a period, when it would not have been possible for a member of a Baptist church to be a high Sheriff of a county, though he were allied to as excellent a family as ever graced, or as ever blessed (that is a better word) this country. Do not let us forget the name of Stennett. Some of its most distinguished members suffered for their attachment to the cause of God. I have been thinking of the declaration of the Psalmist;—His seed shall be mighty in the earth, the generation of the upright shall be blessed. I wish that the motto of some of the public schools were generally adopted,—“A place for every thing, and every thing in its place;” I wish every one to do something in this cause. There was a young person in the church in Eagle-street, and she went to fill a humble situation in a gentleman's house in the country. There was a place of worship in the town belonging to the Independents; but it was very poorly supplied, and very poorly attended, just in the neighbourhood of Taunton. This young woman felt very uncomfortable

in consequence of it, and thought of leaving her place. But two ladies belonging to Mr. Biddulph's congregation, to whom she was speaking on the subject, said, “We would advise you to go from house to house, and give those tracts with which you are furnished. Enter into conversation with the people, and intreat them to come to the meeting.” Accordingly she adopted this plan; the family with whom she lived were very kind to her, and her efforts have been so successful, that the place is now filled with hearers, and she finds herself so fully at home, and so perfectly satisfied, that she has no wish to leave the village where she produced such a revolution. I mention this to show, that wherever a person feels the spirit of the gospel, it will lead them to say to others, Come and hear what the Lord hath done for my soul.

The motion was then put, and carried unanimously.

It was then moved by the Rev. Mr. Mackenzie, seconded by Mr. Shirley, and carried unanimously: “That in order to encourage the collecting of small contributions, this meeting recommends that the names of those persons who subscribe *Five Shillings*, or collect *One Pound* or upwards, per annum, be inserted in the Report; and that the agents of this Society make an annual collection at each of their regular stations, towards the funds of this Institution; and that so much of the *Third* rule of this Society, as relates to the re-election of ministers, be in future omitted.”

The narrow limits assigned to us for this communication will not admit of any farther detail; the same reason, it is hoped, will prove a sufficient apology to those gentlemen whose interesting speeches now appear in a very compressed, and of course a very imperfect form.

The concluding resolution, expressive of the cordial thanks of the whole assembly to Edward Phillips, Esq. for his kindness in taking the Chair, was proposed by the Rev. Dr. Newman, seconded by William Gillman, Esq. and carried with great applause; to which the worthy Sheriff replied as follows:

E. Phillips, Esq.—Ladies and Gentlemen, for the great honour you have done me, and for your patient attention, I feel the warmest gratitude of heart; and if it were possible for me to convey to you my feelings at the

present moment, I am sure you would rejoice with me, and join with me in thankfulness to that divine Being, who has brought us together this evening for so good and holy a purpose. What remains but that we strengthen each other's resolution in this good work, that when we depart from this place to our respective habitations, we may depart, resolved in the strength of the Lord, and by the favour of divine providence, that not a day shall pass, not a month, nor year elapse, but we will make greater and greater exertions in this glorious work? And thus I take my leave of you, Ladies and Gentlemen, with the utmost gratitude for your kindness.

This numerous and animated meeting then broke up, after singing, "Praise God, from whom all blessings flow," &c.

Monies received since the Account in the Baptist Magazine for June last, chiefly at the Annual Meeting.

	£	s.	d.
Auxiliary Society, at Unicorn-yard	7	0	0
Ditto, for East London ...	20	0	0
Ditto, at Church-street, Blackfriars	28	9	7
Part of a Collection at Ditto, per Rev. James Upton ..	6	13	6
Ditto by the Teachers and Friends of Keppel-street Sunday School, per A. Tatham, jun.	4	4	0
Ditto, Ladies' Association at Sevenoaks, per Rev. Mr. Sherley	6	14	6
A Female Friend, per Ditto, Donation	5	0	0
Collected by Miss Lipscomb, at Ditto	1	0	0
Ditto, Juvenile, at Harlow, per Miss Lodge	3	0	0
Ditto, Penny-a-Week Society, by the Pew Opener at Eagle-street	1	17	0
Collected by Mr. Raymond in a Smith's Shop, and a few Friends, per Rev. W. Shenstone	5	0	0

	£	s.	d.
Ditto by a Lady, per Mr. Roots	0	8	0
Ditto, Juvenile Part of a Family at Hackney	0	18	0
Ditto by Mrs. Sheaf of Ilford	1	1	0
Ditto by Miss Jordan of Ditto	1	0	0
Ditto, on a Card by "One warm in the Cause"	1	3	0
Ditto by Miss Dupree of Hackney	2	0	0
Ditto by Miss Taunton ...	0	17	0
Produce of a Box	0	11	6
Ditto of Benjamin's Box, per Rev. J. Chin.	3	5	6
Collected at Straw Castle, per Dr. Newman	0	12	0
Ditto small Cottage, by Mrs. Edwards	4	0	0
Ditto at the Doors, after the Annual Meeting	40	5	0
Mr. John Deakin of Birmingham	Don.	5	5
Ditto Ditto	Sub.	2	2
Rev. Joseph Hindes of Sharnbrook	Sub.	1	1
Rev. F. A. Cox of Hackney, Sub.		0	10
Mrs. Perram of Highbury Terrace, Life Sub. per Ditto		10	10
Mrs. Pudner, per Mr. Flight, Sub.		1	1
Mr. Gregory of Edmonton, Sub.		1	1
Mr. Burls	Don.	1	0
Mr. Ellis	Sub.	1	1
A Friend, per Rev. John Dyer	Don.	5	0
An anonymous Friend, Don.		10	0
Rev. R. Horsey	Sub.	1	1

Donations and Subscriptions are gratefully received for the above Society by WILLIAM DAY, Esq. Treasurer, 99, Newgate-street; JOHN EDWARDS, Secretary, 21, Thornhaugh-street, London; and by any Minister of the Denomination, or Member of the Committee.

THE
Baptist Magazine.

AUGUST, 1822.

SKETCH OF AN ADDRESS,

Delivered by the Rev. Dr. Ryland of Bristol, at the Baptist Missionary Prayer Meeting, held in Mr. Ivimey's Meeting-house, Eagle-street, London, June 22, 1822.

DEAR BRETHREN,

It is not my custom to use a passage of scripture merely as a motto to a discourse, nor knowingly to apply it to a different purpose than what I conceive to have been originally designed. But having been urged, this morning, to address you for a few minutes, I shall take the liberty to use one short phrase recorded in the New Testament, in a sense directly opposite to the end for which it was first employed. Nor will you censure me, for thus wresting it from the meaning imposed upon it, by the adversaries of the truth as it is in Jesus, when you reflect that they did not speak by the inspiration of God, but by the instigation of that evil being, who is sometimes transformed into an angel of light, and who affected to be so on this occasion, when you are told in Acts xxi. 28, that certain Jews from Asia endeavoured to stir up the mob at Jerusalem, to murder the apostle of the Gentiles, by exclaiming, *Men of Israel, help!* To do justice, however, to the text, let us consider,

I. The meaning of those who first uttered this exclamation.

They addressed themselves to the men of Israel, who inhabited Jerusalem. But we must remember, that they were not all Israel, who were of Israel by natural descent: for he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God. Neither they that used this appellation, nor those to whom it was given, were worthy, in the best and highest sense, to be called Men of Israel.

They called for *help*, but it was in a bad cause, and for a bad end; to beat and murder an innocent, a worthy, and an excellent man.

One charge they brought against him was false. They had before seen Trophimus, an Ephesian, with Paul in the city, whom they supposed that he had brought into the temple, ver. 29; but the supposition was not true.

And what was true, though it excited their fury, was yet to the

apostle's honour, namely, that he taught the Gentiles as well as the Jews, that Jesus was the Christ, who had honoured the divine law by his obedience unto death; and through whom, all who believed in his name were justified from all things, from which they could not be justified by the law of Moses.

Paul himself had been once blinded with prejudice, and exceedingly mad with party zeal, thinking that he did God service, by persecuting the followers of Jesus, and compelling them to blaspheme. And the wonderful change that had taken place, in consequence of which he now preached the faith which he once laboured to destroy, ought surely to have excited their attention, and induced them to examine into the cause of so surprising a revolution. His own statement of the miraculous appearance of the glorified Saviour, was partly confirmed by his companions, who saw the light that surrounded them, and heard the sound of the voice, though they understood not the words distinctly; while his renunciation of all his worldly advantages, and his exposure to hardships, persecution, and death, abundantly evinced his sincerity. Well might they have been led to suspect, that they themselves had been altogether mistaken in their estimation of the character of Jesus of Nazareth.

Paul's preaching to the Gentiles, and his success in turning so many from the worship of idols to serve the living and true God, corresponded with the express declaration first made to Abraham, that in his "seed all the families of the earth should be blessed;" which promise was repeated to Isaac his son, and to

Jacob his grandson; and was confirmed by numberless testimonies of the prophets concerning the Messiah, that he should have "the heathen for his inheritance, and all the ends of the earth for his possession: that all kings should fall down before him, and all nations should serve him; that men should be blessed in him, and all nations should call him blessed; to him should men come, and all that are incensed against him should be ashamed." "I will give thee," said JEHOVAH, "for a light to the Gentiles, that thou mayst be my salvation to the end of the earth." "For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles."

Surely, nothing can be a stronger proof of the judicial blindness of the unbelieving Jews, under which they have laboured from that day to this, than their totally overlooking these most express declarations of their own prophets. This only could occasion their forbidding the apostles to speak to the Gentiles, that they might be saved. And now the modern Jews do not pretend to expect any singular advantages to result to the Gentiles, when their expected Messiah shall appear. Nor can any future Messiah produce one essential evidence of his sustaining that character, by abolishing the idols of Europe and of Western Asia, for that has been done already by him whom the Jews rejected as an impostor; so that all the countries of which the ancient Jews had any knowledge, do already confess the God of Abraham, Isaac, and Jacob, to be the only true God. Surely, if Jesus had not been the true Messiah, God would not have suffered him

to have the honour of effecting this great and wonderful change.

Nor can we account for the calamities which have befallen the Jews for nearly 1800 years, but upon the supposition of their committing a far greater sin, in the rejection of Christ, than all the idolatries of their fathers, which were visited only with a captivity of seventy years.

Ah! if they had known the things which belonged to their peace, they would have called on the men of Israel to co-operate with Paul, instead of helping to destroy him.

Now then let us consider,

II. The propriety of our adopting their language for an opposite purpose.

If you are of the true circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, we call upon you, as in the most exalted and spiritual sense Men of Israel, to help. O ye that are partakers of like precious faith with faithful Abraham, ye that like Jacob have power with God, and are rightly surnamed with the name of Israel, help! Help forward the conversion of the Gentiles, which is the great object for which we are met, this morning, to pray and wrestle with Almighty God. Help, in the cause of God and his Christ!

“But can God need our help?” No, he does not *need* it, in one sense; but he condescends to use it, he is pleased to require it, he will graciously accept your services, if you offer them sincerely.—He could do all himself; or millions of angels would be thankfully employed by him in this service; but he chooses to employ weaker instruments, even saved sinners, to spread the glad tidings of salvation among their

fellow-sinners, and bring all nations to the obedience of faith. If you will not help in this world, he will remove you to some other world; (your refusal may make it doubtful whether it will be to a better;) and will raise up a superior race of Christians, who shall have the honour of enlarging the frontiers of his kingdom, and spreading his empire to the ends of the earth.

Immanuel must reign; he must increase: Abaddon must be dethroned. Which side will you take? If we had now the best king that ever lived, seated on the British throne, and if the land were invaded by the worst pretender that ever breathed, who had landed with a vast army on our shores; and if there were a prophet in the land, whom all men believed to be inspired; and if he had affirmed that this pretender should never possess the throne of Great Britain; would not this prediction animate every loyal bosom with courage, and cause the weak to say, I am strong? How much more if it were foretold also, that no loyal subject should perish in the war! But if you heard one say, “I will not go to oppose the pretender, for I believe the prophecy that he never will be king; therefore I do not mind his ravaging the country, for I am satisfied he will be driven out in the end;” would you not suspect such a man to be a traitor, a secret friend to the pretender? or at least would you not account him a dastardly poltroon?

“But we can do nothing to signify in this affair.” You can obey God, if you are not more inclined to disobey him. If you have any love to Christ, any pity for perishing immortals, you can show both in a variety of ways.

If Moses, when he was bid to stretch out his rod over the sea, had said, "My stick cannot divide the waters; God must do it, and he can do it as well without my stretching out my wand as with it:" would not his disobedience have been highly criminal? Or, if the Israelites, when they entered Canaan, had said, "God does not need our aid to drive out these wicked nations; he that caused the walls of Jericho to fall down, can give us as easy possession of all the other cities; he that cast down great stones from heaven on them that fled from the going down to Beth-horon unto Azekah, so that there were more that died with hail-stones than those that we slew with the sword, does not need our exertions; therefore we will be content to dwell with the remnant of the Canaanites, till God sees fit to destroy them;" would they not have been very guilty in his sight?

"God will fulfil his own purposes in his own time." True. But it is not for us to know the time and the seasons which God has reserved in his own power; but we must work while it is day, and not perform the work of the Lord deceitfully; we must thankfully do what we can, to show the sincerity and order of our attachment to his cause, and look to him for success.

Men never excuse their negligence by abusing the doctrine of the divine decrees, when their hearts are set on the object to be obtained. I am not ashamed to avow myself a thorough predestinarian; I have no objection to the doctrine of the Assembly of Divines at Westminster; "God's decrees are his eternal purpose, whereby he has, for his own glory, foreordained whatsoever comes to

pass." God's decrees are his *own* rule: his commands are *our* rule. The secret things belong to the Lord our God, but those things which are revealed belong to us and our children for ever, that we may do all the words of his law. The decrees of God either set aside the use of means in *all* cases, or they set it aside in *no* case. They render warnings, expostulations, reproofs, persuasions, and invitations absurd in *all* cases, or they have such an effect in *no* case. No predestinarian, who loves money, will excuse a negligent or fraudulent servant; nor say, in apology for his damaging his goods, or affronting his best customers, "Well, after all, I shall be as rich as God has decreed I should be; neither his negligence nor his diligence can alter the purpose of him who alone can put it into the power of my hand to attain wealth." If you had a number of children afflicted at once with a dangerous fever, you would never say, "Since there is an appointed time for man upon earth, I know that as many will recover from this disorder, as God has decreed shall live: I therefore cannot blame the medical man I have employed, for calling so seldom; nor even for his giving one of them a poisonous draught, instead of the right medicine." If you beheld a large ship, with 600 men on board, in imminent danger, or already actually wrecked; and if some sailors on shore, after rescuing sixty from a watery grave, should seem inclined to save themselves the risk and fatigue of attempting to preserve any more, you would not say, "Well, these are possibly as many as God has determined to save out of such a number; and, therefore, if the rest are to be lost, we

must submit to the will of God." Especially, if there were relatives of your own who were left behind, you would urge the most skilful of the sailors to exert themselves to the utmost to save some more. Certainly Paul acted very consistently in preventing the shipmen from deserting the ship, though he firmly believed God, that it should be even as he had told him, Acts xvii. 23—25 and 30.

God does not need the help of man. Yet the angel of the Lord said, "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." God grant we may all escape that curse!

Men of Israel, help! Help by your prayers. The effectual, fervent, inwrought prayer of a righteous man availeth much. Paul asked for this kind of help. Our Missionaries ask for it. And who can refuse, that belongs to the true Israel of God? And if your prayers are sincere, surely you will prove it, by readily contributing your pecuniary aid. You will not dare to say, "My body is the Lord's, and so is my soul, he bought them with his precious blood; but my money is my own, or I must reserve it all for my family."

Even if you knew that the time for the general calling of the Gentiles was not near at hand, you ought to act as David did respecting the building of the temple; he would not do nothing, because his son Solomon was to accomplish the chief work. He determined to make all the preparation he could for so grand an undertaking. Besides, we are sure that the time is come for something to be done; for many individuals have already been re-

claimed from idolatry, and from Mahometan imposture.

Oh! reflect how God remembered you in your low estate, because his mercy endureth for ever. He laid help upon one that is mighty; he sent his incarnate Son to seek and save the lost, and to give himself a ransom for many. He commanded repentance and remission of sins to be preached among all nations; and this nation was visited with these glad tidings, long before many other parts of the globe. Remember how the gospel was first introduced into Europe, when Paul had a vision at Troas; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. Europe then implored help from Asia; now Asia calls for help from Europe. Men of Israel, help! If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, let the love of Christ constrain you to spread the knowledge of his name; let compassion for immortal souls, induce you to help them that are perishing for lack of knowledge.

O my brethren, I have often thought, if God had first sent his gospel farther eastward, instead of causing it to be published in these islands, which were in Paul's time accounted the utmost bounds of the West, what flourishing churches might there now have been in China, or in the isles of Japan, while we had remained in pagau darkness, like our ancestors the Britons, Danes, and Saxons. Now if that had been the case, and if the Japanese Christians had sent two Missionaries thirty years ago to Britain, and afterwards increased their number gradually, till now they had three or four Missionaries

and a printing press at St. Alban's, and five or six more lately in London, two at Bristol, one at York, one at Norwich, one at Edinburgh, and one at Dublin; would you expect these Japanese Christians to say, "These are enough for all the British isles, we cannot afford to send any more Missionaries to that country; we have had the scriptures translated, and have printed five editions in English, two in Welsh, one in Irish, one in Manks, and one in Gaelic, but we cannot afford to print any more Bibles for them; we have set up schools sufficient to educate ten thousand children, but we cannot afford to educate any more?" What would be your reply, if you had newly received the gospel, by means of Missionaries from Japan? Would you not be ready to exclaim, "Oh! ye cold-hearted, hard-hearted Japanese, will ye lend us no more help than this? You have scarcely sent us one Missionary for a million of the inhabitants of these islands. We are indebted to you for what you have done, but can you indeed do no more? Have you no more pity for the souls of our pagan neighbours, no more zeal for your Lord's glory, no more gratitude for his favouring you so early with his gospel?"

O my brethren, let us stir up each other to exertion. Let us continue instant in prayer. Let us rouse all true Israelites to help with us. Let us never rest, till the predictions of scripture receive their full accomplishment, and till the whole earth shall be filled with our Redeemer's glory. Amen and Amen.

AN ADDRESS,

Delivered at a Meeting of the General Committee of the Watford Savings Bank, the Earl of Clarendon, President, in the Chair, by the Rev. John Foster, M.A. Rector of Serratt.

AFTER the very honourable testimony which has been borne to the character of the late Mr. Smith, by your Lordship, it is hardly needful for me to say more than that I most cordially subscribe to it. It would in my opinion have been very unnatural and ungrateful, to have met together this day for the purpose of selecting a Treasurer to supply Mr. Smith's place, without noticing the affecting dispensation which has deprived this town and neighbourhood of one of its brightest ornaments. Watford has indeed been weakened by the falling of an excellent man.

In the formation of the Savings Bank, Mr. Smith had a principal share. Through every stage of its progress, he gave it the most unremitting attention. His very name inspired confidence into every person who was disposed to avail himself of its benefits. In losing Mr. Smith, therefore, we have lost one of our most efficient members.

But who has not sustained a loss on the melancholy occasion? His family has lost a most affectionate father and master. The vicinity of Watford has lost an exemplary and benevolent neighbour. Society at large has lost a well-wisher, and a promoter of many of its most benevolent institutions.

Though Mr. Smith was, from principle, a Dissenter from the established church, yet he was of too liberal a mind to give up to

a party those talents which were meant for the common advantage. Whenever any benevolent institution was proposed, it never occurred to his mind to inquire whether the projectors of it were Churchmen or Dissenters; it was enough for him to know that it was calculated to promote the good of his fellow-creatures. With these claims upon his attention, every benevolent undertaking was sure to meet with his support and approbation. "When the eye saw him, it blessed him;" "when the ear heard him, it gave witness to him." No person ever had the pleasure of conversing with him without feeling the most implicit confidence in his veracity; no person ever had dealings with him, without reposing most entirely on his integrity; no person ever consulted him, without being assured that from Mr. Smith he might rely upon receiving the best advice which a clear head, a kind heart, and a good conscience could offer. It was hardly possible to be much in his company, without being not only gratified but benefited by the intercourse. It was hardly possible to leave him, not only without a sentiment of esteem, but without a feeling of personal attachment.

As a Christian minister, it would ill become me to overlook the basis of Mr. Smith's various excellencies. The foundation of his virtues was laid in the most unaffected Christian piety. This formed the ground-work of his character; this directed and regulated all his conduct. It made him what he was as a father, as a master, as a neighbour, as a member of society, and as a man. Other and inferior principles may contribute to form characters of partial excellence; but Chris-

tian piety is the only influential principle that can carry us steadily to our final destiny, through all the trying and varied relations of life.

Of Mr. Smith I am speaking before persons who have known him longer, and more intimately, than myself. I am, however, sure they will readily acknowledge, that in paying this unbought tribute of esteem to his memory, I have fallen short of his merits. His superiors, his equals, and his inferiors, will willingly allow, that our lamented friend was truly a good man.

For reasons best known to Him, whose decrees we can none of us dispute, and to whose decision it becomes us all humbly to bow, Mr. Smith was cut off when he was just reaching the * *cruda viridisque senectus*, a period of life when

"Old experience does attain
To something like prophetic strain;" and when, of course, those persons who had the pleasure of knowing him, might naturally expect to have long reaped great benefit from his counsels and example.

Happily for himself, what has been a loss to every other person has been his gain. His time of probation is over, and successfully over. No unexpected temptation can now divert him from his career. We have seen it completed. We have witnessed his perseverance and his triumph. We have beheld his virtues and his character placed under the seal and safeguard of death and immortality.

By a wise appointment of Providence, character is power. It is power not only during life, but after death. Happily too, it is a

species of power of which every one may die possessed, and which he may bequeath to posterity. In this respect Mr. Smith has been fortunate. While he lived, his name was a tower of strength; and now that he is departed, there is not one of his surviving friends who will not be ready to inscribe upon his tomb the appropriate and affecting language of inspiration, "The memory of the just is blessed." I conclude by moving, "That the Secretary be requested to record in the Minute Book of the Savings Bank, 'the regret of the General Committee at the death of Mr. Smith, and its grateful sense of his services as one of its Treasurers.'"

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THE JUST PROPORTION
OF THE
CHRISTIAN CHARACTER.

THE following Extract from the Oxfordshire Circular Letter, drawn up by the Rev. Jenkin Thomas, appears to us worthy of insertion.

"The subject to which we invite your attention this year, assumes the indispensable necessity of personal religion; for *private* worth is always the basis of *public* usefulness; and unless the heart be the subject of a spiritual change, there can be nothing to support the bloom of a single virtue, or to feed the fragrance of a single grace. As the necessity of deep and heartfelt piety is a topic that commonly falls within the range of ministerial instruction, we presume that we need not in this our annual Address pursue a long train of observation on a subject so prominent in your belief, so familiar to your

thoughts, and so important in your estimation; we shall therefore only attempt to show the necessity and the desirableness of a 'Just Proportion' of all the principles that are requisite to the formation and the development of a character truly great and good. Among the various excellencies by which the Christian religion is distinguished from all other systems, it possesses this peculiar and decided advantage, that it furnishes its disciples with a perfect pattern of every excellence in the person of their Divine Master and exalted Lord. Among the children of men no one has yet existed, in whom all the great and estimable qualities have been united: but in the Saviour we see every grace that could recommend religion, and every virtue that could adorn humanity, united in a form that must excite the admiration of every enlightened mind, and engage the esteem of every pious heart. In Him we see dignity and elevation, blended with meekness and compassion; and while the *former* produce reverence and humility, the *latter* inspire hope, confidence, and joy. In Him we behold the most enlarged benevolence, and the most sublime devotion; a consistency which no variety of circumstance could shake, and a disinterestedness which no temptation of secular glory could seduce. There is a perfect consistency visible in every part of his life; for his character embraces the perfection of every grace, and displays to the utmost advantage the symmetry and proportion of the whole. In the private scenes of his life, and in the public occupations of his ministry—weeping over the grave of Lazarus, and riding triumphantly to the city—hailed by Ho.

annahs, and insulted by Anathemas—praying in the garden, and suspended on the cross, Jesus was still the same. *In* him every grace occupied its proper station; *by* him they were exhibited in Just Proportion, and actively exercised to promote the most important and beneficial designs. He left us an example that we should follow his steps; he exemplified the various excellencies which he constantly recommended to others; and his character presents us with the light and shade, which, mixed in due proportion, contribute to the finishing of the picture. Brethren, there is a *peculiarity* in Christianity, which renders a thorough consistency of character, and a ‘Just Proportion’ of all the elements which compose it, highly important and desirable; the principles it inculcates, the duties it enjoins, the dispositions it requires, the various doctrines of grace, and the whole circle of moral obligations, *demand* what they really *produce*, and tend to render ‘the man of God perfect, thoroughly furnished unto all good works.’ The Bible is an unerring guide in every path, and an infallible instructor in every situation in life. It condescends to visit man where he *is*, with a view to exalt him where he *ought to be*; it supplies the poor with reasons for contentment, and urges the rich to abound in liberality—it inculcates humility, resignation, meekness, and sobriety,—it instructs us to consider no danger small, no enemy contemptible, no deviation from the path of duty a light thing; it teaches the Christian to live in the world as ‘seeing him who is invisible,’ and to consider himself as a pilgrim, whose goal is im-

mortality, and whose reward is the approving smile of heaven.

“On all subjects of faith, in all matters of practice, and among all classes of mankind, the proneness to extremes is itself extreme. The stronger virtues are seldom found without an alloy of austerity; while the gentler graces are often nearly allied to weakness. The extremes of any virtue generally touch the beginnings of some vice; and no sooner do we pass the boundaries of the former, than we are entangled in all the irregularities of the latter. He who would maintain a ‘Just Proportion of Character,’ must be humble without servility—cheerful without levity—patient without apathy—active without ostentation—and zealous without being impetuous; and it is the want of this moral symmetry that too frequently robs religion of its glory, and the Christian of some of his brightest features: for as the thinnest cloud floating in the atmosphere will sully the brightness of the sun, so the least deviation from the line of rectitude on your part, will tarnish the lustre, and mar the beauty of your profession. Think upon, and pursue, not *only* whatsoever things are true, honest, just, and pure; but also whatsoever things are *lovely*, and of *good report*. Be not only *blameless* and *harmless*, but *exemplary* and *impressive*; abounding in the substantial practical duties of religion. In a world of trial, and a scene of temptation, you will find it no easy thing to walk in ‘the midst of the path of judgment,’ between the extremes of *excessive forbearance* and *abject pusillanimity*. You have to contend with formidable opponents, but you should never address them in terms of

reproach, or in the language of bitterness and contumely; for while your tenderness should be free from *imbecility*, your energy must be free from *harshness*. A wild and an affectionate temper will insinuate itself into the heart, will disarm prejudice, and conciliate esteem; and you should always remember that men are more frequently brought to love the truth by the quickening spirit and the living model of the saint, than by the captious disposition of the reasoner, or the barren argument of the disputant. Nothing is more difficult, than to combine in one character a variety of excellencies. We are delighted with the humility and the sincerity of one, but we regret that he is not more zealous and active; we applaud the heroic fortitude and manly firmness of another, but lament that he is so affectingly deficient in kindness and forbearance. Some are the public assertors of liberty abroad, while they are nothing better than capricious tyrants at home. They seem to hear the statements of the gospel with delight, but they never enliven the truths they hear by meditation and prayer. There is an evident want of proportion in their characters; for while their professions are loud and splendid, their passions are unsubdued, unsoftened, and unsanctified.— They think it necessary that the judgment should be well informed, and that the practice should be generally moral; but between their knowledge and their holiness there is a disproportion, which excites the commiseration and awakens the regret of more mature and exemplary Christians. Painful experience teaches us, that there are daily infirmities inseparable from the condition of human beings in this world. The

ruling principle in the best of men is sometimes carried to excess; and he who exceeds his fellow-being in one particular, generally falls below him in another. This remark applies not only to *individuals*, but to the successive *generations* of men that occupy the stage of life. Our forefathers laboured with indefatigable zeal, and ‘we are entered into their labours;’ but with all their intellectual research, strenuous diligence, and exhausting application, it must be admitted, even by candour itself, that their benevolence was not sufficiently *expansive* to reach a *world* of misery; they seemed to want either favourable opportunities for the exercise of their benevolent zeal,—or wisdom to contrive, and energy to prosecute plans of enlarged activity. They adhered to the principles of religion with holy fortitude and firm attachment—they defended these principles with a zeal directed by knowledge, and tempered by meekness — they walked with God, and cherished the inspirations of piety: but whilst they were eminently attentive to the interests of religion at home, other lands and remote nations were suffered to live in darkness, and to die in guilt.

“In proportion as the arts flourished, as the intercourse of nations enlarged, and as the growth of candour and cordiality prevailed, opportunities for usefulness multiplied, Christians became convinced of the necessity of bringing their charity into the play of wider and more vigorous action; and it remained for the present generation to cement into an edifice of glory the materials prepared and collected by their industrious predecessors. In an age like the present, when the

excitements of public assemblies are generally felt, there is a danger lest we should fall into an opposite error, lest we should become the instruments of good to others, without being *personally* under the influence of the hallowing principles of the Gospel. Let not our zeal glow at a distance, and grow dimmer as it approaches home, for in a dying hour it will be painful to adopt the language, 'They made me keeper of the vineyards, but mine own vineyard have I not kept.'

"To maintain a due proportion of character, the Christian should live for the public good, while he cultivates a due regard to his own spiritual prosperity; he is the salt of the earth, which is to preserve it from corruption, the dew that is to fertilize it, and the light which is to diffuse through the social circle, and the more extended sphere of life, a mild and beneficent radiance.

"In regard to effect, a life of *action*, a life of *speculation*, and a life of *indulgence*, constitute all the varieties of human condition. That which is occupied in pleasure, and devoted to dissolute enjoyment, is irrational and degrading: the speculative life, if it falls short of action, produces no substantial benefit to society: and the active, if unguided by wisdom, and unadorned by religion, wants grace, dignity, and harmony. The Christian is destined to active employment; instead of indulging himself in contemplative retirement, his thoughts should always be fertile in devising expedients to relieve the distresses of humanity, to add to the comforts of existence, and to enlarge the dominion of goodness; and while he maintains a wakeful regard to the wants and feelings, the joys and sorrows of

those around him, he must remember that all his exertions to promote the general good should be animated by the ardour of devotional exercises and personal piety. With unwearied solicitude, and energetic exertion for the happiness of others, he must not neglect his Saviour; for to Him he owes the willing tribute of gratitude for the past, and the humble offering of confidence for the future. Nor must he neglect his own soul, but render every thing subservient to his spiritual interest; for the more earnestly he labours to be conformed to the image of his Lord, the more sensibly will he feel the reality of heavenly things; his prospects will become more delightful, the region in which he dwells more tranquil, and the air he breathes more ethereal. The ability to perform splendid actions and deeds of extensive charity is the allotment of few; but occasions to practise justice and mercy, to speak truth and manifest kindness, to melt with pity and glow with affection, are afforded us at every step of our progress through life. Remember that the laws of charity are always founded on equity; and that to neglect the support of your families, and the discharge of your obligations, under the pretence of supporting benevolent objects, is not generosity, but manifest iniquity. Endeavour to preserve a just proportion in every place, and in every situation. In the closet and in the family, in the church and in the world, you must be governed by the same grand principles, pursue the same important designs, and observe the same general rules of moral and religious conduct. Be equitable in your transactions, exact in your testimony, faithful to your en-

gements. Take heed that your zeal do not evaporate, that your resolution do not decline, that your progress be not retarded; but advance in the path of duty, without being damped by discouragements, or obstructed by difficulties. To exhibit a 'Just Proportion of Character,' we must distinguish between innocent enjoyments, and unwarrantable levity—we must judge of times and circumstances; for what is lawful in the abstract, may become highly censurable by connexion, effects, and consequences. If a person professing to be regulated in his spirit and conduct by the exalted principles of the gospel, can be gratified with amusements which are pursued by the vicious and profane, let him remember that in proportion as he derives pleasure from such pursuits, he must be departing from the genuine spirit of Christianity. Be not conformed to this world—renounce its false maxims—engage in none of its criminal pursuits—avoid all its corrupt practices—never substitute convenience for integrity; and as you are liable to err on the side of right, as well as on the side of wrong, beware that, in abstaining from worldly pleasures, you do not run into the opposite extreme of vain singularity and churlish sullenness. As it is of the greatest importance to preserve accuracy of character, and to exemplify its various parts, you will allow us to recommend the rare union of ardent zeal and holy prudence. The everlasting truths of the gospel, in which our happiness is involved, demand our most serious regard, and justify the warmest efforts of energetic piety; and if we trace the life of our Saviour, as delineated by the inspired Evangelists, we shall find that he

was distinguished as much by ardent zeal for the glory of God, and a decided opposition to the prevailing errors of the times, as by the gentler qualities of meekness, forbearance, and love. Let prudence uniformly guide your zeal, and let zeal constantly animate your prudence; let knowledge guide your devotion, and let devotion inspire vitality into your knowledge. While tremblingly anxious for the salvation of others, your zeal must be always under the direction of truth, the restraint of judgment, and the guidance of reason; otherwise it will cause your good to be evil spoken of; it will throw obstructions in the way of that which it is intended to promote, and will be the means of exciting prejudice and hostility against the truth, which admonishes us to unite the wisdom of the serpent with the harmlessness of the dove. Be assured, that meekness of disposition is not incompatible with dignity of conduct; that a sympathetic concern for the welfare of *others*, is not inconsistent with the cultivation of *personal* religion. Christianity requires the union of them in all its professed disciples: and the combination of them never fails to reflect the brightest lustre on religion, and to form a character altogether valuable and attractive.

“While we enforce upon you, as the people of our charge, the desirableness of aspiring to eminence of character, we do not forget that the nature of the ministry under which you are placed, must of necessity have a very commanding influence upon the formation of your temper and habits. A partial exhibition of truth will produce but a partial effect; the whole counsel of God should be unfolded, and no part

of divine revelation should be brought forward with a frequency and prominence, which tend to throw others of equal importance into the shades of forgetfulness. The habitual inculcation of doctrinal points will produce one complexion of character; an exclusive recurrence to the preceptive parts of truth, and the general duties of morality, will produce another; but a due admixture of doctrinal statements and practical instruction, or in other words, the 'whole truth as it is in Jesus,' will, under the divine blessing, form a character in which God delights, over which angels rejoice, and in the possession of which you shall be elevated to 'honour, glory, and immortality.'

"The preceding enumeration of the qualities necessary to form an eminent character, and the directions and motives suggested to animate you to maintain a 'Just Proportion' of its various features, furnish rather an elevated standard; but we rejoice in being able to assure ourselves, that, instead of condemning the standard as too high, it will be your constant aim and incessant endeavour, to see how near you can approach it, and how much you can resemble the inhabitants of heaven, during your progress towards their blessed abode.

"While standing on the eminence to which you have been elevated by the grace of God, survey with grateful emotions the scenes through which you have been conducted by an invisible hand, and look forward to the future with all those feelings which are compatible with a firm reliance on the goodness of heaven, and a submissive regard to the dispensations of Providence. Amidst the temptations that are designed to allure you from the

right paths, and the threatenings that are intended to intimidate you in your progress, reflect on the importance of an unblemished profession. Persevere with diligence—advance with caution—pray with fervour. Let the spirit of your gracious Lord glow in your bosom, expand in your hearts, and speak in your words, and be visible in all your transactions; then shall peace attend your steps, blessings crown your endeavours, heaven sanctify your enjoyments, and God himself reward you with a glory that will outshine all created splendour."

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Origin of Mr. Scott's Commentary:

In a Letter from the Rev. J. B. Peetress to the Rev. Moses Fisher of Liverpool.

MY DEAR SIR,

In answer to your request respecting the circumstance which led the late Rev. Mr. Scott to undertake his Notes and Comments on the Holy Scriptures, the following may be depended upon as strictly correct. Being in the habit of visiting an old acquaintance, who was concerned in various publications, he one day asked me if I knew, and could recommend him to, some popular minister, who might be induced to undertake a work of that kind, it being his intention to embark in such a concern. I answered that I did not. On my taking leave of him, he pressed me to take it into consideration; but, not altogether approving the motive, I gave it no further thought at that time.

On visiting the same person about a month afterwards, and giving him the same answer as before, he replied, "I know you are acquainted with many evangelical ministers of different de-

nominations, and you certainly could recommend me to one at least among them all;" and he pressed me to the further consideration of it; but still I felt no inclination to take any thought concerning it. It was some weeks before I called again, when the same subject was brought forward, and it was in the course of conversation with him that Mr. Scott came into my mind, whose name I mentioned, adding that I did not know one who might answer his purpose better, if so well. His reply was, "He is the man. But how can I get access to him? will you allow me to make use of your name?" I answered, "Yes; but do not think it will be of any service to you. I certainly have been acquainted with Mr. Scott some years, and I have a very high opinion of him; but I have no expectation that he will comply with your request." He went, however, to him, and told him his errand. Mr. Scott expressed his astonishment at such an application, saying, that he could not think of it, for that he was altogether incompetent to such an undertaking, and wished to know who recommended him. The answer was, "Mr. Pewtress." "I know Mr. Pewtress very well," replied he; but what does he know of my ability to write Notes on the Bible?" and upon his returning the same answer as before, the publisher left him. Not many weeks after, he renewed his application, which (as Mr. Scott afterwards said) caused him to think there was something extraordinary in it; and although he was of the same mind as before, he would, nevertheless, in order to satisfy him, make the attempt on some chapter of the Bible, which he did, and, having found great pleasure therein, entered into an engage-

ment to prosecute the work. I am, my dear Sir, yours most cordially,
J. B. PEWTRESS.

Brighton, June 26, 1822.

CONVERSION OF A BOY.

SOME years ago, on a winter night, when the snow was falling heavily, a poor woman, with five children, reached a village in Essex just as a farmer's lad was closing a barn. She requested him to ask his master's permission that they might pass the night in the barn. The lad did so; and the master, who was a humane man, ordered him to take a bundle of straw, and make them a comfortable bed. The poor woman felt grateful; and wishing to show her thankfulness, asked the lad if he liked to hear a song. Hoping it might prove one of a licentious description, he replied "Yes." Upon which she and her children sang one of Dr. Watts's Hymns. The lad felt interested. She asked if he had ever prayed to God, and thanked him for the mercies which he enjoyed; and said that she was going to pray with her children, and he might stay if he pleased. The lad stopped while she offered a grateful prayer for the mercies which she enjoyed, and entreated the divine blessing for him. He then retired, but could not sleep, what he had heard remaining on his mind. After passing a thoughtful night, he resolved on going again to the barn to converse with the woman. She was gone, but from that day he became an altered character, and some time afterwards applied for admission to a congregation, of which he is now a member.—This striking anecdote was related by the Rev. John Clayton, Jun. at the late Anniversary, on the 10th of May, of the Religious Tract Society.

Juvenile Department.

HISTORICAL ESSAYS.

No. XX.

On the Corruptions of Christianity in Britain during the Reign of Henry VI. A. D. 1422—1461.

HENRY VI. was very young when his father died; and therefore the reins of government were intrusted to the Duke of Bedford, and during his absence from England, to the Duke of Gloucester: for the war with France, so successfully begun in the last reign, was to be conducted with spirit. Countless were the lives, and immense the treasures, consumed in this tedious war, which was in favour of the English, until an event occurred as extraordinary as any recorded in history. Charles, the young king of France, had been roused to a little courage by his female companions, but for whom he would have retreated from the scene of warfare. At this important juncture, the famous maid of Orleans, who was a servant at an insignificant inn, and accustomed to many of the labours of the stronger sex, touched with the misfortunes of her sovereign, and glowing with patriotism, burst from her obscurity, and offered herself as the heroine of deliverance. The operations of a masculine but uncultivated mind, and the enthusiastic feelings of an ardent spirit, she mistook for the breathings of divine inspiration; and the flights and figures of her imagination for

actual supernatural appearances and voices, all indicative of glorious success; and, thus prepared, in such an age of monstrous superstition, she soon persuaded even persons in power, that hers was no less than a mission from above. Her promises to the king, to whom she was introduced, were, that she would raise the siege of Orleans, and cause him to be crowned at Rheims. The most wild and extravagant reports were every where circulated concerning her; and that the validity of her mission might be duly known, a Committee of the clergy was actually appointed to examine her pretensions, who gravely determined that her mission was certainly supernatural. Her former occupation was soon denied, and it was maintained she must have been a shepherdess, an employment more congenial to their romantic notions. Arrayed and mounted in the most martial manner, she was already beheld by the populace as their deliverer; and her skill in horsemanship, which her original servitude had taught her, was even considered as a kind of inspiration.

Thus prepared and acknowledged, she repaired to Orleans, which was besieged by the English. She first ordered all disorderly persons from the camp, and directed the soldiers to betake themselves to confession. She wrote to the English generals, ordering them immediately to raise the siege, and leave the country, lest by thus opposing the omnipotent Creator, they should be made to feel his ven-

geance. These orders being disregarded, with a consecrated banner in her hand, she encouraged the French troops, who felt invigorated by her presence and example, and their adversaries proportionably discouraged; and, strange to say, she soon entered the city, and was received as a celestial deliverer. The English, panic-struck, were soon driven from their entrenchments, or destroyed; her success was deemed miraculous, and it convinced the most incredulous that her mission was divine. The towns between Orleans and Rheims soon opened their gates: and at the latter, agreeably to Joan's prediction, the king was soon crowned, and anointed with the holy oil, which "a pigeon was said to have brought to King Clovis at the establishment of the first monarchy;" the maid standing by his side in armour during the ceremony.

Having fulfilled her great promises, she proposed retiring to her former occupation. But the French general urged her to continue her powerful aid until the English should be driven from France; and accordingly she threw herself into Compeign, and headed the sallies on the besieging troops, in one of which she was taken prisoner by the Burgundians. The Duke of Bedford purchased the victim. The Bishop of Beauvais, and even the University of Paris, petitioned that she might be tried for sorcery, impiety, idolatry, and magic; which being granted, several bishops found her guilty. The most disgraceful and disgusting cruelties followed, and painful to relate, this most extraordinary woman was ultimately burned alive at Rouen. The English, however, progressively lost all footing in France.

But trifling were these losses compared with the dreadful consequences of the quarrels between the houses of York and Lancaster. What treachery, what cruelty, were practised, and what absence even of every appearance of Christian principle prevailed! In this memorable reign commenced the regretted practice of incurring public debt on parliamentary security; such was the exigency of the government in consequence of war, a deplorable effect of a more deplorable cause. Indeed, if we except the more systematic election of the members of the House of Commons, the growing importance of that branch of the legislature, and the happily, though slowly, waning influence of the antichristian craft of Rome, it would be difficult to point to any advantage resulting to the country during this calamitous reign. Popery, though still powerful, was evidently on the decline, for which they were principally indebted to the vigilance and exertion of the Commons, who, during several reigns, as we have seen, had gained advantages. They now obtained this reasonable and important grant, that the Cardinal of Winchester, the Pope's legate, who possessed great influence at court, should not in future be present at the Council, when business relating to the Pope was to be attended to; in order that, unawed by his presence, and uninfluenced by his partiality, more freedom of discussion might prevail. The Pope, as might be expected, was a diligent observer of these alarming measures, and exerted himself from time to time to check their progress: he hesitated not to denounce eternal perdition as the infallible reward of obedience to such laws and innovations.

How much there is in our present modes of existence that must be rectified, when Christianity is cordially and implicitly received! Christianity is the religion of purity and peace: such had long been the language of prophecy in illustrations and promises the most sublime and interesting; and such was the language of the Saviour himself, whether we regard the sweet words which proceeded from his lips, or the powerful voice of his perfect example. Placed in circumstances the most trying, surrounded by enemies the most aggravating, misunderstood, falsely accused, insulted, derided, and stricken,—like as a sheep before its shearers is dumb, so he opened not his mouth. Rare indeed then must be the circumstances of the Christian, that would warrant violence and force; and rare the situation of that Christian power, that would justify war. It is no trivial and uninteresting sign of the times, that societies have been

formed for the diffusion of such principles, and that peace societies prosper. The God of peace abundantly bless them!

The review of this disastrous reign imperceptibly leads to such reflections. Britain was then called a Christian country. Not far remote, in all “the pride of life,” reigned the professed guardian of the Christian religion, and the pretended representative of Christ on earth. Numerous were his emissaries in this country, under the titles of legates, cardinals, archbishops, bishops, deans, subdeans, prebendaries, vicars, abbots, friars, &c. &c. yet war and wickedness rioted at home and abroad, and little seemed to remind of religion but the name. Nor was it uncommon for ecclesiastics to be the very instigators of discord and war, and so far lost were they to the duties and decorum of their order, as to raise troops, and even to lead them to the conflict.

H. S. A.

Deaths.

APRIL 12, suddenly, the Rev. ISAAC ANTHONY, a respectable Independent minister at Bedford, leaving a widow and nine children, with his bereaved church and congregation, to lament their loss.

June 6, at Bath, the Rev. SAMUEL NEWTON, thirty-six years pastor of the Independent church at Witham, Essex. He was supplying the pulpit of the Rev. W. Jay. He was a man of sound learning, extensive knowledge, and eminent piety. No danger was apprehended till six hours before his death, when he said, “My time is very short,” and expressed his entire reliance on the blood of Christ. The last words he was heard to utter were, “through Jesus Christ, Amen.” The Rev. Dr. Winter delivered the funeral discourse from 2 Tim. ii. 21.

June 11, at Frome, the Rev. ISAAC TOZER.

Lately, after a protracted illness, ALFRED CECIL BUCKLAND, Esq. of Frome, author of the very excellent “Letters on early Rising, 12mo. Bds. 212 pages, 6s.” a work which deserves to be universally read. He was brought up to the law; was a young man of eminent talents; and bid fair, if he had lived, to be an ornament to his profession. Many of our readers will recollect the eloquent speech which he delivered June 25, 1819, at the City of London Tavern, at the Anniversary of the Baptist Irish Society.—For an Elegy on his death, see the last page of this Number.

Review.

Exposition of the Book of Proverbs.
By the late Rev. George Lawson,
D. D. Professor of Divinity to the
Associate Synod, Selkirk. In two
Volumes, 12mo. pp. 446 and 484.
With a Portrait. Boards. 12s.

DURING his life the author of these Lectures published, among other works, Lectures on Ruth and Esther, and was frequently solicited by some of his earliest and most esteemed friends in the ministry to publish the present work. It was his intention to do this if his life had continued. His surviving relatives, therefore, have selected for publication these Lectures, from the Discourses on many books of scripture which are found among his writings.

Should it be thought, that after the Commentaries of Henry, Scott, Gill, Brown, and other excellent divines, new Commentaries are unnecessary, it may be replied, that nothing unworthy of the public eye could proceed from the pen of such a writer as Dr. Lawson, whether we regard the orthodoxy of his sentiments, his eminent piety, or his highly cultivated talents. The Book of Proverbs, too, is so admirably adapted for the instruction of youth, "containing, (as Mr. Henry says,) in a little compass, a complete body of divine ethics, politics, and oeconomics, exposing every vice, recommending every virtue, and suggesting rules for the government of ourselves in every relation and condition, and every turn of the conversation," that it gives us pleasure to see a well-written Commentary upon it, in a detached form.

We do not say that it is superior in point of excellence to all which have preceded it; but it is enough if, as some of them perhaps may possess excellencies which this has not, so this may possess excellencies which they have not. In this respect, however, we do not know that we can do better than enable

our readers to form a judgment for themselves, by presenting them first with a quotation from Dr. Lawson, and after that with expositions from four other Commentators. We have selected Chapter xxvi. 4, 5, without having previously compared Dr. Lawson's with any other exposition.

"Ver. 4. *Answer not a fool according to his folly, lest thou also be like unto him.*] There are many cases in which a fool is to be heard, and not answered at all. When a scorner reviles us, it is needless to reprove him for it; for he is a dog, and the best way you can deal with him, is to let him bark till he ceases of his own accord: if you cast a stone at him, he will only follow you the longer, and bark the more furiously. When Rabshakeh railed at Hezekiah, and blasphemed the God of Israel, the servants of Hezekiah were expressly forbidden by their master to answer him a word, for he knew that an answer would only produce some blasphemous reply. Our Lord himself often kept silence when impertinent questions were asked at him. He was well acquainted with all the secrets of wisdom, and, if he had spoken, his words would have been the fittest that could be spoken in these cases; but silence was, in his infallible judgment, fitter than any answer that his perfect wisdom could make.

"But must this be a rule for us in every case? should not the multitude of words be answered, and when the fool mocks shall no man make him ashamed? In many cases it is very fit that a fool's words should be answered, only you must take care in answering not to imitate him. If he speaks unreasonable, profane, peevish, or passionate words, you must not answer him in his own style. You are angry at him for his folly, and reprove him for the extravagance of his behaviour, and therefore you cannot but confess that yourselves are worthy of a very sharp reproof, if you behave like him at the very time that you are testifying your displeasure at his conduct. You cannot allege that his passionate

manner of speaking and acting will justify you in behaving passionately; for if one fire kindled from hell burns so fiercely, and threatens to devour every thing that comes in its way, why should another fire be lighted from it to do still greater mischief? It becomes not the followers of Jesus to return railing for railing, or one angry reflection for another, but in whatever manner others talk, our tongues ought still to be governed by the law of meekness and charity.

"There are no cases in which this rule is more frequently transgressed than in religious disputes. Passion and railing, when they are employed in the support of truth, appear to many to be just expressions of Christian zeal; and that noble and necessary grace of the Spirit has been brought into suspicion, and regarded with a very jealous eye, by reason of those who have substituted ill nature in its place, and called it by a name to which it is as well entitled as the prince of darkness is to be called an angel of light. The scripture enjoins ministers to instruct opposers in meekness (2 Tim. ii. 26. Gal. vi. 1). It declares expressly that the wrath of man worketh not the righteousness of God; and it informs us that Michael, that great prince among the heavenly hosts, durst not bring a railing accusation against Satan (Jude.)

"Ver. 5. *Answer a fool according to his folly, lest he be wise in his own conceit.*] When we answer a fool, we must give him the answer which his folly deserves and requires. If you do not answer him at all, other men may believe that he is in the right, and where there is any danger of that, the edification of your neighbours calls upon you to show the folly of what he has said. Besides, if he is not answered, he will conclude that you cannot answer him, and his vanity and self-conceit will be increased by your silence. When Job's friends were all silenced in the course of their dispute with him, the next speech which the good man delivered is called a parable, or commanding speech (Job xxvii. 1); for he spoke like one that had gained the victory, and claimed a right to be believed in what he said. And the fool when he is not answered, will conclude more naturally than such a man as Job, that his cause is good; for although prudence bind up your tongue from speaking in the ears of a fool, yet there is no man that reckons himself less a fool than he, or has less

conception of a man's holding his peace when he is not baffled in argument.

"It will be doing a good piece of service to the world, and to the fool himself, if you can answer him according to his folly, so as to humble his vanity, and make him ashamed of himself. Our Lord triumphed by his wisdom over his insolent enemies. When they blamed him for curing distressed (diseased) persons on the Sabbath-day, he exposed their self-inconsistency and inhumanity, to the conviction of the people and their own shame. When Pilate insolently pretended to a sovereign power of life and death, and thereby intrenched on the prerogatives of the God of heaven, our Lord (who did not open his mouth, because he knew it was to no purpose, to vindicate his own injured character) gave his assuming judge an answer which reminded him that he was but a man,

"Let us seek wisdom from God, that we may know when we should speak, and when we should be silent; and that we may be preserved from speaking such things as are improper for the mouths of saints, and taught to give an answer with meekness and prudence to the words of wise men or fools, as occasion requires."

LAWSON.

"See here the noble security of the scripture style, which seems to contradict itself, but really doth not. Wise men have need to be directed how to deal with fools; and they have never more need of wisdom than in dealing with such, to know when to keep silence and when to speak, for there may be a time for both.

"1. In some cases a wise man will not set his wit to that of a fool, so far as to answer him according to his folly. If he boast of himself, do not answer him by boasting of thyself: if he rail and talk passionately, do not thou rail and talk passionately too: if he tell one great lye, do not thou tell another to match it: if he calumniate thy friends, do not thou calumniate his: if he banter, do not answer him in his own language, lest thou be like him; even thou, who knowest better things, —who hast more sense, and hast been better taught.

"2. Yet in other cases a wise man will use his wisdom for the conviction of a fool, and when, by taking notice of what he saith, there may be hopes of doing good, or at least of preventing further mischief, either to himself

or others. If thou have reason to think that thy silence will be deemed an evidence of the weakness of thy cause, or of thy own weakness, in such a case answer him, and let it be an answer *ad hominem*:—beat him at his own weapons, and that will be an answer *ad rem*, or as good as one. If he offer any thing that looks like an argument, answer that, and suit thy answer to his case. If he think, because thou dost not answer him, what he saith is unanswerable, then give him an answer, lest he be wise in his own conceit, and boast a victory; for (Luke vii. 35,) wisdom's children must justify her."

HENRY.

"Ver. 4. *Answer not a fool according to his folly, &c.*] Sometimes a fool, or wicked man, is not to be answered at all; as the ministers of Hezekiah answered not a word to Rabshakeh; nor Jeremiah the prophet to Hananiah; nor Christ to the Scribes and Pharisees; and when an answer is returned, it should not be in his foolish way and manner, rendering evil for evil, and railing for railing, in the same virulent, lying, calumniating, and reproachful language. *Lest thou also be like unto him*; lest thou also, who art a man of understanding and sense, and hast passed for one among men, come under the same imputation, and be reckoned a fool like him.

"Ver. 5. *Answer a fool according to his folly, &c.*] The Targum is, 'but speak with a fool in thy wisdom;' and the Syriac version, 'yea, speak with a fool according to thy wisdom;' which would at once remove the seeming contradiction in these words to the former, but then they are not a true version; indeed it is right, and must be the sense, that when a fool is answered, as it is sometimes necessary he should, that it be done in wisdom, and so as to expose his folly; he is to be answered and not answered according to different times, places, and circumstances, and manner of answering; he is to be answered when there is any hope of doing him good, or of doing good to others; or of preventing ill impressions being made upon others by what he has said; when the glory of God, the good of the church, and the cause of truth require it; and when he would otherwise glory and triumph, as if his words or works were unanswerable, as follows. *Lest he be wise in his own conceit*; which fools are apt to be, and the rather when no answer is

given them; imagining it arises from the strength of their arguments, and their nervous way of reasoning, when it is rather from a neglect and contempt of them."

GILL.

"Consent not to his doings.—Reprove him as the matter requireth.—It is highly improper to answer a fool in his own foolish manner; to meet him on his own ground; to retort on him his scurrilous, abusive, impertinent language; to enter on disputes with him, and answer his vain cavils or objections; or to treat his folly and impiety as if it were worthy of notice or refutation. This would be doing him an honour to which he is not entitled; and by thus descending to his level, his opponent would insensibly get into his trifling, contentious, railing spirit, and become like unto him. But it is important to consider the character and intention of men; and to level an answer against a foolish and impertinent railer and caviller, with such poignancy and force of argument as may admit of no reply; and so to adapt the remarks to the man, and address them to his conscience, as may best expose his ignorance or malice, stop his mouth, and end the debate at once. A notorious profligate, scoffer, or infidel, has no just claim to that respectful treatment, to which a more modest and decent inquirer is entitled; for this would feed his vanity, and augment his self-importance. But a decided and pointed answer to his captious queries, that manifests the ignorance and wickedness which dictated them, forms the proper method of dealing with him. So that we should not answer a foolish man in a foolish manner; but we should answer him in a way suited to expose his folly, to mortify his pride, and to prevent others from being deluded by him. Of this we have very many beautiful examples in the history of Jesus Christ. See Matt. xv. 1—3. xvi. 1—4. xxi. 23—27. xxii. 15—32. Luke xii. 13—21. xiii. 23—30. John viii. 7. ix. 26—33."

SCOTT.

N. B. Mr. Scott refers to many other passages of scripture for the illustration of each part of the advice.

"Answer not an ignorant impertinent fool in his own brawling and reproachful manner, so as to imitate his impertinence, (Matt. vii. 6. Luke xxiii. 9. Isaiah xxxvi. 21. Prov. ix.

7, 8). Answer a proud conceited fool with such strength and evidence of reason as may render him sensible of his folly, and check his pride, (Matt. xvi. 1—4. Tit. i. 13)." BROWN.

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Grounds of Hope for the Salvation of all dying in Infancy; an Essay, by the Rev. William Harris, LL.D. p. 166.

IN perusing this well-written "Essay" the words of Moses have been powerfully and repeatedly suggested to our recollection; "The secret things belong unto the Lord our God," in relation to which, efforts the most successful seem to do little more than strengthen the conviction, that "great is the mystery of godliness." Supposing this respectable performance, by an unbroken and irrefragable series of inductions, to have produced in every mind the most satisfying and unhesitating conclusion, it would even then remain to be proved, that such demonstration is exactly adapted to promote the exercise of pious submission to the sovereignty of the Divine government, and increase the blessedness of those who, though they have not seen, have nevertheless believed. Whatever difference of opinion, however, may be excited by the ingenious statements of Dr. Harris, all must admit that his object is truly benevolent; and even should some of the links in the chain of his argument be considered to be defective; perhaps, when they are detached, enough will yet remain to produce a predominant influence on the mind in harmony with the author's ultimate design. Though we have no distressing anxiety as to the future happiness of those who depart in infancy, yet our tranquillity is not in the slightest degree sustained by any belief that parental and sacramental holiness either entitle or qualify for admission to the heavenly state; because for such faith there does not appear to us to be the shadow of a foundation in the inspired oracles. We cannot therefore help expressing our regret and surprise, that so judicious and sensible a writer should

make himself responsible for the following statements, and thus in our opinion weaken the impression which many of his excellent observations are well calculated to effect.

"There is no room for concluding, that communion of children in the privileges of their parents was limited to the Old Testament dispensation. For, besides that, an abridgment of mercy under a more gracious dispensation is antecedently improbable, there appear unequivocal predictions of its continuing undiminished till the end of time. As a benefit of the everlasting covenant, it is foretold, that after the advent of the Messiah, and the establishment of his gospel upon the earth, 'the seed' of his people 'shall be known among the gentiles, and their offspring among the people; and that see them shall acknowledge that they are the seed which the Lord hath blessed.' And among the glories of a period yet in advance, the object of believing anticipation, there is announced, 'they shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.' These predictions appear indeed immediately to respect the introduction of infants to the Christian church." p. 96.—"Thus the apostle largely insists that the blessing of Abraham is come upon the believing gentiles through Christ, and pronounces their children holy in the sense above explained" ('set apart for God, which is accepted by him, and henceforth sustains a peculiar covenant relation to him.')

"Not a single instance has occurred of departure from this arrangement. The point has been frequently, and it appears successfully, maintained by advocates for infant baptism; and it powerfully suggests the opinion above stated, that by such transactions God graciously receives the offspring with the parents into his covenant favour, the heirs of which they are considered till they become moral agents, when their state is determined by their own character, according to the terms exhibited in the gospel." P. 100.—"From the above induction, it is clear that pious parents have grounds of hope for their children dying in infancy, altogether peculiar to themselves—such as are supplied by those gracious overtures which convey to them individually the unsearchable riches of Christ, when he is cordially received by faith. Becoming

themselves confederate with God,—if the expression may be allowed,—their children are introduced with them to the same relation and privileges, and share the inheritance, as far as they are capable, till they by sin reject the God of their fathers." P. 104.

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Two Letters on the Subject of the French Bible, published by the British and Foreign Bible Society; with a Postscript, containing Remarks on the concluding Observations of the Editor of the Christian Remembrancer on the whole Correspondence. By the Rev. John Owen, A.M. Sewed, 1s.

ST. PAUL wished the Philippians to understand, that the things which had happened to him had fallen out rather to the furtherance of the gospel; and no doubt the numerous friends of the British and Foreign Bible Society feel indebted to Dr. Luscombe and the Editor of the Christian Remembrancer, for their animadversions on the Society's French edition of the scriptures, their observations having elicited this able vindication, of which the inevitable tendency must be to increase and consolidate the public confidence in the growingly-important transactions of this glorious institution. Assailants frequently make that an imperative duty, for inattention to which modesty would otherwise have contrived some available apology, but from whose compelled performance it is impossible to calculate the degree of advantage which may be ultimately derived. In the present case, the demand for explanation was indisputable, and the manner in which it has been communicated is altogether creditable to the talents and temper of the writer. In concluding his letter to a dignitary of the Church of England, he says,

"And now, my Lord, I have only in conclusion to state, that nothing will be more acceptable to the officers of the Bible Society, and, I am sure I may add, to all concerned in its management, than to be made acquainted with the circumstances in which it may be thought that their proceedings are

liable to any just animadversions. We have, my Lord, no religious partialities to gratify; and if we had, the composition of our body would render the gratification of them impracticable. It is our wish and our endeavour to do right; but we are too conscious of the infirmity of our nature, and of the magnitude and difficulty of our work, to flatter ourselves that we shall always be successful. To those, therefore, who admonish us of our errors, whether real or imaginary, we shall ever be ready to pay a becoming attention; and if, from the tone in which they reprove us, we may not be able to thank them as friends, we will, at least, take care, by profiting from their reproof, to use them as benefactors." P. 7.

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The Young Christian's Cyclopædia; or, a Compendium of Christian Knowledge, &c. intended for the Use of Young Persons of both Sexes at School, and for Families. By J. Baxter, of Barkisland School near Halifax. The second Edition, carefully revised, enlarged, and much improved, 12mo. Pp. 605, 7s. Also, A Key to Ditto, sewed. 24 pages, 6d.

THERE are so many characters of industry and good intention impressed on this compilation, that we exceedingly regret to find ourselves, in discharging our duty to our readers, unable to give it our unqualified recommendation. Either the term "Christian" should be taken from its conspicuous situation in the title-page, or the theological extracts should be regenerated. The compiler's professional occupation must make him very familiar with the necessity of preserving, as much as possible, the youthful mind, in entering on any important branch of study, from early misconception; and in proportion to the influence which such instruction may be expected subsequently to exert over the character and destiny of the pupil, should be the exercise of caution in laying down the first principles. We are by no means insensible to the beauty of the composition of, nor to the authority of the names included in, this neat

volume: indeed these very circumstances supply an additional reason for careful examination. To the teacher of Christianity a responsibility attaches, sufficiently awful to make him tremble, lest he should be either misled, or should become the instrument of imparting to others a wrong direction. It is not merely on account of the inadequateness of this volume to fulfil the stipulations of its title that we are laid under the painful obligation of withholding our approving voice from a considerable portion of its contents, but because our fears go the whole length of inducing us to believe, that its tendency is rather to impede than to promote evangelical knowledge; rather to nourish persons in a presumptuous confidence founded on their own exertions, than to dispose them to say, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Had this work been presented to us simply as a system of ethics, we could have given ample citations, which would fully justify its pretensions: but professing, as it does, to be a Christian directory, to such passages as the following, (of which there are but too many,) we most decidedly object.

"It is certain that God is a Being of infinite purity and holiness, and as he must therefore hate iniquity with the utmost hatred, so there is no doubt but a serious and conscientious observance of the duties of religion will recommend a man to his favour and protection." P. 75. "What can we desire more to make us 'stedfast and unmoveable, always abounding in the work of the Lord,' than to know, 'that our labour shall not be in vain in the Lord;' that no good action which we do shall be lost and fall to the ground; but that, in a little time, all our services will be infinitely rewarded; that every grace and every virtue which we exercise in this life, and every degree of them, 'shall receive their just recompense at the resurrection of the just;' and that if we serve God faithfully and sincerely in this life, we may be assured that, through the tender mercies of our heavenly Father, and the merits of our Redeemer, we shall be received into a place of everlasting rest and peace?"

P. 85. "Let it be your supreme desire to obtain God's favour; and, by a course of discipline begun here, and to be completed hereafter, prepare yourselves for a re-admission into that rank which was forfeited by the fall, and for again being but a little lower than the angels, and crowned with glory and honour everlasting." P. 508.



1. *Letters on Christian Baptism, &c.* by George Barclay, Kilwinning. 1820. Price 9d.
2. *A Letter of Reply to the Reviewer of "Letters on Christian Baptism" in the Christian Herald for January, 1821.* Price 2d.
3. *Second Letter of Reply to the Reviewer of "Letters on Christian Baptism," in the Christian Herald for February, 1821.* Price 4d.

THESE seven "Letters" are sensible, and spirited, and highly creditable to Mr. Barclay's understanding and to his heart. The first is on the *mode* of Baptism—the second on the *subjects*—the third on the *spiritual import*—the fourth, fifth, sixth, and seventh, on the arguments usually advanced in favour of Infant Baptism. They are calculated for the meridian of Scotland, where we trust they will produce a harvest of good fruits, and they are also highly worthy of a more extended circulation. We extract a passage from page 39.

"You also suggest that it cannot be shewn from all the history of the New Testament, that the child of any believer was baptized after arriving at the years of maturity, and would therefore conclude that they must have been baptized in infancy. I believe it will be impossible to point out any example of this, and many such puzzles might be proposed from the silence of scripture, and used for very bad purposes as well as this. Let me try you with another of these in return: can it be shewn from all the history of the New Testament, that any child of a believer, after arriving at mature age, was ever converted to God? I believe you will not be able to point it out. Would you allow any to argue, therefore, that all these were sanctified from the womb, or that, according to

the doctrine of the Prayer-book of the Church of England, *they were all regenerated by their baptism, and made the children of everlasting adoption?* And yet a stout-hearted Episcopalian, from the same silence of scripture about the conversion of the grown-up children of believers, might with equal reason defend the doctrine of his church, about baptismal regeneration, as these defend the doctrine of theirs about infant baptism, from the silence of scripture about the baptism of the grown-up children of believers. It will be time enough, therefore, for Pædobaptists to require evidence of the one, when they give proof of the other; and when they shall point out one such conversion, we will try to show them one such baptism."

In the Replies to the Reviewer, Mr. Barclay shows us that he can defend the truth—and himself too. And this he has done, in our opinion, triumphantly, with a dignity, decision, and decorum, worthy of his character as a minister of Christ. There are some hard blows upon the Reviewer, which he deserved. Whoever he may be, we can foretell that he will not meet Mr. Barclay again, but (to use the Reviewer's own words,) "*with hesitation admirably slow.*"

These little polemical tracts are not so much known in England as they ought to be.

Memoirs of the late Mr. James Neil, Shipmaster, Irvine, who died there on the 15th of November, 1820, in the Ninety-fifth Year of his Age. By George Barclay, Irvine. Price 1s. 6d. Bds. 163 pp.

A VERY interesting narrative, with remarks and reflections interspersed, which will render it widely and permanently useful; and more especially to those "that go down to the sea in ships, that do business in great waters, who see the works of the Lord, and his wonders in the deep."

In the details of "defects and blemishes," Mr. Barclay, in his anxiety to be faithful, has perhaps gone a little too far. A good man

in Scotland may have failed in the display of good temper, on a trying occasion; or he may have committed a fault for which it was the duty of his friend to reprove him on the spot. But does it follow that this should be told to all the people of England? Does the Christian law of justice and charity require that it should be printed in a book—that it should be branded for ages? The late Mr. Fuller used to say, when adverting to the notice taken by the sacred writers of the sins of David, for instance, that they only pointed out what was before known to the country at large. It must be remembered that inspired historians are a class by themselves; and that, in some cases, they might be instructed to say and do what uninspired men are not allowed to imitate. We hope our worthy friend will soon be called to print a second edition of these valuable "Memoirs," and that they will be a lasting blessing to those who live in the watery world, as well as to those who live on the dry land.

The Young Convert's Apology, in ten Letters to his near Relatives and former Companions, &c. By George Betts. 12mo. Bds. 240 pp. 3s.

THE author of these Letters has introduced them by a modest, well-written preface, with which every pious reader will be pleased. The first Letter from the "Young Convert" is addressed to his father, and the second to his mother. In both these we are glad to observe, that filial reverence and affection pervade all his expostulations. The third and fourth were sent to a brother and a sister: the remainder to more distant relatives, or to former companions. All the letters are interesting, and the volume is remarkably cheap. Many pleasing extracts and anecdotes are interspersed, and, in the next edition, which we hope the Christian public will soon call for, we hope the worthy author will give his *authorities*. We earnestly recommend it to all our young friends.

A Scriptural View of the Doctrine of Election attempted; in which that Doctrine is briefly stated, scripturally defended, and the most common Objections to it calmly considered, and candidly answered. By John Bane. 6d. Sewed. 12mo. 29 pp.

THIS little tract may be perused with advantage by a large number of our readers. The statement of the doctrine is concise, but scriptural; the proof is sufficient, though susceptible of much larger amplification; and the most common objections are plainly and candidly answered. We are pleased also to observe the absence of that controversial acrimony which has too often disgraced the productions of those who have taken the *Calvinistic*, as well as those who have taken the *Arminian*, side of this question.

An Abridgment of the Youth's Spelling and Pronouncing Theological Dictionary of the New Testament, &c. By E. Dowson. Bound. 236 pp.

THIS little book appears to have been compiled with great care by a pious man, well versed in grammatical knowledge, and well affected to the great doctrines of the gospel; and therefore we cordially recommend it to the favourable notice of those who are seeking to promote the improvement of the rising generation in schools of every description. There is a short Essay prefixed on the several parts of speech, and the whole is dedicated, by permission, to the venerable Bishop of Durham.

LITERARY INTELLIGENCE.

Just Published.

Cottager's Conversations with his Children, by J. Jones, M.A. 1s. 6d.
Bass on Baptism: in opposition to Baptists and Pædobaptists, 2s. 6d.

Ward's View of the Hindoos; new Edition, 3 Vols. 8vo. Bds. 36s.

Ditto, Farewell Letters. Third Edition, 6s.

Andrews (Walworth) on the Trinity. Part II. 7s.

Guazzaroni's Italian Grammar. 8s. Bound. New Edition.

Poetical Monitor. 9th Edition. 3s. Bound.

Cole on Regeneration. With Life, &c. By Mr. Rees, Rodborough. 3s. 6d.

Chalmers's Speech, May 24, 1822, on Pauperism. 2s.

Ditto, Christian and Civic Economy. No. 12, 1s. printed quarterly.

Gambold's Works; with an Introduction by T. Erskine, Esq. 4s.

Irving's (Minister of the Caledonian Chapel, London,) Farewell Discourse in Scotland, 1s. 6d.

Russell's (Dundee) Catechism for young People. Second Edition. 1s.

Wilkinson's (Saffron Walden) 20 Remedies against the Fear of Death. New Edition, 18mo.

Peter Edwards's Baptist System its own Condemnation, 1s.

Isaac's Baptism Discussed, in Favour of Infant Baptism by Sprinkling. Bds. 4s. 6d.

Memoirs of Mrs. Brooker. 128 pages. Conversion of a Jewish Boy. 127 pages.

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Intelligence, &c.

MEETING-HOUSE CASES.

At a meeting of the contributors to the cases presented by Baptist churches in the country for assistance in building and repairing places of worship, held in June, at the Committee Rooms, No. 18, Aldermanbury, the following report was made.

That since the last annual meeting, the Committee had had thirteen new cases presented to them; seven of which, viz. from Rayleigh, Cardiff Welsh Church, Hunmanby, Clare, Loughborough, Earby, and Crayford, had been approved; five remained for further consideration; and one from Chipping Sodbury had been rejected, because the Trustees for the time being have authority, when the premises shall cease to be used as a place of worship, to apply the same to such uses as they themselves shall appoint, and the power of choosing new Trustees is not in the members of the church.

That they had also rejected the case from the English Baptist Church at Cardiff, because they refused to send up their Deeds for the inspection of the Committee; and that they had restored to their books the case of the church at Blaby, in consequence of a representation made to them, by which it appeared, that the debt which the Committee had thought discharged, remained in fact unpaid.

That since the last Annual Meeting, there had been collected upon twelve cases recommended by them, the following sums:

	£	s.	d.
Halesworth	104	11	0
Redruth	148	7	6
Brentford	104	19	0
Haslingden	83	17	6
Framlingham.....	51	17	6
Harwich.....	64	7	6
Battle.....	127	15	6
Rayleigh.....	116	10	0
Steventon.....	87	6	0
Hunmanby.....	113	19	0
Clare.....	78	17	6
Loughborough.....	117	14	0

making a total of money received upon twelve cases, recommended by the

Committee, during the year. of £1230 2s. 6d.; and that there were then nineteen cases remaining before the Committee, for collection and consideration.*

As some misunderstanding appears to have existed in the minds of individuals, as to the *objects the Committee have chiefly in view*, it may be right to state they are:

1. To prevent an improvident expenditure of money.—2. To see that the meeting-house is legally secured for the benefit of the church.—3. To discountenance improper persons collecting money for approved cases.—4. To lay down such regulations as may generally apply to the expenditure of the persons collecting, and to the safe remittance, to the order of the church, of the money collected.—And 5. To give, as much as possible; combined facilities to those ministers who are employed in collecting for such cases as have been previously examined, approved, and recommended by their neighbouring brethren.

Seeking to benefit as well those who give, by regulating and securing the application of their benevolence; as the churches which collect, by introducing their cases properly recommended to the public; the Committee aim only at the welfare of the interest at large. They therefore confidently anticipate more general co-operation, as the necessity and nature of their proceedings become more publicly known. And they consider it their duty to caution the religious public against supporting cases for Baptist Meeting-houses, which have not their sanction; as several churches, whose cases have been rejected by the Committee, after deliberate investigation, have notwithstanding persisted in making collections in London.

For the information of those churches who may have occasion to

* Except cases in which difficulties have arisen, on account of their Trust Deeds, there is no case uncollected upon, which has been on the books more than eight months.

apply to the Committee, they subjoin the RULES, under which they are appointed, and according to which they act.

"That the several cases presented shall be investigated by a Committee, consisting of the minister and two messengers, annually sent by each of the churches belonging to it, and of one other person from each of such churches, (either a member or not,) to be chosen by the contributors at the Annual General Meeting, held in the month of June.—That no case engage the attention of the Committee, from any number of persons who are not formed into a church, nor unless it be signed by the church, and recommended by at least two ordained neighbouring ministers.—That no case shall be dismissed or determined upon immediately on its presentation; but on its first reading, shall be referred to the consideration of a subsequent meeting of the Committee.—That no case shall be determined on by the Committee, until the Trust Deed of the Meeting-house and premises, or a copy of it, is sent up for inspection, and approved.—That where there are not as many as five Trustees, the Committee will expect the church to enlarge the number to at least nine persons, members of churches, of the same faith and order; and that it is indispensable in all cases, that the choice of new Trustees shall not be in the surviving Trustees, but shall be vested in the men members of the church.—That every case recommended by the Committee, shall be collected upon in the turn in which it was presented.—That no person can be permitted to collect upon a case, unless he has an authority in writing from the church.—And that the person who collects be desired once a week to deposit the money collected with the Secretary, who shall report to the Committee the amount he shall from time to time receive; and that the church do draw upon the Secretary for the sum paid him."

It will follow, from the above Rules, that to enable the Committee to judge of a case, a statement in writing must be sent up, which shall contain the reasons for the erection, enlargement, or repair; the nature of the property, whether freehold, copyhold, or leasehold; the number of members forming the church; their profession of faith; the usual number of stated hearers; the amount of the whole expenditure, including purchase of ground, erection,

deeds, &c.; the amount collected by the church among themselves, and the amount collected in other places, which will of course show the balance due. The case must be signed on behalf of the church, by the pastors, deacons, and members, at a church-meeting, and be recommended by at least two ordained neighbouring ministers, in their own hand-writing; and with the case, the Trust Deed of the Meeting-house, or an exact copy of it, must be sent up.

With reference to the *Trust Deeds*, the Committee wish to draw the attention of the churches to the observations made by the Committee of Deputies, in the preface to the form of Trust Deed, published by them, and in which they fully coincide, "that great mischief has in many churches been experienced, both from the imperfection of their Trust Deed, and from negligence in filling up the vacancies occasioned by the deaths of Trustees." To avoid which, they recommend that once at least in each year, the names of the Trustees be read over at a church-meeting, by which the necessity of renewing the Trust, when reduced to five, will be kept in remembrance; and upon such renewals, "they recommend to the churches to select for their Trustees such persons as are most interested in the concerns of the church, and not to select their ministers, the Committee having frequently found, that the circumstance of the minister's being a Trustee, has led to consequences equally unpleasant both to minister and people. The Committee have also ascertained, by many cases which have come before them, that great mischief has been produced by a provision which has been introduced into Trust Deeds, that vacancies of Trustees shall be supplied by the survivors. Hence, in the course of time, power has been lodged in the hands of persons who have no interest in, or attachment to, the church for which they are Trustees."

(Signed,)

By Order of the Committee,

E. WILKINSON, Chairman.

London, July 5, 1822.

N.B. All Communications for the Baptist Case Committee must be addressed, *post paid*, to Mr. Gale, Solicitor, 79, Basinghall-street, their (gratuitous) Secretary.

*Mission Seminary at Bâle,
(Basle, or Basil,) in Switzerland.*

THE following account of the origin and progress of the above Institution was given by the Rev. Theophilus Blumhardt, in an Address delivered by him at a late Meeting of the Cambridge Church Missionary Association: it will doubtless interest many of our readers.

"It was in the late calamitous war, in the year 1815, that the spirit of Missions struck its first roots in the hearts of some Christian friends at Bâle in Switzerland. In this eventful year, a Russian army encamped on one side of our town; and, on the other side, the fortress of Hunninguen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very violent east wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air before they could reach our houses. While the fire of the fortress was, in this remarkable manner, quenched by the wind of God, a holy flame of Missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a Missionary Seminary, as a monument of this most remarkable salvation of our town, and to train up a number of pious teachers for the instruction of the Heathen and Mahomedan tribes, who were sent from the interior of Asia to be our deliverers.

"The first beginnings of this Institution resembled the grain of mustard seed; but the Lord gave his blessing to the work.

"In the first year, 1816, we had only a few rooms, inhabited by a small number of Missionary scholars; in the sixth year, the blessing of God enabled our Committee to build a Missionary College. In the first year, we had an income of little more than £50; in the sixth year, the blessing of our Lord increased it to £5000. In the first year, our Society consisted only of a small number of Christian friends at Bâle; by the sixth year, more than forty Auxiliary Societies had been established, in Switzerland, in Germany, and among the Protestants of France, to support this work of our God. In the first year, a very small number of Christian friends met together in our Monthly Prayer-meetings; and now,

the grace of our Lord has opened, in many parts of the Continent, cathedrals, and churches, and halls, to the heavenly influence of the Missionary spirit. This is the work of our gracious God, and unto him alone be all the praise and the glory, for ever and ever!"

THE CONTINENTAL SOCIETY.

MAY 15, the Anniversary was held at Freemasons'-hall, Sir Thos. Baring, Bart. M.P. in the chair. The audience was numerous and respectable. A pleasing account was given of the Society's operations. There are about fifteen agents, part of whom are employed in preaching the gospel and distributing the Holy Scriptures, and part in going about the towns, the villages, and the country at large, selling New Testaments, mostly of De Sacy's version, and conversing with those who buy them. As a proof of the utility of the Society in this respect, it was stated that one of these individuals, in a range of country comprising fourteen towns, *disposed, in a few months, of 6100 copies of the New Testament.* Various testimonies were adduced of the usefulness of the Society's agents, in the conversion of souls. Through the instrumentality of one person in one of the Cantons of Switzerland, not less than from twenty to twenty-five young pastors have been enlightened into the importance of divine truth, and led to preach the gospel of salvation. These labours, however extensive, are far from embracing all the opportunities that present themselves. New prospects are opening; new instruments are rising up; and nothing is wanting but the extension of the funds, (which have been hitherto very limited,) to make this Society one of the greatest and most lasting blessings to the Continent of Europe. The annual supplies, which have never yet reached one thousand pounds, have, during the last year, been furnished mostly by contributions from the Auxiliary Societies in Scotland, the total amount of which, comprising what was mentioned in the last Report, was nearly £700; and on the day of the meeting, the sum of £220 was received from the Treasurer in Edinburgh, toward the expenses of the current year. Very excellent and animated speeches were delivered, and the several resolutions moved and seconded by the

Rev. Drs. and Messrs. Collyer, Bogue, Smith, Waugh, Lewis Way, Hunter of Gloucester, G. Mutter, Shirley, Blackburn, and Clementson, and T. Roberts, Esq. Just as the President was addressing the meeting in conclusion, Dr. Robinson of Dublin entered the hall, and being introduced to the audience, announced the formation of an Auxiliary Society in that city, which has very recently been visited by one of the foreign agents, in company with a highly respected friend and supporter of the Institution. The meeting broke up about four o'clock, and upwards of twenty guineas were collected at the door, besides some subscriptions received on the platform.

OXFORDSHIRE ASSOCIATION.

CHIPPING NORTON, May 27, 28. Engaged Messrs. Wright, Hinton, Beetham, Heafford, Clark, Jayne, Howlett, James Hinton, Junr. Kershaw, Walton (John iii. 4), Richard Price (Heb. ii. 10), Searl (of Banbury, Independent), and Joseph Price. Next Association at Blockley, Whit-Monday and Tuesday, 1823. Increase of Members 75.

ESSEX ASSOCIATION.

MAY 28 and 29, the Annual Association of Baptist Ministers and Churches for the above county was held at the Rev. J. Wilkinson's, Saffron Walden. The following was the order of the several services.

Tuesday afternoon, at three. While the ministers and messengers were transacting the business of the Association, public worship was conducted in the Meeting-house by Messrs. Waldron of Stortford, and Ragsdell of Braintree. The former began in prayer, and the latter preached from Ephes. iii. 20, and concluded.—Evening at six. Mr. Carter, from the church in Potter-street, began in prayer. The letters from the various churches were then read, affording, upon the whole, an encouraging proof that the Lord has not "forgotten to be gracious," and that his arm is "not shortened that it cannot save." The service was concluded by Mr. Wilkinson, who also gave out the hymns.

Wednesday morning, at seven. Mr. Pettit of Sampford began in prayer; Mr. Haynes, the Itinerant of the As-

sociation, preached from Luke x. 42, and concluded.—Half-past ten. Mr. Francis of Colchester prayed; Messrs. Garrington of Burnham, and Pilkington of Rayleigh, preached; the former from Luke xiv. 22, *Lord, it is done as thou hast commanded, and yet there is room*; and the latter from Ezekiel xlvi. 6—10. Mr. Haynes then gave a pleasing and highly satisfactory account of his itinerary labours, during the preceding year; and Mr. Edmonds of Cambridge concluded the whole by prayer.

It was with much pleasure we observed the cordiality and union by which the above meeting was distinguished. The love of Christ appeared to have bound all hearts together in Christian affection. The sermons that were delivered were equally remarkable for their impressiveness and their piety; and when the time of separation arrived, it was evidently connected with a lively hope of an everlasting Association on high.

THE Baptist Church at BOVEY TRACEY, Devon, has long appeared in the list of churches of our denomination; but there are no documents to furnish a correct history of its origin, and the changes it has experienced. It appears, however, from ancient letters, that a church existed there in the year 1660, and that the Rev. Robert Steed of London, sometimes visited them; and the Baptist Register informs us that when the churches published their Confession of Faith, in 1689, the church at Bovey Tracey united with them, Mr. Clement Jackson being then their pastor. Who immediately succeeded Mr. Jackson is not quite certain; but after some time they had a Mr. Elihu Lemon, and after him a Mr. Mead, for their ministers. Tradition says, their congregations were respectable; but from causes at present unknown the interest declined, and became nearly, if not altogether, extinct; and if the Lord did reserve to himself a remnant who mourned for the low estate of Zion, and wrestled with him for a revival of his work, it seems they had no certain place of meeting, to hear an occasional sermon. There was but little appearance of true godliness in the neighbourhood till about the year 1770, when a pious family came to reside at Bovey, who were acquainted with the late excellent Dr. Caleb Evans, President of the Academy at Bristol. The Doctor,

in his occasional visits to this family, inquired respecting the state of religion in the neighbourhood; and finding there were a few pious persons in Bovey and its vicinity, he sought them out, and brought them to unite in the worship of God, and with the assistance of his friends, procured for them our present meeting-house, which is part of a very ancient building, of popish origin, and still bearing vestiges of the superstition of those remote ages. The Rev. Thomas Lewis and the Rev. Philip Gibbs, pastors of the churches at Exeter and Plymouth, and the Rev. Benjamin Morgan of Bridgewater, assisted in this work. On July 22, 1773, a church was formed, consisting of twenty members, who continued in the apostles' doctrine and fellowship, and in prayers; and enjoyed the ministry of the word, and broke bread, as often as they could obtain a minister to labour among them. They kept up worship by reading and prayer, having many of their neighbours in regular attendance with them, and waited ten or twelve years before they could obtain a stated ministry. In this they set a laudable example to small and poor churches, who too often give way to despondency, and "despise the day of small things." The ministers of Plymouth, Kingsbridge, and Exeter, visited this little society occasionally; and their kind friend Dr. Evans assisted them much by sending them supplies from the Academy. Of the ministers who spent some time at Bovey, between the years 1773 and 1795, we find the names of Messrs. Symonds, (late of Taunton); Williams, Hatch, Birt, (now of Birmingham); Boyce, (now of London); Lloyd, Phillips, Dunn, (now in America); Giles, and Williams (now of Cheltenham).

Their present pastor came to Bovey in April 1795, when the church consisted of about thirty members, and was ordained in March 1796. His labours have not been altogether in vain, and both he and the church have much cause for gratitude to God; but they have been, and still are, exercised with trials, as by death and otherwise many valuable persons have been removed from them; and the ancient fabric in which they assemble for worship having undergone frequent repairs, is at length so completely decayed, that they fear it is absolutely necessary to rebuild it. This is the more painfully felt, in consequence of the church and congregation being in general very poor, and unable to un-

dertake such a work without considerable aid from their Christian friends. Their present number of members is 120; but from local circumstances they have seldom more than seventy or eighty together at the table of the Lord. O that He with whom is the residue of the Spirit, would graciously appear, and cause them yet abundantly to increase!

J. L. S.

Bovey Tracey, May, 1821.

ORDINATIONS, &c.

THE Rev. William Catton was ordained pastor of the Baptist Church in ULEY, Gloucestershire. Mr. Cousins (King's Stanley) commenced with reading the scriptures and prayer; Mr. Walton (Cheltenham) delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Hawkins (East-combs) offered the ordination prayer; Mr. Winterbotham gave a very instructive charge, from 2 Tim. iv. 5; Mr. Burchell (Tetbury) preached to the people from Deut. i. 38; and Mr. Thomas (Wotton-under-Edge) concluded with prayer.

In the evening Mr. Bennett (Dursley) commenced with prayer; Mr. Walton (Cheltenham) preached from Heb. vi. 19, 20; and Mr. Taylor (Independent minister of Uley) concluded with prayer. Mr. Cousins of King's Stanley read the hymns.

MAY 22, a new Baptist Church was formed at WOODFORD, near Thrapston, consisting of eleven persons, eight of whom had been members of other churches in the neighbourhood, and the remaining three had been recently baptized. Mr. Simpson of Bythorn described the nature of a gospel church, recognized the union, and gave an impressive address to the deacons; and Mr. Hogg of Kimbolton concluded with prayer.

On the following morning the Rev. Thomas Miller, late pastor of the Church at Oakham, was recognized as the pastor of this infant cause. Mr. Pickering of Brigstock began the service with reading and prayer; Mr. Hogg delivered the introductory address, asked the usual questions, and prayed; Mr. Hall of Kettering delivered an appropriate discourse on the *Duties and Excellence of the Pastoral Office*, from 1 Tim. iii. 1; Mr. Simpson

addressed the church on the *Duties of Christians towards the Gospel*, from Phil. i. 27; and Mr. Belcher of Oakham concluded with prayer. Mr. Allen of Irthingborough gave out the hymns. In the evening Mr. Parkins of Aldwinkle prayed; Mr. Miller, late of Braintree, preached on the *Increase of Scriptural Knowledge*, from Dan. xii. 4; and Mr. Hawkins of Keysoe concluded the interesting services of the day with prayer.

MAY 29, Mr. Thomas Horton, late student at Bristol, was ordained pastor of the Baptist Church, Morice-square, **PLYMOUTH DOCK**. Mr. Willcocks of the same place commenced with reading and prayer; Mr. Crisp of Bristol asked the questions, and received the confession of faith; Mr. Saffery offered the ordination prayer; Dr. Ryland addressed Mr. Horton, and Mr. Winterbotham the church; Mr. Parrot (Independent) of the place closed in prayer.

JUNE 26, the Rev. Daniel Davies, late of Merthyr-Tydvil, was publicly ordained at Eagle-street Chapel, to the pastoral office over the Welsh Baptist Church at **BROAD WALL, STAMFORD-STREET, BLACKFRIARS-ROAD**. The Rev. D. Davies of Lincoln began with reading and prayer; the Rev. Micah Thomas of Abergavenny delivered the introductory discourse, asked the usual questions, and received Mr. Davies's confession of faith; the ordination prayer was offered by the Rev. George Pritchard; an impressive charge was delivered by the Rev. Joseph Ivimey from 1 Tim. iv. 6; and the Rev. Robert Pritchard of Cardiff addressed the church in Welsh, from 1 Thess. v. 12, 13, and concluded in prayer.

BURTON - STREET CHAPEL, *Burton-Crescent, London*, having been fitted up as a permanent place of worship for the church and congregation under the pastoral care and stated ministry of the Rev. John Edwards, (Secretary to the Baptist Home Missionary Society,) was re-opened on Lord's-day, July 7, 1822. The Rev. Dr. Steadman of Bradford, and the Rev. Dr. Waugh of London, preached upon the occasion. The church consists of upwards of seventy members. The public services will continue to be in the morning and afternoon of the Lord's-day, and on Wednesday evening, at the usual hours. A Sunday-school is about to be established.

A Correspondent desires us to say, that a new Baptist Interest is formed at **BRIGHTON**; that the attendance is already very considerable; and that a Minister of respectable talents, and of Calvinistic and liberal sentiments, would find this a very eligible situation.

NOTICES.

ON the first Wednesday in September will be held at Abergavenny, the Anniversary of the Welsh and English **BAPTIST EDUCATION SOCIETY**. Messrs. Jenkin Thomas of Oxford, and John Davies of Tredegar, are expected to preach. That the subscriptions and donations of the distant friends may be brought forward into the report, they are respectfully solicited to pay them, in the *interim*, to Mr. Stephen Marshall, High Holborn, London; Rev. J. Thomas, Oxford; Rev. Daniel Jones, Liverpool; R. Brinton, Esq. Birmingham; and Mr. Wm. Phillips, or Mr. Ebenezer Harris, Bristol.

AN anniversary service, commemorative of the settlement of the Rev. J. Franks at Newport in the Isle of Wight, will be held on Wednesday, August 21. The Rev. B. H. Draper of Southampton, H. Russell of Broughton, and J. Saffery of Salisbury, are expected to preach: the former on the preceding evening. The friends of Mr. Franks wish it to be distinctly understood, that by this public patronage they do not intend the smallest obstacle to a re-union of the churches, which they would rather solicitously promote, if it could be accomplished under his pastorship.

CORRESPONDENCE.

MR. EDITOR,—I was pleased with the manner in which the writers of the two "Errata," in May and June Magazines, speak of my late venerable friend Mr. Whitfield of Hamsterley, and I am glad to find that two other Institutions, beside the Bath Society, assisted in promoting the comforts of this "Man of God" in his declining days. The non-insertion of this assistance was entirely owing to the *non-possession* of information: and I beg to add, that I made as many inquiries, and wrote with as much care and impartiality, as even J. G. himself could possibly require.

Yours very respectfully,
Newcastle upon Tyne. R. P.

A Token of Affection to the Memory of Mr. John Griffin,
 LATE PASTOR OF THE INDEPENDENT CHURCH AT EXETER,
 AND OF
 MR. ALFRED CECIL BUCKLAND, LATE OF FROME,
Author of "Letters on early Rising;"
 Both of whom recently died in their Twenty-sixth Year.

Twice hath the solemn tone
 Of knells funereal met my list'ning ear :—
 Two minds to friendship dear,
 Have pass'd for ever to the world unknown.

No longer could they stay ;
 But, borne from earth, where troublous
 oceans roll,
 Far, far beyond the pole,
 To heav'nly homes they wing'd their
 glorious way.

Though soon their sun went down,
 It was a beauteous setting ; as became
 A day of early fame,
 And a morrow where endless joys are
 known.

Before the sapphire throne
 Of God, they now appear ; and sweep
 the lyre

With pure ethereal fire,
 While saints and angels them their kin-
 dred own.

Yet o'er the graves where lie
 Their mould'ring relics, lock'd in death's
 long sleep,
 Friendship will often weep,
 And Truth and Science heave the pensive
 sigh.

Fair Zion long shall mourn
 Her son, her minister, and faithful friend,
 And o'er the tomb shall bend,
 Whither her Griffin was in sadness borne.

Alfred, though thou art dead,
 Thou still dost plead, with reasons drawn
 from Truth,
 To wake the sluggard youth
 From sitting dreams, in Wisdom's paths
 to tread.

Blest youths, by Christ redeem'd,
 In you the graces shone serenely bright,
 Inspiring sweet delight,
 And winning ev'ry heart whereon they
 beam'd.

You, in my boyhood days,
 I lov'd beyond the rest of my compeers,
 And gaily did the years
 Lead us united in our studious ways,
 Friends of my youth, farewell,
 But not for ever: On Hope's pinions
 borne,
 (Though now bereav'd I mourn)
 I hail the land where saints departed
 dwell.

There shall we meet again,
 And there of purer friendships quaff the
 joys,

Where sin no more annoys,
 Subject no more to fell disease or pain.

What bliss ineffable,
 To roam together o'er yon golden plains,
 Where noon eternal reigns,
 The love of our Incarnate God to tell !

Though now your precious dust
 In silence sleeps, beneath the cold green
 sod,

Yet shall the hand of God,
 Remould it for th' assembling of the just.

O Lord, to thee I cry,
 My sins forgive ; help me to run the race,
 And share the glorious grace
 Of my best friends and kindred, now on
 high.

J. S.

Melksham, Wilts, July 10, 1822.

Kalendar.

- Aug. 1. Jupiter rises half-past XI
 Night, midway between the
 Pleiades and Aldebaran.
 2. Moon eclipsed in Capricorn
 X. 51 Night to I. 56. Full,
 17 minutes after Midnight.
 4. Moon passes Aquarius's Um.
 9. Moon passes Saturn.
 10. Moon passes the Pleiades.
 11. Moon passes Jupiter.
 14. Moon passes Venus.
 16. New Moon, XI. 17 Night.

- Eclipse of the Sun, invisible
 here, but central about 200
 miles east of New Zealand,
 XI. 44.—Moon passes Mer-
 cury.
 20. Moon West of Spica Virginis
 and Mars.
 21. Moon passes Mars.
 25. Moon passes Antares.
 27. Moon passes Herschel.
 28. Sun (as to longitude) between
 the Earth and Mercury.

Irish Chronicle.

THE famine which prevails in the districts where the Schools of the Society are situated will, it is feared, for a time greatly interrupt the attendance of the children. The schoolmasters are reduced to such poverty, that it has been found necessary to pay them a quarter's salary in advance. It is very desirable that the friends of the Society would use all their exertions and influence to increase the funds, making them sufficient to meet the probable exigencies which may be occasioned by the distressing situation of the schoolmasters. It is creditable to many of the Baptist congregations, that they have come forward promptly, and collected liberally, in aid of the suffering Irish, and there is no doubt that their bounty will be properly applied; but it is hoped they will also remember, in reference to the wants of the Society, the words of the Lord Jesus, "These ought ye to have done, and not to leave the other undone." Luke xi. 42.

From the Rev. Josiah Wilson to the Secretary.

Ballina, June 20, 1822.

DEAR SIR,

Annexed you have the Return of the Schools for the present quarter, and I also inclose the Readers' Journals for this month. To those really acquainted with the state of the country, both are more encouraging than could have been anticipated. In some of the schools there is much of a pleasing and animating nature; but in all, the painful effects of the present unparalleled distress of the country are manifest. On inquiring for the absent children, the answer generally is, they are gone to get the only meal they have for the day; or they are at home, so weak and sickly for want of food, that they cannot attend; or they are down in the fever; or they are gone with their parents to beg. Such in fact is the state of the country, that whether at home, in the schools, or on the road, misery is predominant in every scene; and actual starvation appears at only one step distance from thousands of objects by whom we are surrounded. The feeling heart cannot but be melted into pity, and the pious mind drawn out in devout supplications that spiritual prosperity may spring out of temporal adversity; and should it bear any proportion in point of extent, the heavens would ring with the acclamations

of thousands, adoring the wisdom and goodness that were manifest in the affliction.

Before I quit this subject, I cannot forbear making two remarks in connexion with it, as they tend to develop the character of the Irish peasantry. The first is, in reference to the spirit evinced by the people under their sufferings; it is almost universally so *patient*, as to excite astonishment in a foreigner.

In the whole extent of my circuit, but very few depredations have been committed, although many have been found nearly famishing, and some have actually died of want. The other observation refers to the *gratitude* they seem to cherish for the prompt and noble munificence of the English, in their present efforts to relieve their distress. They are free to acknowledge that, had circumstances been reversed, the spirit they have generally cherished towards the English would not have led them to evince the same benevolence. I hear that public praises were presented to God in a Roman Catholic Chapel, last Lord's-day, for the liberality of the people of England.

I have a pleasing fact also to state in reference to education, viz. that at present no opposition is given to the schools; and that I have had within the last few weeks, applications from four priests for schools in their several parishes.

From an Inspector of the Schools.

June 20, 1822.

REV. SIR,

On the 23d ultimo I went to Sligo, and stopt a few days expounding the scriptures. One morning went very early to a Friary; pilgrims were waiting at the chapel-door for entrance: some of them were saying prayers on long beads, while others were looking earnestly at a wooden image which one of them held in his hand. After some time I began to ask them how they expected to be saved. One of them made answer and said, "O sir, you are a clergyman of our church; you know these things, we are ignorant: we will thank you if you will tell us how we can be saved. We do all we can to save ourselves, but we are still sinners. I fear we must suffer a great deal in purgatory. Sir, do you believe there is a purgatory to cleanse from sin: I think you do?" I replied, "I believe the blood of Jesus Christ cleanses from all sin; and if your sins were as scarlet, that his blood will make them white as wool; and that there is no other name given under heaven whereby we must be saved."

"O sir, you know there is another name besides, which is the mother of God: sure we say ten prayers to her for one we say to her son; and if she cannot save us, what good would there be in saying prayers to her?" "No good," said I, "but it is a great evil, as the word of God strictly forbids us to worship any but himself." "Is that in the mass-book, sir?" said the pilgrim. I answered, "No, but it is in the Testament, which is the word of God." "But, sir," said he, "the priest forbids us to read that book, and what shall we do?" "God commands you to read it; and the priest desires you not: whom should you obey?" "I will obey God," said the man; "and though I cannot read, I will get some one to read it for me."

After a few admonitions I left them, and came on to Balosodair, where I spent the remainder of the day. Stopt a few hours expounding the scriptures to about twelve Roman Catholics. Preached that evening in the barracks, and had a good congregation of both Roman Catholics and Protestants: they all behaved with every mark of attention. The next day came about fourteen miles; preached that evening, and although the notice was but very short, we had about sixty. The day following preached about a mile from the former to a small number.

Since then I have likewise taken a tour through part of the county of Mayo. Preached at Mullifarry, and expounded the scriptures in the adjacent villages. For a few days past I have been taking a list of the poor who were likely to perish with hunger. When I came to any of the villages, the people gathered round me, each to get his or her name enrolled. After speaking to them about the meat which perisheth, I directed them how they could attain that meat which endureth unto everlasting life: they were in general remarkably attentive. I hope these afflictions have a good effect on them. Many of them acknowledge that it is for their wickedness that God has punished them with hunger, and they wonder very much that the people of England are so very good as to send them relief. I observe that these benign actions of the English have conquered the rebellious hearts of the Irish. Our blessed Lord well knew that this was the most effectual way to conquer an enemy when he gave that glorious precept, "If your enemy hunger, feed him; if he thirst, give him drink: for by so doing thou shalt heap coals of fire on his head." These coals of love are calculated to have the powerful effect of melting into penitence, those whose affections have been congealed by the freezing breath of vice.

Extract of a Letter from Mr. W. Moore, a Reader of the Irish Scriptures.

Ballina, June 18, 1822.

REV. SIR,

Great and severe are the trials of the poor in this country—unparalleled in any former visitation—amidst plenty of food, by reason of the generality of them not getting employment; particularly of the labouring class. And on the other hand, the wealthy are leaving no means untried to relieve their distresses, and some even beyond their ability.

But happy England showed the example in first sending the bread of life; that is, the knowledge of that bread which came down from heaven, that whosoever eateth thereof shall never hunger; of which a short time ago there was a greater famine than there is of the temporal bread at present: but they did not stop there—they have timely aided by their benevolence; and were it not for the timely exertions of all parties, I am persuaded many would have been starved before this. From the distress and distract-

tion of mind among the poor, there can be but little spiritual conversation at present, notwithstanding there is not a month passes but the Lord is adding to his church; searching and finding them out, wheresoever scattered, in the dark and cloudy days. I signified in my last, that I was principally engaged in the Barony of Corran, in consequence of the spirit of inquiry manifested there through the instrumentality of one of our Sabbath readers; but particularly by the converted lad I formerly mentioned: my attention for the last month was directed to that quarter. There are six men in the Barony of Lieney, that have been reading the scriptures these two years past, and can now read the Bible perfectly in English and Irish. During that time I frequently conversed with and encouraged any of them I met with, but as they lived at a distance from each other, we could not meet collectively until Sunday the 2d inst. when by appointment we met; and I may truly say, it was one of the most comfortable days I ever knew. I explained the Old and New Testament promises, and showed that all the promises of God were Yea and Amen in Christ Jesus. I then contrasted with this subject the doctrines they had been accustomed to hear and to believe from their infancy. They were all attention, without one word of doubtful disputation. It appeared that the Holy Spirit had enlightened their understandings, and I am persuaded had sealed the truth on their hearts. All of them raised their hands and voices, praising God that he had spared and preserved them to that day. Two of them said, that from the first day they read the scriptures they had not gone to mass. Another exclaimed, "I think there is the weight of a mountain removed off my burdened conscience: I find myself so light that my soul is raised into an ecstasy, and I will not be afraid or ashamed to confess my Redeemer." I told them from long experience what they had to undergo from the priests. One of them thanked God they were under a government where there is free liberty of conscience, and said, for his part nothing would terrify him. However, as the priests are the only opposition against the spread of the word of life, it should be the exercise and fervent prayer of every believer, as it is their privilege, to give their Heavenly Father no rest until he make Jerusalem the joy of the whole earth; which will not be the case until the kingdom of Antichrist is consumed.

From a Sabbath Reader.

Collooney, June 19, 1822.

REV. SIR,

In a former letter I mentioned the circumstance that many, who were formerly superstitious persons, have been much benefited by the instructions communicated to them in their vernacular tongue. Of these I can now give a more particular account. I often visited a family of my name (at their own request) living in the vicinity of Carney, and endeavoured to show them, from the Irish scriptures, the deplorable condition of unbelievers; and gave a brief description of what the Saviour came to accomplish; and the necessity and suitableness of that free salvation, which Divine Wisdom hath graciously devised. The man, though illiterate, seemed capable of discerning, and began to pay great attention, which terminated in a renunciation of his sins and of popery. This excited no considerable surprise there; for many of his neighbours who heard me read, said, that they would soon follow his example. The change wrought in his sister-in-law was satisfactory also; she died a few days ago, bearing witness to the sincerity of the profession which she made; declaring that she would have no other priest but the Saviour; who offered himself as a lamb without spot unto God. A desire for hearing the scriptures has for some time past been much on the increase. The last fair-day of Ballantogher, the priest, after taking his allowance of whisky, appeared in the street, and began to horsewhip certain young men of his parish, for going to hear the scriptures expounded; they told him they would go where they pleased, defended themselves, knocked him down twice, gave him a severe beating, desired him to drink less whisky, and not to be so ready with his whip again.

I conclude by beseeching him who governs the universe, to prosper the cause of the Baptist Society, by procuring it the patronage and support of those who can render it effectual assistance in its unwearied exertions in the best of causes; and that the light of truth may be more abundantly diffused among our poor benighted countrymen.

From an Irish Reader.

Ardrarce, June 19, 1822.

REV. SIR,

In the commencement of this month I made it my business to go to different parts of the country, for the pur-

pose of meeting with persons who made an appointment to assemble themselves and others, for the sake of hearing the good and precious promises of the Redeemer read and explained. The serious and anxious wish which they manifested to know the scriptural plan of salvation, has led me to indulge the hope, that there are many of these persons very desirous of obtaining an experimental knowledge of the truth as it is in Jesus; consequently I felt consolation in endeavouring to inculcate and establish the most important parts of Holy Scripture amongst them; expecting that my labours would have the desired effect, in attempting to draw perishing sinners to Him that came down from heaven, to seek and to save them who were lost.

There are two priests hearing confessions in one of the neighbouring houses this day, and I am informed there were only three women, besides the family of the house, who have attended them. This appears very strange to me, as I recollect, about four years ago, that no house would contain all the men and women that would attend on such occasions, and therefore the priest used to let them go off in companies before the remainder could get in. But it is not so this day; they could hear the confessions of all they had present in half an hour.

From an Irish Reader.

Kilmactigue, June 18, 1822.

REV. SIR,

This month I read and explained the word of God on my travels in every place where the Lord was pleased to grant me an opportunity; and blessed be his name, I can say that he is blessing my endeavours in every place to which I go. Last week I was travelling, and met a young man, who asked me, "Did I know where there were any of the free-schools in this part of the country?" I told him there were. "I wonder, (said he,) that the clergy will allow them." I asked him what objection he could have to them. Said he, "They have no reading book but the Bible or Testament." I told him that I wondered very much that a man of his appearance should be so ignorant. I asked him, Would he not rather believe the word of God than the word of man? He said he would. Then I took the Irish Testament, and read some passages to recommend the reading of the scriptures. When he could say nothing to defend his argument, he said it was the children that were

forbidden to read the scriptures. Then I went to St. Paul's writings, where he commends Timothy for knowing the scriptures from his infancy. This, and several other passages, I read and explained, to satisfy him on the subject. From that time he said nothing by way of contradiction, but paid the greatest attention to what I was reading and telling him respecting the redemption of Jesus Christ. This month I had several opportunities of reading the Irish Testament to a man who I hope is really converted from the errors of Popery, and who endeavours to make the gospel known to others. I have been these twelve months visiting this man, but, thank God, my labour is not in vain; for I hope he is a man called to do good whithersoever he goes. I would not say so much about him, were it not that I have such good hopes of him. Blessed be the Lord, he has removed opposition from every place, insomuch that I can say the word of God has free course, and both young and old have liberty to read it for themselves.

I have another subject to mention, which is sufficient to convince persons that the Lord is accomplishing his purposes of mercy, and that by a very weak instrument. About twelve months ago I was in a house where there was an old man: he paid great attention to the reading of the scriptures, and requested that I would come and read often for him. I had not seen him since until last week, and when he met me on the road, he appeared as happy as if I had come down from heaven to him. He asked me, "Did I recollect the day I was reading the Irish Testament in his house?" I told him I did. "Well," (said he,) since that time I have not gone to mass nor confession, nor ever will." I asked him what was his reason. "The reason is, (said he,) I have made it my daily study to read the scripture ever since that day, and the Lord has showed me that it is out of the power of any creature to save another, as the priests tell us that they have power to save our souls, if we give them a certain sum of money; but the scriptures tell me, that there is no other name given under heaven whereby we can be saved, but the name of Jesus Christ, and I hope that I shall die rejoicing in that name." He made this and several other remarks, which convinced me that he was serious; so I spent the most part of that day with him in searching the scriptures.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETINGS.

RESOLUTIONS of the General Meeting, held on Thursday, June 20, 1822, at Great Queen-street Chapel: Benjamin Shaw, Esq. Treasurer to the Society, in the Chair:

I. On the motion of the Rev. Joseph Kinghorn of Norwich, seconded by Edward Phillips, Esq. of Melksham,
 "That the Report now read be adopted and circulated; and that this Meeting desires to offer a tribute of humble praise to the Great Head of the Church, who has graciously enabled the Society, notwithstanding its pecuniary embarrassments, to maintain and enlarge its operations during the past year."

II. On the motion of William Wilberforce, Esq. M.P. seconded by the Rev. F. A. Cox of Hackney,

"That this Meeting, fully aware that the combined exertions of all the friends of the Society are necessary to its efficiency and support, highly approves of the formation of a Corresponding Committee, to act, in various parts of the empire, in connexion with the General Committee: and presents cordial thanks to all those Ministers who have travelled to collect for the Society—to those Friends who have been active in the formation of Auxiliary Societies—to the Ladies who have kindly interested themselves for the Mission—and to those Young Persons, by whom exertions have been made, individually or collectively, in its support."

VOL. XIV.

III. Moved by Joseph Butterworth, Esq. M.P. seconded by the Rev. Jabez Bunting,

"That the sincere thanks of this Meeting be presented to those Gentlemen by whom the affairs of the Society have been conducted during the past year—that the Treasurer and Secretaries be requested to continue in their offices—that Mr. William Beddome, Mr. John Danford, and Mr. Joseph Hanson be the Auditors—and that the following be the list of the Committees for the year ensuing." (*See the next Page.*)

IV. Moved by John Sheppard, Esq. of Frome, seconded by the Rev. John Birt of Manchester,

"That this Meeting feels a very lively satisfaction in the existence of so many kindred institutions—is thankful for the Christian harmony which prevails among them—and would pray, that those influences of the Holy Spirit, which are necessary to render the labours of any successful, may be graciously and abundantly poured out upon the Friends, Conductors, and Missionaries of each, at home and abroad."

V. On the motion of the Rev. John Saffery of Salisbury, seconded by the Rev. James Upton of London,

"That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to those of Zion Chapel, for their renewed kindness in accommodating us with the use of their places of worship on the present Anniversary."

VI. Moved by the Rev. Joseph Tyso of Wallingford, seconded by the Rev. Reynold Hogg of Kimbolton,

"That the next Annual Meeting of the Society be held in London, on Thursday, June 19, 1823."

VII. On the motion of the Rev. Joseph Ivimey, seconded by William Burls, Esq.

"That the thanks of the Meeting be presented to Benjamin Shaw, Esq. Treasurer, for his able conduct in the chair this day."

Q L

GENERAL COMMITTEE.

Rev. Christopher Anderson, Edinburgh.
 W. H. Angas, London.
 George Atkinson, Margate.
 George Barclay, Irvine.
 Isaiah Birt, Birmingham.
 John Birt, Manchester.
 Thomas Blundell, Northampton.
 Thomas Coles, Bourton.
 F. A. Cox, Hackney.
 T. S. Crisp, Bristol.
 T. C. Edmonds, Cambridge.
 Moses Fisher, Liverpool.
 William Giles, Chatham.
 Thomas Griffin, London.
 Robert Hall, Leicester.
 James Hinton, Oxford.
 J. H. Hinton, Reading.
 James Hoby, London.
 Reynold Hogg, Kimbolton.
 Richard Horsey, Taunton.
 William Innes, Edinburgh.
 Joseph Ivimey, London.
 John Jarman, Nottingham.
 Joseph Kinghorn, Norwich.
 George Pritchard, London.
 Henry Page, Worcester.
 John Saffery, Salisbury.
 Wm. Steadman, D.D. Bradford.
 Micah Thomas, Abergavenny.
 W. Winterbotham, Horsley.

Messrs. William Ashlin, London.
 Chapman Barber, London.
 William Burls, London.
 John Deakin, Birmingham.
 James Deakin, Glasgow.
 Joseph Dent, Milton.
 Richard Foster, jun. Cambridge.
 W. B. Gurney, London.
 Joseph Gutteridge, London.
 Joseph Hanson, Hammersmith.
 John Hart, Bristol.
 Thomas King, Birmingham.
 James Lomax, Nottingham.
 John Marshall, London.
 Thomas Potts, Birmingham.
 Edward Phillips, Melksham.
 William Prance, Plymouth.
 J. B. Wilson, Clapham.

CENTRAL COMMITTEE.

Rev. Thomas Blundell.
 Thomas Coles.
 F. A. Cox.
 T. C. Edmonds.
 William Giles.
 Thomas Griffin.
 J. H. Hinton.
 James Hoby.
 Joseph Ivimey.
 Joseph Kinghorn.
 George Pritchard.
 John Saffery.
 W. Winterbotham.

Messrs. William Ashlin.
 Chapman Barber.
 William Burls.
 Joseph Gurney.
 Joseph Gutteridge.
 Joseph Hanson.
 John Marshall.
 J. B. Wilson.

CORRESPONDING COMMITTEE.

Rev. E. Clarke, Truro.
 E. Daniel, Luton.
 D. Davies, Lincoln.
 B. H. Draper, Southampton.
 R. Edminson, Bratton.
 C. Evans, Anglesea.
 John Geard, Hitchin.
 W. Gray, Chipping Norton.
 S. Green, Bluntisham.
 W. Hawkins, Weymouth.
 J. Hemming, Kimbolton.
 Mr. C. Hill, Scarborough.
 Rev. S. Kilpin, Exeter.
 John Liddon, Hemel-Hempstead.
 John Mack, Clipston.
 T. Middleditch, Biggleswade.
 James Millard, Lymington.
 W. H. Murch, Frome.
 J. Payne, Ipswich.
 R. Pengilly, Newcastle.
 Richard Pryce, Coate.
 H. Russell, Broughton.
 J. Singleton, Tiverton.
 Mr. T. Thompson, Newcastle under Line.
 Rev. T. Thonger, Hull.
 T. Tilly, Portsea.
 W. Tomlin, Chesham.
 T. Waters, Pershore.
 J. Wilkinson, Saffron Walden.

(Account of Proceedings concluded from
 Page 310.)

In moving the third Resolution, JOSEPH BUTTERWORTH, Esq. M.P. observed, that it afforded him peculiar pleasure to be present on this occasion. He was allied to the Baptist denomination not only by birth, but, in part, by education and long friendship; and felt very sincere satisfaction in addressing their Missionary Society in a Methodist chapel.

After some remarks upon the pleasing success which had attended Missionary exertions among all denominations of Christians, Mr. Butterworth proceeded to mention that, respecting one interesting scene of labour, which had been slightly touched on in the Report, he could add some further particulars which had recently come to his knowledge. He referred to the Burman empire, and his information was derived from Mrs. Judson, whom

he had lately the pleasure of receiving under his roof, and whose visit reminded him of the apostolic admonition, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." To the circumstances of the Burman Mission, the motto of his excellent friend, Mr. Phillips, was very appropriate, "Have faith in God." Had it not been for that faith, Mr. and Mrs. Judson must have failed. They proceeded at first from America to Bengal; but not being permitted to remain in a missionary capacity there, had, though with great reluctance, yielded to the peremptory mandate which required them to leave the country, and had arrived at Madras on their way back to the United States. Here they found a ship going to Rangoon, in which they determined to take their passage, though strangers to the language, and the country whither they were going. Mrs. Judson was extremely ill, and soon after their embarkation, her only female servant dropped down dead on the deck, leaving her without any female companion whatever. They had to pass a certain island, the inhabitants of which were reported to be cannibals; and the only method by which they could avoid falling into their hands, was to sail through a narrow passage between some dangerous rocks, to attempt which was a most perilous enterprise. They committed themselves to God; and He carried them through the channel in safety. It is remarkable that Mrs. Judson, who was so ill before, recovered her health in some measure, though, when she arrived at Rangoon, she could not walk, and was carried on shore. Their difficulties were great and of a peculiar nature; but they had a strong faith in God, and were determined to die rather than give up their object. They attempted to learn the language, by touching the articles around them, and writing down the names in English, as they sounded in the Burman language. They got as many words as possible; they went out in the morning, and at night ascertained which had learned by heart the greatest number of words, and knew most of the language. They proceeded in this manner till, at length, Mr. Judson began to print a few tracts, giving an outline of the Christian religion. Afterwards he commenced the translation of St. Matthew's Gospel. Six years he laboured in this way before

there appeared any fruit of his labours; but at length they had reason to believe one was religiously affected, and he came frequently to the Mission house. That individual lived far up the country, and determined to come down to Rangoon to see the extraordinary man who had written the extraordinary tract that he had seen. He had studied the religion of Budh; he had conversed with Hindoos; he had gone among the Mahometans; but gained no satisfaction; and this tract directed him to Mr. Judson. He attended him three weeks without interruption, inquiring the way of salvation; and at length he came and made a low bow to Mr. Judson, thereby acknowledging that he was superior in wisdom to himself; a mark of respect which he had never paid to any individual before. He was under deep conviction of sin; he felt humbled as a little child, sitting at his master's feet, and he listened to the words of salvation. He is now diligently employed in studying the scriptures, and preparing to be useful as an instructor of his countrymen. In that country, when any one renounces his religion, he forfeits his life to the laws. When this convert was reminded of this by Mr. Judson, he said that if his life should be forfeited, he was willing to die!

[Mr. Butterworth then read some accounts respecting another individual, a poor fisherman, who has been recently converted, but our limits will not allow of their insertion.]

Towards the close of his interesting speech, Mr. Butterworth referred, with great approbation, to the schools in Bengal. Several thousand children were educated in the neighbourhood of Calcutta, the great majority of whom were taught not merely to read, but they were instructed in arithmetic, geography, and other branches of useful learning, at about seven shillings per child per annum. From this source he hoped a number of converts would be made to Christianity. Their superstitious errors would be exploded, and their minds imperceptibly prepared to receive the truths of the gospel.

He would only mention further, that the Burman empire contained fourteen millions of people, and Mr. and Mrs. Judson had been the only Christian Missionaries in that important part of the globe. The character of the Burmans is very superior; they are not so cunning, deceptive, and artful as the

Hindoos in general; but they are very cruel and despotic. If God should bless the labours of the Missionaries, they will be admirably adapted to convey the knowledge of salvation to surrounding nations.

Mr. Butterworth went on to state, that in Burmah, as in Bengal, the females are not permitted to receive instruction; and that Mrs. Judson had proposed to buy twenty-five girls for the purpose of instructing them in reading, writing, and useful knowledge. It was the universal custom of the country, if a man become insolvent, to sell his wife and children to pay the creditors, and Mr. and Mrs. Judson wished to avail themselves of this circumstance, to bring that number of young females under their personal management. The expense would be about £125, and he (Mr. Butterworth) hoped that the Ladies of the Baptist denomination would not permit this labour to fall into any other hands; but, by raising the sum he had mentioned, introduce the blessings of education among the females of that vast empire.

In advertng, before he sat down, to the specific object of the motion, (thanks to the Treasurer, Secretaries, &c.) Mr. Butterworth observed, that the officers of the Society had much arduous and trying business to perform; and he would recommend them never to lose sight of the motto, proposed by the respectable friend who had preceded him, "Have faith in God!"

The Rev. JABEZ BUNTING said, he never appeared before a public meeting, with greater pleasure, or greater uneasiness, than he did at that moment. He was glad, on the one hand, to pay his humble tribute of respect to the Baptist Missionary Society; but, on the other hand, he had been occupied the whole of the preceding night, and the whole of that morning, in engagements, which little fitted him to address such a meeting as that. He had been thinking, that the best plan for him to adopt, would be to imitate the example of a gentleman at Bristol, when it was necessary for him to address the Electors, immediately after an eloquent speech from the celebrated Mr. Burke. He rose and said; "Gentlemen, I say, *Ditto*, to Mr. Burke." If they would accept of that, he would heartily say, "*ditto*" to what had been advanced by preceding speakers. But although it might be

an allowable practice, when affairs of this world only were at issue, for men simply to say "*ditto*" to the arguments and eloquence of others, he feared he should not be permitted to retire in that way on the present occasion. He would therefore attempt to stimulate their zeal, and to give expression to the gratitude with which his own heart was filled; when he contemplated the instruments which Almighty God had been pleased to employ among them in this great cause, and the benefits which had resulted from their exertions.

The speakers of their own denomination were often restrained, by a laudable modesty, from bringing forward some considerations, which ought not, however, to be excluded from the knowledge of the public, and to which he, as a member of another society, would therefore take leave to advert. When he looked at the history and progress of the Baptist Missionary Society, he could not forget, that theirs was the first voluntary association of private individuals, for missionary purposes in modern times. He knew that there were two ancient ones, belonging to the venerable Church Establishment of our country; but he spoke of *modern times*. He knew, also, that both the Moravians and the Methodists had previously commenced their missionary undertakings, and made considerable progress; but there was this difference, and it ought to be acknowledged.—*Their Missions were, in the first instance, undertaken by persons who exercised considerable ecclesiastical influence over those religious communities at large; they were, in fact, the missions of the body; and individuals only followed in the train of their Heads and Leaders.* But it was the honour of the Baptist Denomination to have engaged in missionary efforts, without any such commanding influence or stimulus from head-quarters. A few individuals determined to institute a Missionary Society, and to do what they could, if they could not do what they wished. (*Applause.*)—He thanked the *surviving* founder (Dr. Ryland) of this Society, in the name of the whole Christian world; and in the name of the whole heathen world; for the example which was thus set.

They all owed great obligations also, under God, to the Baptist Missionary Society for that example of noble daring, and of implicit faith in the principles

of Christianity, and in the divine promises which its founders had exhibited. There were not at that period, those direct facilities for Missions to India, which now exist. Yet, as the door was providentially opened, they boldly entered, and found a wide field of successful labour. Nor were they intimidated by the supineness of those, who attempted to justify their own lukewarmness by talking of *waiting* for what they chose to call "God's time." It was matter of much gratitude, on the part of the whole Christian world, that the Baptist Society, in spite of all inconveniences and discouragements, were led to select India as the sphere of their operations. No single field so much calls for labour; or promises so much to reward that labour. A large proportion of that country has been brought under the dominion and influence of Great Britain; and to this field should be directed a very considerable part of our missionary resources and labours. They had to thank this Society for first turning the attention of other Christian bodies to that great field. (*Applause.*)

Another remark occurred to him, which he thought deserving particular notice. They had borne the chief brunt of intolerant calumny and opposition, which were excited by the first modern attempts to propagate Christianity in India. To a considerable degree we are indebted to them, under God, for the triumph of those Missionary principles, which are now so generally recognized, both at home and abroad. (*Applause.*) In the petitions presented to the legislature respecting India, and in various publications which appeared during the agitation of that question, the *duty* of propagating the true religion was distinctly avowed and maintained. Had the petitions to Parliament as completely failed, as they finally succeeded; still those petitions themselves were a great triumph to the common cause of Christianity. (*Applause.*)—It was of infinite importance, that public attention should thus be drawn to the subject; and they had made many fast friends to the Missionary cause. But they would offer their thanks to God, and to the British senate, that they were not unsuccessful. And the consequence of them has been, that others have entered India by the same breach, which the Baptists were the first to make, and are also successfully labouring there, to a considerable ex-

tent. It was now evident that the people of India, were not so horribly afraid of Missionaries, as had once been represented. To stir up such another *yell* against Missions to India, he believed, would be now impossible. It would be necessary for any one who wished to revive the former jealousies and outcries, to exert himself very laboriously indeed; and he would have nothing for his pains, but the compassion of the British public, and the scorn of many, even in India itself. (*Applause.*) Now he ascribed this triumph, very principally, to the eminent success that had attended the operations of the Serampore Missionaries, and to the prudence with which they had conducted them. It was impossible to resist the fact, that God had been with those men, whom they had sent out. (*Hear, hear.*) Arguments were thus put into the mouth of the leading parliamentary advocate of the cause of Christianity in India, (William Wilberforce, Esq.) which he well knew how to use with admirable effect.

He must further observe, that, in his opinion, other Missionary Societies have to thank God that they (the Baptist Missionary Society) had taught us all the lesson of patient perseverance. Some sincere friends to the cause have a sort of enthusiastic ardour, (he used the word in a good sense,) which makes them clamorous for Missionary success, in a degree more rapid and general, than is at first to be reasonably expected. Such persons may learn from the Baptist Periodical Accounts, to correct their too sanguine calculations; and to labour long and diligently, before they expect the recompense. He remembered that Lord Bacon had described two different kinds of experiments as necessary for the Advancement of the Sciences;—and, in his mind, they were both equally necessary for the promotion of Christianity: *Experimenta lucijera*, and *Experimenta fructijera*. The former must of necessity precede the latter, and prepare the way for them. The *initial* operations of Missionaries, in a country like India, must be, of course, for a long time, of this *preparatory* order. Experiments must be made, with the view of trying what is at first only plausible, of illustrating what is obscure, and of ascertaining what is dark and doubtful. From their successes, and even from their very failures, they acquire that practical

wisdom, which qualifies them for eventually reaping a rich harvest of actual conversions. In the diffusion of light and truth, they are opening the way for the ultimate prevalence of grace and peace. Thus Carey and Marshman and Ward commenced their toils in India; and in this spirit continued to labour, till we see your Mission in that state of maturity and fruitfulness in which we now behold it.

He had heard, with heart-felt concern, that fourteen of the Translations, those channels by which the waters of life were likely to be conveyed to thousands, and tens of thousands, had been discontinued from the want of funds. This called not only upon the Baptist Denomination, but on all Christians, for renewed exertion. It would be a serious evil to the common cause, if translations of the scriptures should continue to meet with obstructions, from the want of pecuniary support. Now was the time to prove the sincerity of their speeches in Bible Meetings, of their sermons on the infinite value of God's word, and of their prayers for its universal spread; to show that they were really influenced by principle on those occasions, and that they meant what they said when they so zealously contended that every word of God should be known to every child of man. All Christians should attend to this case, as being one of common interest and obligation. (*Hear, hear.*)

Their first Missionaries had described themselves as going down into a deep well or mine; as engaging in an enterprise full of danger and of difficulty. When they agreed to go down, they addressed a solemn charge to their friends to "hold the ropes at the top." "Your FULLER (said Mr. Bunting,) *did* hold the ropes with a mighty hand, as long as he lived. But he is gone to God. Your SUTCLIFF too is gone home. Your venerable RYLAND yet survives; but alas, we see to-day that his hands begin to tremble. His *heart*, I am sure, does not tremble: he has, in this cause, a lion's heart; but his aged *hands* are not now so fit as formerly for 'holding the ropes.' They must now be held by *many* hands. *Numbers* must be called in, to supply the lack of service of those Founders of your Society, whom death has removed, or age enfeebled. In your Translations all Societies should, if necessary, be ready to help. A more important or pre-emptory duty than this, will not easily be

found. This department of your Mission, at least, will not any more, I trust, be impeded for want of pecuniary resources." (*Applause.*)

He felt that he ought to apologize for the length of his address; but for the reasons which he had mentioned, perhaps, they ought to hear from a visitor the peculiar excellencies and claims of their own Society. He had presumed to direct their attention to the subject, though in this imperfect and bungling manner, because the circumstances of their Society called for fresh zeal and activity in its behalf. These things ought occasionally to be noticed in their meetings, for the purpose of magnifying the goodness of God to them, and rendering due honour both to the work and to the instruments employed in it. This he would not wish to do in any way inconsistent with Christian piety or simplicity; but in avoiding the extreme of foolish compliment, they should not run into another, by withholding the expressions of their esteem from men whom God himself has so greatly honoured. He had made these observations also with a view to remind them of their corresponding responsibility as a Society. They had been the first to carry Christianity into the very heart of an heathen land, of immense extent, and to make holy war against its superstitions and its cruelty; and it was now incumbent on them to go forward.—It was too late for *them* to recede; for all earth and all hell would laugh at their desertion, if they ever became cold and careless. It had at length come to this point, that all serious Christians felt they must do something for the heathen. Even their friends the Quakers (he used the term not as one of reproach, but merely of distinction,) were now uniting to promote "Christian Instruction" in Africa. (*Applause.*) If their agents were not called by the name of Missionaries, yet they were doing the same work. Their object was the same; and, from their peculiar character, though they have *last* taken the field, we may assure ourselves that they would not be the least efficient.

He had been requested to state, that a collection would be immediately made; and for the Baptist Missionary Society, "to beg, he was" not "ashamed." The honour and promotion of Christianity were seriously involved in its support. He hoped the collec-

tion at that meeting would be very liberal; but he must, at the same time, urge the necessity of regular subscriptions. If some such measures as those practised by Mr. Saffery, and others, could be carried into general operation, and the state of their funds were brought, by personal application, before all classes of the Christian public, they would effectually relieve themselves from their debt. A respectable clergyman once said, when speaking of the Wesleyan Methodists, (to whom he belonged,) that the true secret of their success he took to be this, "They were *all* at it, and they were *always* at it." Whether this were the fact or not, he was sure it ought to be so. And if it were necessary at *home* to be "all at it," and to be "always at it," the rule was equally applicable to plans for the evangelization of the world. Their gospel was the gospel of the world; and in order that the whole world might be blessed with it, *all* Christians ought to be at this work, and to be *always* at it. They should adopt the Missionary business into their regular system of religious feeling and practice. It should be recognized as a part of every day's duty, to think seriously of the case of the heathen; to bear before God in prayer the burden of a perishing world: and, in their respective families and connexions, to provide a share of those funds which are the sinews of this great and finally successful warfare.

One of the most successful Missionary beggars that ever existed was the late Dr. Coke; who went about, for many years, from door to door, in this noble "drudgery of charity." When he was once on a journey at York, hills were presented to him, from some foreign station, amounting to a very large sum; to meet which demand, he had but a few guineas of Missionary money in hand. After praying, and seeking counsel, he resolved to beg through the city of York; to wait on the rich and affluent; and particularly to call at every house where there was a *brass knocker*. He succeeded in raising more than the money he wanted. Thus the rich should be reminded of their obligations to this cause: and many of them would be found

as willing, as able, to contribute.— He should not say more than "*ditto*" to what had fallen from Mr. Wilberforce, on the share which the poor should take in this work. His observations in defence of the right of the poor to take a part in the effort for the conversion of the world, were truly admirable. (*Applause.*) He would only remind them, in addition, of the maxims of that great philanthropist, John Howard, who said, "Our superfluities ought to give way to other people's conveniences." "Our conveniences ought to give way to other people's necessities." "Our necessities themselves should be sacrificed to other people's extremities." (All these remarks Mr. Bunting illustrated and applied to the subject of Missions to the Heathen.)

Referring to Mr. Ward, (of whom he said, he could not think, without expressing gratitude to God for his late visit to England, and praying that his life and his labours might be long preserved,) Mr. Bunting quoted his authority to shew that heathenism will never cure itself; that Christianity alone can ever heal or save mankind; and that, therefore, the state of the Heathen is, in the fullest sense, one of those awful and heart-rending extremities, to the relief of which even the poorest Christian should contribute something. But he felt that he had trespassed too long, and would conclude by seconding the Resolution proposed by Mr. Butterworth.

After Mr. Bunting had concluded his speech, which was received with great approbation, the collection was made, according to the mode practised by our Methodist friends, from pew to pew: and as the day was far advanced, the remaining Resolutions were moved and seconded by the various Gentlemen mentioned in the first page of this Herald, without any speeches.—The Treasurer acknowledged, with much feeling, but very briefly, the vote of thanks to himself as Chairman, and the Meeting closed, as usual, by the whole congregation singing—

"From all that dwell below the skies,"
&c.



Contributions received by the Treasurer of the Baptist Missionary Society, from June 24, to July 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Iford, Missionary Association, by Rev. John Smith		22	4	2
Oswestry, Auxiliary Society, by Mr. Roberts		7	0	0
Norwich, Collections, Subscriptions, &c. by Rev. John Dyer		242	2	5
Devonshire, collected by Rev. William Gray		52	0	10
Melksham, Sunday School Children, by Miss A. Phillips		1	10	0
Legacy of Mr. John Woolston, late of Banbury, Oxon.		42	0	0
	Duty	4	4	0
		37	16	0
An unknown Friend, by Rev. John Dyer	Donation	30	0	0
President of a German Missionary Society, by Rev. Dr. Steinkopff		10	0	0
John Warner, Esq. <i>Edmonton</i> ,	Donation	10	0	0
William Sabine, Esq. <i>Islington</i>	Second Donation	5	5	0
Anonymous, by Two Penny Post	Donation	5	0	0

FOR THE TRANSLATIONS.

Mrs. Ann Howard, Hull	Donation	5	5	0
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J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE
Baptist Magazine.

SEPTEMBER, 1822.

ON THE DIVINE DECREES.

To the Editors of the Baptist Magazine.

WHEN I incidentally mentioned, in the Address which I was unexpectedly called to deliver at the Missionary Prayer-meeting in Eagle-street, my firm belief in the Doctrine of the Assembly's Catechism, that "God's decrees are his eternal purpose, whereby, for his own glory, he has fore-ordained *whatsoever* comes to pass," I conceived that I was only conceding what all my hearers of my own denomination would require me to grant; and I did not suppose that many others would be present on that occasion. But I have since received from some person unknown a respectful letter, in which he tells me, he "did not expect *me* to make this assertion, and from what he has seen of my writings he was unprepared to hear *me* avow it." I certainly have avowed it, much in the same manner, both in my Sermon before the Stepney Institution, p. 32, 33, and in the Second Part of my serious Remarks on the different Representations of Evangelical Doctrine, p. 30, where I observed, "That the *extent* of the Decrees furnishes me with the readiest antidote to the *abuse* of them."

I frankly acknowledge, that as this Doctrine has been ignorantly or wickedly misrepresented,

and loaded with false consequences, so it has been shamefully abused by some who professed to embrace it. Even very good men have drawn some wrong inferences from it, against which I have endeavoured to guard my hearers, especially for the last forty years of my ministry; and for this purpose I referred to it in my address. But God forbid that I should presume to deny the doctrine itself, in which my faith has been abundantly confirmed ever since I had any knowledge of scriptural Theology.

I have not time nor strength to enter largely into the statement and vindication of this important truth; nor is it needful. Many able advocates of the doctrine of predestination have written on the subject: and the testimony of the divine word will remain unshaken when I am laid in the dust. But as it appears to me clearly taught in the scriptures, I dare not disavow it, let who will censure me for admitting it. I have no doubt, indeed, of the piety of some who entertain prejudices against it; and had I been in their pulpit, I should not have obtruded my opinion on them, but have confined myself to topics of still greater import-

ance, on which we agree. But I am far from thinking that doctrine of small importance, which is essentially connected with the providence, the prescience, and the independence of God.

As to the former, I fully coincide with the reply of King William III to Bishop Burnet, who having expressed his surprise, "that a person of his Majesty's piety and good sense should so rootedly believe the Doctrine of Predestination," the king answered, "Did I not believe absolute *predestination*, I could not believe a *Providence*: for it would be absurd to suppose, that a Being of infinite wisdom would act without a plan, for which predestination is only another name."

Mr. Palmer, in his Nonconformists' Memorial, relates of Thomas Gilbert, B.D. of St. Edmund's Hall, Oxford, (who was ejected, by the Act of Uniformity, from Winchenden in Buckinghamshire,) that being in company at Oxford, soon after the Restoration, with Dr. South and some other persons of eminence in the University, the Doctor and Mr. Gilbert engaged in a dispute about the Arminian points; and that on Mr. Gilbert's asserting that the Predestination of the Calvinists did necessarily follow upon the Prescience allowed by the Arminians, the Doctor declared, that if he could make that out, he would never be an Arminian as long as he lived. Mr. Gilbert immediately undertook it. The company were highly pleased with his management, both of his argument and of his opponent in the dispute; and the Doctor himself was so fully satisfied, as to continue to the last a zealous assertor of predestination.

I am confirmed in my belief of

this connexion between prescience and predestination, by the late attempt of a very learned Arminian to set aside the universality of the Divine Foreknowledge. He pleads, that God's Omniscience no more implies his knowing all things that can be known, than his Omnipotence actually implies his doing all things that can be done. According to him, the Omniscient can foresee whatever he pleases to foresee; just as the Omnipotent can do whatever he pleases to do; but as God does not do every thing which he is able to do, so he supposes that there may be many things which God does not choose to know before hand. Might he not as well conceit, that he may not choose to know all that has actually taken place?

However, let us apply this hypothesis to the history of Joseph and his brethren, and try what will be gained by it. Suppose God chose to foreknow how well Joseph would act, but did not choose to know how Simeon and Levi would act, lest they should lay the blame of their conduct on him! Or, apply it to the crucifixion of Christ, and the previous treachery of Judas; will it lessen any difficulty respecting that most important event? I own that I am perfectly satisfied with Peter's round assertion, Acts ii. 23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In the same sentiment all the apostles concurred, Acts iv. 27, 28, "Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles, and the people of Israel, were gathered together,

for to do whatsoever thy hand and thy counsel determined before to be done." Hence I am most fully assured, both of the divine foreknowledge and pre-determination, and of the inexcusable wickedness of Judas and the Jews.

And, verily, I am far happier in the thought that I am in the hand of an absolutely perfect Being, who knows the end from the beginning, and performs the thing that he has appointed for me, than I should be in supposing myself to be at the disposal of one, who does not choose to know how wickedly some free-agent may please to use me some years hence.

It is, I must say, to me, MOST MARVELOUS, that any one, who knows enough of God to trust him with the management of affairs after difficulties shall have occurred, should be afraid to trust him with the planning of all events, whether greater or less, before hand. I am sure that JEHOVAH is great enough, wise enough, and good enough, to be trusted with the regulation of all occurrences, from the beginning of time to the end of it.

But now if temporal affairs are equally the objects of the divine fore-knowledge and pre-determination, with the eternal states of men, then I conceive those good men were strangely inattentive to the extent of their own principles, who imagined it consistent with the doctrine of the decrees, for Jeremiah to expostulate with Jehoiakim and the Jews, (as he does xxvii. 13.) "Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?" but were afraid to expostu-

late with men concerning their choosing the road to eternal death. Yet, above fifty years ago, I myself should have scrupled making a full use of the language of Ezekiel, (xviii. 30, 31); but for many years, I have considered it as equally consistent with Jeremiah's address, and can employ it without the smallest embarrassment; though I have as little hope as ever, of using it successfully, unless it be applied to the heart by an Omnipotent energy. Still I am sure it is my duty to preach Christ, "warning every man, and teaching every man in all wisdom; that I may present every man perfect in Christ Jesus;" praying that I may be able to add with the apostle, "whereunto I also labour, according to the energy of him who powerfully worketh in me with might."

I readily allow, that my belief of this doctrine is no evidence of its truth; but when some of my friends have taken it for granted that I disbelieve it, I feel obliged to assure them, that I can no more doubt it, than I doubt the existence of a God. Indeed I do not see how a Being could deserve that name, who did not "work all things after the counsel of his own will." A Being dependent on his own creatures, liable to be disappointed and defeated in his designs, is not the God of the Bible. If any one will then say, Why doth he yet find fault? for who hath resisted his will? Paul has given a sufficient answer, in Rom. ix. 20.

JOHN RYLAND.

Bristol, July 24.

P.S. I would recommend to the attentive perusal of my unknown correspondent, "Predestination calmly considered, by Mr. Tucker, of Chard," who gave

the profits of his publication to the Baptist Mission; and a pamphlet written by a much younger friend of mine, Mr. Gill Timms, entitled, "Remarks on the Foreknowledge of God, &c." I have read both with much satisfaction, though I could not vouch for my approbation of every expression or sentiment, unless I had leisure carefully to examine them afresh.

* * Erratum. P. 324, l. 38, For order, read ardour.

MINISTERIAL CONDUCT.

WHEN the purposes of God in the institution of the gospel ministry are considered, and it is remembered that they are closely connected with the lives of Christian ministers, it is enough to make them inquire with peculiar anxiety, In what manner shall we live, that these purposes may most effectually be promoted? To be instrumental in the hands of God to the eternal happiness of men, is a greater good than any thing this world can afford: it is more blessed than the employment of angels. They rejoice at the conversion of a sinner, and are sent to minister to those who shall be heirs of salvation; yet it did not comport with divine wisdom to constitute them messengers of grace to a lost world. Sinful men, who have been redeemed by the blood of Christ, are called to this office. Feeling, therefore, the infirmities of their brethren, they can speak by experience; they can enforce upon them the duties of religion, and warn them of the dangers of sin, by arguments drawn from

hopes and fears, joys and sorrows, temptations and deliverances, which angels do not understand. "We have this treasure" also "in earthen vessels, that the excellency of the power may be of God, and not of us."

But how shall we fully describe the nature and importance of the obligations which devolve upon the men to whom this treasure is committed? O that these obligations were better understood, and more deeply felt! Great odium has been cast on the cause of God through the unholy conduct of some who have called themselves ministers of Christ, and much evil would have been prevented had they always maintained that self-denying deportment, which he so strongly recommends. The nature of religion is ever the same, but men of the world do not always discern between *that* and the character of those who profess to teach it. Will my brethren in the ministry, therefore, especially the younger part of them, permit me to direct their attention to this subject?

To succeed in God's work to any good degree, our character and manner of proceeding must have his approbation. He had respect to Abel, and to his offering: his person was first accepted; then his sacrifice was graciously regarded. Joshua and Caleb endeavoured to encourage the desponding Israelites by observing, that, if the Lord delighted in them, he would bring them into the good land, and give it them for a possession, (Numb. xiv. 8, 9,) arguing from thence, that they should not rebel against him. If, therefore, we desire the souls of men to be given for our hire, and as seals to our ministry, (a treasure far surpassing the land of Canaan,) we must conduct our-

selves both in public and private in such a manner as that God may delight in us. If we rebel against him, and are not obedient to his word, he will reject us, and finally cast us out. It does not comport with the perfections of his nature to honour them who do not honour him, by making his glory the end of all they do. On this principle Paul admonished Timothy; "Take heed to thyself—Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

By these admonitions we learn what a minister of Christ ought to be, and perceive what reason we have to mourn that we are, in many respects, so very far below it. "Ministers should come near the life of angels, who always behold the face of the Father of lights; but if their affections be engaged on the world, their faces will still be that way. Fly high they sometimes may in speculations of their own, but, like the eagle, notwithstanding their soaring, their eye will still be on some prey, some carrion, here below." If those who profess to labour for the souls of others take not diligent heed to their own, they are grossly inconsistent. Who can think them earnest in preaching to others that which they do not practise themselves? When the precepts of the gospel are enforced from the pulpit, the hearers should be convinced that he who occupies that station exemplifies in his own life what he enforces upon them. Statements of Christian doctrine, or exhortations to holiness, come with an ill grace from one whose life

does not adorn the gospel. It is not sufficient that a minister decently perform the public services of divine worship; he should maintain a constant intercourse between his soul and God, and feel the power of religion in fellowship with the Father, and with his Son Jesus Christ, giving himself continually to prayer, and to the ministry of the word. To converse with men and things may brighten his parts; but communion with God will quicken his graces, and make him spiritual in his conversation. Low and selfish motives are hurtful; we may as effectually be ruined by thirsting after the honour which cometh from man, as if we thirsted after worldly riches, or any other forbidden object. One unholy desire indulged, one evil passion unsubdued, marks a character disapproved of God, whatever be the person's talents or learning, and however far famed his popularity, or the distinction which he may have obtained among men. Grace must reign in our souls, and all our powers and faculties must yield obedience to its authority, or we can have no sure evidence that the Lord delights in us,—that he will accept of our services, or save us from hell.

Among the duties of a gospel minister, one is, that he rule well his own house, having his children in subjection with all gravity; for this plain reason, that if a man know not how to rule his own house, he cannot be competent to take care of the church of God. The movements of his family should be *by rule*; every member thereof knowing his own place, and his proper work, which ought to be done at the appointed time. Method prevents disorder, and promotes dis-

patch. Nature and revelation have committed the prescription of this rule to the head of every family, because no other person can so well understand its concerns, or possess the requisite authority. A minister is not only to rule his family, but to rule it *well*; not by stern severity, but with meekness, gentleness, and firmness. This is very difficult, especially under some circumstances. Ishmael was the son of Abraham, but he was a mocker; Absalom was the son of David, yet he was awfully rebellious. The children of some ministers have grieved their hearts by their ungodly deeds; this grief is the harder to bear, when it is in any measure attributable to their own neglect. This was the case with Eli, whose sons made themselves vile, and he restrained them not. It was by no means to the credit of David, that he had not displeased Adonijah at any time, in saying, Why hast thou done so? Ministers who are just entering on the difficulties of bringing up a family, should be careful that their conduct be regulated by the word of God; lest, when they are old, they in this respect possess the iniquities of their youth. "Train up a child in the way he should go, and when he is old he will not depart from it." A minister's family is not only to be ruled, but to be ruled *well*; the honour of God, and the influence of his ministry, require this. No conformity to the world, nor needless expenditure of money, nor unnecessary show of any kind, should be admitted, even though his circumstances in life would not thereby be materially injured; but if these are indulged in to the contracting of debts that he cannot pay, they are doubly criminal, and deserve

very severe censure. The man who has not sufficient authority in his own house to prevent this, can by no means be fit to sustain the ministerial character. This applies with great force to the families of deacons, and indeed to those of all good men. It is admitted that cases have occurred which come under no general principle: but they are clearly perceptible when fairly stated, and cannot justly be brought in extenuation of extravagance in any direction. It ought, however, to be noted, that if a man live in general to the extent of his income, he must sometimes go beyond it; and that he who cannot live on a little, would outlive a great deal. Economy should be regarded in food, in dress, in furniture, and in all the articles of consumption: a general attention to frugality makes a little go a long way. "Gather up the fragments that remain, that nothing be lost." The opposite to extravagance is parsimony, which ought to be guarded against. Covetousness is idolatry. It often causes much trouble and vexation in families, and when indulged by a father discourages his children, and frequently provokes them to wrath. Patience and forgiveness are indispensable to the happiness of families; whilst quick and hasty tempers not only bring their possessors into difficulties, but also occasion much trouble to all around them. "An angry man stirreth up strife, and a furious man aboundeth in transgression. — Behold, how great a matter a little fire kindleth! Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife." The wisdom that cometh from above is pure, peaceable, and gentle; leading to harmony

and mutual affection. Strife in any family is contrary to the will of God, but most of all so in the family of a Christian minister. It injures the tone of moral feeling; it incapacitates for study; it tends to harden the heart; and its baneful effects sometimes follow him into the pulpit. Ministers and their wives must watch and pray that they enter not into temptation; then the fear of God will have its proper influence upon them, they will live together as fellow-heirs of the grace of life, and their prayers will have free access at the throne of grace. Thus will their example be worthy of imitation by their children and domestics; it may widely extend its happy consequences; and it may descend to posterity for many generations. But "where envying and strife is, there is confusion and every evil work."

The apostle Paul gave Timothy directions how to behave himself in the house of God, the church of the living God—of Christ, who is the living God. This behaviour constitutes an important branch of a minister's duty, to which he ought to attend with care and diligence. The word of God should be faithfully preached; the ordinances of Christ duly administered; the scriptures constantly and distinctly read; prayer and praise solemnly offered to the Father of mercies through Jesus Christ; all of which ought to be but as one expression of pure devotion. The solemnity and reverence of the minister in these services will produce a corresponding feeling in the congregation; but if his conduct in them be in any measure light and vain, it will be highly dangerous to his hearers. His mind should be deeply im-

bued with pious sentiments; he should contemplate the attributes of God, his own awful responsibility, and the value of souls. Archbishop Leighton, when addressing the clergy, observes, "He that can tell others what God has done for his soul is the likeliest to bring their souls to God. Hardly can he speak to the heart, that speaks not from it. Before the cock crows to others, he claps his wings and rouses himself. How can a frozen hearted preacher warm his hearers' hearts, and enkindle them with the love of God? But if the love of Christ constrain him, his lively recommendations of Christ, and his speeches of love, shall sweetly constrain *others* to love him." The minister of religion, above all other men, should be familiar with the invisible realities of futurity; his thoughts should frequently be on the glories of heaven, the miseries of hell, eternity, and the souls of men. These contemplations will make him represent truth in its most lovely and inviting forms, free from abstract, metaphysical reasoning; and with sincerity and godly simplicity he will recommend his message to every man's conscience in the sight of God. In the church of Christ there are persons of different ages and tempers, of various degrees of religious knowledge and intellectual capacity. Due respect must be paid by the minister to them all. He must be the connecting link by which they are united together as a church; his modest and humble behaviour will win their affections, attach them to his person, and cause them to esteem him very highly in love for his works' sake.

Some ministers of the gospel

are so circumstanced as to be able to live upon what their people raise them, and have no necessity to engage in any worldly pursuits. This ought to be the case, perhaps, where it is not;—certainly, in all places where the condition of the people will admit of it. “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” It is so “great a thing,” however, that the harvest, in a pecuniary point of view, sometimes amounts but to little. Many people pay their ministers worse than any other servant they employ, and by their conduct seem to say that it is best for them to be poor. Where the minister of Christ can live upon his stipend, he ought not, from lucrative motives, to involve himself in worldly business. “No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.” If such a man be not of a studious mind, he may contract bad habits. He is in danger of religious gossiping,—of loitering about perpetually at the houses of his friends, who will not perhaps tell him their opinion of his conduct, but will not fail to speak of it behind his back. Frequent visiting leads to conversation which may sometimes be of an unholy tendency; we will not say to filthiness and foolish talking; but we must say it is well if it do not. Many ministers have fallen in places where they did not expect, and great disgrace has arisen from intimacies which at first seemed laudable. Too much familiarity has bred contempt. Some ministers who, had they kept a proper time in their study, and minded their own business out of it, might have continued with their

people and been respected, have been obliged to leave them for want of respect, or to remain without being desired. Let ministers in general, especially young ones, beware of going about in an idle manner from house to house, and study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Integrity and punctuality, prudence and honesty in all our dealings with the church and the world, will stop the mouths of gainsayers, and obtain the testimony of men’s consciences, not only to the truth and importance of the religion we teach, but to the goodness of our own character.

From this brief view of ministerial conduct, we perceive the necessity of divine influence to sanctify our souls, and to guide us in all things; lest in one unguarded hour we mar the labours of many years. The elders are exhorted to “feed the flock of God, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as lords over God’s heritage, but being ensamples to the flock: and when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away.”

EXPERIENCE.

THE CHURCH A GARDEN.*

It is a great blessing, especially to the young, to possess a taste for simple and innocent pleasures, such as the reading of some useful volume, or a walk amidst the

* The reader is earnestly requested to take his Bible, and to turn to the passages of scripture referred to.

works of God ; because they save from many snares, are of easy purchase, and are at all times accessible. For my own part, I feel every day, that I have much reason to be thankful, since a fine field, a beautiful landscape, a flower, or an insect, the rising, or the setting sun, awaken in my bosom the most interesting emotions and reflexions. He can be at no loss for happiness, who can realize God's presence amidst his wondrous works, and who holds converse with him through the adorable Mediator. The meditation of such an individual must necessarily often be sweet and profitable ; he commonly finds

“ Tongues in the trees, books in the running brooks,
Sermons in stones,—and good in every thing.”

As I was lately waiting for a friend, I took a walk in his garden. Solitary, and musing, I recollected, that the most astonishing transactions that ever occurred took place in a garden. It was in a garden, blooming in boundless and unrivaled beauty, that the beneficent Former of all things first placed his favourite creature, man. Here, too, man dared lift up his presumptuous and impious hand in rebellion against his gracious Benefactor and Sovereign. In a garden, the second Adam sustained the weighty wrath of God, due, justly due to his people, on account of their transgressions. In Gethsemane he was “ in an agony, and sweat great drops of blood falling from him to the ground ;”

“ O Garden of Olivet, dear honour'd spot,
The fame of thy wonders shall ne'er be forgot ;
The theme most transporting to seraphs above,—
The triumph of sorrow, the triumph of love !”

In a garden, the body of the Saviour was laid in the new tomb of Joseph of Arimathea ; there, on the morning of the third day, more than a conqueror over the powers of darkness he arose, according to his own predictions, frequently repeated to his friends, and even to his enemies.

The church, in the scriptures, is represented as a garden. The metaphor is striking, interesting, and instructive. This lovely spot, I exclaimed, as I wandered from walk to walk, *was once barren and unprofitable ground*. These beautiful plants and flowers grew once in the common open field ; they are now indeed, in many points of view, altogether unlike what they once were. So it is in the sacred enclosure which the Great Husbandman has made. Every plant that is to be found there was once wild and worthless. His omnipotent arm has changed their nature, and made them lovely and useful. To his incomparable name be all the glory.

Admirable, said I, as the garden is in which I am now walking, if it were not to be constantly cultivated, it would soon be overrun with all that is noxious and unpleasant. Thus in the garden, to which I was more especially directing my attention, the soil is naturally very bad, Gen. vi. 5, 11, 12. Rom. i. 21—32.—it is indeed full of seed, but all of a malignant quality, Mark vii. 20—23.—it is truly so “ deperately” vile, Jer. xvii. 1—9—that there was not even a single good seed, till it was put in by the Great Husbandman, Eph. ii. 1—6.—When the ground was originally broken up, and prepared for the precious grain, he watched over the gracious operations,

and beheld the work well-pleased, Ps. li. 17. Isa. lviii. 15. Luke xv. 1—32.—It needs, and it enjoys his perpetual superintendence, and kind cultivation. His own gracious language in reference to his garden is, “I, the Lord, do keep it, lest any hurt it; I will keep it night and day, Isa. xxvii. 2, 3.—Yet notwithstanding his care, many pernicious weeds have been found in it, and some plants, which though, on the whole, they looked well, and were by many highly esteemed, were never planted by the Great Husbandman, Matt. xxvi. 24.—These will all, ere long, be rooted up, and cast away, Matt. xiii. 47—50.

I knew that the garden I was then viewing must be *frequently watered*, or it would soon lose its beauty and its value. Even Eden, if it had not been refreshed by the streams which ran through its hallowed domain, would have been a parched desert. In like manner, the garden of the Great Husbandman must be refreshed with the precious dews and rains of heaven. He indeed says, that this shall ever be the case. “I will water it,” says he, “every moment,” Isa. xxvii. 2, 3.—“I will cause the shower to come down in its season: there shall be showers of blessing,” Ezek. xxxiv. 26.

Deprived of *the beams of the sun*, the most beautiful spot would be a scene of deformity and desolation. Thus the garden of the Great Husbandman would lose its life, lustre, warmth, beauty, fragrance, and fertility, without the bright shining of the Sun of Righteousness.

A well-cultivated garden is not only lovely, but profitable; *it brings forth much fruit*. The Great Husbandman reasonably

expects that the garden which he superintends should be fruitful; for what more could he have done for it than he has? Blossoms and leaves only will neither please nor satisfy him: he often comes into his garden seeking for fruit, Luke xiii. 6—9. “Every branch,” (I use his own language,) “that beareth not fruit, he will take it away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit,” John xv. 2.

This hallowed garden, as well as others, has also *its different seasons*. It has its blooming spring, when all is delightful and full of promise, Acts ii. 37.—its prosperous summer, when its productions are vigorous, and advance rapidly to maturity, Acts ix. 31.—its fruitful autumn, when the golden sheaves are joyfully gathered in, Acts ii. 41, 47. v. 14.—and its desolate and stormy winter, when it has been seen enveloped in clouds, and devastated by tempests, Psalm cxxxvii. 1—4. Acts viii. 1.—But even dreary winter, in various ways, has been rendered useful to the sacred enclosure.

Again; every garden has an owner; and that of which I speak, is *the property of Immanuel*. He justly claims it as his own, and calls it emphatically “*My garden*,” Song of Sol. iv. 16.—And it is his. It cost him so large a sum, that no arithmetician can compute it; no figures or characters can ever fully express it; no language can declare it; and no imagination can conceive any thing adequate to its greatness. Though infinitely rich, for this spot he expended his boundless treasures, and became poor. In fact, his own precious and inestimable life was the cost of it, Acts xx. 28.—For he had power to lay down

his life, and power to take it again.

O how highly then must he *value* this garden, since he gave for it so great a price! It must have been very precious to him, or he would never have done or said what he has in reference to it. His own heart's blood was not so dear to him, as the plants of this inestimable garden.

And will he not *defend* it, although there are foes within who would lay it waste, and enemies without, who, if they could, would utterly destroy it? Doubtless he will; he has indeed engaged to protect it, and his arm is almighty. No weapon formed against it shall prosper. He knows every plant in it, and not one shall be fatally injured, plucked up, or destroyed by the utmost malice of his foes, John x. 28. Rom. viii. 35—39.

He has ever delighted to *walk in his garden*. He was often seen in it in ages that are past. One who beheld him there, and who conversed with him, has left it on record, that "his countenance was as the sun shineth in his strength," Rev. i. 16.—Many can now also testify, that they have seen his glory there, and have heard the most gracious words proceeding from his lips. Multitudes also in every future age (for he is "the same yesterday, to-day, and for ever,") will in this hallowed scene behold his glory, Matt. xxviii. 20.—Nor could the plants flourish if this were not the case. He must at first breathe into them the breath of life, and he alone, by his Spirit, can clothe them with verdure, with fruit, and with loveliness.

It is his intention *greatly to enlarge* his beautiful domain: indeed his omnipotent love and goodness will transform the vast

desert into Eden. He has said, that he will "pour out his Spirit from on high, and the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree; the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands," Isai. xxxii. 15. xxxv. 1. 2 Iv. 12, 13.

O reader! art thou in the garden of Immanuel? If so, you are different to what you once were. Forget not, that it is the Great Husbandman who has made you what you are. Had it not been for his free and unmerited kindness, you would still have been in the ground which bears nothing but "thorns and briars, which is rejected of God, and is nigh unto cursing, whose end is to be burned," Heb. vi. 8.

He has another, a nobler garden, in a land where the skies are always clear, into which no foe can ever enter. Eternal spring covers that happy region with perpetual verdure. Very many lovely plants have been removed thither already from the garden below. And it is his gracious and glorious intention, in his own good time, to transplant all the trees of righteousness to that fairer clime, to bloom for ever beneath the notice of his eye, and to deck a paradise of unmingled beauty and delight, which can never be forfeited.

Southampton.

B. H. D.

*Autograph Letters of DR WATTS
to DR. DODDRIDGE.**

DEAR SIR,

J thank you for your sermon on y^e fire: tho perhaps twas difficult for you to excuse yo^rself from printing it, and the y^e discourse itself is so well suited to the occasion, yet J cou'd wish no occasionall incidents might interrupt your most important affairs of y^e Academy and y^e family expositor. All your Labor and spirits may be exhausted in those 2 additions to your Pastoral charge without more interruptions. God make your strength equal to your day.

Your ffam. Expositor has been in my hand 2 weeks. J think it perfectly answers your design so far as J have read. We shall begiu it in y^e family in a few days, whose services salute you.

J am sorry we must be forced to tell you that here is another Demur about y^e paym^t: of M^r Cowards students w^{ch} D^r Guise and J must jointly inform you of in y^e following page.

Yo^{rs} affectionately
J. Watts.

March 8th: 173[§]

Tuesday Morn. March: 13th: 173[§]

DEAR SIR

M^r Neal is gone down to the bath in a bad state of health: & he left us to inform you that M^r Newnham makes some demur about paying M^r Cowards students.

But since last week J am informd that that matter is so far compromisd wth M^r Newnham that we hope there will be mo-

* There are some little peculiarities in the contractions, and in the mode of spelling, which the Editors have thought it proper to preserve.

ney enough to pay all y^e students till Michmas next or very neer.—

M^r Newnham therefore desires our orders for paying you till Lady day. Tell me p^r first post Js your number of students & their names the same as last. Repeat them if you please wth y^e sum due.

J hear there is a letter in Town from you for me by y^e Min^r: of Newport, but J have not yet seen it.

Yo^{rs} with all esteem &
affection

J. Watts.

* * * The letters, transcribed above, were kindly presented by one of our correspondents to Dr. Newman of Stepney. The super-
scription is

To the Rever^d
D^r Philip Doddridge
att
Northampton

ON RELIGIOUS CONFERENCE.

MR. EDITOR,

BEING requested by one of your readers to give you my thoughts on the above mentioned subject, particularly in reference to meetings for religious and experimental conversation, I take the liberty of suggesting the following hints, which I hope may not be unprofitable.

I am, yours affectionately,
K. R. H.

I would make two or three previous remarks.

1. I am firmly of opinion that nothing discovers carnality of temper more than backwardness to serious experimental conversation; and,

2. That nothing tends so much to lower the tone and feeling of the heart in the things of God, as mere worldly conversation.

3. On the contrary, nothing perhaps, in connexion with other holy duties and exercises, will more effectually draw our hearts from the world, and elevate them heavenward, than truly spiritual conferences.

But, 4 Some degree of caution and prudence, it is readily acknowledged, is requisite, in order that we may speak of our experience of divine things in a becoming and profitable manner.

These things being premised,

First; I would earnestly recommend the practice to all who love our Lord Jesus Christ, of every age and condition. And by it I mean,—not conversing about religion in a mere theoretic way,—but freely disclosing our views of the great salvation of the gospel, and the impressions of the gospel and grace of God upon our hearts, for the promoting of our own establishment and advancement in the knowledge and grace of our Lord Jesus Christ; and also the animating, encouraging, and strengthening of our dear fellow-Christians in their pilgrimage from earth to heaven; and thereby promoting the glory and praise of that God, by whose virtues we were called out of darkness into his marvellous light. And is it not reasonable, scriptural, and becoming, to say with David, and with the spirit of David, “Come all ye that fear God, and I will declare unto you what he hath done for my soul?”

Secondly; Allow me to endeavour to obviate an objection or two which may be advanced against the practice here recommended.

It may be said, and I believe frequently has been said, “Will not conversations on religious experience lead even into tempta-

tion?” I mean, a temptation to say what we do not believe or feel. I would reply, Surely no such consequences necessarily follow; for nothing scarcely will tend more to the investigation of the heart, the discovery of the malignant evil of sin, and the wonderful salvation of the gospel, than free and affectionate conversation; and nothing will tend more to promote Christian love and sympathy, than freely, yet prudently, laying open our hearts to each other, in regard to our spiritual and eternal concerns. If any professor of religion is determined to play the hypocrite, he need not adopt such practices as these for that purpose; for he will prove it in other ways: and on the contrary, nothing appears to me more likely to detect insincerity, or to lead us to greater searching of heart, than frank and humble experimental conversation.

“But,” it is farther said, “where is the use of accusing ourselves before our fellow-creatures? would it not be much better to confess our faults to God?” In answer to this objection, I would observe, Although there may be a kind of voluntary humility, I mean in our confessions to each other, where there is little either of sincerity or humility, yet, on the other hand, how much more prone are even professors of religion to excuse themselves, and palliate their offences! Surely there is a proper sense, in which we should be ready to confess our faults to each other, although not by auricular confessions to a priest, yet both with regard to offences committed against each other, and with reference to the burden of guilt generally speaking. And if, with sincerity and ingenuousness of mind we are

disposed to make such confessions, I mean in a prudent way, I see little danger of harm, but probably much real good may follow: Nor will this prevent our explicit humble confessions to the God of love, but will rather promote them.

Thirdly; I would conclude with earnestly recommending all religious societies especially to this practice.

1. When I say, societies, or church members, by no means would I exclude any other persons, especially young people who appear to be seriously disposed, and who show an inclination to attend. I knew a young lady some years since, who declared, when she was afterwards received into our church, that being present at one of our conference meetings, her mind was first impressed with the importance of experimental religion.

2. I think the practice would be highly beneficial to both the minister and the people, as it would furnish the latter with the opportunity of describing their sentiments and feelings on religion, and thus enable the minister better to adapt his sermons to their cases. Besides, surely such a spiritual intercourse between the minister and his hearers, would tend to endear them to each other, which certainly is a matter of high importance in a Christian society.

3. I would recommend such meetings to be early in the week, either on Monday or Tuesday evenings at latest, that they may not interfere with the weekly lectures; and to enable those who are present to recollect with more facility the subjects of the preceding sabbath.

4. The benefit of such meetings will evidently appear, I should think, from the consider-

ation, that such associations are for prayer, reading the scriptures, and singing the praises of God, as well as conversation; all which will contribute much, very much, to promote real experimental religion. And here I would drop a hint, that if a chapter or Psalm be read after singing, and previously to prayer and conference, I think it will assist both: and conversation might be much aided by observations on the chapter read, as well as reflecting on the subjects discussed the preceding sabbath.

5. Order should be particularly attended to. Two persons should not speak at once, and yet every one should be encouraged to say a little, in a free and communicative way.

6. Such meetings were highly approved of by the prophet Malachi, "Then they &c." They may also be the happy means of supporting under trouble, defeating the devices of Satan, and training souls for the blissful communion of saints in glory.



ON

PERSONAL DECORATION.

IN a time of universal famine, how many jewels would you give for a single loaf of bread! In a raging fever, how many diamonds would you sacrifice for a moment's ease! In a parched desert, how many embroidered robes would you exchange for a cooling draught! That these gaudy trifles should be valued at so high a rate, is certainly no small disparagement to the understandings of mankind, and is a sad demonstration of the meanness into which we are sunk by the fall. Compare them with the sublime, the stupendous, and the lovely objects which every where

meet your eye in the creation around you. Can your richest purple excel the violet, or your purest white eclipse the lily of the valley? Can your brightest gems outshine the lustre of the sun, or your fairest diamonds transcend the brightness of the stars? Why, then, should such enormous sums be expended in glittering pebbles and sparkling dust? Compare them with your books,—your Bibles,—your souls,—all neglected for their sake! Arise this evening to correcter sentiments and nobler aims. Make the Bible your looking glass—the graces of the Spirit your jewels—the temper of Jesus your attire. If you must shine, shine here. Here you may shine with advantage—in the estimation of the wise and good—in the view and approbation of holy angels, and of the Eternal God—shine in death, when the lustre of the gold is dim, and the ray of the diamond extinguished—shine in the celestial hemisphere, with saints and seraphs, amid the splendours of eternal day. *Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

Dr. Raffles's Lectures.

ANECDOTE.

(From the Columbian Star, published May 4, 1822.)

"Can a corrupt tree bring forth good fruit?"

IN a small country-town in Massachusetts, there lived two wealthy farmers, whose lands adjoined each other. From some

common causes, such as trespassing of cattle, poor fences, &c. they became very inimical to each other; and finally got into the law, and spent a great deal of money for trifling supposed offences. They would often injure themselves for the sake of injuring each other. They went even so far as to make two fences on the division line of their farms, and in one place, where a lane was left open for the accommodation of one to go to his field, the other went and pulled down a good straight fence and made a crooked one, on purpose that the stakes and corners of the fence might make the lane too narrow for his neighbour to go through. They seldom spoke to each other, unless it was with curses, or when called before a court of justice, where they often met. In this way they lived ten or twelve years, acting out the depravity of their hearts; and trying by every means to see which could do to the other the most harm.

While in this state of fiend-like feeling, a revival of religion commenced in the place, which some ridiculed as mere fanaticism, calculated to make people run mad, and turn the world upside down. Mr. S. one of the champions of wrath, was brought by that Spirit which conviceth of sin, to see the depravity of his own heart. His sins were now for the first time set in array before him, and he saw himself a lost and ruined sinner, and was led to cry for mercy. In reviewing his past conduct with his neighbour, he saw himself a monster of wickedness, and felt that he had been completely under the influence of Satan. He cried to God for mercy, and he heard him; but he could not rest here; he must go and ask forgiveness of his

neighbour. With a trembling, broken heart, he rapped at the door of his neighbour, which he had not entered for more than six years. As Mr. L. had no suspicion who it was, he bid him walk in. With amazement every eye was fixed upon him. After helping himself to a seat—"Neighbour, (says Mr. S.) I am come to ask your forgiveness. We have had a great deal of difficulty, and I find that I have been much to blame." "True, (said Mr. L.) I always knew you were to blame, and I never shall forgive you—you have made more cost and trouble than your head is worth." "I know, (replied Mr. S.) I have done wrong; I am convinced of my sins; and I humbly ask your forgiveness. I am determined to live differently in future; and I hope that God will forgive me. We have been actuated by a wrong spirit, and shall be afraid to meet each other at the bar of God, where we must soon appear."

Mr. L. a little softened, replied, I can never forget the sleepless nights, and the costs, and damages, and vexation, that you have occasioned. But I am willing to do what is right about it, and always have been; and we never should have had any difficulty if it had not been for you and your boys.

When Mr. S. had retired, there was a general exclamation in the family.—"Well! what can all this mean? This is something new! I wonder what will happen next! What in the world has produced all this?" "Why, (says a great tall boy, who had helped his father carry on the quarrel,) I heard last night that Mr. S. was one of those that are under concern." The father was silent, and soon after retired quite

disturbed. "What! is S. concerned for his soul? He going to become a Christian? If he can find mercy, no one need despair. Why should he come and ask my forgiveness? If religion will humble such a man, it is surely a good thing. He said, that we shall be afraid to meet each other at the bar of God. It is true; we have both acted like fools; but then I have had great provocation. Oh! I am a great sinner, I have been completely under the influence of Satan. I fear God has given me up. Others are anxious for their souls; and even this wicked wretch is becoming a Christian. Gracious God! what a sinner I am!—Oh God, have mercy on my soul!" Thus his sins were set in order before him; and he was in great distress for several days. At length he could smother his feelings no longer. He took his hat and went to see his once hated neighbour. As he entered the door, he received a cordial welcome. They took each other by the hand, and burst into tears. "You came to ask my forgiveness the other day, (said he,) but I find that I have been a thousand times worse than you. I have been tempted by the devil to every wickedness, and I fear God has given me up for ever. Oh, can you forgive me, and pray for me?"—Their concessions were mutual, and their forgiveness cordial; for both had much to be forgiven of God, in whose love they now found mercy.

Before they separated, they retired and prayed together. They are now members of the same church, and have lived about eight years in uninterrupted harmony and good neighbourhood.

Obituary and Recent Deaths.

REV. J. HAWKSLEY.

DIED, June 22, aged 36, the Rev. J. Hawksley, late pastor of the (Independent) church of Christ, meeting in Aldermanbury Postern, London.

He was first co-pastor with, and in 1810 the successor of, the late Rev. Mr. Barber. In 1819 the state of his health induced him to tender the resignation of his office, which however the church affectionately declined to accept. But in April 1821 he was obliged to resign the pastoral charge, and retired to Hull for the benefit of his native air. But his disease (a decline) increased till his death.

Mr. Hawksley (as is not unusual, especially with ministers) was tried with severe exercises of mind respecting the state of his soul. His own expression was, that he was well nigh drowned in deep waters. "The waves and the billows of the Almighty went over him." But the blessed doctrine of the Gospel which he had long preached to others for their salvation, was now, in a season of peculiar extremity, found by himself to be adequate (and nothing else was so) to afford him the relief he needed. By looking simply and exclusively to the Lord Jesus, as the all-sufficient Saviour of helpless, guilty man, he obtained peace, and was enabled to continue in the exercise of the most humble and calm trust in divine mercy through the blessed Redeemer, till, at the last struggle, solemnly committing his soul into the hands of Him who had purchased it with his "precious blood," he died happy in the Lord.

MRS. MARY PENNY,

Late of Stroud-green, near Hornsey.

Mrs. Mary Penny, the widow of the late Rev. John Penny, formerly of Portsea, was a daughter of Mr. Alexander Suter, an elder of the Scotch Church, Hanover-street, Long-acre, which at the time of her birth was under the care of the Rev. Dr. Earl. Her father was taken from the church militant, when she was but just removed from a state of infancy: her mother too died only a few years after. Thus she was left an orphan, without patrimony, and having one near relation only, a sister but a little older than herself. Trying as these circumstances were at the time, yet being under the special direction and care of the "Father of the Fatherless," she was comfortably supplied and supported. Immediately on the death of her mother, she was received into the house of an opulent neighbour. This gentleman and his wife treated her with the greatest kindness, and appeared desirous of rendering her easy and happy in their family. Nothing could seem more eligible than this situation, as it respected her temporal interests; but her Heavenly Father designed some *better thing* for her, and therefore a change in her situation took place, which led to her *choosing the good part which could never be taken away from her.*

Her sister, afterwards Mrs. Miller, was pious and accomplished: she had been educated in Holland, and was now settled as a French teacher in a large and respectable Ladies' Seminary at Guildford. Desiring the company of her younger sister, she induced her to resign her prospects of advantage, and to live in the school with her; because as they had scarcely any relations, they might make the most of each others' friendship and affection. Miss Mary

Sutor now became an English teacher in the same seminary with her sister at Guildford.

This step led to the happiest results. It was at Guildford she was brought under the ministry of the late Mr. Chamberlain, whose preaching, attended by the effectual working of the Divine power, was the instrument by which she was called out of darkness into light. Under the ministry of this worthy man, she enjoyed some sweet opportunities; as also from the company of the people of the congregation. Being under much restraint from the lady whom she served in the school, these seasons were comparatively few: and the want of religious privileges at length determined her and her sister to relinquish a genteel situation, which had been in many respects agreeable to them. Returning to London they opened a Day-school, and became members of the church then meeting in Grafton-street, Soho, under the care of the Rev. Mr. Anderson,* by whom the subject of this Memoir was baptized.

Her connexion with this church was introductory to all the relations, and all the enjoyments, of a protracted, useful, and happy life.

The persons and manners of our late friend and her sister (for we cannot yet speak of these amiable young women separately,) secured the respect and attentions of the most reputable families in that religious community. Though themselves in very limited circumstances, they yet were invited to be the guests and companions of the most opulent and eminent persons belonging to the Dissenting interest at the west end of the town: thus were they brought into full communion with the religious world, and enjoyed all the good things in the church which that day afforded.

The late Mr. John Penny was a member of the same church; distinguished then, as he ever afterwards was, by his modest deportment, his fervent piety, and his gift in prayer. To this excellent man,

at twenty-three years of age, she was married. As this union was formed on the best principles, so it continued during a period approaching to half a century, to produce as much satisfaction as could be expected in this state of affliction and trial.

Mrs. Penny often bore a large share of the malediction which followed upon the fall of our first parents; but she had also much domestic comfort, sweetened and improved by a large portion of religious means, and of Christian association and fellowship. Those who were acquainted with her at that period of her life will recollect her affectionate assiduity in the relations of wife, mother, and friend; her fervour, activity, and punctuality, as a Christian; her hospitality and benevolence to her power, if not beyond it; and the general amiableness of her character: she was well suited in many respects to the situations in the church of Christ in which she was placed at different periods of her life; first as the wife of a *deacon*, and then of a *minister*:—it might be truly said of her, “Her care was never to offend.”

The general characteristics of her advanced and retired life were, quietness, assurance, and gratitude. Deprived in a great degree of public means, she frequently expressed much thankfulness for those which she enjoyed at home, and was much disappointed if her son, with whom she resided, was prevented at any time from praying with her at the usual seasons.

Her feelings were generally very uniform; and of course there was a similarity of expression when she spoke of the exercises of her mind;—she looked back on the past with admiration, and to the future without dismay. She would often say, “Who would have thought that I should have been preserved so long! Well, our times are in his hands who does all things well! and I am sure all is well respecting me; I desire to be thankful, and I hope I am thankful! This is a delightful and quiet residence, and my daughter is exceedingly kind;—indeed every body is kind!—I am as comfortable

* Mr. Anderson died in September, 1767.

as I can be with my infirmities:— It would be a great mercy for me to be removed *now*, but I wish to wait the Lord's time." She was for the most part enjoying the comfort of having rested on the sure foundation; she knew in whom she had believed, and that he was infinitely able to keep that which she had committed to him against that day. Doubts and fears, the almost constant companions of Christians who are feeble and infirm, did not much annoy her. She indeed experienced something of those feelings about a week before her dissolution; but she was soon relieved, so that her spirit rejoiced in God her Saviour.

On Lord's-day, June 22, while most of the family were at meeting, a considerable change for the worse took place, and she was well aware

that the time of her departure was at hand. She had a desire to depart and to be with Christ, which would be far better; and these desires were realized about noon on the next day, when the immortal spirit which had been long justified, and in part sanctified, was, there is no doubt, glorified: and being absent from the body, she was present with the Lord. She had reached the age of seventy-seven years; so that she came to her grave in a full age, like as a shock of corn cometh in its season.

Her remains were interred in Bunhill-fields on June 28th; her friend and pastor Mr. Ivimey addressing the mourners and spectators. On the next day he preached a funeral sermon at Eagle-street, founded upon Phil. iii. 8, 9: *That I may win Christ: and be found in him.*

Review.

An Address from a Christian Pastor to his Church and Congregation upon Baptism, containing a Statement of some essential Points in which the Systems, both of the Pædobaptists and Anti-pædobaptists, appear to differ from that of the New Testament. By James Bass. Pp. 87.

THE prejudices of education combining with the force of early associations, will considerably assist in accounting for the existence and prevalence of certain palpable errors. But by what mental process a mind, which, upon the whole, may be supposed to be tolerably conversant with correct thinking, is brought to substitute for the beautifully chaste dictates of revealed truth, a system alike opposed to the pure source whence it is professedly derived, and the concurrent testimony of ages, is far less obvious. It is not at all conceivable, that the imaginatiou ori-

ginating such an ideal theory, possesses sufficient influence over the understanding to obtain its immediate adoption. It must alternately advance and retreat—be subjected to numerous parings, enlargements, and embellishments,—until, by frequently renewed and protracted intercourse, in which apparent advantages are so contrived as partially to conceal insuperable difficulties; familiarity overcomes disgust; and that which, on its first appearance, was repelled with merited repugnance, as a scheme equally visionary and incongruous, is, at length, elevated to unqualified approbation, as admirably adapted to harmonize all discrepancies, and include within its comprehensive and conciliatory embrace the jarring sectaries of every denomination; and, being therefore, entitled to solicit public favour, is confidently proposed for universal patronage and acceptance.

We applaud the man whose conscientious scruples occasion him to

pause, either on an agreed or disputed point, even though that state of indecision should long remain, provided always that such term of suspension be devoutly occupied in examining the best authorities: yet it must necessarily be felt as a circumstance of no small regret, when such hesitancy disqualifies the Christian minister, year after year, from discharging an interesting branch of pastoral duty, and deprives a numerous society of receiving from his hands, to whom they most naturally look for its administration, a rite to which they had long been taught to attach considerable importance. But, then, how must the inconvenience be augmented, if, after an investigation of more than thirty years, the announced result should seem, to those most intimately concerned, to assign to such disqualification a permanency of character, or require, as the severe condition of its removal, the utter abandonment of those arguments by which their long approved practice had been chiefly defended; and, in default of their farther assistance, avail themselves of a newly constructed theory, which, in relation to many, however well disposed, is never likely to be understood; while, in the estimation of others, it can only be brought into operation by such a treatment of the New Testament as is never resorted to but in the most desperate cases; that of perplexing the plainest statements, and wresting from their most obvious import, the simplest terms.

But, in attempting to measure the extent of injury likely to be sustained by the wildest speculations of the human intellect, there is one alleviating consideration, the recollection of which will be sufficient for every purpose of general conclusion, which is, that aberrations from the authoritative enactments of truths, are harmless in the ratio of their extravagance. Hence the endeavour, not long since renewed, to deprive Christianity of one of its sacred institutes, seems now merely to be remembered as one of those abortive efforts whose ephemeral existence was even too li-

mitted to justify any formal refutation. And, with every respectful consideration for the Author of the extraordinary performance now under review, our decided conviction is, that with whatever complacency he may regard the result of his elaborate research, it is too violent an outrage of the principles and facts of the evangelical history, to admit the possibility of enlarged approbation.

The nucleus, about which the parts of this modern discovery are made to conglomerate, is, that baptismal water is "the sign or figure of the *grace of heaven*."—Hence, when John says, 'I indeed baptize you with *water*,' the sense and meaning are the same as if he had said, 'I baptize you with the sign of the *grace of heaven*.'" But, then the reader is most heedfully to remember, that, by the *grace of heaven*, the author does not intend what those ministers, who have, during the past thirty years, supplied his lack of service, and sprinkled the babes of his congregation, appear generally to understand—the *grace of the Holy Spirit* in renewing and sanctifying the heart—but that the water in baptism denotes the *gospel* generally; and that the administration of the rite is identically preaching the *gospel*. Hence the inference is, that as the *gospel* is to be universally proclaimed, without any consideration of moral or spiritual qualification on the part of those to whom it is made known, so no manner of prerequisite, either personal or relative, is essential to a participation of the baptismal rite.

"I must again repeat, that I believe it to be a sign—not of inward renewing graces—but of the *grace of heaven*.—You will observe, that the command to baptize, is participially expressed: 'Teach all nations, *baptizing* them.' Our Lord evidently intended by this what is commonly understood by the active present participle in such combinations. The command conveys the idea of two simultaneous acts, of which we have several similar examples in the New Testament."—"And so our Lord framed the commission to baptize: 'teach,' 'baptizing,' as much as

If he had said, as ye teach baptize: or let baptizing participate in the act of teaching the nations the doctrines of salvation."

Among the different suggestions which have been imparted to aid the Christian instructor in addressing the ungodly, we do not recollect to have seen the following, till we were favoured with this pastoral "Address."

"Water, therefore, applied as a divine appointment to a sinful subject, is well calculated to aid his instruction. It reminds him of his guilt and ruin, and teaches him the necessity of repentance: it directs him to divine remission, and to the cleansing, healing, consoling power of heavenly grace, as a motive to induce him to drop hostility, and to be reconciled to his offended Maker; and that by appealing to his senses."

In conformity with these views, Mr. Bass seems to believe that John and the Apostles baptized multitudes, not on any evidence of their faith and repentance, but as the means of their receiving those benefits. Thus Peter is represented as addressing those to whom he preached on the day of Pentecost.

"I urge you to be baptized as well as to repent; I urge you to repentance not as a qualification prerequisite for baptism; I urge baptism not as your profession of such repentance; but I advise you to both, that ye may obtain remission of sins, or have hope in God, through Jesus Christ, according to the gospel. If ye follow my counsel, ye shall receive the light and comfort, the gifts and graces of the Holy Ghost."

We can easily conceive, that to sustain an hypothesis such management may be indispensable; but, then, it is in direct violation of the inspired narrative, which most plainly states, that John baptized those who confessed their sins, and from the circumstance of his directing others to make their repentance manifest, by corresponding effects, the inference that he baptized such only becomes irresistible. As to the day of Pentecost, it is too obvious for sophistry to perplex, that the sacred rite was administered exclusively to those who, having been

previously "pricked to the heart," "gladly received the word," and of whom, therefore, it is immediately said, "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And the curious criticism on the participle "baptizing," is remarkably unfortunate: for though analogy would seem to require that the following participle "teaching" should be subject to the same explanation, to this Mr. Bass's system is utterly repugnant: for it is strenuously contended that "teaching" is wholly prospective.

In short, the author repeatedly intimates his full conviction that baptismal water is the means by which regeneration is effected; all inquiry, therefore, into the sentiments and conduct of those who request to be baptized, or any confession of faith, appears to Mr. Bass, to be an undue assumption of authority: yet such inquisition he regards as essentially requisite to a participation of the Lord's supper, and the privileges of church-fellowship; but, while the case of the "Eunuch" is confessedly in the way of the former part of this distinction, no case whatever is cited in support of the latter.

Perhaps it will scarcely be credited, that Mr. Bass seems much alarmed, lest baptizing any person on a profession of his faith, "should induce him to think of himself more highly than he ought to think." He adds, "I hesitate not to say, that such a view of Christian baptism tends directly to foster Antinomianism." It becomes almost difficult to conjecture what such a writer will hesitate to say. On the other hand, we would beg leave to turn the attention of our readers to the alarming consequences which have resulted from baptizing multitudes of unbelievers; and which must inevitably follow as long as that unscriptural practice is continued.

The arguments introduced by Mr. Bass in favour of aspersion, are nearly those which have been so often employed, and as frequently answered: yet, *relative holiness*, one of the main pillars of infant baptism, he rejects with pious abhorrence. We could not, however,

help being amused with his distinction of "old Pædobaptists;" certainly, should the success of this pastoral address be in any degree proportionate to the enlarged desires of the author, he will be justly entitled to all the honours which may be supposed to encircle the leader of a new Pædobaptist denomination.

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Sanctification by the Truth; a Sermon, by James Harrington Evans, lately a Minister of the Establishment, and formerly Fellow of Wadham College, Oxford. Pp. 50.

THE subject of this discourse is of very great importance; and the inadequate manner in which it has been too frequently treated, has appeared to us to afford just occasion for unfeigned regret. Indeed, of late, we have rarely met with a sermon on "Sanctification," which we could cordially recommend to our readers, as exhibiting this interesting article in a clear and impressive manner—distinctly asserting its supernatural origin, evangelical principles, and holy influence. Unmeaning subtleties have sometimes been substituted for sober arguments—manifestly designed to evade the practical bearings of the doctrine on the temper and conduct: or the subject has assumed the form of a meagre outline of duty, concealing from our perception the spring of spiritual action, and the vital energy by which it can only be vigorously maintained and perpetuated.

We have much pleasure in stating, that, we think, Mr. Evans's discourse more than free from these defects. There is a perspicuity of statement—an earnestness of manner—and a richness of scripture reference, which entitle it to respectable distinction; and incline us to hope that it will be perused with considerable advantage. In the following passage, the sanctifying influence of gospel truth is forcibly represented.

"A crucified Jesus is the great preacher of morality. The cross, while it exhibits the complete pardon of sin, exhibits also its utter loathsomeness; and while it lifts up a high

standard for the believer's conduct, gently wins upon his heart, and gives him the only right motives for obedience. Thus it speaks, 'who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed.'—Thus it preaches, 'ye are not your own—for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.' Thus it triumphs,—'whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them.' In this last portion of the word, motive and precept are alike unfolded to our view. In this single passage we remark the path of obedience traced forth, and the gentle, although powerful, influence of the truth upon the mind, in constraining to walk therein."

In concluding our notice of this sermon, we feel happy in expressing our hope that the Author has materially changed his views since his publication on the Doctrine of the Trinity: in this sermon there is nothing said derogatory to the Divinity and Personality of the Holy Spirit; nor any thing from which it could be fairly inferred that the Author was not a sound Unitarian.

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Plain Dialogues, designed to relieve from various Difficulties connected with the Doctrines of Election, the inability of sinners to perform spiritual Acts, Christian Perseverance, and the Law of God in its Relation to the Believer; and to correct some popular Abuses on those Subjects. By John Shoveller, Jun. of Melsham. 12mo. 72 pages.

DIALOGUES on controversial divinity, are a kind of writing in which but few persons have succeeded, it being very difficult for a writer to put into the mouth of his opponent, arguments so strong and clear as to satisfy those whom he means to convince that he has dealt fairly by them; and yet if he fail in this part

of his plan, the retort of Job is instantly applied, "How forcible are *right* words, but what doth your arguing reprove?" We are not inclined to find fault with the author of the little work before us, for want of ingenuousness in this respect; nor "on account of the homeliness of illustration contained in these dialogues," the "popular abuses" of the doctrines of the gospel requiring such a mode of reply as is suited to the capacities and modes of thinking of those who utter them. It was in this way the Apostle Paul "became all things to all men, if by any means he might gain some." We feel satisfied that this attempt, "designed to relieve from various difficulties" connected with most important theological questions, will be successful, if not in recovering those who have imbibed the erroneous principles exposed, yet in preserving others from being infected by them.

The object of the writer in the Dialogue on Election is to show, that the doctrine of the foreordination of whatsoever comes to pass in appointing the elect not to wrath, but to obtain the salvation of Jesus Christ, is perfectly compatible with that of the free agency, and consequently the accountability, of men; and also that this doctrine of distinguishing grace admits of the most general invitations of the gospel to unconverted sinners—and of the most urgent exhortations to believers to "give diligence to make their calling and election sure," as the *evidence* of their being "chosen to salvation through sanctification of the Spirit and belief of the truth."

The second Dialogue is, "On the inability of sinners to perform spiritual acts." The author undertakes to prove, that the only reason why "unconverted men are unable to repent, pray, believe, and turn to God, is the depraved state of the heart, in its enmity against God, pride, love of sin, and such like dispositions." The following is a specimen of what the writer calls his *homely* illustrations.

"The inability we have been talking of," says SEEK-TRUTH, "reminds

me of Simon Closefist, who, when I applied to him for a little charity towards the poor widow whose goods were seized the other day for rent, said to me, 'I feel much for the poor creature, but really the times are so bad, and I have such a number of calls in this way, that I cannot afford to do any thing for her;' though I know at the same time that last year he saved nearly fifty pounds, and had only himself to keep.' To this FAITHFUL replies, 'You see he loved his money more than he cared for the poor widow; and whilst this disposition continued, it was impossible he could give heartily. This is what is meant by *moral inability*. But when John Thoughtless applied to Edward Needy, who had no work for a long time, and was himself in debt, to help the same poor widow, it is plain, that when Edward said he could do nothing for her, his was a *natural inability*. Closefist's *could not*, and Edward Needy's *could not*, were very different,'" &c.

The next conversation is, "On the Law of God as it relates to the Believer." It contains some smart and cutting things to expose the *weakness* or the *wickedness* of those professors who say, "it is the privilege of believers to have nothing to do with the law, but to make Christ all in all." The distinction betwixt believers being delivered from the law as a *Covenant of works* by "Christ who hath redeemed them from its curse," and their being "under the law to Christ" as the *rule of their conduct*, is plainly and satisfactorily stated; some good ideas are also advanced on the "lawful use" which ministers should make of the law in preaching both to unbelievers and to believers.

The remaining Dialogue, "On the Perseverance of the Saints, &c." is well supported. It is indeed to be feared that many professors of religion, who in a time of temptation "have fallen away," and should therefore be considered as "stony-ground hearers," have been induced to conclude, by the injudicious manner in which this doctrine has sometimes been preached, that notwithstanding they are at present living in sin, yet they shall certainly be saved in the day of the Lord Jesus. Awful delusion! Dreadful

conclusion! It is much more to be apprehended from the language of the scripture, that such will receive the greater damnation on account of their sins having been so highly aggravated, than that they will be saved at all—even "so as by fire."

The seriousness with which these all-important subjects are discussed; the evident regard of the Author for the doctrine of the influences of the Holy Spirit to render the preaching of the gospel successful, both to sinners and to saints—to the former by "quickening" them from a "death of trespasses and sins," and to the latter by "working in them both to will and to do of his good pleasure;" and above all, his insisting upon the holy tendency of the gospel, in teaching them "who have believed in God to be careful to maintain good works;" are our reasons for recommending this sensible pamphlet to the attention of our readers. Should any of them after having perused it, feel desirous of deriving farther information on these and similar subjects, they are requested to procure that excellent work, "A Help to Zion's Travellers, by the late Rev. Robert Hall of Arnsby."

Uriel: a Poetical Address to Lord Byron, written on the Continent, with Notes, containing Strictures on the Spirit of Infidelity maintained in his Works, &c. &c. Bds. 127 pp. 7s.

THE anonymous author of this elegantly-printed work is certainly entitled to the praise of good intention, whatever may be the success of the execution. In the first forty pages we have a long poetical Epistle to Lord Byron, which we fear his Lordship will never read. There are, however, many things in it, and still more in the 'Notes' and 'Observations on "Cain"' which he might read with advantage. Perhaps the mild and gentle rebuke, extorted even from the Edinburgh Review, may operate more powerfully upon him. We tremble to think of the responsibility of that highly-gifted infidel, whose evil genius breathes

like a pestilence, and infects our youth of all classes throughout the land. But he is not yet beyond the reach of divine mercy. Peradventure he may yet live to support the cause which he has laboured hard to destroy.

This book contains also a number of smaller pieces: 'The Prophecy of Balaam—the Christian—the Harp of Jesse—the Star of the Legion of Honour—the Crucifixion—the Persian Mountaineers' Song—Astronomical Thoughts—Maternal Love—Woman—Angel's Summons to the Departing Spirit—the Departed Spirit's Admission to Glory.'

In the prose-essay 'to the Memory of her Royal Highness the Princess Charlotte,' we think the worthy author has sadly failed. It wants simplicity. He has loaded it and bespangled it with metaphors borrowed from all quarters, till it is no longer light as the royal vesture he describes, but heavy, stiff, and cumbrous as a coat of mail. There are words upon words in abundance, and epithets without meaning or use. In some passages, an overstrained gorgeous affectation of finery furnishes a specimen of what the amiable Princess, when living, would have thrown aside with disgust.

From the 'Sacred Melodies' we transcribe one, which our readers will be glad to see.

"THE DEPARTED SPIRIT'S ADMISSION TO GLORY."

Well done, thou good and faithful servant. Matt. xxv. 23.

WELCOME, happy spirit home,
Welcome to this peaceful shore;
Landed safe, no more to roam,
Sorrow rends thy heart no more.
Seraph spirits hail thy coming,
They—thy radiant crown prepare;
Now—thy robe of light assuming,
Songs of triumph fill the air.
Gabriel's golden harp is sounding,
Angels tuneful accents raise;
Shining hierarchies surrounding,
Join the lofty notes of praise.
Seated on his throne, all-glorious,
Straightway to thy Saviour come;
Mighty Conqueror, all victorious,
Hark! he bids thee—welcome home.

Letters to W. Wilberforce, Esq. M.P.; to which is added, an Answer to Melancthon, his Vindicator: demonstrating the inconsistency of a Protestant Christian, and the impolicy of a British Legislator, in advocating the Roman Catholic Claims. By Amicus Protestans.

THESE Letters, written with force and elegance, are not unworthy of being read by the illustrious statesman and philanthropist to whom they are addressed. The important question to which they relate has been recently determined by the House of Peers. But it is very evident that, at no distant period, it will be necessarily revived. And whether our readers be friends or foes to the Catholic Claims, they will find much in this pamphlet to engage their profoundest attention.

As Protestant Dissenters we think we have reason to complain of the author. For instance, in p. 196, when speaking of Popery, he says,

“It is now tolerated to the fullest extent by our tolerant Church: and may she never cease to tolerate the grossest corruptions of popery, as well as the more harmless and venial errors of dissent. Such toleration, however, neither implies nor involves the grant of Ecclesiastical or Political Power, to popery or dissent, nor yet the concession of such claims preferred by either, as may enable the one or the other to help themselves to power of any kind.”

On this we observe, in the first place, that our zealous advocate of the establishment places the church instead of the government in the seat of power. It is not the church, but the state, that tolerates. Secondly: in law and in fact, the Protestant Dissenters are as much established as the members of the Episcopal Church: the difference is, that the latter is endowed as well as established. Finally: it is monstrous to speak of *tolerating* those who have shown themselves worthy to be ranked with the best friends of the constitution, and the pillars of the state; and in this view the term toleration becomes intolerable, and no doubt, by a more enlightened posterity, will be discarded with shame and abhorrence.

A Comparative View of the Presbyterian, Congregational, and Independent Forms of Church Government; being an Attempt to trace out the Primitive Mode from Scripture and Antiquity. By Joseph Turnbull, B.A. Minister of the Gospel, and Classical Tutor of Wymondley Academy. Holdsworth, Hamilton.

WE have read Mr. Turnbull's little book with great pleasure. It is elaborated with great care and judgment; and though we do not think all the learned writer's conclusions are correct, we can safely forget that, after the lapse of a few years, his publication will excite an interest in the attention of the British public, far more extensive than that which is felt now. Very few, we fear, of those who belong to Dissenting Congregations, are acquainted with the grounds and reasons of Nonconformity; much less are they prepared “to trace out the primitive mode of church-government from scripture and antiquity.” The principal things considered here, are “1. The General Constitution of the Church of Christ. 2. Admission of Members. 3. The Officers of the Church. 4. The Relation of the Churches to each other.”

On the Admission of Members we have noticed some very judicious remarks; and we fully agree with the author when he says,

“Perhaps it were better to be deceived ten times by the profession of candidates, than to run the hazard of excluding one sincere soul, for the want of every mark of attainment, or of sincerity, which we could desire. Though a person be ‘weak in the faith,’ he is not to be rejected, but received, in order that he may be strengthened.” p. 22.

Towards the conclusion, Mr. Turnbull warmly urges the importance of Associations, and specifies their duties.

“The objects demanding the attention of the associated churches would naturally be the following:—1. The purity of the churches in faith, order, and morality. 2. The peace and prosperity of the churches in communion. 3. The purity and compe-

tency of the ministerial character. 4. A provision for the succession of the ministry. 5. The relief of aged and infirm ministers, with their widows and children. 6. The spread of the gospel at home and abroad, and especially in their own vicinity. *Cum multis aliis.*" p. 105.

LITERARY INTELLIGENCE.

Just Published.

The Christian Indian of North America, a Narrative of Facts, with Frontispiece and Cuts. 6d.—The Profits arising from the Sale of this Work will be appropriated to the erection of a small Chapel for Divine Worship, in an unenlightened Village in the County of Bedford.

In the Press.

A Sermon preached before the

Northern Baptist Education Society, at Bradford, Yorkshire, and published at their request. By the Rev. B. Godwin of Great Missenden, Bucks; Author of "A Discourse on the Signs of the Times," &c.

The Rev. T. Durant, of Poole, has in the Press, a Second Edition, with Corrections, of "Memoirs and Select Remains of an only Son." In 2 Vols. 12mo.

Mr. Overton of Chelsea, has in the Press an entire new View of the Apocalyptic Numbers. Shewing the 666 Years of the Babylonian Beast followed by his 42 Months' Power reach from the third of Cyrus to the final Desolation in Judea, A. D. 136, which Daniel's Vision extended to; then *after* a thousand years appeared in Rome against the Waldenses, &c. whose souls *rest* with Christ the *present* thousand; *after* which Infidel Gog in the last effort will perish with the beast for ever, and the *endless* Sabbath of *rest* begin.

Intelligence, &c.

"To the Editor of the Baptist Magazine.

"NEW MARRIAGE ACT.

"SIR,—It is a little singular that the alterations in the Marriage Act should have passed into a law, before it was discovered that they contained enactments very hostile to one denomination of Protestant Dissenters, requiring from Baptists what they could not produce, 'a register of their baptism;' and thus subjecting them to the cruel alternative of procuring baptism, in order that they might obtain marriage; or of remaining in single life rather than sacrifice their principles, or violate their consciences. I have no conception that these difficulties were foreseen by those who framed the Bill, as they probably did not recollect that there were any persons in the country, except Jews and Quakers, who did not baptize their infants! It is surprising, however, that no member of the House of Commons discovered what would be the operation of

this Act as it respected so numerous a body of people as the English Baptists. Mr. Butterworth, it will be seen, did all that perhaps could be done under present circumstances, by getting a learned civilian to give his opinion of the construction which another part of the clause may bear. But why should the Baptists be necessitated to get a person to make oath that the register of baptism cannot be found, and that the parties are twenty-one years of age? Many difficulties will doubtless arise, even should this forced construction be admitted, which is the only security against the grievous operation of the new Act.

"The remarks of Mr. Butterworth referred only to Baptists, though I apprehend they are equally applicable to Pædobaptist Dissenters also, as many of them *register not the baptisms*, but the *births* of their children: and the Act does not recognise the register of *births*, but of *baptisms* only.

"You will, I doubt not, oblige many of your readers by publishing

the clause of the Marriage Act referred to, with the *correct* statement of Mr. Butterworth's remarks in the House of Commons on Thursday the 31st ult. and the reply of Dr. Phillemore.

"Yours, &c.

J. I."

"20, Harpur-street, Aug. 5, 1822."

"*Extract from the New Marriage Act.*

— "And if both or either of the parties shall be alleged to be of the age of twenty-one years, such licence shall not be granted until there shall be produced to the person from whom such licence shall be required, an extract, or extracts, from the register of the baptism of such parties, or party, so alleged to be of the age of twenty-one years, if such register shall be in England, and can be found; and each of such extracts shall be proved upon oath, by some person or persons, to be a true extract from such register, and to relate to the baptism of the party to whom the same shall be alleged to relate, or according to the belief of the person making such oath; but if such register shall not be in England, or CANNOT BE FOUND, then such licence shall not be granted, unless such fact shall be proved upon oath, to the satisfaction of the person from whom such licence shall be sought; and unless some person or persons, having knowledge of the party or parties so alleged to be of the full age of twenty-one years, shall make oath of the fact that such party or parties is or are of that age, to the knowledge or belief of such person or persons, so making oath as aforesaid, stating the grounds for such knowledge or belief."

"*Statement of Mr. Butterworth's Remarks, and of Dr. Phillemore's Reply.*

"Mr. Butterworth rose and said, he wished to ask the honourable and learned civilian, the member for St. Maves, (Dr. Phillemore,) a question of some importance relative to the New Marriage Act.

"By a clause in that Act, no person could be married by licence without producing a register of their baptism; now there was a very large and respectable class of persons, who, from their religious tenets, did not baptize their children at all, and only such persons were baptized as adults who

made a particular profession of their faith, and who were thus admitted into their religious society; so that persons whose parents were of that denomination of Christians, (the Baptists,) and who did not join the religious community of their parents, lived and died without baptism. The Baptists formed one of the three great bodies of Dissenters in this country, and considerable uneasiness had been excited by this clause of the new Act.

"Mr. Butterworth said, he was aware that a provision was made in the Act, that when a Register of Baptism could not be found, and an affidavit was made of that fact by a competent person, and that the parties were of proper age, the marriage might take place; but he thought so large a body of people should not be placed merely under the effect of this *proviso*; and he wished to know of the learned civilian his views when he framed the Act.

"Dr. Phillemore begged to be distinctly understood as having had nothing to do with the clause to which the Hon. Member adverted. The clause had been inserted in the Upper House: if he (Dr. P.) had framed it, it certainly would not have stood in its present shape. For the benefit of such persons as could not produce registers, there was however a saving provision in the Act; when it appeared that the Register of Baptism could not be obtained, the surrogate might be satisfied by an affidavit from any sufficient person, that the party unregistered was really twenty-one years of age. That provision he (Dr. P.) apprehended was enough to remove the difficulty which the Hon. Member (Mr. B.) complained of; but he personally knew nothing of the clause in question, and could only refer the Hon. Member for further information to the Noble Lord above, who had taken part in framing it.

"Mr. Butterworth was obliged by the answer of the honourable and learned gentleman (Dr. P.) he had merely asked the question in order to set the public mind at rest on the point; many persons having been seriously uneasy as to the effect of the clause."

COLLEGE AT WASHINGTON,
UNITED STATES.

It is with pleasure that we announce to our Christian friends, the arrival in this country of one of our

American Baptist brethren; and lay before our readers the object of his mission.

Besides letters from the President of the United States, from the principal Ministers of State, and from eminent preachers of different denominations, he brings the following official address.

“To the Baptist Churches and their Adherents, and to the Friends of learning generally, in Great Britain, the Trustees of the Columbian College in the district of Columbia, United States of America, beg leave to state:

THAT it has long been the desire of enlightened men of the Baptist connexion in this country, to see established at some central point, an Institution for the instruction of those brethren who are called by the churches to the work of the gospel ministry. Their views of the importance of such an institution have strengthened with the improving state of society at home, and the increasing demand for Missionaries abroad. They are now happy to announce, that such an Institution is established at the city of Washington, under the care of ‘The General Convention of the Baptist denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer’s kingdom;’ and that it constitutes the Theological department of the Columbian College in the district of Columbia. This College, under the Presidency of the Rev. WILLIAM STAUGHTON, D.D. assisted by professors and tutors, is already in operation, with the most promising prospects of usefulness; as it regards the education of Christian ministers, the qualifying of missionaries, and the general promotion of Literature, Arts, and Sciences: but it greatly needs the aid of pecuniary resources.

Though incorporated by congress, this Institution depends solely on individual liberality for support. To our brethren and the public in this country, application has been made with success. In the purchase of land, however, the erection of suitable buildings, and the actual operations of the establishment, an expense of more than £11,000 has been incurred, and only about half of this sum has, as yet, been collected. Considerable debt, therefore, exists at present, besides the necessity of providing support for the professors, particularly in

the Theological department, and for procuring a Library and Philosophical Apparatus.

Under these circumstances, the Trustees appeal to the well-known liberality of their British brethren. They remember to what country the United States owe their origin, and are indebted for the means of literary and moral improvement. They remember, that it is the British who have filled the world with the tokens of their benevolence; and that, among them, their Baptist brethren are not the least active in their efforts to diffuse the blessings of knowledge and Christianity.

Animated with these considerations, the Trustees have found themselves encouraged to appoint the Rev. ALVA WOODS, whom they recommend as a ‘brother beloved,’ and who is one of the professors in the Institution, to visit England, and to receive such aid as the abundant munificence of British generosity shall supply.

In conclusion, the Trustees beg leave to say, ‘Brethren, pray for us.’ ‘To do good and to communicate, forget not; for with such sacrifices God is well pleased.’ And may your prayers, and your arms, come up for a memorial before God, in that day, when they who sow and they who reap shall rejoice together.

Done at a meeting of the Trustees of the COLUMBIAN COLLEGE in the DISTRICT OF COLUMBIA, this 5th day of June, 1822. Signed by order of the Board, and certified with the seal of the College.

O. B. BROWN, *President of the Board of Trustees.*

LUTHER RICE, *Treasurer and Agent.*
(Seal.) ENOCH REYNOLDS, *Secretary.*”

The following statement from the pen of the venerable Dr. Ryland, who has been so long in habits of correspondence with American divines, and who is so well acquainted with the religious affairs of that country, and which statement is subscribed to by the Baptist ministers of Bristol, deserves our attention.

“To the friends of learning and religion in Great Britain, we beg leave to say, that we take a very lively interest in the College which is now being established at the city of Washington, the metropolis of the United States of America, for the promotion of Literature and Science generally, and especially for the instruction of

those who are to become the heralds of salvation in Christian and pagan lands. We have the most entire confidence in the men, who have the management of this Institution: and we have every reason to believe, that it will be the means of diffusing extensively, in the western world, the blessings of literary and Christian knowledge. Much has been done, and is still doing in the United States for its establishment. But it seems its friends have already gone far beyond their pecuniary resources: in this crisis, they look to their parent country for help. We have not forgotten the kind reception they gave to our beloved brother Ward, and the prompt assistance afforded to that laborious missionary, by our American brethren: and we trust, that the Rev. ALVA WOODS, whom they have earnestly recommended to us, will not be sent away empty. A reciprocation of friendly and Christian offices, a co-operation in great and good enterprises, will produce a salutary effect upon the benevolent on both sides of the Atlantic: it will also call forth more aid in the common cause of Christianity than would otherwise be obtained, while we put it to the trial, which has most faith in our Lord's axiom, 'It is more blessed to give than to receive.'

Bristol,
Aug. 5. 1822.

JOHN RYLAND.
T. S. CRISP.
THOMAS ROBERTS."

Were it necessary, many considerations might be stated illustrating the importance of such an Institution, and many reasons urged why we should take a lively interest in it, and afford it all the aid in our power.

If the United States were upon the decline, or even if they had arrived to the height of their population, we should not feel so anxious for their literary and religious Institutions, as we do now, when we remember, that their whole population is doubled in a little more than every twenty years;—and that there is territory enough to enable them to go on increasing almost indefinitely. We think of the many tribes of native Indians within the territories of the United States, and rejoice that several missionary stations have recently been established among them, both by our Baptist and Pædobaptist brethren, with the most encouraging prospects of success. We remember those far more numerous tribes in the immense tracts of country

between the United States and the Pacific, all of which are in suffering want of missionary labours. We recollect the many countries from Mexico to Cape Horn, which are conveniently situated for the introduction of Christian knowledge, from the United States. But then we reflect that the States so far from being equal to these missionary enterprises, are unable to keep their ground good at home. Their population has outrun their religious institutions. Their want of pastors and missionaries among themselves is great. We will state a single well-authenticated fact. There are in the Baptist denomination in the United States, according to the minutes of their associations, 3520 churches, and 2485 ministers; leaving a balance of 1035 churches more than there are ministers. In order to meet this state of things, one minister often supplies several congregations; so that each congregation will perhaps have preaching only once a month.*

Now does not the institution which our American brethren are establishing, and for which our aid is respectfully solicited, afford us an opportunity for effectually serving the cause of religion and humanity in this new world, that is rising in the west? Shall we ever have another so good opportunity? We are persuaded that whatever aid may be afforded to our

* That our readers may form an opinion of the character and labours of our ministers in the United States, the following instance is given. In the State of Georgia there is a Mr. Jesse Mercer, a very valuable and eminent minister, one of the Board for Foreign Missions, who regularly supplies four churches, the necessity for which arises entirely from the paucity of ministers. These churches are numerous, consisting each of several hundred members, many of whom are blacks. Three of these churches have agreed to contribute each 100 dollars per year for five years to the College at Washington. Mr. Mercer, however, though entirely devoted to pastoral and ministerial labours, receives but a bare support, probably not more than 400 dollars per year. So rapid has been the increase of the Baptist denomination in the United States, that in the last year, from April 1821 to April 1822, there have been an addition of two hundred and twenty-two churches, and about the same number of ministers.

brethren in this great work, will be repaid by them, and that with interest, even to our own Missions if we desire it, and if not, to the cause of Christ at large.

ASSOCIATIONS, &c.

MAY 27, 28, NORTHERN ASSOCIATION at South Shields. Moderator, Rev. James Williamson. Sermons by Messrs. Douglas (Rom. viii. 28), Fisher (Jude 21), Thomas Winter (Gen. vi. 9), Stowell, Independent, (1 Pet. iii. 16), and Pengilly (2 Tim. i. 12). Devotional services by Messrs. Frearson, Gibbes (Independent), Hallowell, Henderson, Purvis, Sample, Tyndale, and Williamson. 8 Churches: 356 Members; Increase 29. The Circular Letter, *On the best Means whereby Members of Churches can assist their Ministers in the discharge of their important Work.* Next Association at Tottlebank, Whit Wednesday and Thursday, 1823.

MAY 29, 30, YORKSHIRE AND LANCASHIRE ASSOCIATION at Ship'eay. Sermons by Dr. Steadman (Acts ix. 21), Messrs Birt (Heb. ix. 10), and Stephens (1 Thess. ii. 13). Devotional Services by Messrs. Colcroft, Haigh, Jackson, Lakelin, Rigby, Thompson, and Wilkinson. 38 Churches. 2592 Members. Increase 41. The Circular Letter, *On the Importance of a devout Attendance on the Ministry of the Word, and the Ordinances of the Gospel: Also, The Ways in which Members of Churches should co-operate with their Ministers in promoting the Prosperity of the Churches.* Next Association at Accrington, Whit Wednesday and Thursday, 1823.

June 6, the Rev. John Williams was ordained to the pastoral office over the Baptist Church at EAST DEREHAM, Norfolk. Mr. Kinghorn of Norwich commenced with prayer, read the scriptures, stated the nature of a Christian church, asked the questions, and received the confession of faith; Mr. Gibbs of Norwich offered the ordination prayer, accompanied with imposition of hands, and delivered a very impressive charge from Coloss. iv. 17; Mr. Pickers of Ingham addressed the church from 1 Cor. iv. 1; and Mr. Hatcher of Ellingham concluded with prayer.

June 18, a new Independent Meeting-house was opened at FOREST GREEN, near Nailsworth, Gloucestershire, when three sermons were preached, by Messrs. Jones of Newport (Exod. xx. 24), Hawkins of Eastcombs (1 Cor. ii. 2), and Jones in the evening (John xviii. 36). Large congregations were present on the interesting services, and liberal collections made to defray the expense of the building, which is neat and plain.

June 20, the Baptist Chapel at COLLUMPTON, Devon, under the pastoral care of the Rev. Mr. Humphrey, was re-opened, after considerable enlargement, to accommodate the increasing congregation.—They have also erected two large school-rooms for the use of the Sunday-school children.—The Rev. Mr. Sharp of Bradnich, and the Rev. Mr. Singleton of Tiverton, preached on the occasion.

June 26, a new Chapel was opened at HENLEY-IN-ARDEN; when the following ministers, all of Birmingham, preached on the occasion: Mr. J. Birt from 1 Tim. ii. 1—4; Mr. J. A. James from 2 Cor. iii. 10; and Mr. T. Morgan from John i. 29. Mr. Percy of Warwick, Mr. Sibree of Coventry, Mr. Price of Alcester, and Mr. Helmore of Stratford engaged in the devotional parts of the service. The old place of worship, which was fitted up by Mr. John Beddome (the father of the late Mr. B. Beddome of Bourton-on-the-Water) from a part of his dwelling-house, in the reign of Queen Anne, is now appropriated to the use of the Sunday-school belonging to the congregation. Through the great exertions of the friends at Henley, and the very liberal assistance of neighbouring congregations, two-thirds of the expense of erection are already obtained. To discharge the debt that remains, a further appeal will be made to Christian benevolence.

June 27, Mr. William Copley was ordained pastor over the Baptist Church at WATFORD. Mr. William Tomlin of Chesham read a portion of the holy scriptures and prayed; Mr. B. Godwin of Great Missenden stated the nature of a gospel church, and asked the usual questions; Mr. E. Daniel of Luton offered the ordination prayer; Dr. Steadman of Bradford

(Mr. Copley's pastor and tutor) delivered a very affectionate and solemn charge from 2 Tim. iv. 5; and Mr. William Snell of Bushey (Independent) concluded the morning service with prayer.—In the evening, Mr. George Browne of St. Alban's (Independent) gave an appropriate address to the Church and congregation from 2 Cor. iv. 7. He was preceded in prayer by Mr. William Harris of St. Alban's, and followed in the same exercise by Mr. William Upton of St. Alban's.—Both services were highly gratifying; and it is ardently wished that the union formed may prove truly beneficial to the interests of the Church, which was first established in the year 1707, and has been upheld, by the favour of God, to the present day.

A new chapel is erecting at SEAFORD, Sussex. Seaford is a watering-place, eight miles west of Eastbourne, and sends two members to parliament.—About twenty-two years ago the Rev. George Evans (Mile-end Chapel, London) preached several times on a green. The people hearing with attention, preaching has been since carried on in a room, which is not suited to the size and population of the town, the opulence of some of its inhabitants, and the respectability of its visitors. The owner of some freehold ground at the top of one of the main streets having offered to build a chapel, to be leased to trustees, at a rent to be fixed by two persons, one to be chosen by the lessees, the other by the lessor, this offer has been accepted, and a chapel is to be built, with a boarded floor, of the following dimensions in the clear;—26 feet in front, 35 in depth, and 22 in height. There is also a piece of ground 99 feet deep, and 32 wide, to be enclosed with a wall 6 feet high. Price of the whole, £600, if paid for by Christmas; £650, if paid for within seven years. The foundation-stone was laid June 5, when the Rev. George Evans delivered an address from Numb. xvi. 29, and the Rev. J. Kerby of Lewes, G. Betts of Alfriston, T. Anderson, (Countess of Huntingdon's chapel, Brighton,) and M. Drury of Whitehaven, (stationed in the vicinity by the Home Missionary Society,) assisted in the devotional exercises. The case is strongly recommended by the Home Missionary Society, and by several respectable ministers and others.

July 11, took place the Rev. John Hinners's settlement over the Particular Baptist Church at BOSTON, Lincolnshire. Mr. Taylor (General Baptist Minister of the town) introduced the service by reading the scriptures and prayer; Mr. Perkins of Newark delivered a discourse on the nature of a Christian Church; Mr. Nichols of Collingham, after asking the usual questions, and receiving Mr. Hinners's confession of faith, prayed for the Divine blessing upon the union then publicly recognized, and delivered the charge to the minister from 1 Thess. ii. 7, 8; Mr. David Davies of Lincoln addressed the church from 1 Thess. v. 12, 13; and Mr. Woodward of Pinchbeck concluded with prayer.

In the afternoon a public meeting was held to form a Society for the more effectual spread of the Gospel in the County; Messrs. Nichols and Davies had felt deeply interested in the subject for some years; and by the assistance of other friends something had been done, but nothing of a permanent nature till the commencement of the present year. Since that period one Itinerant (Mr. Paul from Bradford Academy) has been constantly employed. The principal sphere of his labours has been at Gainsborough, where it is hoped good has been done.

The meeting unanimously resolved that a Society for the above object should be immediately formed, and that it should be designated "The Particular Baptist Home Missionary Society for the County of Lincoln." A Committee was appointed, who, relying on the liberality of the friends of Missionary exertions, and the Divine blessing, will endeavour to promote the object of the Society by preaching, and by the circulation of the scriptures and religious tracts. In the evening, Mr. Thonger of Hull pleaded the cause of this Institution in a sermon from 2 Cor. iii. 2, 3. Mr. Nichols preached on the preceding evening from Isaiah xli. 17.

Donations and subscriptions will be thankfully received by Mr. Nichols of Collingham, Mr. Davies of Lincoln, and Mr. Hinners of Boston.

July 11, a Society was formed in Byrom-street Meeting-house, Liverpool, called the LIVERPOOL AUXILIARY SOCIETY in aid of the Baptist Missionary Society, on which occasion the Rev. F. A. Cox, A.M. and

the Rev. James Hoby, deputed from the Parent Society, were present. The chair was taken by Mr. Samuel Hope, who introduced the business of the meeting with some very appropriate remarks. Among the ministers who assisted in the business of the evening were the Rev. Messrs. Fisher and Lister, and Dr. Raffles; and the Rev. Messrs. Charrier, Philip, and Widows. A Committee and Officers were appointed, who, it is hoped, will show themselves the active and persevering friends of the Mission. A liberal collection was also made at the doors.—The meeting was well attended, and a deep interest excited. The kind attendance of the Independent ministers, and the concern they manifested on

this occasion for promoting the interests of the Society, afford an additional proof of the cordial co-operation among Christians, for which the present age is so pre-eminently distinguished.

July 23, the Rev. Mr. Ruxworthy was ordained over the Baptist church at CROYDON. Mr. May (the Independent minister) commenced the service; Mr. Pritchard delivered the introductory discourse, and asked the usual questions; Mr. Shirley of Seven Oaks addressed the minister, and Mr. Upton, sen. preached to the people, and concluded the service.

SPREAD OF THE GOSPEL.

A Hymn by the Rev. JOHN LAWSON, Missionary at Calcutta, and Author of "Orient Harping," and "Woman in India."

"And I, if I be lifted up from the earth, will draw all men unto me." *John xii. 32.*

WHILE thunder shook the frightened sky,
Pale, on the cross uplifted high,

With agonizing pangs,
And aching head and temples torn,
Pierc'd by the sharp encircling thorn,
The holy Sufferer hangs.

I saw him by the lightning flame!
I knew—and lov'd his well-known name,
'Twas Jesus dying there!

Weeping, I said, "O Saviour, why
The storm that sweeps o'er Calvary?—
The wrath that fills the air?"

Tell me, sweet Jesus, tell me why,
Thou'rt stretch'd in writhing agony,
Cloth'd with that bloody vest?
Wherefore that labouring of thy breath—
The cold-struck spasm of painful death—
Deep in thy shivering breast?"

He answer'd not—but gave one look,
Then clos'd his eyes, and gasping, shook,
And bow'd his sacred head;

My heart was pierc'd with that last glance,
I saw his fading countenance—

I wept! but he was dead.

O Crucified! I blush with shame!
My sins have slain the Holy Lamb!

But, ah! that dying look!
'Twas full of love to me—to all
Who on his precious name shall call,
For he their sorrows took!

Then turn, my falling tears, to joy!
His death shall now my lips employ;
The world shall know his love!

"The Lord impal'd, was lifted high;
He died for man," shall be my cry
Where'er on earth I rove.

See the bloody cross, ye dying men!
Look, O ye nations! live again!
By Him shall ye arise.

Where now red war and vengeance rave
The unfur'd cross shall glow and wave
Upon your peaceful skies!

Kalendar.

- SEPT. 1. Full Moon 26 min. after Noon, but too far north to be eclipsed.
5. Moon passes Saturn, who rises half-past VIII Night.
7. Moon passes the Pleiades, which with Jupiter and Aldebaran form a beautiful appearance. She also passes Jupiter, who rises half-past IX Night.
11. Moon passes Castor and Pollux.

13. Moon passes Venus and Regulus.
15. New Moon, XI. 2 Morn. but too far south to be between the Earth and the Sun.
16. Moon passes Mercury, whose position this month is unfavourable for observation.
19. Moon passes Mars.
21. Moon passes Antares.
23. Moon passes Herschel.

Irish Chronicle.

THE representations made to the Committee, by their Superintendents in Connaught and Munster, of the great distress suffered by many of the Society's Schoolmasters, led them, at their last meeting, to vote fifty pounds, to be distributed among the most necessitous, at the discretion of the Rev. Josiah Wilson and the Rev. William Thomas. They have since learned that the distress is greatly lessened during the last few weeks, so that they indulge the hope that a merciful Providence will, in future, enable these suffering people to supply their own necessities.

*From the Rev. Josiah Wilson, to the
Rev. J. Ivimey, dated*

Boyle, July 23, 1822.

MY DEAR SIR,

I am most anxiously expecting a reply to my application for some gratuity to some of the very distressed schoolmasters in connexion with the Society. Their state is truly deplorable, relief or death is inevitable, and they expect relief only from those who are engaged in the same cause with them. For they are treated as the offscouring of the earth by the majority of the people here, and from others they are told, that they have employment, and are not therefore the objects of charity. In this neighbourhood the distress is not so extensively felt as in the county of Sligo, there, it is not so bad as in Mayo, and advancing towards the south, it greatly increases; yet, in front of the house in which I am sitting, there are between two and three hundred men apparently at work, for just the means of preserving life; but their appearance corresponds with their want of energy, their bodies are unable, and their minds are unwilling to labour. In such a situation, an Englishman has a diversity of feelings in operation, those of compassion for the objects before him, and those of exultation, (using the word in the best sense) at the conduct of their benefactors, being his countrymen.

But notwithstanding the extensive liberality of Britain, to avert the temporal calamities of the sons of Hibernia on the present occasion; her noblest efforts are those which are made to

dispel the clouds of ignorance, error, and superstition from their minds. And though I would not withhold a fraction of my countrymen's contributions from their immediate object, yet I would wish and implore them to extend their munificence for the moral and spiritual culture of this still dreary waste.

I call it still a dreary waste, for though there are some verdant spots, and some luxuriant foliage, the general character is that of sterility. But it is capable of cultivation, and those pleasing exceptions mentioned are pledges of success when the effort is made.

With respect to the Schools, I make the same observation as in my last, they are doing as well as the peculiarly distressing state of the people will admit, but with empty stomachs the children can do but little in the way of mental improvement.

Since my last I have been preaching principally in the town and county of Sligo, to congregations as usual, in point of numbers and attention; a spirit of inquiry increases. In this town and in Carrick, which are the only two places yet visited in my new district, there is a promise of a numerous attendance. Last evening, after preaching in the market house in Carrick, a very unpleasant place, a respectable gentleman came forward and promised to use his influence to procure the court house for me in future; another, a Roman Catholic, offered to keep my horse for the night, but I did not intend stopping in the town. Yours affectionately,

J. WILSON.

From the Rev. Mr. Thomas to the Secretary of the Baptist Irish Society.

Limerick, July 22, 1822.

MY DEAR SIR,

After our meeting on Tuesday evening for worship, reading the scripture, and religious conversation, held in my house, we read the account of the Baptist Annual Meetings in the Philanthropic Gazette and Irish Chronicle, which gave us great pleasure. I am happy to say that the meeting has increased, as well as the congregation in the Court-house, though very inconveniently situated. From Wednesday morning last until Saturday evening, I travelled about an hundred miles through the counties of Limerick, Tipperary, and Clare, preaching the gospel, and inspected the Nenagh and Clare Schools. The improvement of those two schools gave me great satisfaction: many of the grown boys were employed breaking stones on the roads, and there were others afflicted with fever, which is the effect of starvation and misery.

What can we expect but the displeasure of the Almighty in this country, when there is such hatred and opposition to his blessed word. The professed, but the false, teachers of religion, have been the ruin of a great, a brave, and a generous people. I have had a thousand of the Pope's letters, exhorting the people to read the scriptures, printed, and I am circulating them.

With respect to the country, the crops look well, and though the Lord has caused the earth to yield an abundant increase, and the fields to stand thick with corn, still He appears angry. It is reported that the incessant rain for the last week has done material injury to the harvest: the weather still continues wet and unsettled. How soon the Lord can blast the fairest prospects, and confound the brightest hopes. Who can stay the bottles of heaven, and cause the sun to shine. What reason have we to sit in sackcloth and in ashes, "Righteousness exalteth a nation; but sin is a reproach to any people." O that when the Lord's judgments are in the earth, that the inhabitants of the world learn righteousness. "He turneth rivers into a wilderness, and the water-springs into dry ground; fruitful land into barrenness, for the

wickedness of them that dwell therein."

It would wound your feelings to witness the increase of misery, famine, pestilence, and death. The poor people in the country are already digging their potatoes, (such as have them,) which are not yet as large as walnuts, and which are very bad food; they must turn up a great deal of ground for a meal of them. This is sure to produce another famine, if not speedily prevented. I send you an extract of a letter from that excellent man Major C. written to me a few days ago:

"Notwithstanding the munificence of our friends in England, and the exertions of our resident gentry here, (impoverished as they are by the total failure of rents,) we can afford them but a very scanty supply. The time is now arrived, however, when we must use our most strenuous exertions to prevent another famine, for the poor creatures receiving but barely enough to support nature, and in some places not so much, and that of a kind of food to which they are unaccustomed, are already in many places digging up their potatoes, not yet as big as walnuts, exhausting for a meal the produce of as much land as would afford a fortnight's supply five or six weeks hence, we have on this account increased the supply of oatmeal, though uncertain how long we may be able to continue it; and have taken every opportunity of pointing out to them the ruinous consequences of yet attempting to touch their growing crops. These promise well, thank God, and we have to return our thanks to his divine goodness for the patience with which these poor people have hitherto borne the severe privations under which they labour."

This is the testimony of that most respectable and pious magistrate of the county of Clare.

The benevolent have done much, and it will be necessary for them to do more; for without their exertions, and the interposition of Divine Providence, multitudes must perish. There are a particular class of people whose distresses call for immediate consideration and relief. I refer to those, I will not say house, but room keepers, and also the widow and the fatherless, who have been reduced from competence and comfort to the most extreme wretchedness, and who are apparently neglected. May the pious and the

benevolent "remember the words of the Lord Jesus, how he said it is more blessed to give than to receive." "Freely ye have received, freely give."

The schoolmasters and Irish readers of the scriptures have received no assistance from the charitable funds. The masters, as the servants of the Society, would not appear among the beggars, and did not apply. I am informed the Irish readers made application, having but a very small salary, and were refused. Mr. West sent me the salaries the middle of June, which was a fortnight before they were due, and which the poor men received with expressions of the warmest gratitude to the Society, which was of the greatest use to them and their families.

I trust that the pious and the benevolent will not only liberally give, but accompany their gifts with fervent prayers for the poor of Ireland. In the best wishes, I am, my dear Sir,

Yours most affectionately,
WM. THOMAS.

From the Rev. John West to the Secretary.

Dublin, July 27, 1822.

DEAR SIR—I have long wished to make a tour to the north of Ireland on behalf of the Baptist Irish Society. The Rev. S. Davis being in Dublin, we went to Belfast, not so much with an expectation of doing much for the Society this year, as to prepare the way for another.

The subscriptions raised for the poor in the south and west, and the Rev. Mr. Campbell having recently collected for the London Missionary Society, we did not look for great things.

Our Society was before scarcely known in Belfast. After we had distributed the Brief Statements, we called at the residences of those to whom we had sent them. We were received by the inhabitants of Belfast in the most friendly manner, and those gentlemen who did not subscribe, said they should at some future time.

Mr. Davis and I were very much pleased at the exertions which the inhabitants are making to educate the rising generation in the town and vicinity.

We came from Belfast to Lisburne, where we collected a small sum, and from thence to Newry, in which place also we obtained a few subscriptions.

In our applications we were treated with respect by all; and I hope the seed which has been sown this year, will produce a plentiful harvest next summer.

Yours respectfully,
JOHN WEST.

From the Rev. Mr. Hamilton to Mr. West.

Youghall, July 9, 1822.

MY DEAR SIR,—Last night I came home from Mallow. The three last Sabbaths I have spent in Mallow, supplying for Mr. Hellings, and through the week preached at different places—Ballyclough, Buttevant, Charleville, and Castletown-roche. I was well attended and well received in most places, particularly in Charleville. Captain R. (father-in-law to Dr. Townly,) and his lady, are pious, amiable, and friendly. I was pressed, both by his family and others, occasionally to visit them; but this is out of the question under present circumstances. Since I last wrote you I have been but little out, as I have also supplied, for three or four Sabbaths, for Mr. Silly, the Independent minister of this town. We have also established a Bethel Union here, and Mr. Silly, Mr. Reilly, and myself, have been preaching in the harbour, when we could obtain a vessel.

I hope I am not weary of well-doing, but I am frequently weary in well-doing; and, as I mentioned before, I am not able to fulfil my usual appointments. I am not able to walk this warm weather, and I cannot obtain a regular conveyance. Last time I was in Tallow, I had a horse which threw me, by which I was hurt, though, thank Providence, not much. If I be fully employed in some town, where there might be a field of usefulness, I should rejoice; otherwise I must decline entirely, and consequently will receive no farther aid from the Society, as I cannot in conscience, when not fulfilling my regular engagements, receive any remuneration.

I have not collected any money for the Society. When Mr. Davis comes to Cork, he had better come here: he will get a little. I hope to be able to go to Scotland this summer; but money is so exceedingly scarce that I cannot speak positively.

I remain, dear Sir,
Yours sincerely,
JOHN HAMILTON.

From a Sabbath Reader to Mr. Wilson.

Collooney, July 20, 1822.

REV. SIR,

It happened that I went into Nelson's house some time ago (whom I introduced to you the last Sabbath) and found him reading the Bible, with a view (as he now remarks) to make it speak what he pleased, and fully determined to remain steady to his first opinions; I told him to read it with prayer and a childlike teachable disposition, that he might find out the will of the Lord, and consider himself bound to obey it, by the authority of the Saviour. He said he would endeavour to do so, though he laboured under many difficulties. Since that period nothing can exceed the attention he pays to reading the Bible, to which he devotes all the hours he can spare from his labour; it is the subject of his conversation; he frequently mentions the delight he finds in its perusal, and his gratitude to God for bringing him acquainted with these treasures of his goodness. He also remarked, that when he drank, swore, and danced on the Sabbath, he never excited a frown from the priest or the people, but as soon as he came out from among them, he was cursed from the altar, and could not appear in the street, without being hooted with the appellation of apostate, swaddler, turncoat, &c.: but I am happy to add, that under all the persecution and abuse he has endured, since he renounced popery, he has evinced a meekness of spirit, which forms a striking contrast to his former propensity, he has not returned railing for railing, nor even uttered a word in reply.

Where I am in the habit of reading in the county of Leitrim, a saving knowledge of divine truth is increasing. I heard a poor man say, that by means of the Irish scriptures, superstition and spiritual blindness, treason and sedition are banished from these places; and those who heretofore were living in malice and envy, are brought to dwell together in love, peace, and unity, desiring to practise all that is lovely and of good report. O how rich in mercy is our God! the poor Irish, deprived of the means which

others abundantly enjoy, are thus brought to an acquaintance with divine truth. God sends his word and heals them. May he continue to bless its progress, that all the sons of Erin may behold it together.

Contributions received since our last.

	£	s.	d.
Collected at the General Meeting	68	15	2
Battle Penny-a-week Society, by Mrs. Sargent...	7	9	0
Friend, Anonymous.....	5	0	0
J. B. Wilson, Esq.....	50	0	0
Friend, unknown, per Rev. J. Dyer.....	10	0	0
Maze Pond Sunday School Children, per Rev. J. Hoby	1	7	9
Auxiliary Society at Kingston, per Mr. J. Long, Secretary	13	0	0
Ilford, Penny-a-Week Association, per Rev. Mr. Smith	11	2	1
Friend, per Mr. Howell ...	1	0	0
Mr. John Williams; Eltham, Kent	0	10	0
Baptist Church at Worsted, Norfolk, per Rev. R. Clarke	2	2	0
Donation from Mrs. Holland, Bristol, by Rev. Dr. Ryland.....	50	0	0
Mrs. Owsley, Cupland, near Hatch, per Dr. Ryland ..	1	0	0
S. M. a sincere Friend to the Baptist Interest, per Dr. Ryland	1	0	0
Mr. H. C. Christian, for Schools	0	10	6
From Fakenham, per Mr. Thompson	5	13	2
Rev. Mr. White, Crayford, per Mr. Smith, for Schools	1	1	0
Mr. Stenhouse, per Ditto..	0	13	6
Mr. Collier, per Ditto.....	0	10	0
Rev. W. Gray, Dartmouth, per Ditto	0	13	4
Penny-a-Week Society, Oswestry	6	0	0
Mr. Joseph Wheeler	0	10	6
W. Y.	1	0	0
Mr. Wilson, Scotland-yard.	1	6	0
For a "Itye Sussex School," by Mrs. Elizabeth Jarrett	10	0	0

* * The Secretary respectfully acknowledges the receipt of a present of new Books from the Rev. Mr. Pike of Derby; and a large quantity of old School-books from Mr. L. Wilson, for the use of the Schools in Ireland.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

CORNWALL AUXILIARY SOCIETY.

THE services connected with the Cornwall Missionary Society in aid of the Baptist Mission, commenced on June 9, and were terminated, by a sermon at Grampound, on the 24th of that month. Mr. Gray of Chipping Norton, and Mr. Owen Clarke of Chelsea, at the request of the Parent Society, kindly afforded their zealous and efficient aid on the occasion; and the ministers resident in the county exerted themselves with their usual kindness and activity to promote the object of their journey. Sermons were preached, in this tour, at Falmouth, Truro, St. Day, Chacewater, Redruth, Helston, Rosevear, Flushing, The Pit near St. Day (where it was computed 10,000 persons were present), Hayle, St. Erth, St. Ives, Newlyn, Mousehole, Marazion, Penzance, Buryan, the Land's End, St. Just, Gwinear, and Grampound. Public meetings were also held at each of the six places, in which branch associations are established; and the Annual Meeting of the Auxiliary itself was held in the Methodist Chapel, at Helston, when Colonel Sandys, whose attachment to the cause of Missions is well known, took the chair, and greatly added to the interest of the meeting by his opening address, in which he stated many facts connected with his residence in India, and acquaintance with our Missionaries there. At the request of the meeting, the Colonel consented to furnish a copy of his speech, to be printed with the report. Several other gentlemen, unconnected with the denomination, kindly rendered their assistance at the various public meetings. "These services (observes our esteemed correspondent, whose account we

have been compelled somewhat to abridge), with one or two exceptions, were well attended; and the presence of the great Master of assemblies was evidently enjoyed. The deep and increasing concern felt, on behalf of the Mission, in this remote county, where, with the denomination itself, it is but 'a day of small things,' has been abundantly manifested in the kindness with which we have been every where received, and the amount of the sum realized during the past year (exceeding the former by more than £40). It will be seen that the cause of the Mission has been pleaded in several villages. Though the sums collected, on these occasions, were small, they were cheerfully given; and considering the poverty out of which they were afforded, are not to be despised. We hope that the influence of our public meetings and services will long be felt; and that while our friends have assisted the cause of Christ among the Heathen, they will rejoice in ample returns of mercy to themselves. May the time soon come, when there shall be no church in our denomination, or in any other, without the appendage of an active Auxiliary to Missions, and when the spread of the gospel shall be considered, by all Christians, as necessary a part of ministerial and private obligation, as the promotion of individual piety and social religion!"

IN the course of the past month, the Secretary received, at the Missionary Rooms in Wardrobe-place, a silver watch, a few books, and one pound in cash, from a ministering brother in the country, to whom they had been sent, by an individual unknown, with the following note, which we insert at his request, in the hope it may dispose others to imitate this friend of Missions.

"Having received invaluable bless-

ings from the gospel and the means of grace in this life, and the hope of greater things in the life to come, it is my desire that every one of my fellow men may be made partakers of like benefits. Therefore I have sent to your care a few trifles, for the use of the servants of Christ who compose the Baptist Missionary Society, for the furtherance of the object desired above. It is against me to send them to you thus, but situated as I am I have no opportunity to dispose of them; not doubting that you have wisdom and power to make them answer the purpose much better than I. Excuse the trouble I give you, but believing that you love Jesus Christ and the souls of men, I have taken the greater liberty."

A FRIEND in middling circumstances, who feels deeply interested in the prosperity of the Mission, was lately suggesting, that if other Contributors were to adopt the plan he has for several years acted upon, the amount of aggregate subscriptions would be greatly increased. He has formed his family into an Auxiliary Society, and the small contribution of each member is regularly laid aside every week. By this simple method, without any sensible effort, a sum is raised, at the year's end, considerably exceeding what the individual himself would feel it right to give, if he were to pay his annual subscription at once, in the usual way. Thus, to use the language of our eloquent friend, Mr. Bunting, at our late Annual Meeting, may Christians "provide, in their respective families and connexions, a share of those funds which are the sinews of this great and finally successful warfare."

Extract from "The Seventh Annual Address of the Keppel-street Society in Aid of the Baptist Mission," read at the Meeting of the Society, June 24, 1822.

"We are highly gratified in being able to state that, in consequence of a hint from the Secretary of the Parent Society, given at our meeting last year, a Committee of six Ladies has been constituted, to use their influence, in furtherance of the object of the Society, in the respectable surrounding neighbourhood; and that their exertions have been crowned with great success, the sum of *eighty-five pounds, sixteen shillings, and sixpence*, having thus been added to the funds of your Auxiliary."

NOTICE.

THE Ninth Anniversary of the Oxfordshire, and places adjacent, Auxiliary Missionary Society, formed in aid of the Baptist Mission, will be held at Abingdon, the second Wednesday in September, the 11th of the month. The Rev. John Sheppard of Frome, and the Rev. T. Keyworth of Aston, Berks, are expected to preach on the occasion. Service to begin in the morning at eleven, and in the evening at half-past six o'clock.

Foreign Intelligence.

CALCUTTA.

Journal at the Doorgapore Station for January.

January 3. Went in company with our native brother Panchoo to Baranagore. A Mussulman went with us as far as the town, who had heard the gospel a considerable time ago from Mr. Thompson, who is now at Delhi. He did not seem to possess any distinct knowledge respecting any thing, except that he had heard Christ was the true Saviour. He requested a Persian Testament, but I did not possess one. He left us before we reached the place of worship. I read part of the 5th of John, and spoke of the case of the impotent man at the pool of Bethesda. Our congregation amounted to more than fifty persons. Most of them heard attentively, and went away without a reply. Towards the close, two persons sought occasion to scoff, but finding none, except a few boys, to second them, they left us. I dwelt at some length upon their hardness of heart, in having heard the gospel now for nearly two years, and none of them had yet turned to God. We gave away two copies of the third part of the Harmony of the four gospels.

4. Had worship this evening by the side of the road. Panchoo read to them and explained the parable of the Tares of the Field. He insisted particularly upon the solemnities of the day of judgment. When Panchoo had concluded, one of our old adversaries, whom I well remember to have opposed us a year ago, said, we preached salvation by Jesus Christ; but as for him, he could not believe without some sensible demonstrations. He added, that the brahmuns inculcated the worship of the Debtas as essential to salvation, and that if a

person could subdue his passions and live austerely he would be saved. I replied, that yesterday I had seen a number of the very persons he referred to, who had left father and mother and their own native places, and in a shameless manner went about almost naked and begged for their living. But they themselves were able to judge that could not be the way to obtain salvation; for God had given us our bodies that we might take a reasonable care of them; and if we were all to take up with a vagrant life, I asked who would be left to feed us? Moreover, they all knew that this sort of people were of all others the most proud and lascivious. I confessed that the religion of Christ was altogether different from this, as it called upon us to honour our father and mother, and to engage honestly in the duties of life, and as it secured the destruction of human pride, by calling upon us to repent of sin and believe in another for salvation. Upon this, our antagonist leaving, a young brahmun came up quite hot for the encounter. The point he contended for was, the necessity of implicitly following the gooroos. It was asked him, amongst other things, whether if his gooroo was to go with him to market and instruct him to give ten rupees for an article which was worth but one, he would follow his direction? If then in temporal things he would examine and decide for himself, he ought to do so in matters of salvation. He dealt out a considerable portion of invective, and the evening drawing on he went his way.

5. We have on our premises two or three hundred people all on their way to Gunga Saugur from the Nepal country. But holy as these people are, (or would be thought to be) one of them was caught thieving about sixteen rupees this morning from one of the women travelling with them; moreover he was a BRAHMUN.

We had a tolerable congregation on the side of the road. I read part of the 15th chapter of Matthew, and insisted particularly on the words; "In vain do ye worship me teaching for doctrines the commandments of men." Two persons cavilled. One of them said, You assert, that we cannot be saved but by believing in Jesus. I may as well assert that, unless you believe in our Debtas, you will never be saved. I endeavoured to explain, and to shew the truth of what we advanced. Panchoo closed in prayer, and silence was

obtained. I have often seen that we are almost sure of attention when engaged in prayer, however unsettled the congregation may be during the discourse.

7. We had a good number of people this morning at Baranagur, though no disputing whatever. One old man heard very attentively for upwards of half an hour. In the midst of brother P.'s discourse, a man came up rather hastily and demanded what sin was? We replied, (as we have often done when the same question has been put to us,) that sin was the breach of God's law. I never felt the force of those words of John, "sin is the transgression of the law," until I came into this country, where all are groping in the dark respecting the very first questions of a moral nature.

In the afternoon we went to the public works. Panchoo went to the Timber Yard, and brother P. and myself to the Iron Foundry. We found the work-people very impatient and unwilling to hear the gospel.

In the evening brother P. and I went to Dum Dum, where we had a congregation consisting of nearly forty of our countrymen, all very attentive. After preaching to the heathen, with whom we have few ideas in common, and with whom we have to communicate through a foreign medium, it affords a pleasing contrast to be able to announce the truths of salvation to those with whom we have a common language, and to whom the ideas and phraseology of the Bible are in some measure familiar.

10. A Bengalee, in the capacity of a Sircar, came to us this morning in quest of some books. The Bengalee female, for whom he says he manages a shop, received a tract some little time ago, when our brethren were preaching in Bawg Bazar, and being much struck with the contents of it, was anxious to make further enquiries. We gave him more tracts, begged him to be earnest in his pursuit of the way of salvation, and told him, when they had read them, if it was agreeable to them, we would gladly go to their house.

In going to Baranagur this afternoon, I was overtaken by a tall interesting old man, whom we had met and saluted on the same road on Lord's-day morning. He seemed pleased that we had fallen in with each other again. Immediately entered into conversation with him (leaving a brahmun and some few others with whom I had entered into

some debate.) He told me he had been paying a visit to an old employer previous to his setting sail for America, and that he had made him a present of four rupees. I found it no easy thing to get the old man upon a religious topic. Upon my enquiry, he told me he was seventy-two years of age. I endeavoured to impress upon him the importance of seeking his salvation, as he could expect to live but a very short space longer in this world. But I could obtain nothing besides that he had taken good care of his household gods; and that he could neither be, nor suffer, any thing but what was described in his fate. So being mutually disappointed in each other, we parted, the old man turned aside as though he would go to a Bazar by thy side of the road, and I went on to our place of worship, where I found Panchoo surrounded with a few people, one of whom was engaged in reading aloud a chapter in the third part of the harmony of the four gospels, and continued till he had read it quite through, and a number were gathered. Panchoo spoke very affectionately, and wept when he related to them his own conversion to Christ. I feel great satisfaction in his general conduct.

11. We continued a considerable time at the place of worship by the road side this afternoon. As we were commencing we saw a few persons who had been offering to Kallee. We called them to us, and began by interrogating them as to what they could expect from such devotions. Some of them turned it off with a smile, and said, that was the way they had been taught. I tried to impress upon them the very heinous sin of idolatry.

While Panchoo was discoursing, a number of persons came up, who discovered an evident uneasiness and a desire to commence disputing. One began by asking, what was necessary in a sinner's coming to Christ? We told him, it was requisite he should repent of his sin, and illustrated it by a comparison or two taken from earthly things. Another, an old adversary of ours, who encountered me more than a year ago, said, we could give no sign that would be satisfactory that salvation could be obtained by Christ. For instance, said he, we constantly see one sun and one moon, now if you can make them two, we will believe in Christ. Again, if we could see that you Christians were de-

livered from death, then we might believe. "An adulterous and wicked generation seeketh after a sign, &c."

The same person who came yesterday for tracts came again to-day, saying, that his mistress was very desirous of coming to pay us a visit. We gave him assurance, that she would meet a cordial welcome.

14. Went this morning, in company with brother P. to Baranagur, where we remained for nearly two hours. Our hearers however did not come in so freely as usual; but we were obliged to call them in, and begin by directing questions to one or two only, till they became sufficient in number to enable us to address them more regularly and at greater length. An old brahmun came towards the close, and held brother P. in debate for a considerable time, and afforded a considerable degree of pleasure to his countrymen, by representing us as people of no cast, destined, he said, according to the predictions of their shasters, to destroy the cast and customs of other people. Brother P. however, wearied him out by patiently urging upon him those difficulties respecting their shasters which he knew not how to solve.

15. The person who came on the 11th came again to-day, according to appointment. The female about whom he spoke before when with us, came also in a palanquin, with a man before her carrying a very handsome present of fish, plantains, and oranges. She was attended also with her Durwan (Doorkeeper) and three children. She was more richly dressed than I recollect to have seen a Bengalee female before. They brought with them the tract which was the first they had ever seen. It consists of scripture extracts, prepared and printed by our Independent brethren, at the expense of the Bengal Auxiliary Missionary Society. It was given by our brethren when preaching in that direction about a month ago. I asked what she knew of Christ? She replied, that they were come for the purpose of hearing. I endeavoured to explain, as briefly as I was able, the plan of salvation, by shewing the necessity of an atonement for sin, the way in which Christ accomplished that atonement, and what was necessary on our part for obtaining an interest in it.

I then read and explained the third of John, particularly the first twenty verses. After further conversation we sung the Bengalee hymn, "O my

heart, forget not him who gave away his own life for the redemption of sinners." After dinner they requested to hear another hymn. We sung them two more native compositions, and another translated from the English. They remained with us about four hours. We promised to return the visit as soon as convenient. The woman is a widow, possessed of some considerable property; and seems altogether a sensible woman, considering she cannot read, and is obliged to hear every thing read and explained by others. I had some considerable conversation about establishing an additional girl's school, which she is anxious to see accomplished. We are not able to discern that deep concern of mind which accompanies salvation, but we were nevertheless much gratified, and believe there is reason to hope; and what renders the whole more pleasing and striking is, that they were entirely unknown to us, unsought after, and have made their way to us, having been led in the first instance by no other circumstance that we know of but that of receiving a religious tract.

16. The few people we were able to collect this evening displayed a distressing degree of levity. Two persons, one a very ignorant poor man, and another apparently in very good circumstances and of competent understanding, asserted the very same things, though they came up to us at distinct intervals, namely, that God was absolutely, and in the same sense, the author of sin and misery, as well as of all the holiness and felicity there are in the world. The consequence (as they readily confessed) was, that they totally denied their accountability. The rich man left us, asserting there was no hell, and the poor man told us he thought he suffered enough in the present world. Bengalees speak of God, and heaven, and hell, with infinitely less solemnity than they do of rice and cowries.

17. Went up the river as far as Dukhinsaur, where we took our stand upon a pretty large ghaut, and continued about an hour and a half, first disputing with a brahmun whom we found bathing and performing pooja. He stated that he worshipped Gunga and the sun, and many other things held sacred by them, under the idea that they were divine; and to reconcile this notion with the unity of God, he boldly asserted that God was every thing, and every thing was God. I

have never, that I recollect, found a Hindoo who discovered the least hesitation in admitting any consequences that might be urged as flowing from his opinions, however repugnant they may be to the nature of God or man. The fact is, their levity is such as renders it next to impossible that conviction should ever reach their hearts: never could a people more exemplify the extent of human depravity and its force in hardening the heart, and in shewing the indispensable necessity of an almighty influence to give effect to the gospel, than the Hindoos.

ON the first Sabbath in September last, were baptized at the new chapel in Calcutta, Mr. Harle, lately in connexion with the London Missionary Society; Serjeant Parry, of the Governor General's Body Guard; and a young brahmun, named Anunda, a very promising convert, the first fruits of the Doorgapore station. "It was (say our brethren) a very solemn occasion, and many of the congregation were in tears during the service. In the evening we commemorated the death of our dear Saviour, and were much refreshed, we trust, by his presence."

CHITTAGONG.

A FEELING of affectionate regard to the memory of a late worthy labourer in the Missionary cause, induces us to insert the following brief account of Mr. Peacock, which first appeared in the "Friend of India," published by our brethren at Serampore.

Death of Mr. Peacock.

ON Monday, November 27, 1820, died at Calcutta, Mr. Henry Peacock, the first master of the school at Calcutta, connected with the Benevolent Institution, and at the time of his death master of that at Chittagong connected with the Institution, which, in the course of the last three years, he had raised by his own exertions.

He had arrived in Calcutta, on his way to Serampore, only three weeks previously to his death, and having obtained such supplies of books as he found necessary for his school, had prepared his boats for his departure, when a fever seized him the day before he intended to embark for Chittagong

again, which confined him to Dr. Carey's house in Calcutta, and although medical aid was immediately called in, the disease carried him off in nine days.

Mr. Peacock was brought to the knowledge of the truth about fourteen years ago. He was the son of a clergyman in Suffolk; but leaving home very young, (we think at the age of about fifteen,) he, for about the space of ten years, the greater part of which time he spent at sea, gave himself up wholly to the desires of his own heart, and wallowed in almost every iniquity. At length, settling in Jessore, as an assistant in some indigo factory, he, about the year 1807, happened to come to Calcutta, and found his way to a house in Cossitullah, which the Serampore Missionaries had opened for preaching.

From that time the word deeply affected his mind, and in about two years he was baptized and joined the church under the pastoral care of Dr. Carey and his brethren. He was at that time one of the masters of the Upper Orphan School, from which situation being dismissed when he was baptized, he accepted the care of the school then formed under the Benevolent Institution. Some time after, wishing to be useful in disseminating the gospel among the heathen, he, with Mr. Chamberlain, obtained the permission of government to reside at Agra for that purpose. Here he continued till 1816, when he returned to Calcutta, to take charge of the school there; in which he continued till the arrival of Mr. Penney.

In January, 1818, understanding that there were numbers of children at Chittagong, in a similar state with those at Calcutta who had been lately under his care, he proceeded to Chittagong, where he in a little time raised a school, consisting of nearly a hundred indigent Christian children, whom he instructed in the week, and who, with their parents and relatives, formed a congregation, to whom, on the Sabbath, he read and explained the scriptures both in English and Hindoostanee, up to the period of his decease.

Mr. Peacock was a man of a meek and peaceable spirit, and uniformly adorned the gospel wherever he resided. At Chittagong he endeared himself to all who were acquainted with him, and particularly to the children under his care, who loved him as a father. To the Mug brethren in the neighbourhood of Chittagong he was

quite the friend and guide, going often among them and presiding at their meetings; while they constantly consulted him in their affairs. The Serampore Missionaries also employed him to direct and oversee the various Mug brethren whom they support there, to make known the gospel among their countrymen, in doing which he acted with that faithfulness and tenderness which gave universal satisfaction.

For a considerable time after he was at Chittagong, he was exercised with great distress relative to his own state towards God, which at one time bore him down so strongly, that he was almost ready to give up all attempts at public worship, deeming it presumption for one who appeared to himself so unworthy, to engage in the worship of God either in public or private. These distresses he often mentioned to his former pastors, in his letters to them at Serampore, and to his beloved friend Mr. Gordon, deacon of the church at Calcutta, a man of a kindred spirit, intreating their advice and their supplications for him. Within the last year he felt much cheered and encouraged respecting his hope in God; and we seldom remember to have seen him more happy, and delighting more in his work, than in this last visit.

But it pleased the gracious Redeemer to cut short his earthly course, and take him to himself; and it becomes us to bow in patient submission to his will. Divine goodness, however, has not left this affliction without mercy. Our young brother Mr. Johannes, formerly a pupil of Mr. Peacock's, in the school at Calcutta, and afterwards trained up under those who succeeded him, having been added to the church at Calcutta by baptism about a year before, was happily at hand to take charge of the school at Chittagong, to which he has been since appointed; and the day our deceased brother's funeral sermon was preached at Calcutta, Mr. J. C. Fink, one of the members of the church there, who had offered his gratuitous services to the Society lately formed by the church, for the sake of more effectually disseminating the gospel among the heathen around them, offered to go and live among the Mug brethren with his family, that he might learn their language, (which Mr. Peacock had not an opportunity of doing,) and devote himself wholly to building them up in faith and holiness, and to

spreading the gospel more widely among them. To this work he has since been ordained.

Mr. Peacock's fever was attended with so great a degree of delirium, that there was but little opportunity of ascertaining the feelings of his mind in the view of approaching dissolution. As far as they could be ascertained, however, he discovered a patient and cheerful submission to the will of his heavenly Father.

KINGSTON.

IN a letter from Mr. Coultart, dated April 18th last, he mentions that on the first Lord's-day in March he had baptized seventy-

two persons, and administered the Lord's Supper to *sixteen hundred*, or upwards! Mr. Godden came over from Spanish Town to assist in the pleasing labours of the day. The new chapel is well attended, and some Europeans, as well as others, afford reason to hope that they are brought under serious concern for their eternal welfare.

We are anxiously expecting to hear from Mr. Tinson and Mr. Bourne; we know, from another quarter, that the Ocean is safely arrived at Honduras.

Contributions received by the Treasurer of the Baptist Missionary Society, from July 20 to August 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Bucks, Auxiliary Society, by Rev. P. Tyler.^a

Aston Abbots	4	4	3			
Chesham	11	9	9			
Crendon	2	18	2			
Gold Hill	1	14	0			
Haddenham	7	5	4			
Missenden	20	0	0			
Quainton	2	3	0			
Tring	14	15	6			
Waddesdon Hill	6	13	6			
Wingrave	4	19	5½			
				76	2	10½

Stockport, Contributions of a few Friends at Hanover Chapel,

Rev. N. K. Pugsley, by Rev. F. A. Cox

11 0 0

Stirlingshire Society in Aid of Missions, and other religious

Objects, by Rev. Dr. Smart

40 0 0

Northamptonshire, by Rev. T. C. Edmonds:

Braunston £5 3 6	Moulton	£6 0 0	
Rugby	7 3 11½	Walgrave	2 0 3
Churchover 4 12 8	Clipston	9 0 0	
West Haddon 1 17 0	Market Harborough	9 2 6	
Kislingbury 4 2 6	Road	4 6 4	
Bugbrook 6 0 0	Braybrook	1 17 6	
Towcester 5 0 3	Arnsby	6 8 0	
Ravensthorpe 5 5 0	Daventry	1 0 0	
Guiltsborough 8 4 7½	Middleton Cheney	4 0 0	
Long Buckby 6 9 0	Westonby Weedon, &c.	3 9 6	
Yelvertoft 1 14 4	Wellingborough ...	18 10 0	
		55 12 10	

£55 12 10

121 6 11

Cornwall, Auxiliary Society, by Rev. Edmund Clarke.

Falmouth Branch ..	42	5	4
Gwinear Ditto	1	1	6
Helston Ditto	31	17	7
Penzance Ditto	30	2	9
Redruth Ditto	36	19	5
Truro Ditto	36	10	11
			175 17 6

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun. 200 0 0

^a A Contribution from Prince's Risborough, &c. £11 18s. was acknowledged in the Herald for October last.

	£	s.	d.
York and Lancashire Assistant Society, by M. Thackrey, Esq.*			
Barnoldswick	6	6	0
Bingley	14	0	0
Bradford	22	13	4
Bramley	6	11	6
Broom Close, near Boroughbridge	18	1	0
Cowling Hill	3	11	0
Daisy Hill	1	16	0½
Earby	2	10	0
Gildersome	4	2	0
Halifax	5	1	6½
Hellifield, Long Preston, & Tossett	10	12	4½
Horseforth	2	0	0
Keighley	4	10	0
Leeds	167	7	0½
Mirfield	15	0	0
Otley	6	7	8
Salendine Nook	7	1	0
Tingley House	1	0	0
Sutton	14	0	11
Liverpool	159	13	8
Manchester	21	17	0
Rochdale	27	0	0
		521	2 1½
Malifax, collected by Rev. James Hoby	17	17	6
York.....Ditto.....	55	3	0
		73	0 6
Western Auxiliary Society, by Rev. R. Horsey—			
Wellington, Collection & Subscriptions	11	13	3
————— Penny-a-Week Society ..	2	10	0
Collumpton	1	11	6
Prescott	1	1	0
Bridgewater	2	17	0
Putsham.....	1	2	9
		20	15 6
Oakham, Weekly Contributions, by Rev. W. Gray.....	9	14	9
Wardrobe Place, Quarterly Subscriptions at.....	1	2	0
Cupar Fife, Collection, &c. by Mr. Jonathan Watson.....	5	0	0
Rev. Thomas Puddicombe, Branscomb	Donation	25	0 0
Arthur Guinness, Esq. Dublin	Ditto	10	0 0
Joseph Proctor, Esq. Islington.....	Ditto	5	0 0
Mr. Hickson, Wandswoth.....	Ditto	5	0 0
Miss Esdaile, Clapham, by Rev. James Philipps,.....	Donation	5	0 0
Anonymous, by Rev. Thos. Winter, Beckington	Ditto	1	0 0
F. R. by Ditto	Ditto	1	0 0

* FOR THE TRANSLATIONS.

Bristol and Bath Auxiliary Society, by Mr. Daniell	99	15	5
Oakham, Mrs. Hawley, by Rev. W. Gray	Donation	1	0 0
Stirling, Female Bible Society, by Rev. Dr. Smart	18	0	0

FOR THE SCHOOLS.

Bristol and Bath, Auxiliary Society, by Mr. Daniell.....	32	2	3
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FOR FEMALE EDUCATION.

Bristol and Bath Auxiliary Society, by Mr. Daniell	13	5	5
Monmouthshire Ladies' Association, by Mrs. Conway,			
Pontrhydryn	28	10	0
Lyme, Half-year's Subscription for Female Native School, by			
Mrs. Rowe at Digah.....	7	10	0
Mrs. Priestley, by Mrs. Gouldsmith	Donation	1	0 0
Mr. Wilson, by Ditto,	Donation	0	10 6

FOR THE COLLEGE.

Bristol and Bath Auxiliary Society, by Mr. Daniell	13	0	0
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* A more particular list, distinguishing the various objects to which the respective Contributions are made, &c. will appear in due course in the Report.

THE
Baptist Magazine.

OCTOBER, 1822.

MEMOIR OF MRS. CAREY.



ON Wednesday, the 30th of May, 1821, a little before one in the morning, died, at Serampore, Charlotte Amelia, the wife of Dr. Carey, in her sixty-second year, after an illness of about five days, in which her mind was so graciously supported, that death seemed to be disarmed of all its terrors.

Mrs. Carey was born at Rundhof, in the Duchy of Sleswick, March 11, 1761. Her father was the Chevalier de Rumohr, who married the Countess of Alfeldt, the descendent of an ancient family of that name, for several centuries resident in that duchy, and which had now no heir male to inherit the title.

Miss Rumohr was from her childhood the subject of much bodily affliction, which was increased by the mistaken tenderness of her parents, in debarring her, through her weakness of body, from that exercise which might possibly have proved its cure. About the age of fifteen, the accidental burning of their family house, in which the lives of her whole family were saved by her waking almost suffocated with the smoke, and awakening her mother and the other branches of the family, so affected her health, as to render her incapable of walk-

ing up or down a staircase to the end of her life.

As she advanced in years, Miss Rumohr found her constitution so greatly impaired, that at the earnest persuasion of her parents, she left her native country, and sought that health in the South of France and various parts of Italy, which she found it impossible to enjoy at home. In the South of Europe, therefore, she resided some years, till at length her health appeared so much improved, that she thought she might venture to return to her native land. She had no sooner reached her native shores, however, than she relapsed into her former state of weakness; and a residence there of a few months convinced her friends that it was vain for her to hope for the enjoyment of health in the north of Europe. Thus deprived of the comfort arising from the enjoyment of her family connexions, she felt constrained to look out for some climate better suited to her debilitated constitution. Among other countries pointed out to her, one of her friends suggested India, as likely from the mildness of its climate to agree with her best. She immediately made up her mind to the voyage, intending to settle at Tranquebar,

his Danish Majesty's chief settlement in India: and Mr. Anker, one of the directors of the Danish East India Company, who had been long acquainted with the family, recommended her in a particular manner to the care and kindness of his brother, General Anker, then Governor of Tranquebar. That gentleman, also, during her stay at Copenhagen, put Pascal's Thoughts into her hand, from reading which she received her first genuine religious convictions.

While Tranquebar was her object, however, Divine Providence, which had in reserve for her a blessing infinitely superior to bodily health, was pleased so to order things that she came in a ship bound to the Danish settlement of Serampore, where she arrived early in the year 1800. Here she was received with great respect by Colonel Bie, the governor, and other Danish gentlemen residing there; and no opportunity offering of her immediately going to Tranquebar, she made up her mind to settle there. It happened that about three months before this, Messrs. Marshman, Ward, Brunson, and Grant, (of whom the last was then dead,) had arrived at Serampore from England, and had been persuaded by the good old governor to settle at Serampore themselves, and invite their brethren Carey and Fountain to join them, which they did early in January 1800.—In these circumstances, Colonel Bie introduced Miss Rumohr to the mission family, as a lady from her retired habits desirous of having intercourse with them, and who, from her ill state of health, would feel happy in that sympathy and assistance to be expected from a family like theirs. This incident naturally led to an intercourse

between Miss Rumohr and them, and to her attendance on Divine worship with them as often as her ill state of health would permit. To enable her to do this, she applied with such diligence to the study of English, that in a few months she was able both to converse with them, and to understand Divine worship in that language.

Brought thus within a religious circle, Miss Rumohr began closely to reflect on the meaning and import of those doctrines which constantly came before her. She had been accustomed from her childhood to read the scriptures; but while she held them in general estimation, she had admitted into her mind strong doubts respecting their leading doctrines, particularly those which relate to forgiveness through the death of the Redeemer. This led to much conversation on these subjects with various members of the mission family, and to her searching the scriptures with increased diligence. In doing this, she found to her astonishment, that those parts of the scriptures which she had hitherto almost neglected, particularly Paul's Epistles, were those which most fully developed these doctrines. Although brought up in the Lutheran persuasion, she had never realized the importance of those doctrines which shine so prominently in the works of that illustrious reformer; but she now plainly saw, that the way of salvation laid down in the sacred writings, was evidently through faith in that atonement which Christ had made for sinners; and that genuine faith and repentance were the only means through which sinners could become interested in this salvation. Her convictions on this subject were far from being superficial;

they led her to examine her own state before God, and made her sensible that she needed such a salvation, and that the faith which bringeth it, is that alone which works by love and changes the whole heart. In a word, they led her to the friend of sinners, in whom she found One able to save to the uttermost.

Her searching the scriptures also led her to different views of the ordinance of baptism. She always thought it wrong to baptize infants, who could have no knowledge of the ordinance; but she now clearly saw that this ordinance was enjoined by the Saviour on all those who should believe on him, to the end of time, and on those alone. Convinced, therefore, that she had never obeyed this command, she* was baptized June 13, 1802.—The following is the account she then gave of her experience.

June 11.†—This evening Miss

* It is well known that the female branches of the families of the German nobility are placed in Chapters endowed for that purpose. Miss R. was in one of these Chapters, which admitted of her enjoying its emoluments without being obliged to reside in it.—When the account of her baptism reached Germany, she received a letter from the officers of the Chapter, threatening her with the loss of its emoluments, unless she chose to subscribe to the Confession of Augsburg. She replied by informing them of her real sentiments, and at the same time denying that they had any right to inquire about her religious sentiments, the Chapters not being religious houses, but mere establishments for the temporal advantage of those who belonged to them. She informed them that if they pressed the religious test upon her, she would relinquish her right in the Chapter, but that she considered the demand as unjust.—It is probable the matter was dropped; for she enjoyed the emoluments till her marriage, by which it was forfeited.

† See *Periodical Accounts*, vol. ii. p. 280.

Rumohr came before the church, and gave an account of her experience. Her account was as follows:—"I have been the greatest part of my life a sceptic, but often wished to be convinced of the truths of revelation. For some time past it has pleased God, in his great mercy, to bless to my soul the reading of the scriptures, too often neglected by me in many parts of my life, and at other times I found them as a sealed book. I highly prized the morals of scripture; but its evangelical doctrines did not reach my heart. I felt however a gradual conviction continually deepening in my mind. The holiness and mercy of God, displayed in the work of redemption, filled my heart with love and admiration, and made sin appear truly heinous, and more to be feared than any thing besides: God also appeared so lovely and glorious, as to fill my whole soul. The first sin of which I was convinced, was, the alienation of my heart from God: I felt, with grief and shame, that I had lived without God. My whole life now appeared in the most humbling light; yet I felt no terror. While seeing the infinite evil of sin, and all the aggravations of my crimes, I felt, also, the infinite value of that sacrifice, which is sufficient to atone for the sins of the whole world; and was led to hope that God would not have awakened my heart, if he had not graciously intended to have mercy upon me, and perform his own work in me. I humbly hope for pardon and acceptance through the atonement of our dear Saviour, having no other hope. Every day and every moment afford me new proofs of the evil of my heart, and render him more necessary and precious to me. I experience daily that

without him I can do nothing. My most ardent wish is to cleave to him, and to walk in his ways; and my continual wandering from him and his commands, fills me with grief and shame, and shows me how much I need continually to pray, *Create in me a clean heart, O God; and renew a right spirit within me!*"

In May, 1808, Miss Rumohr was married to Dr. Carey, which brought her into closer connexion with the mission family at Serampore, and gave them an opportunity of more fully witnessing her Christian walk and conversation. This connexion God was graciously pleased to continue thirteen years, although the precarious state of her health at its commencement, seemed almost to forbid the hope of its continuing a single year. And although she was at no time able to take an active part in domestic concerns, her love to the cause of God, and her esteem for the various members of the family, were sufficiently manifested. Immediately after her marriage, the house she had previously built for her own residence, she gave to the brethren of the mission, that they might constantly apply the rent of it to the support of native preachers. Towards the native converts she manifested a spirit of Christian affection, rejoicing in their godly walk, and encouraging them by conversing with them in their own language as she had opportunity, which language she had acquired chiefly with this view. In whatever related to the extension of the gospel, she constantly manifested a deep and lively interest. Whatever seemed encouraging relative to it, filled her with pleasure; and she mourned the occurrence of any thing which threatened to retard its progress. In schools she

felt a peculiar interest; and though little can as yet be done in female education, that little she endeavoured to encourage to the utmost. Hence when her daughter-in-law, Mrs. William Carey, had an opportunity at Cutwa of raising and superintending a school for native girls, she immediately took the expense of that school on herself.

As her weak habit of body confined her much to the house, she devoted a large portion of her leisure to the reading of the scriptures and of works on practical religion. Among these she much delighted in Saurin, Du Moulin, and other French protestant writers. She admired Massillon's language, his deep knowledge of the human heart, and his intrepidity in reproving sin; but felt the greatest dissatisfaction with the total neglect of the Saviour, except when he is introduced to give efficacy to human works of merit. These authors she read in their native language, that being more familiar to her than English.

She in general enjoyed much of the consolations of religion — Though so much afflicted, a pleasing cheerfulness generally pervaded her conversation. She indeed possessed great activity of mind. She was constantly out with the dawn of the morning when the weather permitted, in her little carriage drawn by one bearer; and again in the evening, as soon as the sun was sufficiently low. She thus spent nearly three hours daily in the open air. It was probably this vigorous and regular course which, as the means, carried her beyond the age of threescore years (twenty-one of them spent in India) notwithstanding the weakness of her constitution.

About three weeks before her

death, her sight, which had enabled her hitherto to read the smallest print without glasses, failed at once, without any previous indisposition, and was afterwards restored only in a partial degree. This seemed to indicate the approaching dissolution of her mortal frame, and as such she appeared to regard it. She, however, still continued her morning and evening airings. But on the 25th, as she was returning in the evening within a few hundred yards of her own house, she was seized with a kind of fit which deprived her of perception. From this spasm she recovered in about an hour; but her perception and memory were evidently impaired, of which, however, she seemed scarcely at all conscious. About five in the afternoon of the next day, as she was sitting and conversing cheerfully with her husband, she experienced another convulsive attack, but recovered in about the same time as before. On Lord's-day the 27th, she had no attack, and seemed so well as to give hopes of her recovery. But on Monday she had five attacks in about fifteen hours. Of these, however, while she suffered little pain in them, she retained no subsequent recollection; but they evidently left her memory and perception more and more impaired. During Monday night she had two more attacks, and one on Tuesday morning. This was followed by an ardent fever, which continued till her decease, between twelve and one on Wednesday morning.

On the Lord's-day and Monday she appeared quite sensible that this was the breaking up of her earthly tabernacle; but to her husband, who conversed with her on the probable issue, she strongly expressed her willingness to depart and be with Christ, and inti-

imated that for her, death had no terrors. In this serene and happy state she continued, sensation gradually lessening, without apparent pain, till it appeared wholly to depart, which it did some hours before her release from the body. She was interred on Wednesday evening in the mission burying ground at Serampore. Besides her own and the mission family, the Rev. Messrs. Hough, Bardwell, E. Carey, Yeates, and Messrs. Penny and Pearce, attended her funeral. The pall on this occasion was supported by Major Wickiedie, Dr. Marshman, the Rev. Mr. Hough, R. Williams, Esq. Mr. J. C. Marshman, and a neighbouring Armenian gentleman. At the grave Dr. Marshman gave out that hymn of Watts, "Why do we mourn departed friends?" and addressed the spectators: and the Rev. Mr. Hough concluded in prayer. On Wednesday evening, May 13, 1821, Dr. Marshman preached a funeral sermon for her from 2 Cor. v. 1. "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens," selected by Dr. Carey for the occasion. Most of the members of the Danish government attended, with other gentlemen of Serampore, to testify their respect for her memory.

During the thirteen years of her union with Dr. Carey, they enjoyed the most entire oneness of mind, never having a single circumstance which either of them wished to conceal from the other. Her solicitude for her husband's health and comfort was unceasing. They prayed and conversed together on those things which form the life of personal religion, without the least reserve; and enjoyed a degree of conjugal happiness

while thus continued to each other, which can only arise from a union of mind grounded on real religion. On the whole her lot in India was altogether a scene of mercy. Here she was found of the Saviour gradually ripened for glory, and after having her life prolonged beyond the expectation of herself and all who knew her, she was released from this mortal state almost without the consciousness of pain, and as we most assuredly believe, had an entrance ministered unto her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

REMARKS ON SOME PASSAGES

IN

“*The Life of the late Rev. Thomas Scott;*”

In a Letter to a Friend.

MY DEAR FRIEND,

You are, I believe, aware of the high veneration with which I have been accustomed to regard the late Rev. Mr. Scott as an Expositor of the Holy Scriptures. In theology, whether doctrinal, practical, experimental, casuistical, or polemical, he was second to no man in the Church of England. His conversion was remarkable; and as he came almost from the camp of infidelity, he entered on the study of scripture without those prejudices and prepossessions which have attended many others from the circumstances of their education. Nor was his understanding cramped, stunted, or distorted by human systems. The independence of his mind was one of the most striking features of his character. By drawing water from the wells of salvation, and not from the cisterns which others had filled, he appeared to have, and really had,

more originality than almost any other Expositor that has appeared in modern times.

It must be lamented, however, that his connexion with the Established Church gave him a bias, (probably unperceived by himself,) which appears on several topics incidentally referred to in the admirable volume for which we are so much indebted to his eldest son. I shall give you a few instances.

P. 399. “Really believing that every human being will exist to eternal ages, and that the children at least of believers, dying before they are capable of committing actual sin, have the benefit of the New Covenant,” &c.

The venerable writer here assumes, that there is a distinction in favour of the infant offspring of believers, of which we read nothing in the book of God. Query: Is not this notion akin to that which John the Baptist censured in the Jews, when he said, “Think not to say within yourselves, We have Abraham to our father?” Matt. iii. 9. Archbishop Leighton’s judgment is quite contrary to Mr. Scott’s. He says, “That it is the parent’s faith gives the child a right to it [baptism], is neither clear from scriptures, nor any sound reason.” In Booth’s *Pædobaptism Examined*, vol. ii. p. 327.

Nothing has surprised me so much as the manner in which *Mr. Fuller’s death* is noticed. In a letter, dated May 16, 1815, he says, “You will have heard that Mr. Fuller is dead. This will be a great loss to the Baptist Mission especially: but it is so firmly fixed, that it is not likely to be easily shaken. A little less eagerness about adult-baptism, in a Secretary, would compensate something.” There are multi-

tudes, I have no doubt, who will feel surprised when they come to the sentence last quoted. Mr. Fuller's enlargement of mind, and his well-known intimacy with Pædobaptist Christians, both Churchmen and Dissenters, make it very improbable that he should have been guilty of cherishing a sectarian feeling. And, if the appeal be to the evidence of facts, who can produce those facts?

P. 512. "Just as we had assembled for family worship, he sent to say that he wished us to meet in his room, and join with him in the Lord's Supper, as a means of grace, through which he might receive that consolation which he was seeking."

That the sacred supper is to be regarded as one of the means of grace will be universally admitted. To me, however, it appears that there is no encouragement in the New Testament for individuals to receive it as individuals, nor for families to receive it as families. The Apostle of the Gentiles, who by inspiration learned our blessed Master's will, taught the Corinthians to participate, not as families, but as a church. And they were expected to come into one place, for the express purpose of keeping that solemn feast. Paul seems to have waited nearly a week at Troas, to see the brethren together at the usual time; from which we may infer, that the disciples at Troas had no thought of commemorating the Lord's death in their separate families. Indeed, all that is left on record for our directory seems to show, that no one should partake of the holy supper as an individual believer, though he may be a baptized believer, but as a member of a church. The first object is a commemoration, and next to that

is the unity of the church. "For we being many are one loaf, and one body; for we are all partakers of that one loaf." 1 Cor. x. 17.

The writer of the interesting book now before me says, p. 619, "After the prayer, I took his opinion on the subject of introducing young persons to the sacrament of the Lord's Supper; which I was the more desirous to do, from knowing his sentiment that it is an ordinance for the edification of believers, not for the conversion of sinners. I observed, that I trusted we had seen good effects result, in many instances, from encouraging young persons to come, who appeared hopeful and promising; who showed feeling, and an apparent desire of religious improvement, though we could not arrive at a decisive judgment concerning their piety. He fully acquiesced in this, and expressed his approbation of inviting the attendance of such persons, with proper explanations, and when it meets their own desire. He thought it often proved a deciding event with them, and the means of fixing them. The distinction was marked between such an approach to the Lord's table, and persons coming merely because they have attained a certain age, and have been confirmed; as likewise between coming in order to establish a satisfaction with what they *are*, and using it as a means of being made what they *should* be."

I know not how it strikes your mind, but I cannot help thinking that all this would have been far from Mr. Scott's mind, if he had not entered into the ministry in connexion with the national church. In this matter he appears to have been inconsistent with himself; for according to

the paragraph above cited, he regarded the sacred supper as the means of conversion, and yet not as the means of conversion, but for the edification of believers. The first part of the paragraph and the last are strangely discordant. Nor was he less inconsistent with the truth: for where in the New Testament can we find any example of the celebration of the holy supper that was not made by professed Christians in their church-state? His opinion on this article is quite at variance, too, I might have said, with a golden maxim of his own, that "truth is the only seed from which real holiness or happiness can grow." p. 249. I am very much grieved that this great and good man gave any countenance, by his example, to a practice, unwarranted by holy writ, and injurious to the souls of many, who imagine it will prove a passport to heaven! Alas! to use his own expression, bad bills are sometimes indorsed by good men!

But it may, perhaps, diminish your surprise here to observe, that from the Narrative Mr. Scott left of his early life, it appears that he was decidedly a Pædobaptist. Soon after the publication of his *Force of Truth* in 1779, the controversy concerning baptism fell in his way. And he says, "For some time I was almost ready to conclude that the Antipædobaptists were right."—"At length I laid aside all controversial writings, and determined to seek satisfaction on this question, as I had on others, by searching the scriptures and prayer. I was no less time than three quarters of a year engaged in this investigation, before I came to a conclusion: but I was then so fully satisfied that the infant children of

believers, and of all who make a credible profession of faith, are the proper subjects of baptism, that I have never since been much troubled about it."

The reasons which satisfied this excellent man will not satisfy me. Far be it from me to impeach his motives: I believe there never was a more upright man in this island. Still I cannot forbear thinking that he was influenced much more than he himself perceived by the first dangerous step, his connecting himself with the established church. It is highly probable, that if he had not "found himself," as he expresses it, in the established church, he would not then have entered.

I have considered repeatedly the reasons which in Mr. Scott's mind preponderated in favour of Infant-baptism; but, I confess, they do not weigh much with me.

1. He argues "from the identity of the Covenant made with Abraham, and that still made with believers."

If by "Covenant" be meant external dispensation, it amounts to little less than a contradiction in terms. What is it better than saying, the year of the world 2000 is identically the same with the year 4000? If by "Covenant" be meant something else, what is that something? Further: This supposed identity will prove too much, if it will prove any thing in support of Mr. Scott's conclusion; for it will prove that the *servants* of believers should be baptized as well as their infant-offspring. See Gen. xvii. 12, 13. Again: Let it be considered, that if no more be meant than this (which I apprehend to be the truth) that the promises which we enjoy were given to Abraham, Mr. Scott might, with equal propriety, have gone higher, and

referred us to the Covenant of grace made known to Adam and Eve immediately after the fall. The identity is the same in that case also. Once more : Admitting that the way of salvation is the same now as when Abraham lived, it will by no means follow that the ordinances of *instituted* worship must be the same.

2. He argues " from circumcision being the sacrament of regeneration under the old dispensation, as baptism is under the new, and the seal of the righteousness of faith."

Here the excellent Commentator, who did not care much for rhetoric, gives us a hysteron-proteron—the last before the first. He puts the wrong side upwards ; for doubtless he meant to say, " from baptism being the sacrament of regeneration under the new dispensation, as circumcision was under the old." But this is a *non sequitur* : for if we admit that baptism signifies now what circumcision did formerly signify, what does all this signify in a question that relates to the *right* of infants ? This analogical argument, I may observe again, will prove either too little or too much. Too little, by not including the female infants, a full half of the entire number, or nearly so ;—too much, by inferring the right of such infants as are baptized to the Lord's Supper, the Christian Passover. Why should Mr. Scott hesitate a moment, living, as he tells us he lived, under the Abrahamic Covenant, or one identically the same ?—why did he not strenuously insist on having such infants as he baptized, brought also to the Lord's table ? Instead of this, he was for waiting till they became " hopeful and promising," and then it must be administered, not

without their own desire, and " with proper explanations." But if they were already in the Covenant, and brought into it by baptism, was not this adding terms of communion, by human authority, to those which he himself accounted divine ?

If baptism be the sacrament of regeneration, it must be surely intended for those who are regenerated. Regeneration by baptism we are sure Mr. Scott would not for a moment allow. But how strange it appears, that in order to vindicate the claim of *an infant* to baptism, any one should refer to Abraham, who was brought into a state of justification at the age of seventy-five, but did not receive the sign and the seal till he was ninety-nine years of age ! That is to say, twenty-four years after he had received the thing signified, he received the sign ! This will not do for a precedent ; and if there had been a better in all the Bible, Mr. Scott would have known it and produced it.

3. He observes, " Abraham received the seal long after he believed ; Isaac when an infant ; Ishmael when thirteen years of age."

On this I shall only remark, that Mr. Scott seems to infer that *the time* was a point of indifference, in which he is remarkably inaccurate. Whoever looks into Gen. xvii. 24, 25, will see that Abraham rendered a prompt obedience to the ordinance of circumcision, as soon as it was made an ordinance ; and at that time he happened to be ninety-nine years of age, and his son Ishmael only thirteen. Isaac was circumcised when eight days old, because the law so required.

Many seem to think, as Mr. Scott evidently did, that we plead for *adult* baptism exclusively,

which is not the fact. We plead for *believers'*-baptism; and if the believer be but thirteen years of age, as Ishmael, or if he were ninety-nine as Abraham—the circumstance of age is of no consequence at all.

4. He tells us that Esau was circumcised by the command of God himself.

I have not been able to find that command. He tells us also that Esau and the men of Abraham's household were a part of the visible church. Where, and with what glasses, did Mr. Scott see that church, which to others is not visible? If under the former dispensation the church was national, could there be a church before there was a nation? In the patriarchal age, I acknowledge, good men composed what some would call, in a lax sense, a family church. But I do not recollect that the sacred writers speak of a *church* till the posterity of Jacob were formed into a nation; *that was the church in the wilderness.* Acts vii. 38.

5. He reminds us that "the circumcision of infants was enjoined with denunciations of wrath against those who neglected it."

I have no thought of denying this; but how does it help the writer to his conclusion? *The baptism of infants never was enjoined at all.*

6. He urges the fact, that "the apostles were Israelites, accustomed to this system."

The two parts of this proposition are both true, but, taken together, they add nothing to the argument. What the writer intended we shall see presently.

7. He adds;—"Adult gentiles were admitted among the Jews by circumcision, and their male children were circumcised also."

For the latter of these assertions, some would say it is not easy to give chapter and verse; but, admitting this with the former part of the sentence, how does it bear upon the question before us? How can we argue safely from the terms of communion in a Covenant now abrogated, to the terms of communion in a *new* Covenant, which may be very different?

8. To this he subjoins;—"In Christ there is neither male nor female."

True; but how does it apply in this case? Mr. Scott intended to infer that infants, both male and female, are to be baptized. But in the law of administration, and, it may be added, in the recorded practice of inspired expounders of the law, "there is neither male nor female" infant mentioned!

9. "Had only adults been designed to be the subjects of Christian baptism, some prohibition of admitting infants would have been requisite."

I have already remarked, that the stress ought not to be laid where Christ has not laid it, on the candidate's being an adult, but on his making a credible profession of his faith. As to the prohibition—it is not for us to dictate to infinite Wisdom the manner of communicating its oracles. An express prohibition, certainly, cannot be produced in this case; nor with respect to the observance of the seventh day; nor, indeed, with respect to any other peculiar injunction of the Sinai Covenant. But if the old dispensation be superseded by the new, though it was not violently thrown down by formal prohibitions, that circumstance contains in itself a virtual prohibition, and of the strongest kind, speaking to

us with the voice of seven thunders.

And here we come to the root of the whole matter. Our Pædobaptist brethren are, in this article, judaizing Christians. Determined to support infant-baptism, and despairing to find countenance in the New Testament, they fly to the old. Nor will the controversy cease till there is a better understanding among us of the *abrogation of the old Covenant*, of which you may see an ample and elaborate elucidation in Witsius's *Œconomy*; and a still more complete and judicious exposition in Dr. Gill's excellent chapter on that subject, in his *Body of Divinity*.

10. Mr. Scott, who wrote much in a single page, goes on to plead, “ We should never have read as we do, of *households* being baptized, without any limitation or exceptions of this kind being intimated.”

It is in vain to imagine that Luke might have added to his narrative, when he came to the word translated *households*, a N.B. ‘ In these households there were no infants—or the contrary.’ If it be conceded that the term is ambiguous, then we say, “ Woe to the hypothesis that rests upon an ambiguous word!” But in this case, not to urge that as now, so then, doubtless, there were many households without infants, it should never be forgotten that epithets and attributes are applied to all the households in question, which will not apply to infants. After all, if our brethren still insist upon it that there were infants in Lydia's household, for instance, and that they were baptized, we shall have the satisfaction of knowing that we act upon what is allowed to be written, while our brethren go further, and

act upon that which they imagine to have been intended, but cannot prove.

11. Mr. Scott seems to trust securely to his chief argument: “ In short, unless it can be proved that circumcision was not the sign or sacrament of regeneration, even as baptism now is, I cannot see how the argument can be answered.”

What is this but judaizing in a Christian rite? Here we have a full disclosure of the fact, that in the judgment of this very eminent commentator, the main pillar, nay rather, the very foundation of Pædobaptism, is the Jewish circumcision. And there are many of our brethren who concur in this statement; but if they believed in the abrogation of the old Covenant, they would not continue to plead for the baptism of infants.

12. Finally;—Mr. Scott adds, “ And all the common objections against infant-baptism, as administered to subjects incapable of the professions required, and the benefits intended, bear with equal force against infant-circumcision.”

One great point of difference is here overlooked, which is, that infant-circumcision was commanded, but infant-baptism never was. I do not know any Baptist who would object to baptize any, or all the infants in his congregation, if he were only satisfied that he had a divine warrant for doing so.

13. “ The conclusion thus drawn, rests not on this ground alone: collateral proof was not, and is not overlooked: but my idea always was, that not the *privilege* of the infant, but the *duty* of the parent, is the grand thing to be ascertained: and this clears away much extraneous matter from the argument,”

Here the argument from the Abrahamic Covenant, which is merely analogical, is assumed, I suppose, to be *direct*: what the *collateral* proof is, Mr. Scott has not told us—and I cannot guess his meaning. In this sentence also, the Pædobaptist hypothesis carries us far away from Christian ground. An unbiassed reader of the New Testament would naturally think the grand thing to be ascertained was *his own duty*, and not that of his parents; and that duty he would see was connected with privileges of the highest order; but of these duties and privileges it may be said, all their beauty was obscured, and their very existence overlooked, by this venerable expositor, who saw through the medium of Church of England Pædobaptism.

14. Mr. Scott has added one short paragraph on the *mode* of baptism. "To the question of immersion, or sprinkling, or pouring, I never attached any great importance. Immersion is doubtless baptism: and so is sprinkling or pouring, according to my unvaried judgment. If a few texts seem to allude to baptism by figures taken from immersion, how many speak of the *baptism of the Holy Spirit*, under the idea of pouring out upon us!"

You know my sentiments on this head, from a small pamphlet which I published a few years ago, entitled "Baptismal Immersion defended by Christians of all Denominations." If Mr. Scott's view be just, he should have confined himself to *pouring*. As to the baptism of the Holy Spirit, I apprehend he is not correct. The truth is, the miraculous influence of the Spirit is spoken of with an allusion to pouring, and also to baptism or immersion; but it does not follow that these are sy-

nonymous terms. The sacred writers do not tell us that baptism and pouring are the same thing; if they had, the controversy would have been prevented. The conversion of a sinner is called a creation, and it is also called a resurrection. But we must not, on that account, maintain that creation and resurrection are synonymous terms. They present to us the same object in two views, which are perfectly distinct, though united.

I need not apologize to you for the freedom of these remarks. You are quite aware that the errors of great men must be noticed, because they have great influence. The late Mr. Scott will be a guide* to thousands both in and out of the establishment. No one feels a more profound reverence for his talents, his piety, his labours, and especially his writings. It would give me great concern if any one could point out in this letter a single line inconsistent with this profession.

I remain,

Yours affectionately in the gospel
of Christ,

W. N.

Stepney, August 24, 1822.

* Of the influence which Mr. Scott had over the minds of his friends, the following anecdote is a proof. The Rev. John Mayor, Vicar of Shawbury, near Shrewsbury, says in a letter to the Editor, written since the death of Mr. Scott, "I paid my first visit to him the beginning of September, 1782, when greatly disturbed with scruples about baptizing the children of the openly profane. I had my scruples removed by a single sentence. Your father said, 'The right of children to baptism is not their parents' faith, but the profession of it, so far as to bring them to the ordinance!'"

DIALOGUE
ON SOCIAL PRAYER,

Between Duty and Excitement.

Duty. Good morning to you. Sir Are you disposed for a walk? If you are, I will join you.

Excitement. I shall be glad of your company.

Duty. Mr. Excitement, I have been a good deal concerned at the little interest that is taken in our only recognized prayer-meeting: I mean that on the Sabbath evening.

Excitement. Many of our friends think two services sufficient, and consider it their duty to spend their evenings with their families.

Duty. I think *their* non-attendance justifiable; for I know of no more probable means of drawing the attention of children and servants to the consideration and love of religion, than by the father and master of a family, after the public services of the Sabbath, becoming the prophet and priest of it. But there are scores in our church and congregation, who are in the habit of attending *places of worship* in the evening, and yet desert *their own* place; and we are sorry, Mr. Excitement, to have missed you among the rest.

Excitement. Why, really, there are so little life and energy in our prayer-meetings, that any thing rather than devotional feeling is excited.

Duty. Excuse me if I ask, whether the withdrawal of your presence and assistance is calculated to add to, or to diminish the interest of these meetings.

Excitement. I am aware that by absenting myself, I not only do not render assistance, but, as

far as I have influence, encourage the desertion of others; but our good minister, although excellent in his public exercises, does not infuse that spirit, nor excite that interest, which I enjoy where I now attend.

Duty. Mr. Excitement, what have we here? "*Lectures on Pneumatics.*" Shall we go in? I enjoy much in reading of and seeing experiments with the air pump.

Excitement. Let us go in. They are now using the pump. Here are two receivers. Each contains a bird. Out of *this* the air has been almost exhausted.

Duty. What a lifeless thing is this bird! he has no animation. I never saw a more uninteresting one. What a contrast between this and the other one—he is all life and animation. I could stand and admire him for half an hour.

Excitement. Mr. Duty, I thought you professed to know something of the nature and properties of the air pump. I wonder to hear you talk thus.

Duty. Why, this bird has got the *principle* of life in him as much as the other. Air, you know, is only a *means* of life.

Excitement. We had better go, Mr. Duty: your mode of reasoning is not very likely to gain you much credit.

Duty. I do myself think I should have acted more consistently, if, instead of finding fault with the bird, I had interested myself with the lecturer, to let him have a little more air. I'll make all the compensation I can. I'll go and solicit it. I'll overtake you.

Excitement. Well, Sir, you've soon caught me.

Duty. Yes, Sir. It only wanted an application. The bird is now as lively and as interesting

as the other. I have heard there is nothing in nature but may minister to our instruction. Is it far-fetched to imagine that we may see in this, an emblem of our church. Prayer has been called the breath of a Christian, the very atmosphere in which he lives. If the church breathe a free and pure atmosphere; if every member of it use his gift, and employ his energies, there will be life and animation: but let one community be drained of its animating principle, and let this, like a fresh stream of air, be infused into another community, and is it to be wondered at that the exhausted receiver is inimical to life, while the fresh-fed one cherishes it?

Excitement. This may be very true; but as long as I continue to unite with the members of Christ's body, I feel it right to go where I can be most profited.

Duty. I am fully disposed to exercise towards all my fellow Christians the sympathy and goodwill which the simile you use implies; and whenever an opportunity occurs of uniting with them without sacrificing what I consider my duty to the society to which I belong, I cheerfully embrace it: but there are attitudes of the body which are by no means calculated to increase its vigour, or display its beauty. Let us suppose one Christian society to form the feet. These walk together because they are agreed: they run in the way of God's commandments. But let one of the hands unite with them, and it not only weakens the power to fight, and to wrestle, and to strive, but it does not in the least increase the ease, the usefulness, or the progress of the feet.

Excitement. Will you walk

round the garden? The gate is open.

Duty. I have no objection. The church is compared to a garden.

Excitement. Let us go into the hothouse. I am very partial to hothouse plants.

Duty. I can't say that I am. I admire most to watch the progress of the sapling, planted by the waters, whose roots spread themselves out by the river; to see it constantly growing up in its place; not like the excited plant of the hothouse, that can only exist in the open air in the hours of day, and must be indebted to artificial influence at eventide and night. These may administer to beauty and ornament; but in all the qualifications of real usefulness and excellence, fall, I conceive, far short of those whose seed is in themselves, which, indebted only to their own sap, under the fostering influences of heaven, flourish, and grow, and thrive, and bring forth fruit, while they form pillars to support, and possess strength to resist.

Excitement. You appear to be an enemy to all stimulus in religion.

Duty. By no means. I only reverse your order. You plead for a stimulus to excite to the performance of obligations; I want the sense of obligation, independent of circumstances, to be so strong as to be itself a stimulus.

Excitement. Well, I cannot see that I do wrong in going where I find myself most stimulated to devotional feelings, and most profited. If you can prove it my duty to act otherwise, I am open to conviction.

Duty. If you will bear with me, I will just state the reasons

for my opinion, and you must then draw your own conclusions.

1. In all voluntary societies, it is justly expected that the understood regulations of them, whether actually or virtually subscribed, are binding on their members; and that those members who, at stated meetings of such societies, absent themselves without sufficient excuse, are not considered to have the interest of those societies at heart, and especially when it is known that meetings of other societies of the same character, at which they are not expected to attend, are at the same time frequented by them.

2. I have not now any business with the time of these meetings. We are agreed as to the importance of meetings for prayer; and we believe, that owing to the demands of business, &c. no other evening would suit the majority so well as this. But I think if meetings for prayer are important at all, they are as social meetings of the church, embodying the united prayers of minister and people for the influence of the Holy Spirit, and other blessings, to rest upon that church in its individual and collective capacity. There are stated meetings for more general purposes, in which more general blessings may be sought.

3. If this is the design of social prayer meetings, these objects cannot be, or at least can be very imperfectly secured, when the members of any society disperse themselves among others, instead of uniting in their own. Would not the very design of family devotional exercises be nullified, if the respective members of it were to disperse themselves amongst other families, where they conceived the gift of the leader, or other circumstances, rendered

the service more interesting? How would it sound, if your minister, at one of our social meetings, after presenting the united prayer of those present to the throne of mercy, that God would follow with his blessing the means of grace they had that day enjoyed, and would succeed the efforts of those heads of families who were endeavouring to cherish impressions that might that day have been made, unwilling to forget you, were to introduce a petition for you as "other sheep he has, but not in this fold?" Or suppose a request to be made by a sick or dying member of the church to his brethren, that prayer by them on his behalf might be offered; must those prayers be offered by the few on the supposition of the co-operation of the many; or shall a circular letter be sent to those who preside at other meetings you attend, to request their instruction to the friends who engage, to embody your petition on this head in their prayers?

4. Sincerely do I wish the universal prosperity of the kingdom of Christ; and I think the surest mode of extending its conquests is by keeping true to our ranks, and by each member of a church seeking the success, the reputation, and the strength of the society with which he is connected. The walls of Jerusalem would not have been so speedily and triumphantly built, had not each built over against his own house.

Excitement. I give you credit, Mr. Duty, for the motives of your conduct. I shall not fail to reconsider what you have said.

Duty. Allow me, in parting, to request your serious attention to these scriptures.

Acts xx. 36. Paul kneeled down and prayed with *them all*.

Acts ii. 42. They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in *prayers*. Upon what principle is the latter singled out for disunited and disjointed efforts?

Romans xvi. 17. Mark them which cause *divisions*.

1 Cor. x. 32. Give none of fence to the church of God.

1 Cor. xii. 25. That there should be no *schism* in the body, &c.

1 Cor. i. 10—12. That ye all speak the same thing, and that there be no *divisions*, &c.

Phil. i. 27. Stand fast in one spirit, with one mind, striving *together*, &c.

Heb. x. 25. Not forsaking the assembling of yourselves *together*.

James i. 22. Be ye *doers* of the word, and not *hearers* only.

Years when the Baptist Associations commenced.

- 1665. Midland.
- 1693. Western.*
- 1699. Northern.†
- 1764. Northamptonshire.
- 1769. Norfolk and Suffolk.
- 1778. Kent and Sussex.
- 1787. Yorkshire and Lancashire.
- 1792. Hants and Wilts.
- 1796. Essex.
- 1802. Oxfordshire.
- 1809. Shropshire.
- 1811. Bucks and Herts.
- 1812. Cornwall.
- 1812. Norfolk.
- 1814. Ely.‡
- 1815. Bedfordshire.
- 1816. Berkshire.
- 1822. North Devon.

J. B.

* Reorganized in 1733.

† Interrupted in 1760; revived in 1776.

‡ Baptist and Independent.

ANECDOTE.

ONE of the most lamentable "signs of the times" is a *partial* acquaintance with divine truth. Men have fixed their attention on this heavenly object; but instead of viewing her entirely, they dwell only on the part that first catches their eye. This so much excites their admiration, as to keep them from surveying the beauty and symmetry of her whole form. Many of the errors of the religious world have sprung, not from a determination to oppose the truth—not from an anxiety to oppose certain parties or individuals—but from neglecting to apply the mind to the different views given by the sacred writers of the same subject. To this may be attributed the opposition made to what I may for once be allowed to call *pure Calvinism*.

A minister, who was a stranger in the neighbourhood, being engaged many years ago to preach at an association, took an opportunity of stating and illustrating some peculiar sentiments which he held, and which he said were by some supposed to be derogatory from the doctrines of grace. His hearers, who prided themselves on their peculiar "soundness in the faith," were eager to express their gratitude to the preacher for his sermon, and to wish that Mr. Fuller, who had recently published his "Gospel worthy of all acceptance," could have been present to hear a complete refutation of his system. Guess, gentle reader, their surprise, when informed that the preacher himself was the very ANDREW FULLER of whose views they had formed so mistaken an idea.

B.

Obituary and Recent Deaths.

MISS MARY SHENSTON.

To the Editor of the Baptist Magazine.

My dear Mary, whose Obituary I enclose, was born September 29, 1804: she was, from a child, of an amiable disposition, and of a meek and quiet spirit; but of a delicate constitution.—For the last four years she had been greatly afflicted, and for the last four months was wholly confined, till gradually worn out by a consumption. She became a member of the church in Devonshire-square, and was baptized by Mr. Thomas, October 4, 1821, when in a very weak and languishing state. His ministry was greatly blessed to her, but more particularly his kind and frequent visits (which I feel compelled thus gratefully and publicly to acknowledge). It has been thought by our friends that some account of her will be useful, especially to the young. The enclosed papers contain some extracts* from the diary of the deceased, and a letter written to him by my now only surviving daughter. These were read by Mr. Thomas after a funeral sermon, from Psalm cxix. 174, preached at Devonshire-square, July 14. It is probable further extracts from the diary and poetical writings may be laid before the public by her sister.

J. B. SHENSTON.

244, Shoreditch,
Aug. 10, 1822.

[The following letter to her Minister will show the state of her mind at the time it was written, about two months before her death.]

Wednesday, May 1, 1822.

"DEAR SIR,

"I beg leave, once more, to address to you a few lines, to express my gratitude for your kindness in

* The extracts from the Diary, though highly interesting, want of room prevents us from inserting. Ed.

visiting me so frequently during the last few weeks of my illness, and to inform you of the state of my mind under present circumstances.

"Dr. Babington saw me last Monday, and gave it as his opinion that my disorder is decidedly consumption. O my dear Sir, till then, I was not aware *how soon* I must pass through the valley of the shadow of death; but the remarks you made during your last visit have proved to me a source of great consolation. Yes, I rejoice in the idea that the Saviour was made partaker of flesh and blood, and, through death, destroyed him that had the power of death, &c.

"I am thankful that I feel resigned to the will of God, and cordially approve of every afflictive dispensation of His providence towards me as *wise* and *good*.

'His strokes are fewer than my crimes,
And lighter than my guilt.'

"I feel sensibly that I am a sinner, and it is only from the finished work of the Redeemer that I derive any hope. I have committed my soul into the hands of Jesus, and I know in whom I have believed, and feel persuaded that He will keep what I have committed unto him until that day; and when my weakness prevents the fervent exercise of prayer, I can

'Lift up my eyes to the heav'nly seats,
Where my Redeemer stays;
Kind intercessor, there He sits,
And loves, and pleads, and prays.'

"I could write much more, but I am too weak and faint; I am only able to thank you, Sir, for your kindness, and to acknowledge the pleasure and profit I have derived from your ministry.

"May I and my dear friends finally unite in ascribing praises to Him that has loved us, and washed us from our sins in His own blood: unto Him be the glory for evermore.
Amen."

MARY SHENSTON.

Her sister adds in a postscript,

"The dear lamented deceased sat up in bed, supported by pillows, to write the above. S. S."

She repeatedly expressed much delight at the frequent visits of her pastor, emphatically calling them her "Sabbaths," alluding to her detention from public ordinances. To be a member of a Christian church she esteemed a great privilege, and thought the peace of mind she enjoyed was owing to the prayers of her pastor and of her kind friends.

She expressed, that as she drew nearer the eternal world, her happiness increased; and this is more worthy of remark, because she naturally felt a *fear of death*.

Towards the latter end of her illness, as her sufferings increased, she became more anxious for dissolution; but still her submission to the will of God was predominant, nor did any around her ever witness any signs of impatience, or hear one murmuring sentence escape her lips.

June 27, 1822, five days before her departure.

In the course of the day it was remarked, that "death was an enemy." "Yes," she replied, "but he is a *conquered enemy*."

Speaking of the humbling views she had of herself, as a sinner, and the all-sufficiency of Christ as a Saviour, she said, she perceived the truth of those lines,

"The more thy glories strike mine eyes,
The humbler I shall lie."

At another time, her mother said, "Dear saint, you will soon be freed from these sufferings, and be with Christ in glory." "Speak not of me as a *saint*," she replied, "Christ is only precious to me as a *sinner*;" repeating, (as she had done at other times.)

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

Friday, June 28.—After paroxysms of suffering, being asked if she still continued happy, she re-

plied, "Yes, I have great peace; and when enabled to lift up my heart in prayer, I have joy, so that I experience joy and peace in believing."

Saturday, 29.—Her mother having been much affected by a fresh proof of her sufferings, went to her bedside, and said that she was now enabled to resign her into the hands of God; and that she hoped, before another day had passed, she would enter upon an *eternal sabbath* of rest. She instantly exclaimed in a loud tone, "Amen! how great is the mercy of God in bringing you to submit to his will!"

Lord's-day, 30.—She remarked, it was *the sabbath*. Her mother said, "Yes, my dear, I expected before this time you would have been casting your crown at the feet of Jesus; but even now, before the close of this night you may enter on an *eternal sabbath*. She replied, "My prayer is, Come, Lord Jesus, come quickly; but is it not a large request for a *sinner* like me, to say, Come Lord Jesus! and yet I *can* say it, but not one moment sooner than he pleases. During my whole illness, I have been enabled to say, Not my will, but thine be done. If I should go from sleep to Jesus how pleasant it would be; but if it is his will to exercise me with racking pain, then to go from suffering to glory, O how great the transition!"

Her desire was, that in either case she might enjoy a calm, previous to the immediate departure of the soul. "O!" she exclaimed, "I would not wish to return to this world, if I were assured of the possession of health, riches, and honours, and that I should be raised to the highest possible station for mortals on earth; I would rather lie here, and suffer for weeks, for months, yes, for years, enjoying the presence of God." She then exclaimed,

"Ye palaces, sceptres, and crowns,
Your pride with disdain I survey;
Your pomps are but shadows and sounds,
And pass, * * * * *"

Exhausted, she said, "I can say no more."

Monday, July 1.—Several times she exclaimed, "He will come, He

will not tarry." "O! I long to be with Jesus, but his time is the best; not my will, but thine be done."

In the evening she said, "Mamma, you seem very ill, I shall be glad to be released for your sake;" again repeating, "He will come, He will not tarry."

"Just in the last distressing hour,
The Lord displays deliv'ring pow'r:
The mount of danger is the place,
Where we shall see surprising grace."

During the remainder of the evening she was almost constantly in prayer, and appeared very peaceful.

Death was now making rapid advances. After some severe pangs she enquired, "What is it, mamma, is it death?" It was answered in the affirmative, and added, "You will soon be in glory, casting your crown at the feet of Jesus." Though almost suffocated with phlegm, she calmly replied, "O yes!"

About half an hour before her dissolution, she was asked, "Is Jesus still precious?" she replied with considerable animation, "O Yes! Yes!" but do not talk much, he is very, very!"—She immediately lifted up her hands in prayer, which terminated in a struggle. Then placing both hands in those of her dear parent, she looked at her with a smile of affection, and said, "O my mamma." A short struggle ensued, after which she laid her head placidly on the pillow as if fallen asleep, her countenance assuming a most agreeable smile, and her breath becoming imperceptibly shorter and shorter, until her mortal life expired, and her disembodied spirit rose to glory, about four o'clock on Tuesday morning, July 2, 1822, aged seventeen years and nine months.

Extracts from a Letter sent to the Rev. T. Thomas by Miss S. Shenston.

HONOURED SIR,

You will perceive the accompanying papers contain the dying expressions of my beloved sister.

* * * * *

It may be necessary to add, that from the 15th of June my dear sister's suffering became extraordinari-

ly acute, but it pleased God to afford her an uniform peace and joy in believing, which in some moments of perfect sensibility increased to a holy rapture. On the 16th of June she exclaimed, in the midst of convulsive agonies, "Praise Him! Praise Him! Glory! Glory!" It would be vain to attempt to express the patience and fortitude she manifested during her protracted illness, but it was the consolations of the gospel that afforded her perpetual support.

Those who knew the even tenor of her life and conversation will not be surprised at the tranquillity of her last moments. She told her mamma a short time previous to her dissolution, that she might say the last twelve months had been a life of prayer—that she had frequently stolen away from the parlour for purposes of devotion. In her a natural placidity of temper was matured by pious principles, and those principles were refined in the furnace of affliction. There was no elaborate display of superior piety, no affectation of what she did not possess; she was, as she appeared to be, the humble, sincere, and devoted disciple of the risen Saviour.

Well! she has passed the swellings of Jordan, she has gained the happy shore—she has entered the mansions of the blessed; where I have no doubt her happy spirit participates in perfect peace and purity. She has quitted the sorrows, the agonies, the pangs of mortality,—for the sublime glories of immortality; the contracted society of a few beloved friends, for the high intellectual entertainments of the invisible world!

But alas! alas! notwithstanding the superior illumination of divine revelation, so wavering is our faith, so feeble our conceptions of a future existence—so strong an influence have sensible objects over our spirits—so powerful are our present associations, that the separation Death effects, even where there exist the most lively hopes, is "an awful and confounding event." It is a painful dissolution of the tenderest ties of affection, the most fondly-cherished, the most endearing hopes! But it is

our consolation whilst we perceive "only evil" in it, that the supreme Disposer of events eminently designs it for good. He has declared that "all things shall work together for good." O! when with immortal eyes we shall view the unbroken links of the mysterious chain of Providence, how will our souls expand with sublime admiration!

* * * * *

When I first sat down to write this epistle, I intended it should be very short; but notwithstanding I have so far extended it, I cannot permit myself to bring it to a close, without expressing the sense of obligation I feel for your kindness towards my dear sister deceased. Indeed the dear sufferer esteemed an interest in your prayers, and your frequent visits, as no inferior privileges! A few days before her dissolution she said, "Give my kind love to Mr. Thomas, and tell him from me, that his visits have afforded me much comfort; and though I cannot, repay him, God will reward his work and labour of love."

* * * * *

MRS. ELIZABETH PHILLIPS.

Mrs. Elizabeth Phillips was born in Lincolnshire, December 3, 1752, and, at an early period, was brought under serious impressions among the followers of Mr. Wesley. But, becoming afterwards a hearer of Mr. Whitefield, she united with the society under his direction. In 1781 she was baptized, and became a member of the church, then meeting in Grafton-street, under the care of the Rev. J. Martin. Of this Christian community her husband, Mr. George Phillips of Oxford-street, was many years a valuable member; and, for the last few years of his life, a useful deacon. He was rather suddenly removed from the church militant to the church triumphant, September, 1813: and, did we not hope to receive a more enlarged notice of this excellent man from an able hand, we should be induced to avail ourselves of this opportunity to introduce such information con-

cerning him as we at present possess.—Some time since Mrs. Phillips went to reside with one of her sons, at Hanley in Staffordshire, where, having by a fall sustained a serious injury, she departed from this state of conflict early in July last.—The following account of her last moments is taken from a letter written by a very near relative to his brother in London.

"Hanley, July 22, 1822.

"I never more regretted my want of memory than on the present occasion, while sitting down to communicate the dying testimony of our departed mother. The kind friends who assisted me in paying the last attentions to her, can but imperfectly recollect the many striking sayings that escaped her lips; but all unite in admiring her patience, resignation, and confidence; and the spirit of thankfulness she manifested during the few days her illness lasted. On Lord's-day evening (referring to her affliction) she calmly said it was the messenger she had long expected and desired. During the short time I was in the room on Monday, she took my hand and said, "What a dreadful thing it would be to have neglected religion to a dying hour! What a mercy to have a mind stayed upon God in my present state." I expressed my wish that the Lord would still spare her to bless her family; but she interrupted me, saying, "Don't pray for it—I long to depart." In the evening she was more free from pain, and requested me to read the 17th of John, which was the last chapter that she herself read to our dear father before his death.—On Tuesday morning she spake decidedly as to this proving her last illness, but expressed her entire resignation to the divine will, concluding, "To be with Christ is far better." Mrs. A. called, and sat some time, silently affected with her pain, and then said to her, "Well; God has been your Guide for a long time, your Support from very early days to the present moment, and he does not desert you now!" "He does not," she replied; "I hope he will grant me patience to bear all his will; not my will, but thine be-

done." On the evening Mrs. B. and her daughter came in, to whom she said, "I am in dreadful pain." On Mrs. B. asking her the state of her mind in prospect of dissolution, she said, "I am quite easy as to whether the Lord see fit to spare me, or dismiss me soon." On being reminded what a mercy it was she had so good a hope, she calmly and firmly replied, "I have been living some time expecting death." She then took Miss B.'s hand, and said, "My dear child, do not delay to seek the Lord: remember your Creator in the days of your youth—let him be your God and guide—he is faithful, who hath promised." She was asked, after a short sleep and awaking, if Christ were precious to her. She replied, "Yes, O yes." The hymn was then read, "Jesus, I love thy charming name!" which seemed to give her much pleasure: and on hearing the lines,

"Yes, thou art precious to my soul,
My transport and my trust!"

she with great energy said, "Yes! Yes! He is!" She seemed now quite elevated; "I am indebted to distinguishing grace alone," she said, "for what I now feel. I love those words,

'Jesus sought me, when a stranger,
Wandering from the fold of God:
He to rescue me from danger,
Interpos'd his precious blood.'

Till very late she repeated to me and others very many passages of scripture, making interesting remarks upon them all; particularly Isaiah xli. 10. I left her on Tuesday night, quite "joyful in her pains." On Wednesday her sufferings continued unabated, which induced those about her to check her inclination to talk. Mrs. K. was with her most of the day, and wondered that amidst such pains she should enjoy such a heavenly frame of mind. She spoke of the greatness of her bodily sufferings; but on its being said to her, "Strength shall be equal to thy day," she took up the words with strong emphasis, and said,

'I rejoice in deep distress,
Leaning on all-sufficient grace.'

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After a long silence she said to Mrs. K. "It is nearly nine years since my dear husband suffered the last struggle; do you look forward to the article of death with fear?" Mrs. K. acknowledged she did. She replied, "We know not what the agony of death is;"—then, as if checking her fears, she repeated, "Fear not, for I have redeemed thee; when thou passest through the waters they shall not overflow thee. O what a mercy I have now a God to go to:

'In every trouble, sharp and strong,
My soul to Jesus flies!'

She spoke of her assurance that death was near, expressing her deep sense of sinfulness and unworthiness, at the same time repeating these lines,

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Lord, be my strength and righteousness,
My Jesus, and my all!"

She desired the third chapter of Ephesians to be read, and made many observations upon it, repeating with peculiar emphasis, "the love of Christ which passeth knowledge." She dozed during the night, but was often awaked with pain. On Thursday morning she said, "My sleep does not refresh me at all;" and then began to repeat that hymn,

"Jesus, lover of my soul,
Let me to thy bosom fly."

During this day, for a short time, she spoke of some temporal affairs, but checked herself, saying,

"Call me away from flesh and sense:
One sov'reign word can draw me thence."

The whole day her mind was happy, stayed upon Christ. It was quite an alleviation to those who witnessed her sufferings, to see her holy resignation to the will of God. Towards the evening she became much worse. On Dr. D. coming into the room, she asked him if her fever was not much increased; to which he replied in the negative. "Then what do I feel?" she said, "it must be death." Immediately turning to the servant, who was in

the room, addressed her, "Do not leave repentance to a dying hour; what could I now do if I had!" Mrs. B. said to her, "You have no fears yourself." "I have not a doubt," she replied; "I will trust and not be afraid." A short time after, an old servant, who had married away, came into the room: she took her hand, and emphatically said, "Betty, seek the Lord—seek him while he may be found—call upon him while he is near." Every effort of this kind tried her very much; but she would speak a faithful word to every one about her, of whose religion she doubted. One person entering the room, she exhorted him with great earnestness for a long time to mind religion, to use no delay, to search the scriptures, to be decided for God. This effort quite exhausted her, and she did not recover for some time. She now changed rapidly; but, through Divine goodness, her pain quite left her, and, if possible, her mind became more tranquil and assured. Conscious that death was approaching, she more earnestly desired her dismissal. "I long," she said, "to embrace my beloved Saviour!—Come, Lord Jesus, come quickly! Why, O why, are thy chariot wheels so long in coming?"

On Thursday night she slept a great deal, but was evidently worse. On Friday morning, the Doctor ordered some wine to be administered; on receiving it she expressed her expectation of soon drinking wine in the kingdom of God. She now spoke with great difficulty, but was evidently much engaged in prayer; occasionally we could hear her ejaculations. She often said, "God, my supporter and my hope;"

and, "I will trust, and not be afraid." She still seemed to enjoy every passage of scripture and short hymn that was repeated; and once, after several passages had been mentioned together, she said, "Go on." She frequently clasped her hands and shut her eyes: we saw her lips move, but God only heard her words. On Friday night, pressing Mrs. A.'s hand, she said, "Now, it is almost done,—I shall soon have what I have long desired—I shall soon see my dear Jesus." The last words she said to me were in answer to my inquiry if she was still composed and happy. She faintly said, "O yes! through mercy;" and in a few hours her happy spirit fled.

Thus terminated a life of daily walking with God; and during her last affliction not a cloud was permitted to darken her mind: her constant language was that of unshaken confidence, patient resignation, and pleasing anticipation of eternal glory. The Lord show the same mercy in life and in death to her seed! Let us live the life of the righteous, and we shall die the death of the righteous! and may our last end be like hers!

Mr. Simpson, a Baptist minister of Huntingdonshire, being on a visit at Hanley, gave the address at the grave; and delivered the funeral discourse from Gen. xlix. 18. The event was also referred to in a discourse delivered at Keppel-street, London, (where Mrs. Phillips had stood an honourable member nearly forty years,) from Numb. xxiii. 10:

DIED suddenly in his library, about Sept. 12, the Rev. Mr. Knight of Yelvertoft, Northamptonshire, a very respectable Independent minister.

Review.

The Life of the Rev. Thomas Scott, Rector of Aston Sandford, Bucks; including a Narrative drawn up by himself, and copious Extracts from his Letters. By John Scott, A.M.

Vicar of North Ferriby, and Minister of St. Mary's, Hull. Sceleby, 169, Fleet-street.

It was a wonderful display of the sovereignty and wisdom of Divine

Providence, when David was taken from the "sheep-cote" to rule over Israel. It is little less so to find, as in these Memoirs, a man who, till he was twenty-six years of age, was employed in following his father's sheep, becoming one of the most able theologians, both as a controversialist and as a commentator, that the present age has produced.

The work before us, written with considerable ability by the eldest son of the subject of the Memoirs, is divided into eighteen chapters, with the following titles:

"Including the first sixteen years of his life.—From his apprenticeship to his ordination.—From his ordination to his marriage.—The great change in his religious views.—Period at Weston Underwood till the publication of the 'Force of Truth.'—Letters belonging to the period of the preceding chapter.—From the first proposal of the curacy at Olney to the close of his ministry there.—Correspondence during the period of the preceding chapter.—From the close of his ministry at Olney, to the commencement of his Commentary.—His Commentary on the Scriptures.—Death of Mrs. Scott.—Additional particulars from the time of finishing his Commentary to the eve of his removal from London.—Letters belonging to the period of the preceding chapter.—From his accepting the living of Aston to the final disposing of his Commentary.—Letters belonging to the period of the preceding chapter.—From the final disposal of his Commentary till his last illness.—His last illness and death.—His character—habits.—Sentiments on Education.—His works—his theology.—Conclusion."

The former part of Mr. Scott's Life partakes almost of what might be called the "romantic:" it is so full of incident and strange events. One of these relates to the period when he "threw aside his shepherd's frock," and put on his "clerical clothes." Of a Memoir written by himself, and left by him in manuscript, the writer of the Life has made great use.

"One circumstance, very trivial in itself, was so important in its consequences, that I am not willing to have it passed over. At the sheep-shearing which followed my disgraceful return

from Alford in 1762, a small ewe-lamb, marked with a black spot on the side in rather a peculiar manner, attracted my notice; and my father being probably in high good humour on the occasion, gave it me; and though kept among his sheep, it was branded as mine. Though I was always nearly moneyless, and never possessed a guinea in my life till I was about twenty years old, I never yielded to the temptation of selling any of the lambs that this ewe brought me; so that by management, by exchanging male lambs for young ewes, notwithstanding the loss of nine of my little flock in one year by the rot, I possessed sixty-eight sheep, besides lambs, when I attempted to obtain orders. These, after many objections, my father purchased for sixty-eight pounds: and this constituted the whole of my fortune. I had not a friend in the world who offered to advance me five pounds in my exigency; and I verily believe that if the success or failure of my application had depended upon it, no one would have been found able and willing to advance money sufficient for my expenses. When my father had granted his consent I had no expectation, and perhaps after all the vexation which my ill behaviour had caused him, I had no fair reason to expect that he would give any thing further. But with this sixty-eight pounds I bought needful books; boarded myself for some time at Boston; procured suitable clothes, paid all travelling expenses, and those attending my ordination; and entered on my curacy possessed of twenty guineas; a sum which, at that time, was indeed to me considerable. On such trivial incidents do the most important events depend; without this lamb, and the sheep which in this way I acquired, as far as I can see, my whole plan of entering into holy orders must have failed." P. 46, 47.

The revolution which took place in the mind of Mr. Scott a few years after his ordination, as to his theological sentiments, is a proof of what the mighty operation of the Spirit of God, by the "force of truth," can effect upon the human mind. To see a vain, conceited, stubborn Socinian—"righteous in his own eyes, and despising others," "leaning to his own understanding," and rejecting the doctrines of the gospel,—brought as an humble penitent to the foot of the cross, hoping alone

in the atonement of Christ; and to find the card-playing clergyman become the devotional, self-denying pastor, "preaching the word in season and out of season;" are indeed a demonstrative evidence that the weapons of the gospel are mighty through God to pull down strong holds and vain imaginations, and to bring down the thoughts of the heart into captivity to the obedience of Christ.

The perusal of this work has confirmed the ideas we had previously formed of Mr. Scott, as a character of uncommon excellence: he was, what Paul called Timothy, "a man of God;"—"not seeking his own things, but the things of Jesus Christ;"—an honest man, spiritualized and sanctified by an abundant supply of the Spirit of Christ;—such a minister, as his favourite Bunyan describes, "having eyes lifted up to heaven, the best of books in his hand, and the world behind his back." His whole character is developed, and the principles and dispositions by which it was formed are discovered, in the following extract of a letter to his sister, Mrs. Webster, dated October 15, 1775, when, soon after the commencement of his ministry, he entertained very serious doubts as to the lawfulness of subscription to every thing contained in the Book of Common Prayer.

"My conscience must be my judge in this world, and my Saviour in the next; and to them I appeal for the rectitude of my intentions. But even were I to be put to the trial of losing all my worldly goods, let me ask you, would you have me follow the example of the young man in the gospel, who, sorrowing, left Christ rather than part with his large possessions? What think you of what our Lord says, *But seek ye FIRST the Kingdom of God, and his righteousness*, and all other things shall be added unto you? Dare you believe this promise, or not? I DARE: and will act accordingly, by God's assistance. As to what you argue of my family, &c. I will take every honest precaution to provide for them: and I dare confidently submit the event to God, without once distrusting his veracity and goodness. Nor will I ever violate my conscience to provide for

my family: at least I hope I never shall. Without preferment I may live, and live comfortably and happily; but without a clear conscience, I cannot."

The whole conduct of Mr. Scott through life, though in our opinion it was sometimes erroneous, yet we doubt not was formed upon this purely Christian model: "*Hercules* do I exercise myself, to have always a conscience void of offence toward God, and toward men." Having adopted such a standard, so completely at variance with the maxims of the world, it was not to be expected he would obtain "preferment;" nor that he would pass through life without many trials and difficulties; it is pleasing, however, that he not only "lived," but "lived comfortably;" and that his honest attempts to provide for his family were so remarkably succeeded. It is the lot but of few fathers to leave a family so respectable and pious, so united and happy, so large and useful, as did the late Mr. Scott. One cannot help exclaiming with David, "O taste and see that the Lord is good: blessed is the man that trusteth in him."

The remarks of the respectable Editor on this part of the Memoirs, are so appropriate, and at the same time will present so fair a specimen of the sentiments, spirit, and talents of the writer, that they are transcribed:

"All this appears to me to present as fine an exhibition, in proportion to the stage on which it was passing, as can, perhaps, be pointed out since the days of Luther, of a man resolutely taking the right side in a severe case of that conflict, which is continually, in one form or other, carrying on in the world, between conscience and present interest; and in which so few are proof against the various assaults that temptation makes upon them. These letters demonstrate that, though the writer was yet far from having obtained just views of Christian doctrines, even of those doctrines which are most essential to the formation of the Christian spirit and character, he yet had received that great principle of 'obedience unto the faith,' which was sure, under the Divine blessing, ultimately to bring him right; to lead him to the reception of every truth, and

to submission to every duty, as they might be successively brought home to his conviction. Indeed, almost all the great lineaments of my father's subsequent character are here presented to us in embryo, or indeed in a stage of considerable development: his decision and boldness—his inflexible integrity—his acknowledgment of God in all his ways—his firm faith in his word and his Providence—his superiority to the world—his exalted views which the service of Christ requires of us, especially in the sacred ministry;—views, be it observed, which however familiar they may be to any of us, open upon him with all the air and impressiveness of a new discovery. Let a few sentences be recalled to the reader's notice:—'It has pleased Providence that by means of those very studies, on which I founded my hopes of advancement, I have arrived at what is totally incompatible with it. The supreme Director has turned it into an insurmountable obstacle.—This is the far better side of the question'—namely poverty, contempt, censure with a good conscience.—'I have chosen this side, and hope by God's assistance to persevere therein.—I will never violate my conscience to provide for my family,' &c. &c."

We do not mean to be turned aside from considering the excellencies of Mr. Scott's character, and the utility of his labours, by the reasons which are assigned by him for having continued a Pædobaptist after having seriously investigated the subject of Christian Baptism. He says,

"I was no less time than three-quarters of a year engaged in this investigation, before I came to a conclusion; but I was then so fully satisfied that the infant children of believers, and of all who make a credible profession of faith, are the proper subjects of baptism, that I have never since been much troubled about it."

The state of Mr. Scott's mind was not the most favourable towards the Baptists, notwithstanding his intimacy with some of our ministers, and his affection towards them. In the year 1784, writing to the Rev. G. Moore, a Scotch minister, he remarks, P. 206 :

"In my own judgment, after, I hope, much serious and impartial con-

sideration, I am a moderate Episcopalian, and a Pædobaptist; but am entirely willing my brethren should be, some Presbyterians and some Independents, and not *extremely unwilling* that some should be Baptists!"

It was doubtless this want of perfect cordiality towards the Baptists that led Mr. Scott to speak of some of his people having left him to be "lulled to sleep by immersion." So also when he mentions the death of Mr. Fuller, and the great loss the Baptist Mission would sustain thereby, he says, "A little less eagerness about adult baptism in a secretary, would compensate something!" These instances of a want of perfect cordiality towards the Baptists would, perhaps, in most other persons have been unnoticed by us. "Had it been an enemy:—" "but it was thou!"

It was while in an unsettled state of mind respecting many things in the established church, that Mr. Scott engaged in what he has denominated "irregular preaching;" by which is meant that though a clergyman episcopally ordained, whilst fulfilling his Lord's commission, "Preach the gospel to every creature;" he yet "preached frequently (though always on a week-day) in houses and other private dwellings, commonly to numerous congregations," &c.

It is not for us to prove that these engagements were *regular* when measured by a human standard, or as having been consistent with the "clerical character," or "with the engagements which are made in order to obtain such a character;" but surely there was no discrepancy between such *itinerant* labours, and those which are so much commended and recommended in Mr. Scott's Commentary on 2 Chron. xvii. with the exception, that he was not perhaps employed by "those who were in authority" for engaging in such labours! But then he felt conscious that he was influenced by "zeal for the honour of Christ, and love to souls," and he "had abundant proof that his irregular exertions were attended with much success." One cannot help regretting that ever manacles were forged for mind, espe-

cially that a Sampson should be contented to wear them! But "no man," be he ever so great, or ever so good, "can serve two masters!"

"Gradually, however," says he, "I became more sensible of the inconsistency and impropriety of attempting to unite things in themselves discordant, and more attached to the established church: so that, after I had been a few years in London, I refused to preach irregularly, except as once in the year I consented to exchange pulpits with Mr. Hill of Surrey Chapel, that being the stipulated condition of his preaching a charity sermon at the Lock Hospital: and when I took my present living [Aston] (before which I could not be said, after I came to London, to have any thing directly from the church,) I immediately refused to do this also, and determined no more to deviate from regularity." P. 106—108.

But if the reasonings of the worthy man, as they appear to us, were so inconclusive as it respects "irregular preaching," what are we to say respecting his advice, in the year 1819, "to a Clergyman, the vicar of a large and important parish," on the subject of encouraging *prayer meetings* among the serious people of his flock: this too presents the scene of a giant in chains!

A few extracts only from this painful letter, can be given, on account of the confined limits of our review.

"When curate of Olney, I, as it were, inherited a prayer-meeting [from the late Rev. John Newton] conducted on the same plan, but not so wild and extravagant as the prayer-meetings in your parish are: but I soon found it needful or advisable to withdraw, and to leave the persons who conducted it to themselves; neither opposing nor countenancing it. Most of them became dissenters, some dissenting ministers. Since that time I have never had any opening for any thing of the kind: but I used to advise my people, when they visited one another, or were visited by relations from other places, or met on any occasion, that one of them should read a chapter, and that the same person, or some other, should pray particularly with the company, and for their neighbours, the sick, their

minister, and ministers in general, and missionaries, and the enlargement, purity, and peace of the church; but not to attempt other prayer meetings. This plan seemed to answer every needful purpose: and often, when I visited the sick, or went to a distant place, a number would collect around me: and I gave appropriate counsel and prayed with them. In this village [Aston] the whole population does not much exceed seventy persons, my own family included. What a contrast to your parish! I expound in my kitchen to such as attend on a Sunday evening, and pray with them: and in winter on the week-day evening. But we have no praying-men or praying-women, (I mean in public,) either to help or hinder us. In a neighbouring village, there are prayer-meetings, at which some of my congregation attend and assist: but I take no part in respect of them.

"In general, I am apt to think it very difficult for a minister in the establishment to form or conduct prayer-meetings in such a manner as that the aggregate good shall not be counterbalanced, or even overbalanced, by positive evil. But men of far greater experience, and capacity of judging, have thought otherwise; among whom I especially look up to Mr. Walker of Truro, whose regulations I thought very judicious. But I am also, I fear, prejudiced; as the evils which arose from those at Olney induced such an association of ideas in my mind, as probably never can be dissolved. Two or three effects were undeniable. 1. They proved *hotbeds*, on which superficial and discreditable preachers were raised up; who going forth on the Lord's-day to the neighbouring parishes intercepted those who used to hear Mr. Newton. 2. Men were called to pray in public, whose conduct afterwards brought a deep disgrace upon the gospel. 3. They produce a captious, criticising, self-wise spirit, so that Mr. Newton himself could seldom please them. These things had no small effect in leading him to leave Olney. 4. They rendered the people so contemptuously indifferent to the worship of God at the church, and indeed many of them to any public worship in which they did not take a part, that I never before or since witnessed any thing like it: and this was *one* of my secret reasons for leaving Olney.

"As what I have written seems to go far towards a negative answer to your first question, it will be needless

to give any opinion on the modifications of such institutions. In general, if any are explicitly countenanced by the clergyman, they should exactly conform to such regulations as he shall deem expedient: or, if he attend, none should officiate except himself, or some clerical friend or assistant: for it must destroy all ministerial authority and influence, for him to be present, while one of his flock, a layman, is the mouth of God to the company, or of the company in addressing God. It is also an irregularity which cannot be justified to our dioceses or others.

"If prayer-meetings cannot be thus conducted, under the countenance of the clergyman, it appears to me that he had better leave them, and those concerned in them, to take their course, neither directly supporting nor opposing them; but endeavouring to inculcate those general principles, which may silently operate to regulate and purify them; and using his influence with the more teachable and manageable of those concerned, in private admonitions, counsels, and cautions, nearly in the manner which you describe. In the mean time he must lay his account with being less popular than those who more humour the people, and give them more importance among their brethren; which is one grand advantage that dissenters of every kind have over pious clergymen," &c. P. 494—497.

A reconciling of a prayer-meeting in a private house, or in the church, with the duties of a *parish minister*, is not our business; but surely there is no inconsistency between such meetings and the apostolic exhortation, "Praying always with *all prayer*, and supplication in the Spirit," &c. &c.: nor can we see wherein they differ from that which was held by the church of God in a private house, on account of Peter when he was in prison. Mr. Scott supposed he had seen bad consequences resulting from the practice at Olney. But even admitting that those meetings for social prayer could have produced all the painful things to himself which he mentions, he did not generally argue the illegality of a measure from the abuses to which it may be exposed. Even episcopal ordination, and the apostolic liturgy of the church of England, may have been the occasion of

abuses; but Mr. Scott would not from thence have concluded the unlawfulness of the one or the other.

With these abatements, and some few besides, the volume contains much valuable and excellent matter on a great variety of subjects. The history of Mr. Scott's great work, his Commentary upon the whole Bible, is a remarkable display of Divine Providence. His whole life furnishes another practical comment upon the Apostle's declaration, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. i. 27, 28, 29, 31.

Before we take leave of the Editor, we respectfully urge him to reconsider the following paragraph before he publishes another edition of his work: we do this because we are sure his statement is incorrect. The *character* of the minister to whom it refers, and the *respect* with which he was always treated by the late Rector of *Aston*, notwithstanding he was pastor of a Baptist church in the neighbourhood, are the reasons we now offer for the correctness of our assertion, and the earnestness of our request.

"Upon the whole, my father found *Aston* a more encouraging situation than any other in which he had been placed since he quitted the curacy of *Ravenstone*. In bad weather, indeed, the state of the roads was such, that a great number of his hearers were unable to reach the church; and on various accounts the congregation fluctuated from time to time, especially after the opening of a Baptist Meeting in the neighbourhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of considerable obstruction to him." P. 381, 382.

We are in some measure aware of the very difficult and delicate task

which the writer had to execute, and rejoice that on the whole he has performed it with such integrity and impartiality. We trust the interests of evangelical truth, and of pure and undefiled religion, will be essentially promoted by his labours. At the same time we cannot but regret that he did not exercise his discretion in suppressing some things which he has published, as we are of opinion he has needlessly exposed the failings of his late excellent father, in making him appear as having sacrificed the consistency of his character as a *Christian* in supporting that of a *Churchman*. Who can ever believe that the pure influence of Christian feeling would have led such a pious man as the late Mr. Scott was, to have considered himself degraded, by being present while a layman was the mouth of the company in addressing God? and because it could not be justified to his Diocesan! On another occasion, the writer of his Life exclaims, respecting his father's sentiments and conduct, "Surely there is something in them which bespeaks even the *Christian* hero!" We wish nothing of a contrary description had been published, as we doubt not the writer will unite with us in cordially subscribing to the sentiment of the poet, "A *Christian* is the highest style of man."

The Youth's Evangelical Library.
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It is not probable that any of our readers are unacquainted with the works of these learned, evangelical, and amiable poets: it will therefore be sufficient to announce the publication of these extracts, which are judiciously made, and admirably adapted for the "Youth's Evangelical Library."

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Persons fond of the works of Watts and Cowper will find this little book a suitable pocket companion to refresh their memories, and edify their hearts, "while sitting in the house, or walking by the way."

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In the first chapter of this little book much is said on the importance of *personal covenanting*, and a model is given at length of such a covenant, which is perhaps better calculated for the meridian of Scotland than of England. The far greater part of the book, however, we are pleased to observe, consists of counsels, cautions, and encouragements, which are adapted for general usefulness wherever Christians are found. There is a fine vigorous pulse in the style, too, which indicates the warmth of the author's heart; and the earnest desire he feels to promote the edification of all those to whom his writings gain access. We have noticed a few very gross mistakes in the printing, which in a future edition will, no doubt, be corrected.

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Intelligence, &c.

COLUMBIAN COLLEGE

At Washington, United States.

THE following Testimonial concerning this new Institution we take pleasure in publishing. It is from the Professors of the *Congregational Theological Seminary at Andover, Massachusetts*; the most respectable seminary of the kind in New England, and which has raised up many useful pastors of churches, and many faithful missionaries for the heathen.

"THEOLOGICAL SEMINARY,
Andover, Sept. 25, 1821.

"To the friends of learning and religion we beg leave to say, that we have considered the establishment of the Columbian College in the District of Columbia as an event of great importance, and as likely to be of extensive and lasting utility to the best interests of man. We entertain a high respect for the President of the College, and for those generally who are its guardians and supporters. With the young gentlemen who have been appointed as Professors, we have had opportunity to become particularly and very intimately acquainted; and we are happy in being able to say, that we have formed an opinion altogether in their favour; that we think their appointment to these offices very ju-

icious; and that we feel great satisfaction as to their talents and their literary acquisitions, the soundness of their religious opinions, their sincere attachment to the cause of Christ, and their disposition to discharge, with diligence and fidelity, the arduous duties of the stations to which they are called. It is our earnest desire that this infant but promising Institution may enjoy extensive and liberal patronage, and may soon be furnished with a library and funds adequate to its objects as a Seminary of learning and piety! and above all, that it may enjoy the favour of him, whose blessing gives success to every great and good design.

E. PORTER,
LEONARD WOODS,
MOSES STUART."

We cordially wish success to this Institution, which is rising, under the direction of wise and good men, near the Metropolis of the United States; as it promises to have a most important bearing, not only upon the interests of useful learning, but upon Missions and the cause of Christianity in general. Most of the Baptist Ministers of London and its vicinity having been consulted on this subject by Professor Woods, they have expressed their opinion of the importance of this Institution, as calculated to promote great good in the Western He-

misphere: and they hope that their friends generally will give it all the aid in their power. It is also to be hoped and expected, that Christians of different denominations, and all the friends of literature, will regard this object with a favourable eye, and will aid it, as they have opportunity, on account of the liberal basis on which it is founded; as its proposed advantages are not restricted to any particular class of Christians.

* * Donations of money or books sent to Professor Woods, for the use of the College, may be addressed to the care of the Rev. Dr. Rippon, Dover Place, near Greenwich Road; the Rev. Joseph Ivimey, 20, Harpur-street; and the Rev. Mr. Dyer, at the Missionary Rooms, 9, Wardrobe Place, Doctors' Commons.

ORDINATIONS, &c.

August 11, Messrs. Salier and Gibbs were set apart to the pastoral office over the church of Christ meeting in the Free Chapel, LOWER CHAPMAN-STREET, St. George's East. At nine a prayer meeting was held to implore the Divine blessing on the services of the day. At eleven public worship commenced with reading of the scriptures, prayer, &c. when Mr. Gibbs preached from 2 Cor. iv. 7; Mr. Curley, a deacon of the Rev. Mr. Sturtevant, Hare-street, read Ephesians iv. and prayed; the Rev. Mr. Saunders of Mile-end-road delivered the introductory discourse, and put the usual questions to the ministers and the church, and received Messrs. Salier and Gibbs's confession of faith; concluding in prayer. The Rev. Mr. Sturtevant of Hare-street Meeting delivered a charge from Coloss. iv. 17; and Mr. Eleback of Virginia-row Chapel concluded with a prayer for pastors and people. In the evening Mr. Salier preached from John iii. 16. The services of the day were concluded with the Lord's Supper. O Lord, send now prosperity!

August 15, the Rev. Abraham Wayland, lately a student at Stepney, was set apart to the pastoral office over the Particular Baptist Church at LYME REGIS, Dorset. The Rev. Thomas Griffin of London (Mr. Wayland's pastor) began with reading and prayer; the Rev. William Hawkins of Weymouth, in an introductory dis-

course, explained, in a very lucid manner, the nature of a gospel church. After which, a brief statement was given of the principal occurrences which had issued in the present union: when the members of the church publicly recognized their choice of Mr. Wayland to be their pastor, and he signified his acceptance of it in the same manner. Mr. Wayland having made a declaration of his religious sentiments, the ordination prayer was offered up by the Rev. John Thoms of Chard; after which an affectionate and solemn charge was delivered by Dr. Newman of Stepney; and the Rev. John Glead, Independent minister at Lyme, concluded in prayer. The congregation assembled again in the evening at a quarter past six o'clock: the Rev. Mr. Hann commenced with reading and prayer; the Rev. Thos. Griffin addressed an appropriate and impressive discourse to the people; and the Rev. Benjamin Jeans (Independent minister at Charmouth,) concluded. The congregations were large, and very attentive.

May 23, BUCKINGHAMSHIRE ASSOCIATION at Chesham. Moderator, Rev. B. Godwin. Sermons by Messrs. Clarabut (Micah iv. 1-4), Hunt (1 Thess. ii. 13), and West (John xiv. 23). Devotional services by Messrs. Tyler, Copley, Ivimey, Dolling, Hall of Chesham (Independent), and Terry. 12 Churches; 1056 Members; Increase 24. The Circular Letter, *On the Importance of Personal Religion to our Usefulness in the Cause of Christ*. Next Association at New-Mill, May 28, 1823.

May 29, 30, WESTERN ASSOCIATION at Plymouth Dock. Moderator, Rev. T. S. Crisp. Sermons by Mr. Clark of Truro (1 Thess. v. 25), Mr. Saffery (1 Cor. xii. 7), and Dr. Ryland (John xiv. 22). Devotional services by Messrs. Sprague, Singleton, Humphrey of Collumpton, Nicholson, J. Dore, Fry of Hatch, Willy, and Lush of Honiton. The Rev. Mr. Doney, minister at the Tabernacle, Plymouth, closed the service. 78 Churches; about 7000 Members; Increase 206. One of the Resolutions, founded on "the inconveniences attending the extent of this Association, and the advantages resulting from a more local union," was, "That it be submitted to the consideration of the churches, and be determined at the next Asso-

tion, whether the present connexion shall be continued; and whether, in the event of its dissolution, there shall be *two*, or *three* Associations: also, how they shall be designated, and how other circumstances shall be adjusted." The next Association at Chard, Whit Wednesday and Thursday, 1823.

BETHEL UNION.

THIS Society has in partheld its Anniversary Meeting at the close of the preceding month, and will continue to hold it in the early part of the present. Its object is the promotion of religion and morality among British Soldiers, British and Foreign Seamen, and Thames Rivermen, and Bargemen on Canals and Rivers. The mass of valuable information is such as, it is believed, has not been exceeded by that of any other infant Society. Its friends are earnestly requested to continue their attendance. Right Honourable Lord Gambier in the chair. Place, the London Tavern.

SEVERAL ministers, and Christian friends, who do not reside in the Isle of Wight, having, at the ordination of Mr. FRANKS in November last, expressed their wish for an *Annual Meeting commemorative of his settlement*, it was suggested that an earlier period than November would be desirable. An Anniversary Meeting was therefore held August 21, when Messrs. Draper, Russell, and Saffery, preached from 2 Thess. v. 9, 10. 2 John 8. John vii. 37—39. Messrs. Clay, Saffery, Tilly, Neave, Headdon, Mileham, J. Hinton, Wheeler (Methodist), and Griffiths (lately one of our Missionaries at Ceylon, and now supplying the church recently formed at Winchester), conducted the devotional parts of the services, which were very interesting, and reminded those who were assembled of the animated exclamation of David, *Behold, how good and how pleasant it is for brethren to dwell together in unity!*

May 29, the Rev. W. Hopcraft was ordained over the Baptist Church at LONG CRENDON, Bucks. Mr. Crook read the scriptures and prayed; Mr. Tyler stated the leading principles of dissent, and asked the usual questions; Mr. Williams offered the ordination prayer, and addressed the

pastor from 1 Tim. vi. 11; and Mr. Wiffin of Thame (Independent) concluded. Afternoon, Mr. Walker of Quainton prayed; Mr. Terry preached to the church from 1 Thess. v. 12, 13; and Mr. Tyler concluded. Judging from the appearance of things on this interesting occasion, we hope to see a great revival of zeal and practical piety.

July 17, the Baptist Church at HAMSTERLEY having become destitute by the death of the Rev. Charles Whitfield, Mr. David Douglas (late a student at Bradford Academy) was solemnly designated to the pastoral office. Mr. Sample of Newcastle commenced with reading the scriptures and prayer; Mr. Pengilly stated the nature of a Christian church, asked the usual questions, and received Mr. Douglas's replies, together with a confession of faith; Dr. Steadman (Mr. D.'s tutor) offered the ordination prayer, accompanied by imposition of hands; Mr. Anderson of Edinburgh (Mr. D.'s pastor) delivered the charge founded on 2 Tim. iv. 1, 2; and Mr. Ivey of Barnard Castle concluded. In the afternoon Mr. Pratman of Barnard Castle read the scriptures and prayed; Dr. Steadman addressed the church from 2 Cor. iv. 7; and Mr. Anderson concluded the interesting services of this ordination.

Aug. 27, at the opening of the chapel for the use of "The Good Samaritan Itinerant Society," at BANSTEAD; Surry, sixteen miles from London, Messrs. Stodhart and Chin preached from 1 Cor. iii. 11, and Isa. liv. 5, and Messrs. Phillemore and Bolton prayed. This village was destitute of the gospel till little more than twelve months ago; but upon its introduction, the room was so crowded, whilst numbers could not gain admittance, that it was thought proper to erect the above place.

Immediately will be taken down, to widen the approach to Southwark Bridge, the Three Cranes Meeting-house, where formerly preached Messrs. Thomas Vincent, Thomas Gouge, Thomas Ridgley, D.D. John Hurrion, jun. Samuel Parsons, John Hill, Samuel Pike, Thomas Vincent, and Thomas Davies. Mr. Heap's Congregation will remove to the Meeting-house of Dr. Watts, in Bury-street, St. Mary Axe.

Hymns sung April 8, 1822, at the Hull Sunday School Union :

The last three composed by MRS. ANNE GILBERT.

HYMN I. *Gabriel.* C. M.

(Sung in the open Air.)

SALVATION ! O, the joyful sound ! &c.

HYMN II. *Christianity.* S. M.

Spared to another spring,
We raise our grateful songs ;
'Tis pleasant, Lord, thy praise to sing,
For praise to thee belongs.
Ten thousand different flowers
To Thee sweet offerings bear ;
And cheerful birds, in shady bowers,
Sing forth thy tender care :
The fields on every side,
The trees on every hill,
The glorious sun, the rolling tide,
Proclaim thy wondrous skill ;
But trees, and fields, and skies,
Still praise a God unknown ;
For, gratitude and love can rise
From living hearts alone.
These living hearts of ours,
Thy holy name would bless ;—
The blossom of ten thousand flowers
Would please the Saviour less !
While earth itself decays
Our souls can never die !
O tune them all to sing thy praise,
In better songs on high.

HYMN III. *Job.* L. M.

(Sung by the TEACHERS only.)

Childhood and youth, how vain they seem !
Their beauty passing like a dream,
And, soon or late, the loveliest bloom
Destined to wither to the tomb !
On every breeze some danger springs
To sweep the field with poisoned wings,
Or life's gay flower, ere yet 'tis blown,
May lie in dust, untimely mown !
Yet here, with hopeful eyes we trace
The features of a future race,
And, in these young immortals, see
The germ of churches yet to be.

God of the Church, which must remain
While generations wax and wane,
For this we toil.—O deign to bless
The humble effort with success.

In every heart,—and may we dare
To offer up so large a prayer ?—
Yes,—from a King we importune
With cheerful hope, a royal boon
In every heart, Eternal King,
Upraise the purifying spring,
And let thy gracious Spirit rest
Th' indwelling Lord of every breast.

Hence, fill thy courts with songs of praise,
Hence, ministers and peoples raise,
And hence, supply the failing bands
Who bear thy word to heathen lands.

We plead thy promise, sovereign Lord,
While thus we pray with one accord ;
E'en as thy promise let it be,
For touching this, we all agree.

HYMN IV. *Cornard.* C. M.

Lord, hast thou heard the solemn prayer ?

We make it now our own ;
May every child before Thee, share
The blessings of thy throne.

Who would not join the fervent cry ?
Who would not seek thy face ?
And say, " My Saviour, is it I
Who shall refuse thy grace ?

Shall I a hardened sinner prove ?

Shall I thy favours spurn ?
Is my young heart too proud to move,
Too obstinate to turn ?

Forbid it, Lord, we humbly pray,
And take us for thine own ;
We would not live another day
With such a heart of stone !

O let not one before Thee now,
Thy dreadful vengeance meet ;
But make the boldest of us bow,
Repenting at thy feet.

So shall the solemn prayer be heard,
And so thy mercy shine ;
Almighty God, perform the word,
May every one be thine !

Kalendar.

Oct. 1. Jupiter rises VIII. Night.
3. Moon passes Saturn.
4. Moon passes the Pleiades.
5. Moon passes Jupiter.
10. Moon passes Regulus.
13. Moon passes Venus.
15. New Moon, I. 32 Morn.
Too far south to pass between
the Earth and the Sun.

17. Moon passes Mercury.
18. Moon passes Mars and An-
tares.
21. Moon passes Herschel.
25. Jupiter rises VI. 30 Even.
30. Full Moon IX. 41 Morn.
Too far north for the Earth to
pass between her and the Sun.
She passes Saturn.

Irish Chronicle.

*Journal of Mr. M'Carthy, for the
Quarter, ending August, 1822.*

DEAR BRETHREN,

I have just returned home after a long tour, much fatigued, and my lungs very much affected, in consequence of a severe cold and over much speaking. I deemed it expedient to return home to recruit a little; though my station demands my constant attention. The following is a brief statement of the various occurrences connected with my tour since my last Report.

Lord's-day, 9th of June, 1822, I preached at the Baptist Meeting-house at Rahue. The house was as full as it could possibly contain, as it was known through the neighbourhood that I was to preach a sermon on the subject of believers' baptism. A very mistaken notion prevails here, that the apostle St. Paul thanked God that he did not baptize; to counteract that opinion, I took for my text his own words: "I thank God I baptized none of you;" from which words I showed the people the high estimation in which the apostle held that sacred ordinance, because he thanked God he had not administered it to improper characters—it proved the existence of the ordinance, instead of proving its abolition. After the dismissal of the congregation, we proceeded to the river, about a mile from the house, and baptized T. S. on the profession of his repentance towards God, and faith in our Lord Jesus Christ. At seven o'clock in the evening I preached at a place called Ballycommon. Than this island, I do not believe there is a more unenlightened spot. I am told it was the first sermon ever preached by a dissenter there: and if I was to say, it was the first gospel sermon they ever heard, I should not be guilty of exaggeration. This week I continued my labours in this neighbourhood, and on Friday the 14th I inspected the Rahue School. I was greatly pleased to see so many young persons, sewing, knitting, and spinning; and performing with

apparent pleasure those useful branches of industry;—besides spelling, reading, writing, and repeating the precious word of God. Since April the 10th, eleven children committed to memory twenty-six chapters in the New Testament: most of the children repeated their chapters very correctly. Indeed, I am more anxious that they should get off a few chapters well, than a great many incorrectly.

On Lord's-day the 16th, I preached at Ferbane; and the remainder of the week made a fruitless attempt to collect money for the liquidation of the debt on the meeting-house at Abbey-leix, as the gentlemen of the country are endeavouring to assist the munificent exertions of our English friends, in relieving the starving thousands of their countrymen, by whom hourly they are surrounded.

Saturday the 22d, according to the direction of the gentlemen of the Committee, I went to see the house at Bannagher. It is about 30 feet in length, 16 in breadth; it is well slated, and will require but little to make it fit for public use. It is most advantageously situated, standing near the centre of the town; and will answer well for either school or preaching house. I proceeded to Ballinasloe, and from thence to Athlone, where I preached twice on Lord's-day the 23d. The people here, and indeed all through my circuit, earnestly solicit my visits more frequently; but however grievous it may be to us all, I cannot do more.—Monday the 14th, I preached to them at eight o'clock in the morning; and at eleven attended the school. Had not time to make a close inspection—found forty children present—sixty on the list.—I went on attending my usual appointments until Friday the 23d, when I left the county of Westmeath, to resume my labours in the county of Longford.—This day rode twenty miles to Newbridge; and the following day went to Longford Town, to re-make my appointments in that neighbourhood; as my friends there were not apprised of my return from the south of this island.

Lord's-day the 30th, I preached in

our new school-house at Toome; was well attended, but I found the place not so very suitable to the comfort of my auditory as on former occasions. Some person or persons, as yet unknown to us, had maliciously pulled down the window shutters, and shattered the glass and frames of the windows in a most shameful manner. I offered a reward for the discovery of the perpetrators, but to the present moment I have not obtained the slightest information. What a world we live in! This house was built by subscription, not to support party bigotry; but for the general good of all denominations, wherein their children are instructed without fee or reward, in those useful rudiments of learning, without which they would have remained ignorant of God, and without the means of raising themselves above the miseries and degradation which their progenitors have such cause to deplore. Yet such is the indignant spirit of opposition manifested against Christ and their best friends.

I preached at seven o'clock in the evening at Clynen. This was the first sermon I ever preached there, and I was tolerably well attended.—Monday, the 1st of July, I inspected the Longford School: found present seventy children; and though wretchedly poor, yet they were mostly neat and clean. Ten of them had committed twenty-nine chapters to memory since my last inspection. I then proceeded two miles to the Scotch quarters, and preached to about one hundred of the inhabitants, who seemed to receive the word with all avidity.

Tuesday the 2d.—I rode about twenty miles to Carrick-on-Shannon, but as the new sessions-house is now given up to the county, therefore we had to occupy another place; though the situation was not so large and respectable, nevertheless it answered tolerably well. Several persons passing by, who heard the word, came in, as the door just faced the street: hence some heard the word, who would not otherwise have heard it.

Wednesday the 3d, I went to Boyle, and preached to a large and attentive company, who seemed to hear with all earnestness; and the next day, in order to overtake my other engagements, I rode forty miles to Clynen.

Friday the 5th.—Inspected the school at Toome, and found present eighty children, ten of whom repeated thirty chapters, committed since the

last inspection. I gave to several children, who were advanced from the readers' to the repeaters' class, new Testaments; and to the other children, according to their ability, first and second class Spelling-books. Thus you may perceive that this school is now beginning once more to raise its drooping head, notwithstanding the severe opposition so long raised against it. I then went to Kenagh school, and found 105 children present; seventeen of whom repeated eighty-eight chapters committed to memory since the 2d day of April last. The total number on the list, 134. I likewise gave the children of that school, Testaments first and second class Spelling-books; and I am sure it must please you much, to see that, notwithstanding prompt opposition long manifested against that school, yet it is now beginning to prosper.

Saturday the 6th, I returned to my own neighbourhood, and on Lord's-day the 7th preached at Rahue, at the usual time in the forenoon: had a crowded auditory; and after the admission of the person whom I had baptized on the last occasion, into church fellowship, and having administered the Lord's Supper to the members, we being satisfied with the testimony of Miss E. H. as to her repentance and faith, I baptized her in the name of the Father, Son, and Holy Ghost, in the presence of a large concourse of persons, who came to witness her baptism; great numbers attended beside what came to the meeting-house to hear the sermon; and of course I embraced that as a favourable opportunity to set before them a full, free, and eternal salvation, through the alone merits of the Lord Jesus Christ. In the evening I again preached at Ballycommon, and had a large assemblage, as several respectable friends accompanied me from the neighbourhood of Rahue. I continued my usual course through several parts of the King's and Queen's Counties, until Lord's-day the 14th, when I preached at Dunneclaggan, and so continued in that neighbourhood until Thursday, when I opened a new door for preaching the word of life. This place is near Mountroth, at a place called Readcastle, in the house of Mr. H. whose wife was brought to the knowledge of the truth under my ministry in that town; and when she received the heart-cheering word, then, like Lydia, she constrained me to enter into her house; and though she is not

yet baptized, yet it is her intention to receive the ordinance on my return to that country. Indeed I had a most pleasing conversation with the family, and have reason to believe the Lord directed my footsteps to that friendly spot.

Friday and Saturday I preached in the vicinity of Abbeyleix; and Lord's-day, 21, I preached twice in our meeting-house there. The house was well filled each part of the day; nor had we any reason to complain of our attendance then, or on the following evening. For brevity's sake, let it suffice to say, nothing particular occurred until Sunday the 28th, when I preached at Ferbane, both morning and evening, and was remarkably well attended; and on Monday the 29th I preached at Athlone, and likewise at eight o'clock the next morning.

From Mr. William Moore.

Ballinacarrow, Aug. 17, 1822.

REV. SIR,

There could be very little interesting in my two last Journals, as there was nothing appeared, according to human probability, but starvation. And indeed if there is not a brand plucked from the burning, or if only one in the course of a month, so far we have to conclude we spend not our labour for naught: for surely if one soul is of more value than the whole world, and if there is joy in the presence of the angels in heaven in consequence of one sinner being brought to the knowledge the truth, we have cause to give glory to that God who found that sinner, and also the means of that soul's conversion. I speak of the means, as the following will shew that the most unlikely means, at least to me, are employed above what I could ever imagine. The narrative is interesting, and I will give the whole of it. About three years ago, in a mountainous part of the county of Mayo, or just where the county of Mayo and Sligo join, in reading the Irish I got acquainted with a blacksmith, who paid great attention: but I must describe his character and appearance. He is a man of great natural abilities, great memory, and very obstinate; and though bred in that country, he can read English well; but is the most savage looking, and his speech and utterance yet more so. Little did I think he ever would be the means of bring-

ing an individual to the knowledge of the gospel; for he was so rude and obstinate, and opposed me so obstinately, that I had great dislike to him; but it was not the case with him towards me. Every time I went to the country he shewed the greatest joy, notwithstanding he used to torment me. At length he got a Testament, and closely perused it, and always contended with any of us that maintained the truth; but in his forge, when his customers came to work, he explained the plan of salvation most clearly, and with such ingenuity, that they could not discern whether there was any dissent from Popery or not. However he was suspected; and it was hinted about that he could not express himself as he did, if he was not changed. A young man, who is one of our schoolmasters, (a Roman Catholic,) concluded, that he would try his principles as a Protestant, and soon confute him. The master took every opportunity: at length they met, and the master brought *Pastorini* to show and prove that the whole world were lost—the Holy Catholics only. He had to act with great caution; but he opened the Testament, and referred to the most plain passages, and kept free of argument. The consequence was, that the young man was himself fully convinced; but the smith told him to send for me, and to lose no time. Accordingly Patrick Brenan urged me earnestly to go, and I did. The master dispersed his school, and came; and an occurrence took place the very instant he came in. Sometime past Patrick Brenan's father fell sick, and was despaired of. Being an old man, and dependent on his sons for two years past, he did not go to mass; but when hopes of life were passed, he called for the priest. His youngest son, a lad that never learned a letter, answered, "O father, you have been hearing the gospel these few years past, and now are you rejecting the faithful High-priest, whose blood cleanseth from all sin, and sending for a wicked man, to lay a drop of oil, or some other grease, on your forehead, as the seal of your condemnation." It is scarce credible the soundness and clearness in which the lad explained himself; so the old man paid the greatest attention, and dropt sending for the priest. He recovered, and all concluded he was convinced. I was happy in being in possession of that account before the master came. I addressed the old man as follows: "Martin,

you have heard of the joys of heaven?" "Yes."—"And also of the pains of hell?"—"Yes."—"Which place would you wish to be in?"—"O, in heaven."—Said I, "Before I leave this I will make you confess you would wish to be in hell, and ask no other proof but yourself. You are an old man, and lately brought from the jaws of death, and I will ask you one question, hoping you will declare the truth, let the consequence be what it will; and if you do not, I will know whether or not." There were many present. "The question is, if you were sure and certain you would die before this time to-morrow, would you not wish to be anointed by the priest?" O, said he, as you have put me to the last extremity, I must declare the truth, I would, said he. "This I knew," said I, "and from your own declaration I will shew you, and all present, you would wish to go to hell: you have heard plainly and faithfully, by your youngest son when in the last extremity, that the blood of Jesus cleanseth from all sin; that is, they that have no other hope, but rest, and trust to the purifying virtue of that blood, and without the shedding of that blood there is no remission." I read the passages, and then opened the 14th of Revelation, and explained that awful judgment, pronounced against all that receive "the mark of the beast," and from their own catechism

proved it is the mark of the beast, and charged to their consciences. Was it not on that mark, and on that mark only, they rested the whole and entire salvation of their souls. They could not, nor did not deny. The old man continued in tears, and seemed very penitent. But until the Lord opens the understanding, all can be done is to declare the truth. But it was not the case with the schoolmaster; he clearly saw the plan of salvation, and counted the cost: he told me from the time the smith first set him to read the scripture, that if he was to suffer martyrdom he could not go to mass; and in consequence, has drawn on him the rage of his father, mother, and three brothers. But more: and what the reading of the scriptures has actually accomplished in every individual brought out of popish delusion, that instant they are *loyalists*, and do not hesitate to tell me what are the intentions of all that are kept in, and under priests' influence, who are enemies to both king and *constitution*; and remarked, that after all that the English have done, and saved the lives of hundreds, there is not the smallest spark of gratitude. And this remark will stand good in all that I can see or hear. I cannot hear of one priest urging them to thankfulness or gratitude: but on the contrary, at this instant, some of them are making the greatest attempts to put a full stop to the schools.



THE Fifty Pounds voted by the Committee to afford a little aid to the distressed Irishmen in Connaught and Munster, employed by the Society, has been received by the Irish Readers and Schoolmasters with very great gratitude, though the sum bestowed upon each was so small. It is very pleasing to be informed, that the extreme misery which has been so extensively felt is in a great measure relieved, so that the children will again be able to attend constantly at the schools.

* * The Eighth Annual Report of the Society, containing an APPENDIX, *Lists of Subscriptions and Donations, &c.* will be ready for delivery to the Subscribers in a few days. For the convenience of those who may wish to see it, and are not entitled to it *gratuitously*, it may be had of the Publisher of the Magazine, Price 6d.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

YORKSHIRE AND LANCASHIRE ASSISTANT SOCIETY.

OUR friends, united in the Yorkshire and Lancashire Assistant Society, have long found that to include those two extensive and populous counties in one district, was not the most efficient mode of promoting the interests of the Society. To remedy the practical inconveniences attending this arrangement, therefore, it has been resolved, that the original Auxiliary shall be dissolved, and *three* new ones have formed; one for the opulent commercial town of Liverpool; another for the West Riding of Yorkshire, of which Michael Thackrey, Esq. of Leeds, who held that office in the previous Society, is Treasurer, and Rev. James Acworth, Secretary; and a third, at Hull, for the East Riding. Of the proceedings of the two last we have as yet received no accounts, and our scanty limits will only permit us to give a very brief narration of the

Formation of the Liverpool Auxiliary Society,

which took place on Thursday evening, July 18, at Byrom-street Chapel. In the absence of his venerable and much-esteemed father (detained from the meeting by indisposition) the chair was taken by Mr. Samuel Hope, who, after prayer had been offered by the Rev. James Lister, introduced the business of the meeting, and called upon the Rev. Messrs. Cox and Hoby of London, who attended as a deputation from the Parent Society, to give further particulars. These gentlemen, accordingly, gave an ample and interesting account of the origin and progress of the Society; and were followed by the Rev. Messrs. Fisher, Philip, Charrier, Lister, Widows, Dr. Raffles, and Messrs. T. Blackburn, W.

Rushton, jun. N. Hurry, and W. P. Freme, by whom the various resolutions were moved and seconded. Mr. Rushton was appointed Treasurer, and the Rev. M. Fisher and J. Lister, with Mr. W. Booth, joint Secretaries to this infant Society, which we fully anticipate will soon occupy a rank, among our local Auxiliaries, proportioned to the magnitude and importance of the town in which it has been formed.

AUXILIARY SOCIETY

FOR PART OF THE WESTERN DISTRICT.

THE Baptist Auxiliary Society for part of the Western District, held their half yearly meeting at Wellington, Somerset, on Wednesday, July the 17th, when the Rev. E. A. Dunn of Pimlico (Independent), Rev. Dr. Ryland of Bristol, and Rev. Owen Clarke of Chelsea, preached on behalf of the Mission. It is sufficient to observe of these services, that they were of a truly devotional character; the sermons were appropriate and excellent; the attendance and contributions respectable; and, what was peculiarly gratifying to all present was, the delightful spirit of brotherly love which seemed to pervade the minds of ministers and people united on this interesting occasion. Each individual, with a glow of satisfaction, seemed ready to unite in the acknowledgment, "Behold how good and how pleasant it is for brethren to dwell together in unity," and to enjoy in pleasing foretaste an earnest of that world where perfect love will reign among the family of the redeemed, and crown their felicity. Truly the increase of this spirit bespeaks the near approach of the millennial glory, the reign of love on earth, when it is testified "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." May the Lord hasten it in his time, and may every lover of Zion continue to pray, "Peace be within her walls, and prosperity within her palaces." J. B.

ANNUAL MEETING

OF THE

BRISTOL AND BATH

Auxiliary Baptist Missionary Society.

ACCORDING to a Resolution passed at the last Annual Meeting of this Society, the services connected with the anniversary, were held this year in August instead of November. They commenced on Tuesday the 6th, when the Rev. J. H. Binton of Reading, delivered an admirable discourse at Counterslip Meeting-house, founded on Luke xvii. 10. *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.* On Wednesday evening, the Rev. Dr. Raffles of Liverpool advocated the cause of the Society at King-street Chapel, from Matt. viii. 11. *And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* The affecting grandeur of the subject, and the known eloquence and ability of the preacher, preclude the necessity of further remark. On Thursday morning, the Public Meeting of the Society was held at the Great Room, Princes-street, Henry Davis, Esq. in the chair. At this meeting, besides the usual resolutions, thanks were voted to the Ladies who have kindly aided the Institution by *Box Collections*—to the Rev. W. Borrowes, M. A. of Clapham, for the liberal and able manner in which he pleaded the cause of the Translations at St. James's and St. Werburgh's churches, and for his very generous and disinterested assistance on that occasion—and to the Rev. Dr. Raffles of Liverpool, for the eloquent and forcible manner in which he advocated the cause of the Society on the preceding evening. In the course of the proceedings, besides an appropriate address by the chairman, speeches were delivered by the Rev. Joseph Hughes of Battersea, and J. G. Smith, Esq.; Edward Phillips, Esq. of Melksham, and George Kingdon, Esq. of Frome; Rev. Joseph Kinghorn, and Rev. W. Thorpe; Rev. Alva Woods from Washington, and Rev. J. H. Hinton; Rev. Dr. Ryland, and Rev. Woolridge; Rev. John Saffery, and Rev. John Shoveller, Jun.; Rev. T. S. Crisp, and Mr. John Daniell, Jun.; Rev. William Day, and C. C. Bompass, Esq. A temporary indisposition,

which has since been happily removed, prevented the attendance of the Rev. Thomas Roberts of King-street.

On Thursday evening, the Rev. Joseph Kinghorn preached at Broadmead Meeting-house, from Acts ix. 1-8. Every one appeared to participate in the feelings of the preacher, while he so affectingly expatiated on the sovereignty and irresistible efficacy of that power and grace, which subdued the infuriated and bigotted Saul of Tarsus, and made him such an illustrious missionary of the crucified Jesus.

On Friday evening, the Rev. Alva Woods, Professor of Mathematics and Natural Philosophy in the Columbian College, Washington, (U. S.) preached at Broadmead, from Heb. xiii. 14. *For here have we no continuing city, but we seek one to come,* on which he founded an excellent sermon.

The Anniversary closed in Bristol, on Sabbath afternoon the 11th, when Mr. Kinghorn again preached at King-street, from 1 Thess. iii. 8. *For now we live, if ye stand fast in the Lord;* and the same evening, the Bath meetings were commenced by Mr. Hinton preaching at the Baptist Meeting-house in Somerset-street, from John vi. 6. *And this he said to prove him: for he himself knew what he would do.* On Monday evening, Mr. Kinghorn preached at the same place, from 1 Peter iii. 22. *Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him;* and on Tuesday evening, the public meeting was held, Rev. Alva Woods in the chair, the duties of which office he well discharged, and the interesting detail of the state of religion in America, contained in his opening speech, added much to the gratification of the meeting.

On Wednesday evening, Mr. Woods again advocated the cause of the Society at Lady Huntingdon's chapel; and on Thursday evening, Mr. Hinton closed the meetings by a sermon at Argyle chapel.

The Committee and Society at large feel greatly obliged to the friends of each of these places for their kindness and liberality.

We regret, that our limits will not permit us to enter into a detail of the different sermons delivered on this interesting occasion; suffice it to say, they were all good, and exceedingly apposite to the subject; and we trust, that the grand-object of all our exertions will be promoted by the faithfulness and ardour which accompanied

their exhibitions of Christian motives, and their exhortations to Christian diligence, in the glorious undertaking in which we have embarked.

The gross receipts of the Society for the nine months which had elapsed since the last anniversary, were £818 14s. 8d. and the Collections at the public meetings just closed, amounted to £207 17s. 10d.

Foreign Intelligence.

SERAMPORE.

Mr. John Marshman, eldest son of the Doctor, arrived at Plymouth, in the *Abberton*, Capt. Gilpin, after a tedious voyage of nearly seven months, on the 17th of August. His object is to promote the Translations of the Scriptures and the Serampore College. We regret to learn, that, within these few days, Mr. M. has received the painful intelligence of the death of Mrs. Williams, his eldest sister, which took place at Serampore, about a month after his departure.

CALCUTTA.

Extracts from a Quarterly Letter from the Junior Brethren, dated Oct. 12, 1821.

THE Harmony of the Gospels (by Mr. Yates) in Bengalee, is now very nearly completed, five parts out of six having been already published, and part of the sixth having been printed. The first two numbers are entirely exhausted, having been used as reading books in many Bengalee schools, besides being distributed as tracts after preaching in various parts of Bengal. It is probable that we may shortly reprint this work complete in one volume, as an acceptable present to enquirers and native Christians.

We have lately printed, at the expense of a Hindoo gentleman, an English translation of a pamphlet of considerable size, against the prevailing system of Hindoo idolatry. It was originally written in Bengalee by a native of considerable talent, and was

translated by brother Schmid, a missionary of the Church of England Society. The author, we regret to say, is since dead, but, we trust, his work will long continue to be useful by exciting doubts in the minds of his countrymen, as to the truth of their present system, and thus preparing them to consider, with less prejudice, the superior pretensions of the gospel.

The circulation of tracts, and the preaching of the gospel in various parts of this city, have excited considerable interest among the natives, and several of the most respectable of them have lately united to defray the expense of a periodical publication, intended to defend the cause of refined Hindooism. Of this work, called the *Brahmunical Magazine*, or the *Brahmun and Missionary*, two numbers have been published, and although they manifest great ignorance of the faith, and contain much misrepresentation of the motives of the missionaries they attack, we cannot but rejoice in the investigation, to which we have no doubt the publication will lead. We hope that the perusal of these and similar publications will tend to arouse the more thinking Hindoos from that sloth and indifference to all religions which so generally mark the character of their countrymen.

As it regards the printing department, a great number and variety of works have issued from the press since the date of the abstract in your report for 1821. During the two years which have elapsed since that was drawn up, we have printed as follows.

Religious tracts, in Bengalee, Hindoostanee, Hinduwee, and Sunscrit	23,600
School books, in English, Bengalee, Sunscrit, or Hinduwee.....	29,350
Religious or literary works, Reports of benevolent societies, &c. in English.....	14,600
	<hr/> 67,550.

Besides these, we have printed editions of some considerable works, such as brother Yates's *Sunscrit Grammar, Vocabulary, and Reader*; Murray and Carpenter's *Spelling Books*, and Williams's *Preceptor's Assistant*; *Doddridge's Rise and Progress*; brother Lawson's *Missionary Hymn book*, &c.

All these, as they tend to render more easy the attainment of Oriental literature, or to afford facilities for the good education, or growth in religion, of those around us, have a more or

less direct bearing upon our Missionary exertions.

We are now comfortably settled in our new chapel, encumbered but with a trifling debt, and our regular congregation appears gradually on the increase. We have lately received several additions to our church, and have reason to be thankful, amidst some severe trials we have lately had to sustain, for the spirituality, unanimity, and zeal which we observe amongst its members.

In exertions now making for the promotion of knowledge and morality by other societies than those professedly Missionary we cannot but rejoice. Amongst these institutions the School-book Society is entitled to the highest rank. This Society alone has, during the last four years, paid for the printing of no less than one hundred and twenty-seven thousand school books, in various languages, (two-thirds of which, probably, have been distributed,) all excluding idolatry, communicating useful knowledge, and enforcing moral principles. The direct intellectual and moral influence which the distribution of so many works must produce on the minds of those who read them, independent of the ability communicated by them to read and understand books more decidedly of a Christian character, is too important not to be contemplated with interest and delight. And when we add to these works the school books published and distributed by other associations, with the large number of scripture and religious tracts issued by Bible and Missionary associations, we cannot doubt that He, who seldom allows any means agreeable to his will to be tried in vain, is bringing on, though gradually, a revolution in the minds of many; the discovery of which, at a future period, shall excite the grateful thanksgiving of his servants.

SUMATRA.

FROM this interesting island we have received several communications of late. A quarterly letter, dated Bencoolen, 5th October, 1821, contains the following notices of the missionary engagements of our brethren there.

“A monthly prayer-meeting, in English, for the spread of the gospel, has been commenced at the church vestry,

and we are happy to observe a considerable portion of the half-cast young men attend. The exercises are not confined entirely to prayer. The people here being but little acquainted with the scriptures, it has been thought advisable to combine with that engagement exposition, which we hope will prove successful in giving an interest in the Mission, as well as in promoting private religion.

“Our attention has been directed to the native schools, as a very important subject in the present state of the native population, and we doubt not that you will be highly gratified with the progress which has been made in every department of them. A considerable share of the expense was borne by ourselves, until lately, which obliged us to draw on the Society; but we hope what we drew for this purpose will soon be repaid from funds originated on the spot. We proposed to the Governor some time since to commence an Anglo-Malayan School for the children of half-casts, respectable natives and Chinese; to support it partly by public contribution, and partly by a small monthly charge to the children: this latter, we thought, would tend to promote the esteem of education. His Excellency kindly acceded to our proposal, and put into our hands a sum which had been formerly sanctioned by the Supreme Government, but had not been fully appropriated. The schools, we think, are better attended than might be expected. Upwards of 100 are daily present at those about the Settlement, and we already observe a growing disposition to appreciate education. As this advances, of course the number will increase; and we have reason to hope that at no very distant period the bulk of the rising generation will be able to read, and will be supplied with books and subjects by ourselves. We have lately received a petition from six villages, at a distance, for schools, to which the natives promise to send near 200 children. These we are now commencing, and hope in the course of time to extend the system as far as thirty miles around us.

“We are preparing and printing school books, which, in the department of writing, occupy the greatest share of our attention. One, containing the elements of Astronomy, is now in hand. We are introducing it into the schools, to be written and committed to memory, on the excellent plan adopted in Bengal. Our next subject

will be Geography, which we propose to treat in the same manner; and thus we intend to proceed until we shall have compiled an elementary Cyclopaedia.

"Our Malay congregation still continues, but it has not been so numerous of late as it was at first. The novelty of it is beginning to subside, and we may expect now a small number regularly. We go out amongst the natives to converse with them, and we generally find some who are attentive and interested in what they hear; we find very little disposition to oppose, and whenever we meet it, it proves very feeble. This we attribute to the little real progress which Muhammedanism has made amongst them. There appears in fact to be a degree of scepticism very generally prevalent amongst them in regard to their religion, which we have observed in no other Malay country. We shall, of course, avail ourselves of this circumstance in our intercourse with them, and endeavour to inculcate the doctrine of evidences.

"A considerable number of hymn-books, both in the Arabic and the Roman character, have been given away, and not a few of Robinson's Gospel of Matthew. They have in most cases been applied for at our own house, and inquiring particularly what use was made of them, we found they were chiefly wanted to learn to read out of."

Another letter of the same description, dated January 2, 1822, thus continues the narrative:

"We regret that we have not been able, during the last three months, to accomplish all that we anticipated. Unforeseen difficulties have much impeded our progress, both with respect to the press and schools. To render efficient the Malay department of the press, we need, at least, one good Malay compositor; but this is still a desideratum. Several Malays have, at different times, entered our service, for the purpose of learning to compose, but no sooner did they perceive that this acquisition required a little mental exertion, and a moderately close application to business, than they left us in disgust. So averse are Malays to every thing that requires diligence and attention, that out of a number who entered the office, only one remains, and as he is far from being an efficient workman, our Malay printing proceeds but slowly. A scripture

tract, containing the history of the creation of the world and the fall of man, will, we hope, soon issue from the press; as also a small book of lessons, designed for the use of the native schools; but besides these, we have nothing else likely to appear at present. Another impediment to the speedy publication of Malay books, is the necessity we have found ourselves under of casting some new characters; for as we are intent on the improvement of Malay printing, in order to render our books as legible as possible, we are obliged to make some additions to our fount of types. In a country like this, where we must first create the means, our progress cannot be otherwise than slow.

"We informed you in our last, that we were preparing a small book on Astronomy, for the use of the native schools, and we have now the pleasure to state, that this little book is finished, and lies ready for the press. A small work on Geography has since been undertaken, in which but a very little progress has at present been made. This little work will not be confined to first principles, like that on Astronomy, as it is hoped that others, besides school-boys, will read a book which professes to furnish them with information concerning the world which they inhabit. A knowledge of Geography will not make men Christians, but a few correct geographical ideas, if received into the mind, must, we think, do something towards weakening the faith of Muhammedans in the Koran. According to them, the earth is a plain, consisting of seven stories, and bounded by a high mountain, or, as we should term it, by a chain of mountains; this mountain they call Mount Kaf; and they believe it to be inhabited by a race of genii, some of whom are infidels, and some good Muslims. They suppose the earth is supported by angels, who bear it up on their hands. These angels stand on the horns of a cow; the cow stands on a stone; this stone is supported by a fish; under this fish is a sea; under this sea darkness, and under this darkness, hell. These ideas are not those of the vulgar only; they are contained in their books, and form, what may be called, the orthodox creed on the subject; and the Koran itself recognizes this absurd system. If then we can succeed in convincing these poor ignorant people that the earth is a globe, and that several navigators have actually sailed round it, their implicit

faith in the declarations of the Koran, and those of their other religious books, must of course be shaken. Some of those natives, who have been most in the habit of conversing with Europeans do already reject their own absurd theory, but for want of a plain statement of things in their own language, their ideas are very confused.

“ Since we wrote last, a few Malay hymn-books, and a few copies of Matthew, have been distributed, though on account of many of our neighbours having been already supplied, we have now fewer applications than formerly. Some copies of each, distributed by our brother Burton about Natal, have been well received, and there is reason to hope will be carefully read. Of one thousand copies of Matthew, printed at Serampore, we have now but few remaining, and we feel the necessity of preparing another single gospel for distribution, as soon as possible. We have fixed on the Gospel of John for this purpose, as that portion of scripture contains so many proofs of our Lord's divinity; a truth which, though denied by the Muhammedans, we wish to press upon their consideration. It is intended to make a new version of this Gospel, experience having proved that the Gospel of Matthew, translated by Brother Robinson, and printed at Serampore, is, by many, considered much more intelligible than the old translation.

“ Our Malay congregation does not increase; but we do not consider this a discouraging circumstance, as we could not expect that Muhammedans, while they continue such, would regularly attend Christian worship. We have always had a few Malays, and sometimes even a considerable number; but those who attend most regularly, are a few of the descendants of Europeans, to whom, on account of their being born in the country, the Malay language is vernacular. Some of these persons, especially the females, are deeply sunk in ignorance, and are, in fact, of no religion, neither professing Christianity nor Muhammedanism. The Catholics, a few of whom attended at first, have since left us, and returned to their saints and images. However desirable it may be, for many reasons, to keep up stated preaching, we do not look to this as a means likely to produce any great effect upon a large scale. If we would diffuse the light of the gospel among Muhammedans, we must go

to them, and not wait for them to come to us; we must visit them in their houses, and mix with them in their shops and markets; we must converse familiarly with them, and answer their objections; we must sometimes declare the truth, and sometimes expose error; sometimes dispute with opposers, and sometimes endeavour to enlighten the mind of the serious inquirer. As we cannot doubt but some of our conversations with the natives would interest the friends of the Mission, were they made acquainted with them, we will do ourselves the pleasure of here subjoining the outlines of one, which took place on Lord's-day morning, the 4th of October last.

(To be continual.)

KINGSTON.

A LETTER from Mr. Coultart, dated July 9, contains the following pleasing anecdote:

“ Three nights ago, a man of decent appearance came to relate what he thought of himself and of the Saviour; said he had been living for himself, and neider did know or think anything about God. The greatest part of his time he had lived in Kingston, and changing masters frequently, he had, as is the custom in this colony, changed his old name with his old master; the last of whom wished him to become a Christian. Poor things! they think that christening effects this great object. He asked a friend who belonged to the Baptists to stand for him; but he refused, and asked him to think what sort of a Christian man could make him: ‘ as for him, he no know man's Christian, him only know Christian God make.’ This puzzled the poor man, who thought something in *right Christian* him no know; ‘ him made a Christian, but him still go on in him old way—for him no know him doing wrong.’ Here I interrupted him to learn the force of conscience, in the way Paul states it with regard to the heathen. I said, ‘ James, you say you did not know God; you no hear any ting about him. When you do sin, you no know it sin? Conscience within no tell you dat bad: God angry for dat?’—He said, ‘ Yes, conscience tell me, and trouble me much; but nevertheless me no heed

conscience much.' William, the friend, the faithful friend, as he termed him, 'courted him to a little prayer-meeting conducted by themselves, and *dere God catch him poor run away!* He see Jesus love him, poor ting, an him want to love Jesus, and keep his commands.' I asked him who persuaded him to be baptized? 'William make him hear what Jesus say, Believe and be baptize: now him believe Jesus to be the Son of God, and only Saviour, an him wish to gie himself quite up to Jesus, an take Jesus for him tick (staff) to lean upon till him last day on earth.'"

Accounts have been received of the safe arrival of the Ocean, with Messrs. Tinson and Bourne. The former being obliged to land at Montego Bay, instead of Kingston, was very kindly received by Mr. Shipman, the Methodist Missionary there, and a few days afterwards visited Manchineel in company with Mr. Coultart. He was received with every demonstration of affection and respect by the poor negroes, at whose importunate solicitations he was sent, and with the utmost kindness and cordiality by the worthy Rector of the parish, and several other gentlemen of high respectability; but some unexpected difficulties stood in the way of his obtaining an immediate license to exercise his ministry in that populous parish (containing 26,000 souls,) which rendered it necessary for him to return to Kingston, for the present. At Honduras, also, Mr. Bourne found, on his arrival, that circumstances had arisen, which would render it inexpedient for him to remain at Belize; and as these had come to the knowledge of the Committee soon after he left England, instructions have been sent him to proceed at once to the Mosquito Shore, where the Indians are very desirous of receiving English teachers.

London Missionary Society.

SOUTH SEA ISLANDS.

Early in the last year, the Rev. D. Tyerman and Mr. George Bennett, sailed in the Tuscan Whaler, as a deputation to visit the Missionaries in these interesting islands. From the letters lately received from these gentlemen, we extract the following testimony to the pleasing change which has lately been wrought by the introduction of the gospel.

At every station where we have already been, we have been more delighted than we are able to express, with the victories and blessed results of *preaching and living* the gospel of Christ. Truly, *the half was not told us*; God has indeed done great things here, in a civil, moral, and religious view. The people here exhibit as literal and pleasing proof of being "turned from darkness unto light, and from the power of Satan unto God," as can be conceived.

A nation of pilferers have become eminently trust-worthy. A people formerly universally addicted to lasciviousness in all its forms, have become modest and virtuous in the highest degree—those who a few years ago, despised all forms of religion, except their own horrid and cruel superstitions, have universally declared their approbation of Christianity; study diligently those parts of the Christian scriptures which have been translated for them—ask earnestly for more, and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honour them.

Thus, *Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.* Isaiah lv. 13.

Contributions received by the Treasurer of the Baptist Missionary Society, from August 20 to September 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of the late James Oldham Oldham, Esq. of London, 3 per Cent. Consols, free of Duty. (Joseph Oldham, H. F. Stroud, and James Arundell, Esquires, Executors)	500	0	0	
Half-year's Dividend on Ditto	7	10	0	
Cambridge, Auxiliary Society, by Edward Randall, Esq.	65	0	0	
Maze Pond, Auxiliary Society, by Mr. W. Beddome	41	0	0	
Birmingham, Bond-street Auxiliary Society, by Mr. Lowe	20	5	0	
Cannon-street, Ditto, by Mr. Brinton	31	7	2½	
Wantage, Collection, by Rev. John Jackson	4	0	0	
Blackburn, Collection and Subscriptions, by Rev. Charles Gray	10	0	0	
Fenny Stratford, collected by Mr. W. D. Harris	5	0	0	
Fakenham, Collection, by Mr. Thompson	5	13	2	
Road, Somerset, Baptist Church, by Mr. James Lasbury	0	15	8½	
Sussex, by Rev. John Saffery—				
Alfriston	3	0	0	
Battle	5	1	0	
Bognor	5	0	0	
Brighton	63	13	9½	
Chichester	19	11	0	
Hailsham	4	3	6	
Lewes	38	2	11	
Uckfield	2	10	0	
Wilmington	5	5	0	
	146	7	2½	

FOR THE TRANSLATIONS.

North Staffordshire Auxiliary Society, by Mr. Kennedy	45	0	0
E. by Mr. Burls	5	0	0

FOR NATIVE SCHOOLS.

Banff Association, in the Congregation of Rev. J. Gib	6	0	0
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FOR FEMALE EDUCATION.

Produce of Young Ladies' leisure hours, by Rev. Thomas Morgan	8	0	0
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A Number of Magazines, and various other Books, have been received, for the Mission, from the Rev. James Stuart, of Sawbridgeworth.

THE
Baptist Magazine.

NOVEMBER, 1822.

AN ADDRESS
ON
BEHALF OF THE BRISTOL EDUCATION SOCIETY.
BY JOHN FOSTER.

“CERTAINLY, there is no employment more honourable, more worthy to take up a great spirit, *more requiring a generous and free nurture*, than to be the messenger and herald of heavenly truth from God to man, and by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God’s, by infusing his spirit and likeness into them, to their salvation, as God did into him: arising to what climate soever he turn him, like that Sun of Righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of knowledge and good works.” MILTON.

Animadversions upon the Remonstrant’s Defence against Smectymnus.

ON the occasion of printing another Annual Report of the Bristol Education Society, the Committee trust they shall again be indulged in the liberty of offering a few observations designed to prolong and increase the favour which their Institution has experienced from many of the friends of religion, and to solicit towards it the liberal attention of some who may not, as yet, have been induced to give it their aid.

It is gratifying to those who have the superintendence of the concerns of this Institution, that they are not confined to plead its cause on the mere ground of the good to be effected by it in time to come.

At the end of each of a long course of years, the honest statement has been repeated, that a number of intelligent and serious young men had very evidently advanced in the discipline for rendering their understanding and piety more available to the benefit of the community. And during the last year such a progress has been made in the attainment of knowledge, in the exercise of thought, and the ability to impart to others the results of thought, as to strengthen every argument which the Institution would draw from the past, to enforce its claims to a continued and more enlarged support in future.

The qualifications, the conduct, and the usefulness, of many Christian teachers, whose preparatory studies were prosecuted in this school, have much contributed, it is believed, to destroy the prejudices entertained by some worthy persons and religious societies against a literary discipline in the preparation for preaching the gospel. It is to be hoped that this prejudice is now in a great measure dissolved and vanished. Some of those in whom it was one of the consequences of a defective education, have yielded to conviction in the progress of their observation and experience; and the course of time has been gradually substituting, in our societies, a better instructed race for those persons whom nothing could convince that a religious teacher must be the more competent to his office for having been trained to a regulation and command of his thinking faculty, to an acquaintance with the best thoughts of the wisest men, and to an exactness and copiousness of language.

A very little rational consideration of the mental resources and exertions, required in a man who is to explain and inculcate the comprehensive system of the Christian doctrine and morals, in a ministration to multitudes in public, and to individuals in private, of all ages, and of every diversity of disposition, capacity, and situation, and that ministration continued through many years, might suffice to show the importance of his having a considerably extended introductory portion of time, to be devoted to the diligent improvement and exercise of all his faculties, to the acquisition of materials for his work, and of rules and methods for performing it in a worthy

manner. His whole subsequent life, indeed, is to be a course of improvement; but this introductory period, well employed, will be of inestimable use, in forming his mind to the right habit for it, and inuring him to the labour.

Among Dissenters it is of peculiar importance to afford this advantage to young men preparing for the Christian ministry; because, as we do not affix this appointment on a portion of our youths as a mere professional destination, without a regard to piety and ability, it must frequently happen, that the persons in whom these indispensable requisites become apparent at the age of manhood, will be such as have not enjoyed the advantages of a regular education.

We watch with great interest every remarkable manifestation of such a character in young men of our congregations. To observe this disclosure is very gratifying on their own account. But it is not long before we begin also to think, of what value these qualifications might be, as applied to the special service of Christianity. When we consider the state of that great cause in the world, and in our own country, it is impossible not to wish that a far larger share of the talent existing in the community could be laid hold upon, and drawn forth into the operations of this consecrated field. Even in beholding the great division of mental ability which carries no marks of relation to piety, and seems as if it knew of no such thing in the world, there will often arise the wish, together with a consciousness of its being a wish in vain, that an ample share of this had been just so much energy and agency in the promotion of religion. But it is with more especial regret that we

sometimes reflect, that here and there are individuals, whose superior mental endowments, being combined with piety, seem to be marked as expressly belonging to the cause of God; but who yet are withheld by one prevention or another from being effective in that service. They might be made a very sensible addition to the Christian force, which is in hard combat with error and sin; they would be able to think and speak what might be exceedingly useful to multitudes; but that which they might do is wanting. And here permit us to name, as one of the *causes* that it is wanting, the inadequate support afforded to institutions of the nature of that for which we are pleading. With respect to this Academy in particular, we have reason to be assured that a larger supply to it of pecuniary aids, during some years past, might have had the effect of sending a considerable number of respectable preachers to stations where religious instruction is now but very precariously and defectively communicated. The local accommodations and the system of tuition, in our seminary, were ready to receive an additional number of hopeful young men, for whom admission had been sought; but the competent means for their support, during a course of studies there, have not been contributed by those of our friends whom Providence has exempted from feeling the pressure of the times so sensibly as many of their fellow Christians.

Reverting to the desirableness of bringing into full activity as much as possible of the genuine talent existing among our religious youth, let it be considered what an extensive and various agency is continually going on in the pro-

motion of all that is evil. *That* operation never intermits, for it is possessed of the principle of perpetual motion vainly sought in mechanics. It is incited by that innate depravity which is combined with all human existence, and is never tired of activity. That activity challenges your attention on all sides; it meets you in practices which are working a still greater than their immediate and absolute evil, by incessantly throwing out a malignant force of example; maintaining as it were a standard model and encouragement for sin, and thus emboldening other men to do the same: it meets you in language which is every hour teaching folly and iniquity to numbers beyond calculation, in youth and every stage of life. This, too, is *successful* activity, and *efficacious* instruction. Now, is it not infinitely desirable, that amidst, and in opposition to, all this, there should be a greatly augmented portion of ability and zeal sent forth into action for truth and righteousness? There are among our religious youth some spirits—we hope not a few—which a process of intellectual discipline would render of great value for the better cause, would accomplish for teaching, and proclaiming, and protesting against the prevailing impiety and wickedness. And should not the religious community regard itself as in a measure pledged to God, that these minds shall be rendered efficient, by being brought out to the best advantage, against that wide and powerful co-operation for maintaining the dominion of depravity? As individuals, men will, we are admonished, be charged as criminals for burying their talents in the earth; but we would suggest, whether the religious

community ought not to consider the best endowed minds it may contain, as talents belonging and entrusted to it in its collective capacity; and whether it can be altogether acquitted of the same guilt, if it do but little toward rendering these capable minds the most effectual agents that they might be, for religion.

Let it again be considered, what a prodigious calling forth of ability there has within our times been in all other modes of activity. It might seem as if the human mind, in this part of the world, had nearly slept out its long deep sleep, and were now in lighter morning slumbers, ready to awake at any call. In our nation especially, there has been displayed what appears, in comparison with the state of our ancestors, almost a preternatural restlessness to be in action; so that the various objects of human interest, whether serious or trifling, have excited such a measure of faculty and ardour in the pursuit of them, as to raise our wonder at the capabilities of man. A surprising number of able spirits have been impelled into every department of literature, of science, of arts, of curious research, of enterprise for remote discovery, of schemes for the change of public institutions, and of the dreadful business of war. Now, while we behold this vast amount and superfluity of talents directed to every other purpose, can we be content without an effort to bring forward the best of the remaining abilities, to prosecute an incomparably nobler object? Are we willing that *this* should obtain but a much slenderer proportion in the distributive allotment of cultivation, intellect, and genius?

It is true that the cause of re-

ligion has not remained stationary as it respects the number of intelligent and faithful promoters, while different and opposite interests have been receiving so ample an accession. The new spirit which has arisen among men to propel them in such masses, in all directions of interest, fancy, or ambition, with an incitement to go further than men had ever gone before, has, under the divine destination, sent us a large reinforcement for the work of God and human renovation. But we feel that we want a still much larger proportion of the minds impressed with the new impulse to exertion, when we look upon the condition of the people of our towns and villages throughout large tracts of the country. No one who has surveyed any considerable circuit, with a reference to religion and morals, has the smallest difficulty in naming one spot, and another, in a too long succession, where the genuine religion of Christ is but just beginning to make itself heard, and some places where it has not begun. In many of these situations, the people are wondering what wild absurdity, or designing quackery of religion, it can be, that is working its way into their neighbourhoods. They can hardly believe that men in their right senses, unless with some dishonest purpose, can employ themselves in the propagation of such folly. They had always imagined that religion enough, and of the right old standard quality, was to be had in the place before, by any that wanted it. Ludicrous stories, without number, are made and circulated in the neighbourhood, respecting the strange novelty, and the expressions, gestures, and personal adventures, of the men who come

to publish it. Nevertheless, when it comes quite close to them, they are tempted to hear it, notwithstanding their prejudices and scorn; so that experience is continually proving that, with here and there an excepted place, there are sure to be hearers where there are zealous preachers. Some salutary coercion of a superior power compels them, in a manner which themselves cannot account for, to go again and again within reach of the voice of the fanatic. Is it not then most desirable and important, that there should be a great addition to the number of such voices, for the sake of such hearers?

In many places where these efforts have been made for several years, with hopeful signs of success, it is in but a very scanty measure that the ministers stationed at the distance of many miles from such districts or villages are able to extend their labours thither. The deficiency is but imperfectly supplied, either in kind or frequency of service, by less competently qualified teachers belonging to our religious societies. Here it will not be imputed to us that we can mean any disparagement to the efforts of those worthy and useful labourers. On the contrary, we estimate them highly, rejoice exceedingly in their increasing number and activity, and wish that many more may speedily be excited to do like them,—provided always, that, while they proceed in teaching others, they be assiduous in the use of all attainable means for their own progressive improvement.

But, at the same time, it is plain to common sense, that it must be of vast importance to the honour and success of religion,

that as many as possible of its public teachers should be men of great mental cultivation,—exercised in regular and even severe labours of thinking,—possessing a free and yet accurate command of words, on the right choice and disposition of which it depends whether their thinking shall be worth any thing to other men,—furnished with a considerable store of various knowledge,—and qualified to appear to advantage in society. The necessity that many of our preachers should stand thus high, is becoming the more apparent and urgent from the very circumstance on which we have been remarking; namely, the constantly increasing number of such preachers as have enjoyed but a very limited degree of the privilege of education, either in early or more advanced youth. While the number of these is so fast augmenting, it must be the wish of every considerate person among our friends, that our ministers of the most cultivated order should still be of a number to preserve some *proportion* to them, both for the sake of maintaining the respectability, in the view of the community, of a vocation with which religion is so much implicated, and that there may be in every place, men whose evident superiority may exert an influence, of example, advice, and moral control, over those of subordinate qualifications. A minister respected for his clearer intelligence, and more extensive attainments, may be a centre of combination and influence to a little band of these auxiliaries, and dispose their operations in such a manner as to render them doubly useful. But, if we would send out well-accomplished ministers in numbers sufficient to maintain the *proportion* here de-

sired, there should, assuredly, be no apartments left vacant from year to year in our academy.

We hardly need advert to the obvious consideration of the demands made upon our institution for preachers to occupy the places of the elder ones successively removed by death, except to observe, that there is not one of those venerable servants of Christ, who would not, in laying down his work, desire that his successor might excel him in every qualification for the service; and devoutly pray, if the thought were suggested to him, for all prosperity to the institutions for preparing young men to carry forward the good work which he and other faithful labourers are resigning. Especially that institution under the benefit of which they had attained their own preparatory improvements, has often been seen to be an object of affectionate interest with them to the last. And if their people profess to feel any sympathy with that sentiment, and to have received important spiritual advantage from a minister who had been there himself instructed how to instruct *them*, they will surely be willing to make an effort, not only to prolong, but to enlarge, the usefulness of such an institution.

When speaking of the demands for successors to departed ministers, we may notice a striking difference between the present and past times. Half a century since, it was chiefly in reference to the number of ministers expected to be withdrawn by death, that our religious societies measured the extent of means necessary for the education of young preachers. If a due provision was made for the supply of the old stations as they should

become vacant, it was no very pressing consideration that possibly, as rather a rare event, a new place of worship might now and then be raised in another situation. Happily, now the case is quite altered; insomuch that the probable number of preachers that may die, is become the minor part of the calculation of the number of new ones that may be required. Our ministers now, instead of wearing out their life in a course of solitary labours, to be transferred at death to their successors, see younger ones rising up on every side, to co-operate with them. Stations for constant public service are multiplied, and continuing to multiply, on tracts where formerly one edifice, become grey with time, was the sole receptacle of the true worshippers, during a period as long as the average of human life. And besides these regular services, there is an extensive variety, as we were before observing, of occasional and experimental ones. Many barbarous and almost pagan districts are disturbed, by zealous spirits who are reconnoitering, approaching, and invading them.

We may justly rejoice in the advantage we possess, as Dissenters, in being at liberty to vary and accommodate our modes of operation. We are bound up by no ecclesiastical formalities and prescriptions. When we seek to make an impression on some portion of an ignorant, thoughtless, and wicked population, we can extend our preaching, either directly, or in well-contrived advances, to their own territories, instead of remaining fixed immoveably, (like men shut up in a garrison, while they should be skirmishing over the wide field,) in stations where none might ever give themselves the trouble to

come in our way, to receive a stroke on their consciences. And our efforts have not been at all the less beneficial, for the degradation of preaching in a humble school-room, in the farmer's barn, or shed, or kitchen, in an unoccupied workshop, or on the deck of some old hulk,—unhallowed places! but in which has been developed, in very many instances, the germ of a zeal which has resulted, within a few years after, in a commodious and well-frequented meeting-house.

Let not, however, the views here presented be dwelt upon in the spirit of self-congratulating vanity: they are intended for the purpose of admonition and solicitation. It will surely appear desirable that our public preaching, with all its accompanying secondary expedients of religious instruction, should be vigorously continued and still further extended, both in its ordinary exercise, and in its more irregular and excursive operations. But what if ignorance, mental imbecility, or the rashness of undisciplined zeal, should become conspicuous in the prosecution of this great service? Let any sensible friend of religion recollect in what manner he has been affected by examples which he may have witnessed of this kind; what influence he thought such exhibitions likely to have on the several classes of hearers; what remarks of some of them he gladly escaped from listening to. And then let him say if it be possible, consistently with a sincere concern for the Christian cause, to be indifferent whether the greatest attainable measure of understanding, judicious thinking, appropriate language, and illustrative knowledge, shall pervade an active system which aims at making

men wiser and better. He certainly will not say, in answer to this, that the efficacy of the ministration depends on that Spirit whose power is not limited by the quality of the means. We all know *that*, right well. But it is just as clear a truth, that the professed friends of the gospel will never be admitted, by its Author, to have proved their sincere care for its honour and progress, by a carelessness respecting the fitness of the means and instruments, while the great and lasting mischief done to it by ill-adapted instruments has been a plain matter of fact before their eyes. Piety, and a more than ordinary measure of natural capacity, we deem to be of the essence of the fitness for the service; and when these are found in youth, we know of no better course for the attainment of the requisites to be added, than that which is pursued in such institutions as the one for which we are now petitioning a larger supply of aid from the friends and societies within our religious connexion.

THE
WARRANTABLE GROUNDS
FOR UNDERSTANDING
SCRIPTURE FIGURATIVELY.*

“IF the trumpet give an uncertain sound, who shall prepare himself to the battle?” and if we interpret the scriptures according to our preconceived opinions, or the excursive flights of fancy, we

* When it is ascertained where it is proper to depart from the literal meaning of any part of the Sacred Oracles, another subject will require attention; namely, the *Range* and *Limits* of such a departure. This subject, however, may be more advantageously considered in a future paper.

cast ourselves upon an ocean without bottom or shore. Truth is *one*, but error is *manifold*; and these two general causes of false views of truth, may produce results as numerous and as diversified as the stars of the sky: and either cause may prove fatal. For they who "wrest" the scriptures may "wrest" them "to their own destruction." 2 Pet. iii. 16. Nor should it be forgotten, that the most momentous truths are sometimes **HID** from the wise and prudent, whilst they are **REVEALED** unto **BABES**. Matt. xi. 25.

With respect to *preconceived opinions*, it may be observed, that unless a man be a partaker of the "Divine nature," (2 Pet. i. 4.) he does not see things in the same light as God sees them: and hence the unregenerate man attaches a great improbability to many important statements in Holy Writ. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." 1 Cor. ii. 14. It is no wonder then that some of the plainest passages should be misconceived, and made to assume a meaning essentially different from their literal or obvious import. Nay, the misconception may be so great as to make the scriptures appear to sanction the very thing they condemn, and condemn the very thing they sanction. Thus the apostle Paul once so interpreted the scriptures of the Old Testament as to think he had the fullest sanction from them to expect eternal life by the works of the law, a doctrine which he afterwards refuted by quotations from the very same scriptures.—It is of the utmost importance, therefore, for us not to lean to our own understanding, (Prov. iii. 5.) but to regard the following promise: "If ye

then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him!" Luke xi. 13.

That the *excursive flights of fancy* may also do incalculable mischief, may be easily conceived when we consider that a passage of scripture improperly allegorized involves two serious consequences. First, a portion of truth is taken away from the sacred volume; and then, a human addition is made to it: and if an ungovernable fancy is thus made to affect any class of peculiarities in the sacred oracles, the grapes of Eshcol may be converted into malignant poison.

These fallacious modes of interpretation, however, had no influence on those illustrations of the Old Testament which have been so faithfully handed down to us from the sacred writers of the New Testament. These holy men have furnished us with light without any mixture of darkness; for the same Divine Spirit who had been the source of truth, was to them the unfolder also of that truth. So that when the apostles produced proof to justify the explanation they gave to the sacred oracles, that proof was well founded. These inspired men did not, indeed, employ the rhetorical flourishes of some refined orators of that age; for having only truth and a good cause to defend, they needed nothing beyond the language and logic of plain common sense. Notwithstanding the cavils of scoffers, therefore, they established truths which have diffused numberless blessings on individuals, families, and nations.

In our days, however, as is well known, men are not instantaneously furnished with languages, nor are they endowed

with miraculous gifts. But the present generation has ample opportunities of attaining, in a natural way, that knowledge which could not have been derived, by the same means, or from the same sources, in the days of the apostles. We, therefore, as well as they, are accountable for peculiar advantages. Nevertheless, the servants of Him who is "Lord of all" are not required to trade with talents never delivered to them, but with those actually entrusted to their care: and among other peculiar advantages which we possess, we have the twenty-seven books of the New Testament, to which the apostles themselves could not have recourse when they commenced their extensive and useful labours. This deficiency, however, with respect to them, was amply compensated by the gift of inspiration; and as we are *not* thus prepared to make *additions* to divine truth, our deficiency is provided for in that portion of holy writ which is the result of *their* being inspired. If, therefore, we avail ourselves of this result in our researches for General Principles of Interpretation, we are illustrating the Inspired Volume, by Inspiration itself. But with regard to *inferior* lights, though we may be indebted to them in explaining the words and allusions of sacred writ, we should beware of seeking too much from such helps. We must not expect to derive the bright radiance of the sun from the glimmering of a taper. Our procedure should be to entreat God to give us his Spirit, that we may have a right disposition of mind for the successful investigation of truth; and, with regard to the statements of men concerning the Bible, or the General Principles they furnish for its in-

terpretation, we should have recourse "to the law and to the testimony: if they speak not according to this word, it is because their is no light in them." Isa. viii. 20.

To proceed, then, to the WARRANTABLE GROUNDS for a departure from the literal meaning of any part of the sacred oracles, they may, it is conceived, be restricted to one simple circumstance; namely, *when we are furnished with a check to a literal interpretation.*

No. 1.—In some instances there is an *avowed* acknowledgment that the language adopted is not to be understood literally; and this is one check to a literal meaning, and a scriptural warrant for the language being considered as figurative. Thus the language addressed by Jehovah to Ezekiel was an avowal that what the prophet was about to hear was a *paraboli*cal description. "Son of man," said Jehovah, "put forth a RIDDLE, and speak a PARABLE unto the house of Israel." Ezek. xvii. 2.

No. 2.—The second check to a literal meaning is furnished when there is a *tacit* acknowledgment of the figurative style; and this is always made when some literal term or description is produced as an interpretation, though the precise meaning of such interpretation may require the aid of Providence to place the sentiment in that conspicuous point of view that may render it plain. Thus in Dan. vii. 17. we read that the prophet was informed the four beasts he saw were four kings, or, as we should say, four dynasties, or the governing powers of four great empires of the world. By this explanation an effectual check was put to a literal interpretation of the four beasts;

though the detail of facts was to be gradually developed to the world, and eventually comprised in the annals of history.

No. 3.—The third check presents itself when the literal meaning is inconsistent with well-known facts. Thus we read in Judges ix. 14, "Then said all the trees unto the bramble, Come thou and reign over us." Now no man, it is presumed, ever supposed that this passage meant that the trees actually had the gift of speech, and addressed the bramble. But why did not persons thus understand the passage literally? It was because they were checked by an idea of the impossibility of applying a literal interpretation. But no one would have thought of departing from the literal meaning, if instead of the word trees, Jotham had said the men of Shechem and the family of Millo, and if, instead of the word bramble, he had said Abimelech. In fact, the sixth verse may serve as the fair interpretation of the fourteenth.—But we are as effectually restrained from *abandoning* the literal meaning of the sixth verse, as we are from *adopting* the literal import of the fourteenth.

The preceding observations are corroborated by the practice of the apostles. For if a passage from the Old Testament did not apply in its literal sense, they deduced an argument from that very circumstance to prove that a figurative sense was intended by the Holy Ghost. Thus Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. **THEREFORE** being a prophet, and knowing that God had sworn with an oath to him that of the fruit

of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before spake of the resurrection of Christ, that *his* soul was not left in Hades, neither *his* flesh did see corruption. For David hath not triumphantly ascended* to the heavenly world: but he saith himself, Jehovah said unto my *Lord*, sit *thou* on my right hand, until I make thy foes thy footstool." Acts ii. 29—31, and 34, 35.

The apostle Paul also adopts the same reasoning on the same subject. He first introduced the passage, "Thou shalt not suffer thine Holy One to see corruption:" and then he proceeds to say, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and **DID** see corruption; but he whom God raised again, **DID NOT** see corruption." Acts xiii. 35—37.

In a similar manner the apostle Paul proved that the rest spoken of in the 95th Psalm was not the land of Canaan, but that rest which still remains for the people of God. "If," said he, "Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth **THEREFORE** a rest to the people of God." Heb. iv. 8, 9.

* The apostle Peter meant, that David had not ascended as Lord of all, and under the circumstances specified in the sixteenth Psalm, as his body, by mouldering in the grave, had seen corruption; and as his spirit, however happy, had nevertheless been *left* in Hades, during its absence from the body. For Hades means, the separate state of ALL disembodied spirits; and consequently includes both the *unhappy* and the *blissful* abodes of souls departed. So that David might evidently be in heaven, though he might not have ascended thither with his body emancipated from the grave.

The application of these apostolic principles of interpretation is of more importance than may at first appear. The truth is, that when the apostles Peter and Paul proved that the prophecies in the sixteenth Psalm could not relate to David, because their accomplishment in him was impossible, they tacitly established the fact, that had these prophecies been fulfilled in David, their arguments would have vanished. Now, wherever the arguments of the apostles would have vanished, ours should vanish: and thus we learn that where the sayings of an inspired prophet have been actually accomplished in himself, no other interpretation is to be sought; provided, however, that such sayings do not also apply to Christ, and, at the same time, constitute a link in a series where the reference is *evidently* made to the Messiah*.

On the other hand, we are guarded by the reasoning of the apostles against putting a literal interpretation on that which was intended to be understood figuratively. When, for instance, we read in the prophecy of Joel, that the sun shall be turned into darkness and the moon into blood, we know from connecting this third general principle with astronomical facts, that the language is not to be understood literally. For, as every well-informed man knows, the moon borrows her light from the sun; and, consequently, when the sun becomes darkness, the moon cannot assume the colour of blood, but must become absolutely invisible.—Or if the reference were to a

total eclipse of each luminary, we know that the sun and moon cannot assume these appearances at the same time; for the sun can never be eclipsed, but at the new moon, and the moon can only suffer an eclipse at the time of full moon. For a fulfilment, therefore, of Joel's prophecy, we are not to direct our eyes to the expanse of heaven, but to the sublunary concerns of the present changing world; and, consequently, we are not surprised to learn that the events are to happen "BEFORE that great and notable day of the Lord come." Joel ii. 31.—Acts ii. 20.

No. 4.—The fourth check to a literal interpretation is afforded, when the literal import of any prophecy is at variance with those future events which are so plainly revealed as to be distinctly known before they take place. It is not true that every future event is involved in obscurity. For instance, when the apostle Paul says, "the dead shall be raised incorruptible, and we shall be changed," he exhibits a deeply interesting truth in the light of noonday. So again, in the eighth of Hebrews, a prophecy is quoted, in which God promises to make a new covenant with Israel and Judah, and this is the inference which is deduced from the prophecy: "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13.—No one, therefore, would expect to see the feast of tabernacles restored; and much less would it be expected that the Jewish Religion should be extended to a degree never before witnessed; namely, to all nations. And yet the following remarkable words are contained in the lan-

* It will be proper to pay particular attention to this point, when the range and limits of a figurative interpretation of scripture may come under consideration.

guage of prophecy: "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year, to worship the king, the Lord of hosts, and to keep the feast of tabernacles. Zech. xiv. 16.—Knowing, therefore, from history, that such a celebration of the feast of tabernacles has never yet taken place, and knowing from the intelligible portions of prophecy that it never will take place, we are at once prevented from assigning a literal meaning.

No. 5.—The fifth check is that which is derived from the discordant imagery of prophecies relating to the very same event. If the language of corresponding prophecies were always literal, no contradiction would ever ensue; but when the language is figurative, the imagery, though coinciding in some parts, may appear to be quite at variance in others. Both Ezekiel and John speak of a vision in which they saw a city of matchless magnificence. There was, however, this striking difference between the two visions: the prophet Ezekiel was introduced to a temple; but John says, "I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it." See Ezek. xli. and Rev. xxi. 22.—Yet in both exhibitions the city seemed formed to last through all eternity. For in Ezekiel's vision was seen the place where Jehovah said he would "dwell in the midst of the children of Israel FOREVER." Ezek. xliii. 7.—and in John's vision, the saints were included of whom it is said, "The Lord God giveth them light: and they shall reign FOREVER AND EVER." Rev. xxii. 5.—In both the visions, therefore, we are presented with *eternal*

*scenes,** concerning which John himself has said, "It doth not yet appear what we shall be: but we know, that when he shall appear, we shall be LIKE HIM." 1 John iii. 2.

The identity, therefore, of the things intended, and the diversity in the imagery employed, show that, in these instances, God has been pleased to use similitudes.

Upon reviewing the General Principles already advanced, it may be observed, that No. 1 and No. 2 are always obvious to every observer,—that No. 3 is a Grad Principle, which applies to all the books of scripture,—and that No. 4 and No. 5 comprise Principles that are chiefly applicable to the prophetic parts of scripture.—In prophecy, however, it will not always be practicable to apply No. 4 and No. 5; and, in such a case, we must apply No. 3; or, if that cannot be done, we must number the passage among the things that are to be known here-

* It would be deviating from the object of this paper, to enter into the particulars of the respective visions. It may be merely observed, that when Ezekiel wrote, the most magnificent earthly object that could be conceived of, was a majestic temple containing the visible tokens of the presence of Jehovah; but, when John wrote, a temple did not convey the same idea of pre-eminence, as it accorded with an inferior dispensation, the glory of which was lost "by reason of the glory that excelleth." And, in these visions, the Holy Ghost has accommodated the imagery to the existing state of things. Hence Ezekiel's commission being to the Israelitish tribes, the names of those tribes were applied to the twelve gates of the wall: but John and his contemporaries were engaged in a more extensive commission; and, consequently, the wall in his vision comprised not only the respective names of the Jewish tribes on its twelve gates, but was built on twelve foundations, which contained the names of the twelve apostles of the Lamb.

after. When our Lord said, "Destroy this temple, and in three days I will raise it up," it is probable that the prophecy was neither understood by fallen man or fallen spirits. For with regard to man, it seems to have created nothing but misunderstanding; and if fallen angels had understood what the raising up of this temple meant, they would hardly have been so bent on its destruction. There was, therefore, exquisite wisdom in that plan of Divine Providence which involved some of the ancient prophecies in impenetrable darkness, till the purpose of God was fully disclosed in their accomplishment.

When Jesus, however, was risen from the dead, the whole of his previous life had become a series of past events;—but no literal temple had been in ruins during three days only, nor had such a temple ever been rebuilt by Jesus after the expiration of that given period. By No. 3, therefore, it is evident that the language was figurative. In short, by the word temple our Lord meant what the apostle Peter calls a "tabernacle," 2 Pet. i. 13, 14.—and what Paul calls "our earthly house of this tabernacle," 2 Cor. v. 1.—for John informs us that Jesus "spake of the temple of his body." Moreover, the same sacred writer lived to see the happy effects of the prophecy, after it had been developed by providence. Hence he says, "When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said." John ii. 22.

We see then that prophecy does not, in some cases, attain

its full design till the events have actually taken place. No mortal tongue, however, can sufficiently declare that exuberant goodness which has given us so much which the "*wayfaring man*" may understand. In giving us the Bible, the Divine Benefactor has placed us in a garden abounding with flowers whose balmy fragrance delights the soul, and with goodly trees whose fruits conduce to a blissful immortality. But it is not surprising that He who cares for generations yet unborn, should require us to admit into this spacious garden some trees of younger growth, which are to attain perfection, and bear their choicest fruits, in the days of posterity.

J. F.

Bromley, Middlesex.

To the Rev. James Bass, Pastor of the Church of the Independent Denomination, at Halstead, Essex.

DEAR SIR,

I have carefully perused your pamphlet on the subject of Baptism. Though I have not the pleasure of knowing you, I have no doubt, from your production, that you are a gentleman of much candour, piety, and conscientiousness.

I am pleased, Sir, to find, that you seem to have found out that by the *seed of Abraham* are meant, not all the children of believers, but all those who actually believe on Christ, p. 67, 68. This is evidently the doctrine of the apostle, Gal. iii. 29. So far you agree with the Baptists. You say, p. 78, that the children of believers are no more holy "than those of Jews or infidels." You also say, "As a minister I should be guilty of deceiving my fellow-

men and of offending God, were I found practising infant baptism on such a principle as this; for should I not afford a ground to those who need to be alarmed, and who have not Abraham's faith, to restipulate with their Maker, for entertaining a vain confidence in Abraham's covenant; and thus defeat, in regard to such persons, the object of the Christian ministry?" p. 78. Surely, a very large proportion of your brethren practise infant sprinkling on this very ground, by which you justly say, you should deceive souls, and offend God.

You farther say, p. 79, "Some Pædobaptists have lately shifted their ground, and call baptism a dedication." Indeed, Sir, this appears often to be the case. You would baptize "infants and adults, saints and sinners," p. 81. And in many places you say, you would baptize any person, without asking him any question. If an infidel were to apply, you would baptize him, would you? Yes, you say, because baptism is a means of grace. But is not the Lord's-supper a means of grace? Ought you not then, on the same principle, to admit all who apply, making no inquiries? And is not the national church justified in its indiscriminate administration of this sacrament? Yea, even to persons, however immoral, as a qualification for office? And even the Catholic priest may be vindicated, who admitted Rousseau, one of the craftiest and vilest enemies of the Saviour, to the table of the Lord.

In page 81, you affirm, that the name Christian belongs to no man till he openly avows allegiance to Christ by a voluntary and full subjection within his visible kingdom. You say justly, that

the delusive idea, that we were baptized into the Christian church, and that we are still of it, (p. 82,) is a benumbing notion, which is a refuge of lies to millions; that it lulls them into a false peace, and makes them dream that they are Christians. Here indeed you are correct, but with surprising inconsistency. You still plead for the sprinkling of infants. You would perpetuate this very practice, which you know fatally deceives immortal souls.*

Because John the Baptist said, "I baptize you with water unto repentance," Matt. iii. 11, you imagine, that he did not regard penitence as a pre-requisite to baptism. Here I think you mistake. For we read that they "were baptized of John in Jordan, confessing their sins." They were then penitent. They were not baptized that they *might be penitent*, as you seem to understand it. The terms *εἰς μετάνοιαν*, evidently mean, *on account of your repentance*,—that is, because you profess to be penitent. The preposition *εἰς* is thus used in 1 Cor. xvi. 1, *εἰς τοὺς ἁγίους*, *on account of the saints*. It is also thus used in 2 Thess. i. 11, and in Rom. xvi. 6. "Repent, and be baptized," said Peter, Acts ii. 38. Peter evidently thought that repentance should precede baptism.

* The following is the extraordinary and unjustifiable language of Dr. Williams; "Am I a baptized person? Does not Jehovah say to me, as well as to Abraham, I am thy shield, and thy exceeding great reward? May I not, without presumption, appropriate the words of Anasai to David, Peace, peace be unto thee; and peace be to thine helpers, for thy God helpeth thee?" Antip. Ex. vol. ii. p. 274—276. To be baptized, and to be regenerated and reconciled to God, are then the same thing. Is this the doctrine of the Bible?

You seem to be of the opinion of Dr. Williams, that baptism gives a right to the individual to repent, and believe. You have, I think, Sir, no authority for this sentiment. The inhabitants of Otahite then had no right to repent or believe the gospel, on this principle.

You intimate, in p. 17, that what "is not commanded in the commission, in Matt. xxviii. 19, 20, is virtually forbidden." Surely, Sir, it must be by considerable ingenuity and circumlocution, that any command to sprinkle infants is found there. I can find the penitence and faith of infants as easily as you can find any intimation that it is proper to baptize them. Nothing is forbidden that the fancies of men may invent, if infant sprinkling is indeed in the commission.

You profess, p. 20, 21, that you see no scripture authority for asking any question of a candidate for baptism relative to his piety. If there be any meaning in scripture, surely there is an example in Acts viii. 37, "If thou believest with all thine heart, thou mayest," is equivalent to the language, Dost thou believe on the Son of God with all thine heart? if so, thou mayest be baptized; but not otherwise. So, I think, a plain converted Hindoo would readily interpret it.

You say, p. 30, 31, that there is *no other reason* for administering baptism in the name of the Father, Son, and Holy Ghost, but that "it was so instituted by Christ, and practised by the apostles." Now, Sir, what other reason would you have?

In reference to the admission of candidates for baptism, you say, p. 35, you "never met with a pious minister, who would not own the great embarrassments lie

found in this supposed part of his duty." I never met with any Baptist minister, who ever had any embarrassment on this account, where there were credible professions of "repentance towards God, and faith in our Lord Jesus Christ."

In page 52 you say, that the plan of baptizing all persons, infants and adults, converted and unconverted, was divine.* "As soon as the sound, *Be baptized*, reached Peter's hearers, as well as Repent for the remission of sins, they gladly received the word, and were baptized to the end suggested." Yes, "they gladly received the word," which was, "Repent, and believe the gospel," and then were baptized: not that they *might repent and believe*. Every sinner, whether baptized or not, has a right to repent and believe the gospel, Mark xvi. 15, 16. With your views, Sir, we should go, not according to our Lord's command, and preach the gospel first to every creature;—but we ought first to preach baptism, and then the gospel. Surely, Sir, you cannot be right. What possible good could possibly result from baptizing all the unconverted people in a congregation? They were sprinkled in their infancy: if this has not done them any good, we may even despair of baptism being a means of repentance and conversion, since, according to your own views, baptism has been already tried.

You affirm strangely, p. 54, that the terms *baptize* and *believe* "are no where found together in the sacred pages." Do, my dear Sir, examine the following pas-

* Ministers, you say, may not even teach men any thing till after they have been baptized!! p. 63.

sages, Mark xvi. 16. Acts viii. 12. Acts viii. 36, 37. Eph. iv. 5. Acts viii. 13. Acts xviii. 8.

You remark, that the mode of administration of baptism was such, that it might be done in private houses, p. 57. Doubtless it often or generally might. No article of luxury is more common in the East than a bath. This will not support sprinkling.

"The essentiality of immersion you regard to have been an early error," p. 57. Yes, very early; for if an error, it is the error of the writers of the New Testament; for, without controversy they went to rivers and places where there was *much water* to administer the ordinance. Do modern Pædobaptists EVER go to a river? No. Why? Their practice is not that of the primitive church,—must, I apprehend, be the reply.

You say, p. 60, that "religion is a personal thing;" if so, infant sprinkling is no part of it. No one can pretend that there is any thing personal here. And again, p. 63, you justly say, that "the subjects of the kingdom of Christ must be all *voluntary* subjects." I think so too;—but how can it be proved that infants are such characters?

Excuse my freedom, my dear Sir, but I must say, that I do think you, even after your many years researches into this plain subject, to be still very far from the truth. And how is it that there are so many opposite views among our Pædobaptist brethren,—but only one,—I say, only one view of it through our whole denomination? I cannot but think, that it must arise from this circumstance, that the Baptists have a common standard in the scriptures by which their sentiments and conduct are regulated; but

our friends who differ from us have no such advantage? Multitudes of them, yea, even Mr. Peter Edwards, have acknowledged, that they have neither precept nor example in the scriptures for infant sprinkling. And hence some maintain it on one ground, and some on another. As Dr. Owen remarks on another subject, "They know not what to fix upon, nor wherewith to relieve themselves. Although they all aim at the *same end*, yet what one embraceth, another condemns. For error is no where stable or certain, but fluctuates, like the isle of Delos, beyond the skill of men or devils, to give it a fixation." Earnestly, my dear Sir, praying, that every blessing may be bestowed on you, and especially, that we may both be led into all truth, I am,

Your friend and servant in
the gospel,

B. H. DRAPER.

Southampton.

*Incomes for the last Year of some of the
principal Religious Institutions.*

	£	s.	d.
Bible Society.....	103,802	17	1
Christian Knowledge.	50,822	3	0
Church Missionary ...	32,975	9	7
London Missionary ...	29,437	0	0
Wesleyan	26,883	0	1
Baptist Foreign Mis- sions	11,600	0	0
Jews	11,220	2	11
Religious Tract	9,261	3	9
Moravian	7,192	18	5
Hibernian	5,372	5	6
Prayer Book and Ho- mily	2,056	15	8
Naval, &c. Bible.....	2,040	4	2
Baptist Irish Society.	2,900	0	0
Sunday School Union.	1,762	4	5
African	1,124	2	0
Baptist Home Mission	930	0	0

Jubilee Department.

PHILOSOPHICAL REFLECTIONS.

No. XXVIII.

MERCURY.

"Deep in the bowels of Peruvian mines,
To freedom's charms and Nature's beauties
lost,

(Untaught the wonders of the ore to scan,
The wretched captive toils; unblest by hope
Again of seeing e'en the light of day:
Poor, though surrounded by mercurial wealth;
Dying, while toiling for the means of health;
Himself, friendless, unknowing and unknown;
For others' bliss he wastes his life away."

AMONG the various metallic riches embowelled in the earth, it would be almost unpardonable to overlook this important metal, which has for so many ages engaged the attention and labours of mankind. It is found in different states, in each quarter of the globe, and in various countries, particularly in Spain, the East Indies, and Peru. Concerning the mines in the last-mentioned country Mr. Park has this memorable note, and to them our poetic lines also evidently allude. "The quick-silver mine of Guanca Velica, in Peru, is 170 fathoms in circumference, and 480" (i. e. 960 yards,) "deep. In this profound abyss are seen streets, squares, and a chapel where religious mysteries on all festivals are celebrated. Thousands of flambeaux are continually burning to enlighten it. The mine generally affects with convulsions those who work in it. Notwithstanding this, the unfortunate victims of an insatiable avarice are crowded all together, and plunged naked into these abysses. Tyranny has invented this refinement in cruelty, to render it impossible for any thing to escape its restless vigilance." The love of wealth is obviously the cause of this

wickedness; that love which is emphatically styled "the root of all evil." This review of its operation may moderate the surprise of the inquiring youth at the pointed language of the scriptures against the disposition. "He that maketh haste to be rich, shall not be innocent." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

This metal is of a silvery white colour, of great lustre, but becoming black as it is exposed to the atmosphere. Being always in a state of fluidity in the common temperature of the air, it was long thought that it could not exist in any other state; but it is found to freeze at the temperature of 39 degrees below the Zero of Fahrenheit, and it is then so solid as to become ductile and malleable. In the state of fluidity it has neither taste nor smell, and is so divisible, that by pressure it may be strained through the pores of leather, and thus cleaned from any impurities. It evaporates when heated, is soluble in most acids, and readily combines with several of the other metals so as to form amalgams.

That the Creator made nothing in vain is alike evident from his character, and our observation of his works, and it is but an exposure of the ignorance of man if the uses of things are unknown. The utility of this substance is increasingly seen. It is employed for silvering mirrors, for water-gilding, for making barometers and thermometers, and in the manufacture of that beautiful colour vermilion. In South America it is used to separate gold and silver from the gross matter attached to them in their native state, and by the chemist for various experimental purposes.

This metal admits of two oxides, the black and the red, and of nu-

merous salts, of which the acetate, sulphate, nitrate, and muriate, are best understood; besides which, there are made from it many artificial salts employed for medicinal purposes, as Keyser's pill, calomel, corrosive sublimate, cinnabar, &c.

The mild muriate (or calomel) is in very extensive and increasing use. Great care should be taken that it is properly prepared. "It," says the excellent chemist already quoted, "it be not perfectly insipid to the taste, and indissoluble by long boiling in water, it contains a portion of corrosive sublimate, and is consequently poisonous. The patient should also, by beginning with very small quantities, ascertain how much will suffice for his case and constitution, by the neglect of which many persons have rather injured than benefited themselves. Corrosive sublimate is too powerful an agent to be used without the greatest precaution, and in the most minute quantities: nor does the well-known anecdote of Soliman preclude the need of such advice. It is not always easy to account for the eccentricities of our debased nature, and an exception never supercedes the need of a general rule. "There lived some time since an extraordinary man at Constantino-ple, known by the name and title of 'Soliman the eater of sublimate.' He was 106 years of age, and had seen the following succession of sultans: Achmet III. Mahomet V. Othman III. Mustapha III. Abdul-Ahmed, Selim III. and the present sovereign. This man, when young, accustomed himself, as the Turks do, to swallow opium; but having taken by degrees a large quantity without producing the desired effect, he adopted the use of sublimate,

and for upwards of thirty years had taken a dram (or sixty grains) a day. He would sometimes go to the shop of a Turkish Jew, and call for a dram of sublimate, which he mixed in a glass of water, and drank immediately. The first time he did so, the apothecary was very much alarmed, lest he should be charged with poisoning a Turk; but he was struck with amazement when the same man, the next day, called for another dose. Several English gentlemen have discoursed with this extraordinary man, and heard him describe the sensation he experienced after taking this extremely active poison as the most delicious he ever enjoyed."

Man has been called the creature of habit, and perhaps our young friends have already observed the fact in the circle of their own acquaintance, or, most likely, have already become the subjects of its tyrannical influence. Of how much consequence then is it to form those which are good! To set before ourselves those examples which are worthy of imitation, to form our principles on a solid basis, and to shun at once those fashions and customs which are likely to undermine those principles, and injure our constitutions, and all those practices which revelation, reason, and conscience, disallow. There is happily one individual whose example we would strongly recommend to the notice of our young friends, whose character we would entreat them to study, and whose habits they cannot too early endeavour to adopt: we allude to the glorious Redeemer, especially his habits of prayer to God, and active benevolence to man.

N. N.

Obituary and Recent Deaths.

MRS. HANNAH BAILY.

MRS. Baily was the ninth daughter of the late Rev. Joshua Symonds

of Bedford, whose eminent piety and ministerial labours are still deservedly held in high estimation. At the early age of four years she was

deprived of her father, when her pious mother became a widow with eight surviving children; and four years afterwards this young family lost their remaining parent. The care of the family now devolved on an elder sister, with whom she continued till placed at school at Northampton. When little more than nineteen, she entered into the marriage state; an event which to herself and friends was a source of much future sorrow. Soon after this her health began to decline, and at length she was frequently confined to her bed. She had, however, the happiness of being blessed with numerous friends and relatives, who frequently visited and prayed with her; a mercy which she acknowledged with gratitude. She also derived considerable comfort from reading the scriptures, under her great distress of mind.

In 1812, she thus writes in her diary:—"My afflictions were the means of my seeking the Lord; I have reason to bless him that ever I was afflicted. Surely I may say, O happy rod, that brought me nearer to my God! I feel myself to be a vile sinner, but Jesus has power to save. I am encouraged by this gracious declaration, 'Him that cometh unto me I will in no wise cast out.'"

She often lamented (though in submissive language,) her inability constantly to attend the means of grace. During her solitary hours, her Bible (which was always placed on her bed) was her companion, Her patience and resignation to the divine will often excited the surprise of her dear friends. Notwithstanding her nights were frequently almost sleepless, and spent in extreme agony, she seldom complained, but was enabled to endure her sufferings with meekness and Christian fortitude.

On the 18th of January, 1822, she was seized with symptoms which her medical attendant was apprehensive would soon terminate her mortal existence. The violence of the disorder occasioned a delirium, from which, however, she recovered in a few days, and was again favoured with her mental powers.

January 25. On observing her sister writing, she said, "Do, my dear sister, tell my brother E— how exceedingly happy I am. Please to inform my dear sister C— what a glorious view I have had of the love of Christ to my soul!"

From her first seizure, but especially from the time the delirium abated, her mind seemed wholly absorbed by spiritual and heavenly subjects. She enumerated many scriptures, which afforded her strong consolation, and sang a variety of hymns, which for many years her debility had prevented her from doing.

Her sisters, who attended her, will ever recollect those happy and most affecting seasons which the dear departed was indulged with; and which often caused the tear of joy to flow from herself and her surrounding friends. She felt a strong persuasion that whenever she departed, she should be with her Saviour. She would frequently exclaim, "O how I long to begin to sing the song of Moses and the Lamb! I long to begin that sweet song on earth! As soon as I enter heaven I shall say, Salvation is of the Lord! What a glorious, free, and full salvation has Jesus wrought out for poor sinners! There lies all my dependence."

Exclaiming with peculiar emphasis, "Happy, happy, happy!" on being asked if she alluded to her own state of mind, she replied, "Yes, I am very happy. Come, Lord Jesus, come quickly!

"O glorious hour! O blest abode!
I shall be near and like my God!"

She often sang, and repeated with peculiar delight,

"There is a land of pure delight,
Where saints immortal reign," &c.
WATTS, II. 62.

"O the delights, the heavenly joys,
The glories of the place," &c.
Do. II. 91.

frequently dwelling upon the 7th verse,

"This is the man, th' exalted man,
Whom we unseen adore;
But when our eyes behold his face,
Our hearts shall love him more."

"These words (said she) are constantly upon my mind. 'Thou shalt be with me in Paradise.'" When her physician found her singing, and entreated her to desist, it being too great an exertion in her weak state, she replied, "You ought, Sir, to rejoice that I am so happy! Pray let me go on with that sweet hymn." After having finished it, she added, "I shall soon sing of victory!" Her friends telling her that she *talked too much*, she would reply, "Do not you love the Lord? if you do, why not allow me to talk of his glorious salvation?"

She would sometimes exclaim, "O what a glorious rest is that to which I am hastening! The Redeemer is all my hope. My entire dependence centres in what he has done and suffered." Conversing on the blessed interview which she hoped soon to enjoy with the happy spirits above, she said, "There I shall see the saints whom we read of in the scriptures; there I shall see my dear parents, my brother, and my sisters; there (addressing herself to her sister) I shall see your dear Anna, and my dear nephew."

During the last week, she evidently imagined herself on the very confines of heaven: and it was her ardent desire that she might depart, and be with Jesus, which she well knew would be far better. "I am (said she) on the very borders of the new Jerusalem. I would not exchange my hope for ten thousand worlds. I ascribe it all to *grace* that I have been so remarkably supported during my long and painful affliction. There is no room for boasting; that is for ever excluded. You need not grieve, my dear sister, when I am gone; but should rather rejoice on my account."

She expressed in strong terms her gratitude for the great and unremitting attention of her physician and apothecary, as well as the obligation she was under for the numerous favours she had received from a large circle of Christian friends, in which her surviving relatives also unite.

She parted with most of her kind visitors with a degree of reluctance, taking an affectionate farewell of

each; which sometimes caused the sympathetic tear to flow, though in most instances she was enabled to maintain a placid serenity of mind.

During the last few hours wherein she had the power of utterance, her mind seemed to rise superior to every thing of an earthly nature; and she exclaimed, "But ye are come unto Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. What are these which are arrayed in white robes? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors. What a mercy is it that the fear of death is now entirely removed: I hope I shall soon triumph over it."

A few hours before she sank into a death-like slumber, she prayed earnestly. Shortly after, she cried out, "Come, Death! sweet Death, come!" To a pious friend, who spoke to her of the joys of heaven, and who, having recently lost a near relative, observed, "You will soon meet him in heaven!" she replied, "He is gone to *eternal, everlasting happiness and glory.*" To another friend she said that she was a great sinner, and that her only reliance was upon the great Mediator. "To that great and glorious sacrifice (said she) I am looking; there centres all my hope. I trust to his merits alone!"

After having uttered a few more sentences to the same import, her eyes became suddenly fixed for a minute, when a relative observing the change, remarked to her that she was dying, and just entering into glory. She then gave a sweet and most expressive look, and evidently attempted to reply; but speech now failed her, and she peacefully closed her eyes to all terrestrial things, apparently falling into a gentle doze. But contrary to the expectation of her numerous surrounding friends, she continued, though insensible to all mortal things, for four days. During that period she took no nourishment, and her appearance resembled that of a corpse. Respi-

ration remained till it became increasingly slow and gentle, and mortality was almost imperceptibly swallowed up in life. Her dissolution took place on the 20th of February, in the thirty-eighth year of her age.

The following Sabbath her remains were deposited in the Old Meeting Burying-ground, near the spot where her parents are interred. The Rev. J. Hillyard* delivered a solemn oration at the grave, and afterwards preached an impressive sermon from Mark vii. 37, (long since chosen by the deceased,) *He hath done all things well*, to a very crowded and deeply affected auditory.

MARY CLARKE.

MARY CLARKE was born at Swineshead, near Boston, in 1800. She received her first serious impressions in the Swineshead Sabbath School. This instance, amongst many others, should animate the teachers of those schools, not to grow weary in their labour of love. "Sow thy seed in the morning, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that." These impressions were strengthened under the ministry of the Rev. William Bolland, the vicar of the parish, whose indefatigable attention to the welfare of the people of his charge leaves no opportunity unimproved which lies in his way,

After she left the school, she became a servant in a pious family, where the exemplary deportment of its leader had a powerful tendency to fasten on her mind the vast importance of the truths of religion: but a worm was at the root of the gourd; this was a consumption, which obliged her to return to her mother. During her indisposition she complained, "O how I grieve to feel so little love to my dear Saviour, who has manifested so much love to such

* Mr. Hillyard was her honoured father's immediate successor.

an unworthy and sinful creature as I have been!" At another time, on being asked respecting the state of her mind, she answered to the following effect. "I do not feel that consolation I could desire, nor experience that confidence which my situation seems to need: but the Lord's promises are faithfulness and truth. Upon these promises I rely. I shall soon be out of my troubles, and I have no doubt that we shall have a happy meeting above." Here, taking leave of her friend, she added, "We shall perhaps never see each other more in the present world; but I have no doubt of our meeting again in the realms of bliss. These afflictions are the Lord's will; they will soon be over; they are amongst the all things which are working together for our good; we know they are brought about by his infinite wisdom, and will work for us a far more exceeding and eternal weight of glory. Farewell."

July 17, Christ being mentioned to her, she said, "He is all the support and dependence of my soul; and trusting on him, as the Rock of eternal ages, I feel no fear of disappointment; I shall never sink, leaning on such an all-sufficient support." She died July 26, 1822, in the twenty-second year of her age. Her remains were committed to the dust on the 29th; leaving behind a pleasing hope of a happy resurrection to eternal life.

AGRICOLA.

Algarkirk, July 31, 1822.

REV. WILLIAM HARTLEY.

DIED, August 5, at Stockton, Durham, aged eighty-two, the Rev. W. Hartley, pastor of the Baptist church at that place. He has been an humble, assiduous, and faithful minister of Christ fifty-three years, the last thirteen of which have been spent at Stockton, where his memory will long be regarded with veneration by Christians of all denominations. A Memoir of this excellent man will appear in our next Number.

Review.

- I. *Infant Sprinkling no Baptism: in answer to the Rev. Peter Edwards of Wem. By a Baptist.* 9d.
- II. *The Baptists' System its own Condemnation: wherein is shown the delusive Cast of the Baptist Scheme. By Peter Edwards.* 1s.

IT is observable that in the controversy respecting Christian Baptism, the Baptists are generally found acting on the defensive. From the pamphlets before us, we learn that this has been the case in the present instance. Mr. Edwards addressed a note to Mr. M. a Baptist minister, intimating his readiness to engage in the controversy, which Mr. M. it seems, declined. Mr. Edwards then published a first, and a second paper, and it was not till about six months after, that the Reply, "Infant Sprinkling no Baptism," made its appearance. In this piece Mr. Edwards is temperately chastised; his weakness is made manifest, his sophistry detected, and his arrogance exposed. He is reminded of the arguments which he has not met, and referred to the writings of Gale, and Gill, and Booth, and Dore, and to the unshaken, unvarying tenor of the divine word in favour of believers' baptism. It is proved, that according to the New Testament there is no baptism where there is no immersion, and that there is no divine precept, nor apostolic precedent, for the sprinkling of infants. In a brief but comprehensive way, the first of these pamphlets notices the variety of grounds on which the Pædobaptists rest their arguments for infant sprinkling. It is shown that they differ greatly among themselves on the question whose children are to receive this rite, and on what ground, and for what end, or purpose; and in what way, whether by sprinkling, or pouring, or dipping, or whether

this be not a mere matter of indifference; and also, that by one or another of them, almost every text of scripture urged for their practice has been given up, and the validity of every argument advanced by the Baptists against them conceded.

"If then," says the Author, "our opponents will hear the Bible; if they will regard the practice of John the Baptist, and of the apostles of Christ, who received and executed the commission of our Lord to baptize; if they will attend to the meaning of the word *baptize*—to the places where baptism was administered—to the circumstances attending it—and to the things signified by it;—and if they will pay any deference to the concessions of learned and critical writers of their own persuasion—to the Rubrick of the Church of England—and to the practice of the Greek Church;—the controversy respecting [infant] sprinkling ought to be terminated for ever." p. 19, 20.

This Answer, of which we have given a brief outline, has produced a Rejoinder from Mr. Edwards, (the second of these pamphlets,) wherein he resumes his old ground, as if his arguments had not been replied to. This piece chiefly consists of self-adulation and bold assertion. Mr. Edwards represents his opponent as every thing but wise and good; as destitute of logic;—dull, positive, and puffed up; as "an unfortunate wight"—and "the many things he has said as *silly*, and *idle*, and *weak*, and out of the way;" "as *sneering* because he is a Baptist, and deriving that *sneering turn* from his system, it being the genuine fruit of anabaptism." This is a specimen of the manner in which Mr. Edwards treats his opponent, and the denomination at large.

Mr. Edwards also shuns many of the remarks made by his opponent; and his quotations in general are cut and mangled to serve his pur-

poso. He has taken no notice of the arguments in Mr. Dore's publication; he has not accounted for the difference among themselves as Pædobaptists; he has allowed adult baptism to be right; and he gives up the cause of sprinkling as an innovation, saying, "Let them defend it, that use it," and declaring that "the true mode of baptism is pouring."—He affirms that "the Baptists, without one precedent or example, baptize all in adult age without exception." p. 21. Surely he does not mean to say, that they baptize every adult person without discrimination of character. Besides, he ought to know that the Baptists do not pay regard to age, but to a credible profession of faith and repentance, in the administration of baptism.

The prominent feature in this performance, as indeed in others written by this advocate for Pædobaptism, is what he deems the inconsistency of admitting females to the Lord's table, and refusing to administer what he calls baptism to infants. It is enough to reply to this, that no person who reads the New Testament ever did doubt, or possibly can doubt, that the Lord's Supper belongs as much to believing women as to believing men. But who will say, that no one ever doubted that baptism belongs to infants? Besides, is it not as incumbent upon Mr. Edwards as upon the Baptist, while he defends the practice, to prove the right of female Christians to the communion of the Lord's Supper? But he will admit that there is no precept or precedent to warrant him in infant-pouring, that he may have the singular honour of acting professedly in both ordinances, without the authority, command, or countenance of the divine word. If, however, Mr. Edwards will read 1 Cor. xi. throughout; but especially if he will compare ver. 28 with Job xiv. 1, and Hebrews ix. 27, he will find that this kind of reasoning tends equally to prove that the female sex is not included in the sentence of death denounced upon man.

The Appendix (more than one-third of the book) is, on Infant

Baptism, with an Historical Sketch of it, in which we perceive nothing that has not been refuted again and again.

Impartiality, however, compels us to say, that the Author of the first of these pamphlets was a little off his guard, when he said, (p. 19), "Where water baptism is not concerned, the word, as the learned tell us, is always translated to *dip*." Instead of *always*, he ought to have said *generally*, this being we presume all he meant, and indeed all that his argument either supposed or required.

The Porteusian Bible and Index.

A BEAUTIFUL stereotyped English Bible, of wide and deserved circulation among the members of the Church of England, who reckon the late Dr. Porteus, Bishop of London, among their most distinguished prelates.

To this Bible there is an Introduction, containing ninety-six closely printed pages, in which the reader will find much valuable information.

The contents of scripture on many important subjects appear as in a Common-place Book. The Scripture-glossary is worthy of being consulted—and the Table of *Promises*, arranged in the order of the books from Genesis to Revelations, is the most admirable compendium of the kind we have ever seen. There are also three valuable Catalogues of the *Discourses*, the *Parables*, and the *Miracles* of Jesus.

We subjoin the Catalogue of Parables in an abridged form. Some of our young readers can add the chapter and verse, and will deserve to be rewarded if they can not only read them, but repeat them correctly.

The Sower—The Tares—The Seed springing up imperceptibly—The Grain of Mustard-seed—The Leaven—The found Treasure—The precious Pearl—The Net—The two Debtors—The unmerciful Servant—The Samaritan—The rich Fool—The Servants who waited for their Lord—The barren Fig-tree—The lost Sheep—The lost Piece of Money—The Prodigal Son—The dishonest Steward—The rich Man and Lazarus—The unjust Judge—The

Pharisee and the Publican—The Labourers in the Vineyard—The Pounds—The two Sons—The Vineyard—The Marriage-feast—The ten Virgins—The Talents—The Sheep and the Goats.

Original and Evangelical Hymns on a great Variety of Subjects, for private and public Worship. By Thomas Row. Book II. Bagster, Row. Bds. 513 pp. 3s.

THIS is by far the cheapest and the most beautifully printed Hymn-book we have met with. The second book contains chiefly experimental and practical topics: and the number of those on Baptism is large. We dare not say that the poetry is equal to that of Watts or Cowper; but we think they may be very useful in aiding the devotions of many who are on their way to the heavenly Zion. Our sentiments are given in the author's own words:

"It is frequently far from being an easy undertaking to frame a good verse: for it is always necessary that sound and sense should so far agree, in the different feet, as to afford a just and pleasing effect from the whole. In point of poetical harmony, it is readily acknowledged, the First Book especially, is capable of many improvements. And where shall we find a production that is not?" Preface, page 13.

We have not seen the First Book; but we can give a favourable specimen from the second, by extracting a part of Hymn 419, which is entitled "The Providence of God over Israel in the Wilderness."

"Through all the dangerous way,
Their souls were safely led;
Preserv'd from every beast of prey;
And fill'd with heav'nly bread.

The manna from the sky
Was ev'ry morning new;
The flinty rock, for their supply,
Gave streams of water too.

His care and kindness kept
Their garments from decay;
But our immortal souls are clad
In better robes than they.

A thousand thorny things
Attend us here below;
Till we are call'd to Canaan's land,
Where living fountains flow.
Adieu to drought and death,
Our weary souls shall say,
When call'd to leave the desert land,
For everlasting day."

The Essay on "the Influence of a Moral Life on our Judgment in Matters of Faith," to which the Society for promoting Christian Knowledge and Church Union, in the Diocese of St. David's, adjudged its Premium for 1821. 49 pp. By the Rev. Samuel Charles Wilks, A.M.

MR. Wilks has founded his Essay on John vii. 17, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." He writes like a sensible man, of evangelical sentiments, with a desire to do good. The style is marked with simplicity and energy, and the spirit which it breathes is not unworthy of the Christian minister.

Inquiry into the Truth and Use of the Book of Enoch, as to its Prophecies, Visions, and Account of fallen Angels. By John Overton. Simpkin and Marshall. Sewed, 80 pp. 2s.

THE writer's own showing will be sufficient to satisfy many that it is not worth while to buy the pamphlet. He says in the Preface,

"Its use we consider consists in showing what is called the fall of angels to have taken place subsequent to the year 600, and a consequent judgment following, similar to what happened at Sodom; also in showing the flood general as to the occasion of it, but limited as to the earth's surface; and the last giants, from the length of life before the flood, continuing to the time of Moses."

He that can understand this, let him!

Spiritual Recreations in the Chamber of Affliction: or Pious Meditations in Verse; written during a protracted Illness of Thirteen Years.
By Eliza. Westley.

THE pious and excellent author of these poems has rendered a considerable service to the public by giving them publicity. Her poetry is truly devout, and respectable in point of talent; and it is well adapted to the hour of serious retirement, to comfort the aged Christian, to console the mind under trouble, and to soften the bed of affliction.

We cite almost at random the following stanzas on the "Cross of Christ the Foundation of the Christian's Hope."

"Ah! view that mild, majestic brow,
Encompass'd with a thorny wreath:
See, see the purple torrent flow:
His form how lovely e'en in death!
Saw ye that pierc'd, that bleeding side?
My Lord, my love, was crucified.

O love unparallel'd! extreme!
That God's own Son his life should give!
From his own veins forth flows the stream,
That bids the dying sinner live.
Well may I cast my fears aside—
My Lord, my love, was crucified.

Come then, my soul, no more complain,
Forget thy sorrows, and proceed;
Thou shalt with Jesus live and reign,
For he is ris'n—'tis ris'n indeed!
No power from Him shall e'er divide—
Thy Lord, thy love, is glorified!"

Roses from the Garden of Sharon.
83 pages, sewed. 1s. or 10s. per Dozen.

THIS useful little manual is a collection of select portions of the Word of God, for every day of the year, converted into prayer, and will furnish the Christian with continual subjects of meditation, and more especially when he retires to rest, or enters upon the duties of the day.

Christian Fellowship; or the Church Member's Guide: to which is added, a Pastoral Charge delivered to the Rev. Thomas James, at the Time of his Ordination in the City Chapel, London. By J. A. James.
Pp. 241. 5s.

THE duties prescribed to the members of Christian churches are so clearly and fully stated in the Apostolic epistles, that were these generally understood, and practically regarded, there would be no necessity for a "Church Member's Guide:" "a way-faring man, though a fool, need not err therein." But as there is confessedly much imperfection in knowledge, and perhaps still greater in spirit and conduct, such minute directions as are contained in this little work may be both desirable and necessary.

The two main objects which the writer had in view in composing this Manual, "are the absolute impropriety of a few rich men attempting to lord it over God's heritage, and the equal impropriety on the part of those that are young, or immature in knowledge and experience, practically asserting their claim to equal rights, upon every occasion, in a vehement, contentious manner." Preface, page 1v.

That there have been cases in which both these evils have existed, must be admitted; but that such scenes of vehement contention for equal rights on the part of the young or the poor members occur upon "every occasion," or that they generally take place at any of our church meetings, is much too strong an assertion. When equal rights are asserted, (and all the members have such a privilege,) it is when the embarrassing conduct of men in office, possessing overweening influence, has compelled the oppressed to vindicate their right of suffrage, rather than be forced to submit to a domination inconsistent with the principles of congregational government. If the pastor know how to preside with suitable dignity, and the deacons affectionately support the influence of his office, there will not often be found any want of a respectful and submissive deportment

on the part of the private members of the church.

The various topics which are discussed in this work are so numerous, that it is not possible for us distinctly to notice them. The reasoning upon them all is scriptural, and shows much practical knowledge, and a discriminating judgment. There is occasionally an asperity of style, and a severity of sarcasm, which we fear will, in those instances, prevent the admonitions of the author from producing the designed effect. We select one passage, which appears to us to be deficient in the spirit and manner which are essential to a "wise reprovcr;" and which is likely to offend even the "obedient ear." See page 72.

"We should all be backward to RECEIVE offence. Quarrels often begin for want of the caution I have just stated, [a caution NOT to GIVE offence,] and are then continued for want of the backwardness I am now enforcing. An observance of these two principles would keep the world in peace. There are some people whose passions are like tow, kindled into a blaze in a moment by the least spark which has been designedly or accidentally thrown upon it. A word, a look, is in some cases quite enough to be considered a very serious injury. It is no uncommon thing for such persons to excuse themselves on the ground that their feelings are so delicately sensible, that they are offended by the least touch. This is a humiliating confession; for it is acknowledging that, instead of being like the cedar of Lebanon, or the oak of the forest, which laughs at the tempest, and is unmoved by the boar of the wood, they resemble the sensitive plant, a little squeamish shrub, which trembles before the breeze, and shrivels and contracts beneath the pressure of an insect. Delicate feelings!! In plain English, this means that they are petulant and irascible. I would have a text of scripture written upon a label, and tied upon the forehead of such persons, and it should be this,—*'Beware of dogs.'*"

In the Eighth Chapter, Mr. James treats of "the Duties of Church Members in their peculiar character and station." At the head of these "the pastor's wife" is introduced,

and her duties as a church member are treated of under the following particulars. *As the female head of a family, she should direct her household affairs with judgment, and be a model of order, neatness, and domestic discipline:—if a mother, she should strive to excel in every maternal excellence:—in her personal character, PIETY and PRUDENCE should be conspicuous:—she should never betray the confidence reposed in her by her husband, and report the opinions, views, and feelings, which he has communicated in the seasons of their private conversations, &c. &c. P. 102—107.* We have no room for the illustrations, and very much question the prudence of the writer in drawing the attention of the churches so strongly to the inspection of the spirit and conduct of the minister's wife. The station such have to fill, especially in some churches, is already sufficiently difficult, without their being subject to be tried by all these rules of perfection. The part which relates to *visits of useless show, or expensive intercourse*, will lead many poor females who are the wives of ministers to imagine, that the writer forgot for a moment that all ministers have not wives who could find either time or money to be exposed to such temptations.

The duties of *Deacons* are correctly stated, and the faults of *some* who have sustained that office very pungently exposed. It is singularly providential, that out of *sixteen* deacons, with whom Mr. James has acted, eight dead, and eight living, he is able to say of them all, that they have been his comfort and joy: he can say of each of them, that he has been "simply the laborious, indefatigable, tender-hearted dispenser of the bounty of the church: the inspector of the poor, and the comforter of the distressed:" and not, "the Bible of the minister, the patron of the living, and the wolf of the flock." Happy ministers, who could make such a declaration! Honourable deacons, who have entitled themselves to such a commendation!

Should Mr. James reprint this work, (and we doubt not he will be

called upon for other editions,) we think he may strip it of some redundant epithets; and if the bouquet of flowers were even to be reduced in its size, perhaps there would still remain sufficient both for elegance and scent:—we are quite certain there would be more of nature and utility.

The "Pastoral Charge" appended to the "Guide" is uniformly excellent, and has been already noticed in a former part of this Magazine. Mr. James, speaking of the "Pastoral Cautions" of the late Mr. Booth, says, every pastor ought to read them at least once a month. We mean not to flatter when we say, that this sermon of Mr. James should be used as often, and might be consulted, probably, with equal advantage.

LITERARY INTELLIGENCE.

Just Published.

The Third London Edition of Dr. Dwight's System of Theology, in 5 Vols. 8vo.

A new Edition of Neale's History of the Puritans, by Toulmin, edited by W. Jones, in 5 Vols. 8vo.

A new and very superior Edition of Parkhurst's Greek Lexicon, carefully corrected, Royal 8vo.

Friendly Hints, principally addressed to the Youth of both Sexes; uniting Subjects the most pleasing and instructive relative to the Duties of this Life and the Joys of Immortality; interspersed with striking Anecdotes. By J. Doncaster. 4th Edition, enlarged. 4s. Bds.

A second and much improved Edition of "Plain Dialogues, designed to relieve from various Difficulties connected with the Doctrines of Predestination," &c. &c. By J. Shoveller, Jun. of Melksham. 12mo. 1s.

A new Geographical, Historical, and Religious Chart, showing at one View the principal Places in the known World, the prevailing Religion, Form

of Government, Degrees of Civilization, and Population; together with the Missionary Stations in each Country. By the Rev. T. Clark.

The Hopes of Matrimony, a Poem. By John Holland, Author of "Sheffield Park," &c.

Sacred Lyrics, by James Edmeston, Author of "Anston Park," a Tale; "World of Spirits," &c.—Third Set.

In the Press,

And speedily will be published Dr. Marshman's English Primer, or Child's First Book: embellished with an entire new Series of Wood Cuts. 18mo. price 6d. each. Also, by the same Author,

Sunday School Dialogues; Second Edition, with additional Wood Cuts; in two Parts, Price 4d. each.

Shortly to be Published, a Quarto Dnoglott Bible, comprising the Holy Scriptures in the English and Welsh Languages; every Column of each Version corresponding with the other. By J. Harris, High-street, Swansea. It will be printed on good Paper, with a middle-sized new Letter, (called Long Primer); and published in Shilling Numbers, once a Month, or, if the Subscribers should wish it. A few Copies will be printed on superior Paper, at 1s. 6d. a Number. A very large Letter would render the Volume too bulky, and a very small one would make it unacceptable to most readers.—The Editor cannot now precisely ascertain the Number of Parts to which the Work will amount; it is supposed the Whole will be comprised in from Twenty-four to Thirty; at any Rate, he engages to give the usual Number of Sheets (viz. four Demy) for a Shilling, and one Copy gratis to every one who will subscribe for ten. Subscribers' Names received by Booksellers and Ministers.

The Rev. J. Thornton has in the Press a Work entitled "The Fulness and Freeness of Spiritual Blessings, as they are revealed in the Gospel." 18mo.

A new Edition of Jennings' Jewish Antiquities, complete in one Vol. 8vo.

Intelligence, &c.

BAPTIST CHURCH AT BRIDGE- WATER.

I HAVE not been able to find the origin of this church; but it appears from an old church-book that it must have existed some years previous to the year 1689, as the list of members taken the 25th of December in that year was forty-three, at which time Mr. *Tobias Wells* was pastor. The present meeting-house, as appears from the date in front of it, was built in 1692. Whether Mr. Wells died here, or removed to any other situation, I am not certain; but I find that in the year 1693, Mr. *Edward Elliott* came to Bridgewater, and on the 3d day of September, 1696, was ordained pastor; Mr. A. Gifford of Bristol, and Mr. T. Whinnell of Taunton, were engaged in that service. It appears from the proceedings of the church, that the settlement of Mr. Elliott was not agreeable to all the members; and that after some steps had been taken with the dissatisfied members, and some had been separated from the communion, Mr. Elliott resigned the pastoral office. The exact time of his resignation is not recorded; but in the year 1705 Mr. Whinnell of Taunton was here, and on several occasions baptized ten persons. How the church was supplied from Mr. Elliott's resignation till the year 1717, we have no account; but in that year Mr. *Edward Evans* was ordained pastor on the 1st of October, Messrs. Whinnell, Murch, and Jope being present, and engaging in the ordination service.

Mr. Evans continued pastor of this church till his death in 1741, having been pastor of the church about twenty-four years. He was succeeded by Mr. *Evan Thomas*, who had been a student at Bristol, and was ordained pastor in 1749, and died here in 1757. His successor was Mr. *Charles Harris*, who came hither in 1761, and was requested to become its pastor, which he declined till the church had separated from its communion some who held erroneous sentiments, such as Arianism, Arminianism, &c.; which accordingly they did, and he was ordained to the pas-

toral office April 29, 1762, in which office he continued till his death in February, 1774. During his time eight were baptized, and two excluded. In April, 1774, Mr. *Thomas Lewis* came, and was ordained June 7, 1776. He left Bridgewater in September, 1780, and went to Ormond in Ireland. He baptized eleven persons here, and several at a village about twelve miles distant. Two were excluded. In 1781 Mr. *Seth Morris* came to Bridgewater, and supplied the church till May 9, 1783, (but was not ordained,) and then went to Anglesea, North Wales. After this, the church was supplied by students from Taunton and Bristol till June, 1785, when Mr. *G. Scraggs* came, and remained till September, 1790, when he left, and the church was supplied chiefly by Mr. Simon Earland, their deacon, and others occasionally, till April, 1791, when Mr. *Morgan* from Swansea, in Wales, came. At this time the church was reduced to a very small number, and the congregation consisted of very few persons. Mr. Morgan took the pastoral office July 13, 1794, and resigned it in 1807, but continued a member till his death, January 30, 1817. In his time there were baptized twenty-seven; received by letter, six; died, ten; dismissed, three. In 1806, Mr. *Bulgin* came to Bridgewater, as an assistant to Mr. Morgan, and in July, 1807, went to Poole in Dorsetshire.

July 17, 1808, Mr. *James Viney* came to Bridgewater from the Academy at Bradford in Yorkshire, being the first student at that Seminary, and was ordained pastor of this church April 26, 1809: the church then consisted of thirty-three members. Since that time there have been added by baptism seventy-eight, and by letter seven; and there have been removed by death eighteen, exclusion nine, and dismission four: so that it now consists of eighty-seven members. The worship of God is well attended, and hopes are entertained that a good work is begun on the minds of some.

J. V.

Bridgewater, April 3, 1822.

THE BRITISH EMPIRE.

Its population (including colonies and possessions in America, the West Indies, the East Indies, on the coast of Africa, &c.) amounts to 95,220,000 souls. The Russian, the next in the scale of civilized nations, contains 60,000,000. France, 40,000,000, and Austria, 30,000,000. The Roman Empire, in all its glory, contained 120,000,000, one half of whom were slaves. When we view the wealth, resources, and industry, the arts, sciences, commerce, and agriculture, of the British Empire, its preponderance in the scale of nations is remarkable. The tonnage in the merchant service of Great Britain is about 2,640,000 tons. The exports (including £11,000,000 foreign and colonial), £51,000,000. The imports, £36,000,000. The navy during the late war, 1000 ships of war. The seamen at present in the merchant service, 174,000. The gross revenue, £57,000,000. The capital contains 1,200,000 persons, the same number that Rome contained in her meridian splendour. The landed property Mr. Pitt estimated in 1797, at £1,600,000,000. The Cottons exported, £20,000,000. In power and strength it surpasses all that ever existed. On its dominions the sun never sets: before his evening rays leave the spires of Québec, his morning beams have shone three hours on Port Jackson; and while sinking from the waters of Lake Superior, his eye opens upon those of the Ganges. May her moderation equal her power, and may the talents with which she is entrusted be employed for the amelioration of the world. Then will God extend peace to her like a river, and her glory shall be like a flowing stream.

ORDINATIONS, &c.

ABOUT six years since a room was opened for public worship at CREDITON, in Devon, in which the Rev. Messrs. Kilpin, Humphrey, Sharp, and Singleton, and Opie Smith, Esq. preached repeatedly. Their labours were blessed; a church was formed, and Mr. Mitchell was ordained pastor over it. He being, however, removed by affliction and other circumstances, this infant church was left destitute; but by the kind interference of the Home Missionary Society, who sent the Rev. Mr. Cocks to preach in Crediton and the surrounding villages,

(where he still labours with acceptance and success,) the hearts of the happy few, thus united, were made to rejoice; and praise rises from the altar of their hearts to the Author of the glorious gospel, that its bright beams are dispelling the gloomy shades of moral darkness, that have long enveloped this part of our beloved country. Mr. Cocks preaches regularly in eight villages, and the attendance is truly animating. A few gifted brethren attend the villages on Sabbath evenings, and are blessed and encouraged in their work. Several schools have been established, and are in a prosperous state.—The place of worship rented at Crediton being very incommodious, and at times so crowded that many are obliged to leave, (the term also being just expired,) it was highly necessary that another place should be procured. A building is now obtained in an eligible situation, with sufficient timber on it to convert it into a plain chapel: a garden also belongs to it. The purchase money and alterations will amount to about £360, towards which the friends have, with great difficulty, raised £50. They have also established a fund by weekly subscriptions, to be put in the Savings-Bank, in order to liquidate the debt; but still they will be obliged to apply for assistance to the friends of the Redeemer's cause.

MAY 7, the Rev. John Rowse, late of Bradford Academy, was ordained pastor of the Baptist Church, KILHAM, Yorkshire. The ministers engaged were Messrs. Berry of Bishop Burton, Normanton of Driffeld, Dr. Steadman of Bradford, Hithersay of Hunmanby, and Greenwood and Thonger of Hull.

MAY 29, the Rev. W. Richards, late of Abergavenny Academy, was ordained pastor of the Particular Baptist Church at PENYRHEOL, in the county of Brecon. The service commenced at ten o'clock with reading and prayer, by Mr. J. T. Jones of the Hay. Mr. D. Richards of Llangyuidr delivered the introductory discourse, asked the usual questions, and offered up the ordination prayer; Mr. J. Evans, Penygarn (Mr. Richard's pastor) delivered the charge from 2 Tim. iv. 1, 2; Mr. D. Phillips of Caerleon addressed the church from 1 Thess. v. 13; and Mr. G. Watkins of Chapel-y-ffin,

in the eighty-eighth year of his age, closed the service in prayer.

Messrs. G. Jones of Abergavenny Academy, and D. Richards of Llangynidr, preached in the same place the preceding evening from Isaiah ix. 6, and Psalm cxxxvi. 23.

JUNE 4, 5. KENT AND SUSSEX ASSOCIATION at Lewes. Sermons by Messrs. Puntis (John xiv. 27), William Giles (2 Cor. xii. 9, 12), and Rogers (1 Sam. xxii. 23). Devotional services by Messrs. Denham, Blake, man, Stanger, Stace, Colyer, Tidd, Shirley, Chapman, Foster, Packer, and Roberts. 21 churches. Increase of members. 50. The Circular Letter, *Pastoral Counsels*. Next Association at Eythorne June 3 and 4, 1823.

JUNE 4-6, WELSH WESTERN ASSOCIATION at Langloflan. Moderator, Rev. Tim. Thomas. Sermons by Messrs. J. Davis (John iii. 16), D. Evans (Luke x. 21), T. Thomas (Luke ii. 34), J. Jones (John iii. 36), J. Lewis (John xiv. 6), C. Evans (1 John vi. 10), T. R. Jones (Isa. xxvi. 9), and J. Harris (Ps. cvi. 4). Devotional services by J. Wilkins, D. Phillips, J. Jones, J. Morgans, D. Nanton, T. Thomas, J. Davis, W. Richards, and D. Davis. Increase 401. The Circular Letter, *On Church Discipline*. Next Association at Landysal, June 4 and 5, 1823.

JUNE 11-13. WELSH SOUTH-EAST ASSOCIATION at Newport. Moderator, Rev. John Jones. Sermons by Messrs. J. Evans (Luke viii. 26), J. Edwards (Heb. x. 19-22), D. Evans (Luke v. 4, 6), F. Hiley (Rev. xii. 11), D. Jones (John xvi. 23), D. Davies (Cant. i. 3), J. Jones (John iii. 16), J. Herring (John xii. 32), T. Thomas, Islington (Heb. xii. 22). Christmas Evans (Rom. x. 6-9), Williams (Ps. lxxviii. 11), and J. Harris (Eph. iii. 20). Devotional services by Messrs. J. Roberts, M. Thomas, J. Lewis, D. Jarman, Fry, T. Thomas (Aberduar), D. Evans (Carmarthen), Ellis Evans, and J. Hier. Increase 553 members. The Circular Letter, *On Christian Union*. Next Association at Maesyberllan, Breconshire, June 3-5, 1823.

JUNE 19, a new neat and commodious Baptist Chapel, capable of accommodating 200 people, was opened at

BEDALE, Yorkshire, formed out of two dwelling houses purchased for the purpose.

The services of the day were highly interesting. At half-past 11. Mr. Morley of Dishforth introduced the services by reading the scripture and prayer; and Dr. Steadman preached an affectionate sermon, from Acts xiv. 7; to a respectable and attentive audience.

On account of the smallness of the chapel, the Methodist friends kindly offered theirs for the services of the evening, which was accepted; and at half-past 6. Dr. Steadman preached from Rev. xxii. 20, an interesting sermon to a numerous congregation. Collections were made at both services, to defray the debt on the chapel. The purchase, including the expense of fitting up only, amounts to £200, of which sum more than £150 remain unpaid.

AUG. 1, the Baptist Meeting-house at CLAPHAM, after enlargement and a thorough repair, was reopened. Two sermons were preached; in the morning by the Rev. Dr. Rippon; in the evening by the Rev. Dr. Winter: the attendance on both occasions was numerous and respectable. The church and congregation were happy to observe that a spirit of Christian affection and unity was manifested, and are led to hope that the above services will be useful in promoting brotherly love between Christians, in this neighbourhood. Indeed, the sermons were much calculated to produce it.—A Sabbath-school is about to be established, now we have more room.

AUG. 7, a new Baptist Meeting was opened at ALDBOROUGH, Suffolk. Messrs. Cox of Hackney preached in the morning (Psalm l. 2); R. Robinson of Crafeld (Independent) in the afternoon (Isaiah ix. 6); and W. Spurgeon of Neatishead in the evening (Zech. iv. 6). The attendance was very respectable, and the services of the day exceedingly interesting. This infant cause has had to struggle with many difficulties, but God has graciously appeared for its support. He has followed the preaching of his word with the desired effects. Many hearts have been opened to receive it, and many more we trust will yet be brought to feel its renovating and sanctifying power. The place now erected is neat and commodious. Tho

expense of building has considerably outrun the funds which a few friends here were able to establish. They are therefore necessitated in this undertaking to make the most pressing appeal to the benevolence of a religious public.

August 15, 1821, a small place was opened for public worship at SWAFFHAM, Norfolk, by the Rev. George Gibbs of Norwich, and the Rev. D. Thompson of Fakenham. For a few weeks it was supplied by Messrs. Jeffery of Downham, Carver of Necton, Williams now of Dereham, and Thompson of Fakenham; after which Mr. John Hewett (late of Wymondham) was requested by Mr. Gibbs, and solicited by a few individuals residing in Swaffham, to preach to them. The place has been well attended, and is now by far too small to accommodate the congregation: Thirteen persons have been baptized on a profession of faith within a few months; and Sept. 5, 1822, they were formed into a church, when they chose their deacons, &c. &c. The service was conducted by Mr. Gibbs, who kindly came over from Norwich for that purpose; after which he administered the ordinance of the Lord's Supper to the newly formed church. A few members of a neighbouring church, who had come to witness the interesting scene, also sat down at the table of the Lord with us. In the evening Mr. Gibbs preached to the people from Acts ii. 37. The place was crowded, and many could not gain admission. The beginning of this interest was indeed "a day of small things," but it has proved to be a harbinger of a more bright and glorious day than was expected by its friends, and they trust the day-spring from on high has visited them. The people are exerting themselves to procure a larger place of worship. May the great Head of the Church crown their efforts with his blessing.

P.S. The friends to the Baptist interest in Swaffham, take this opportunity of expressing their gratitude to Mr. Gibbs, and their friends in Norwich, for their liberality in assisting them in this undertaking, and also to the Baptist Home Missionary Society, for its liberality to their minister this year.

SEPT. 25, was opened, a new Meeting-house in connexion with the Baptist Church at Haddenham, in the

Parish of CHEARSLEY, Buckinghamshire, a village which has continued inaccessible by the zealous advocates of truth for time immemorial, except two occasional sermons in the open air by Messrs. Paul and Edwards, some years since. Mr. Paul, Chennor, preached from Coloss. i. 6; Mr. Heaford, Chalgrove, Psal. lxxxix. 15, 16; Mr. Tyler, Mark ii. 2. Devotional services by Mr. Browne (Wesleyan) and Mr. Hopcraft, Long Crendon. The new place is well attended by the inhabitants of the village. A Sunday School is established, and the prospect is encouraging.

OCT. 1, was held at Bratton the Thirty-third Meeting of the WILTS AND SOMERSET ASSOCIATION. Mr. Macfarlane commenced the service; Mr. Fleming, (a member of the church at Warminster, who had previously been recommended, approved, and accepted,) was then set apart as a Home Missionary for Knoyle and its neighbourhood. After a very interesting relation of the dealings of God with his own soul, his motives for engaging in the work, and his views of scripture doctrines,—Mr. Roberts of Shrewton commended him to God; Mr. Saunders of Frome gave him a very impressive charge from 1 Tim. iv. 16; and Mr. Gough concluded.—In the afternoon a meeting was convened for the formation of a Home Missionary Society for Wilts and East Somerset. Edward Phillips, Esq. the High Sheriff for the County of Wilts, was called to the chair: several resolutions were moved and seconded by various brethren, and a Committee formed. Messrs. Whitaker and Edminson were chosen Treasurer and Secretary for the ensuing year. Mr. Winter of Beckington preached in the evening, and the Secretary concluded.—The collections amounted to upwards of fourteen pounds.—The next Meeting to be at Bath on Easter Tuesday, 1823. Mr. Walton of Trowbridge to preach in the morning.

OCT. 1, was held the half-yearly Association of Ministers and Churches in the Western Parts of CORNWALL. Messrs. Lane and Green preached from 2 Cor. iii. 9; Psalm xxvii. latter part of 2d verse, "Righteousness and judgment are the habitation of his throne." Messrs. Dore, Burgess, Senr. (Methodist), Morcom, Jun. and Green, engaged in the devotional services. Next meeting to be held at Helston, Easter Tuesday.

PSALM XXXIII. 1.

"Rejoice in the Lord, O ye righteous;
for praise is comely for the upright."

Give to the winds, ye righteous, give
Your gloomy doubts and fears;
And with rejoicing, while you live,
Dry up your flowing tears.

For joy and praise may well become
The ransom'd of the Lord;
The highest Heaven shall be their home,
And glory their reward.

No more let sorrow cloud your brow,
And mortal cares prevail;
Since Jesus condescends to vow,
His love shall never fail.

Of all the sons of Adam's race,
Those should the happiest prove,
Who share the second Adam's grace,
And triumph in his love.

Then let your countenances wear
An aspect of delight;
And unconverted sinners share
Instruction from the sight.

E. DERMER.

Lines written in Affliction.

ANGELS AND A DEPARTING SPIRIT.

ANGELS.

From worlds of bliss, and realms of light,
We haste to do our Maker's will:
At his command we take our flight,
His holy mandate to fulfil.

SOUL.

What sacred throng is yonder waiting,
Bent on some errand from on high?
Hark! they are angels, downward making,
Come to behold a pilgrim die!

ANGELS.

Despatch'd from heav'n's eternal throne,
To dying saints we make our way;
To ease the sigh, to soothe the groan,
And brighten up hope's glimm'ring ray.

SOUL.

But will these morning stars of glory,
Regard a pilgrim's lot like mine?
Shall it be told in sacred story,
That me they hail'd to bliss divine?

ANGELS.

Suppress thy fears, immortal guest,
We're come to watch thy lingering hours;
We're come to wait thee to thy rest,
To bear thee to yon distant shores.

SOUL.

What blissful tidings now transports me!
The gates of life are open flung;
Angelic bands sent to convey me
Up where celestial harps are strung.

ANGELS.

Rise, rise to life, wake up and soar,
On wings more swift than eagles ply,
Where sin and death are known no more,
And pain and sorrow never fly.

SOUL.

Enough! I hail the peaceful message;
I hear them whisper, "Come away."
Enough! I take my destin'd passage
To realms of never-ending day.

ANGELS.

Break off the bands of mortal strife;
Make haste to quit this house of clay:
Jesus invites to endless life;
His presence makes eternal day.

SOUL.

Farewell, my friends, around me gazing;
Adieu, my crumbling dust, adieu;
For ever blest, behold me rising,
And my celestial track pursue.

SELIM.

Aldb'ro', Oct. 10, 1822.

Kalendar.

Nov. 1. Moon rises VI. Night. Passes Jupiter. She, the Pleiades, Jupiter, and Aldebaran, a pleasing spectacle.
5. Mercury, as a small round spot, crosses the lower part of the Sun's disk from East to West f. 16 to IV. 2 Morn. This Transit will be invisible in Europe, but the whole of it will be visible at Serampore. Where visible, it will excite great attention as a means of ascertaining with greater exactness the distances of the

Planets from the Sun. He now becomes a Morning Star.
7. Moon passes Regulus.
11. Moon passes Spica Virginis.
12. Moon passes Mercury and Venus.
13. Moon New VI. 36 Night. Too far south to eclipse the Sun.
16. Moon passes Mars.
17. Moon passes Herschel in Sagittarius.
26. Moon passes Saturn.
28. Moon Full VII. 42 Night. Too far north to be eclipsed by the Earth. Passes Jupiter.

Irish Chronicle.

THE Committee of the Baptist Irish Society, from their anxiety to instruct and evangelize the peasantry of Ireland, have occasionally felt discouraged, on account of the difficulties which are opposed to their labours, arising from the state of society in the Roman Catholic provinces, where for the most part their Schools are situated. But these discouragements have been effectually counteracted by the occurrence of events, which they hope indicate that the divine blessing attends their labours, and by the confidence reposed in them by their fellow Christians at home, with their readiness to assist the funds by their liberal contributions. The following extracts contain a justification of these remarks. The letter from the Rev. Mr. Clarke is printed, because of the spirit of good-will which it breathes towards the Society, and the justness of its sentiments concerning Ireland.

To the Rev. John Saffery, Salisbury.

Lyndhurst, Hants, Sept. 24, 1822.

DEAR BROTHER,

It would have given me great pleasure to have made an annual collection for the Mission in India; but being called upon by the General Baptist Missionary Society of the New Connexion, I thought it my duty to do what I could on their behalf, especially as the general design of both is, overturning the kingdom of darkness and building up the glorious kingdom of our common Lord and Saviour Jesus Christ. There is, however, *one Society*, with which you stand connected, that I feel a deep interest in, and have employed my feeble efforts to do it some good, I mean the *Baptist Irish Society*: a Society which has a claim upon every *British heart*, and purse too. I have enclosed the sum of *three pounds* as a free-will offering from the

friends of *Lyndhurst*, in aid of this Society.

I have long been surprised at the criminal neglect of the temporal and spiritual condition of the inhabitants of Ireland, by the people of England. I have never been in Ireland, yet from what I have seen of some of its inhabitants, I have formed a very different view from many of my countrymen. They are frequently called the *wild Irish*, or *blood-thirsty* people. But what will not poverty and oppression do? Let instruction be communicated to the rising generation, and the gospel be preached in all its purity and simplicity; let plenty crown their tables, and garments their naked bodies, and, under the blessing of God, we should soon see Ireland rise in the scale of true greatness, and its inhabitants deserving to be classed with any of the nations of Europe, for all that ennobles the mind, and adorns the character.

That the blessing of the Lord Jesus

Christ may rest upon the labours of your Missionaries, and your personal exertions in the cause of God, is the earnest prayer and ardent wish of

Yours sincerely and affectionately,

THOMAS CLABKE.

From a Gentleman who superintends one of the Society's Schools, to the Rev. John West.

Ganyhill, Sept. 21, 1822.

DEAR SIR,

I received your favour this day, covering whole notes for £4, for the quarter's salary for the master of the Ganyhill School.

I am happy to have to tell you, that the School is doing very well; there is a regular attendance of about one hundred children in both Schools. The scriptures are daily read; and, I trust, through the Lord's blessing, much good will be done, and much has, I trust, been already done. I beg to know, would your Society assist any other School in this county, as I have got a School-house built in a very populous, but very poor part of the country, where the scriptures could be easily introduced, if the teacher got any small sum yearly, and if your Society could afford something? I have every reason to expect much good would be done. The priests, where I have the superintendence, never prevent the scriptures being read, as they have a confidence in my promise, "that I will allow no comment on them;" nor have I allowed it to be done in any instance. I write in great haste, and remain, my dear Sir, with many thanks to you, and regard for your truly useful and excellent institution,

Yours sincerely obliged,

W. O'NEILL.

To the Secretary of the Baptist Irish Society.

Limerick, Sept. 23, 1822.

MY DEAR SIR,

I have completed the present inspection of the Schools on Friday last, and I am happy to inform you, that they

are all well attended, and have made great improvement, even at this time, when the grown children are employed, breaking stones for roads, saving hay, corn, and turf, except one which has been destroyed almost from the persevering threatenings, anathemas, and dreaded power of the priest. As this School is placed under the care of our worthy friend, Major C. on his estate, I trust it will soon revive, as he is determined to go on, having fitted up a very handsome school-house, with every necessary for the comfort and improvement of the children. The same priest materially injured Lady O'B.'s School, which she entirely supported from her own bounty: but she was obliged to close the School, and discontinue the master, and his wife, who taught the females, and was apparently displeased with the people for having kept away their children, suffering themselves to be thus duped, and blinded, after all her efforts to serve them. I was at D. last Thursday, when her Ladyship offered to put the School under the Baptist Irish Society, and to give me up her spacious and elegant school house and school furniture, with a house attached, and half an acre of ground for the schoolmaster, accompanied with a promise of £10 per year from Sir E. who requested I would send a Roman Catholic schoolmaster, that the priest may have no excuse. This offer I accepted, which gave her Ladyship and family much pleasure. I hope it will meet the approbation of the Committee, even though it became necessary to discontinue one of the other Schools. I think I can get a good schoolmaster, and his wife to teach the females, for £10 more per year. The following circumstance will show you something of the state of things here. A poor man having been very ill, sent his eldest son for the priest to anoint him: the priest refused to go, because the poor man had two little boys at one of the free Schools, and had refused to obey the priest in not taking them away. The eldest son cried and begged he would come and anoint his father; but he declined, and would go on no other terms than that the boy should swear that both his brothers should be taken from the School. So he swore the boy, and then went and fitted the father for heaven!!! Notwithstanding the influence of priestcraft, superstition, and lying reports, it is astonishing to see the great numbers that attend the Schools, which

proves that the people prize education; that the time is fast approaching when popery must fall; that the cause is the Lord's, in which his people are engaged: the success which has followed their efforts should encourage them to double their exertions. I have preached at Broadford, Tamgrany, &c. to detachments of the ninety-third regiment, and other persons; and expounded the scriptures in a number of places. Last Saturday night fortnight, I stopped at Mount Shannon, in the county of Galway; it is a wretched village for poverty: but as the people are always glad to hear me there, I staid that night, and preached for them next day. It was late when I arrived, and greatly fatigued; I was glad to lie down; but when I awoke, I found I was lying in water, the bed was placed on a wet ground floor, where there had never been any fire, and where the sun could not shine upon it. What reason have I to be thankful that I am not laid up, nor prevented from preaching, even in the open air, though I know it has injured my head, in which I feel the most severe rheumatic pains, as also from the sole of my foot to the crown of my head! When I recollect, my blessed Master had not where to lay his head, it reconciles me to any thing. I preached at Mount Shannon to about two hundred; several of them were papists, who begged of some persons to inform them when I would preach again. I trust the Lord was present, for where the spirit of the Lord is there is liberty. I believe the Lord sent me to the dark, wicked, and prejudiced city of Limerick. I have been just hearing of the conversion of a poor Roman Catholic, under a sermon from me in the church-yard at a funeral. Our meetings for reading the scripture, conversation, singing, and prayer, go on well, and much good has been done; though when I commenced I could only get two or three to come, who soon got tired, and I had to stop a little: but I began again, and have succeeded in getting a good number to attend. The congregation in the court-house has increased; but I fear, as the winter approaches, that it will decrease, as the place is both cold and inconvenient and unfashionable. I am at a loss for a meeting-house: other congregations have been increased by my instrumentality, and some have been led to think for eternity, who were thoughtless and unconcerned about it.

I have continued to preach on the Friday evening and Lord's-day morning, on the decks of ships by the Quay-side: those congregations have very much increased; there was a great number yesterday morning, who heard attentively: it is a fine way to get at the Roman Catholics. I believe there was some good done yesterday; I trust sinners' hearts were melted: one young lady in particular appeared to have been wrought upon by the Divine Spirit; she was greatly affected, and wept bitterly. I have great hopes of her; she is quite artless and sincere. On the 30th of August I preached to a large congregation on board a ship, and also on the Quay. After sermon I mentioned the necessity of having a flag to announce the preaching of the blessed gospel: Captains Ditchburn and Julian offered their services to collect for it, and the next day we had sufficient for it collected from the captains and some of the sailors. Mrs. Thomas has spared no trouble with it, and has made an elegant one, seventeen feet and a half long, and twelve broad. The figure of the globe in one corner, and under that, an anchor; at another corner, there is a figure of the Bible, and over that in the opposite corner, the dove with the olive branch of peace, with the words, BETHEL AND SEAMEN'S UNION in the centre, in letters two feet square each, so that the letters can be read, and the figures seen, at a great distance. I mentioned in my last, that Dr. Townley has united with me in this work. May the Lord bless our labours! Pray for me. Inclosed you have a view of the Schools.

Yours very truly
and affectionately,

W. THOMAS.

THE following short note, addressed to Mr. Thomas, is published to show the opening facilities which he has for preaching the gospel in a very barbarous part of the western part of Ireland. "I have," says Mr. T. "preached several times in the town of Emis, and was twice

nearly losing my life there. I trust the Lord is now opening the way, and shall rejoice to accept the invitation given me by the worthy magistrate, in whose parlour I expounded the scriptures a few evenings ago, and whose letter I enclose."

—
 " *Ballycan, Sept. 23, 1822.*

" My dear Sir,

" As I know you wish for an opportunity of preaching the gospel wherever you go, I am happy to inform you that there will be no difficulty

in your doing so in Ennis, when you next come this way. A friend of mine, who, I trust, has been blessed with some clear views of Christianity, is anxious to hear the word of God made known to the inhabitants, and will himself procure you a place to preach in, and will be glad to accompany you and support you; which he can well do, being a gentleman of property, and one very highly respected in the town and neighbourhood.

" Should you have leisure to comply with his wishes, you will be so kind as to give me notice before hand.

Yours, my dear Sir,

very truly,

I. C."

*To the Rev. W. Thomas,
 Clare-street, Limerick.*

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

FORMATION

OF THE

Tewkesbury Auxiliary Society.

*Letter from the Secretaries to Mr. Dyer,
dated*

Tewkesbury, Sept. 19, 1822.

DEAR SIR,

On Monday, the 19th of August, an Auxiliary Society, in aid of the great objects of the Baptist Missionary Society, was formed in the Town Hall in this Borough, (which was kindly lent on the occasion.) The meeting was commenced with prayer by Mr. Drayton of Gloucester. The chair was taken by James Kingsbury, Esq. The rules and regulations of the Society were read and adopted. Resolutions were moved and seconded, accompanied with animated addresses, illustrative of the various and important objects of the Parent Society, the extensive good already resulting from its labours, in the translation of the scriptures, the establishment of Schools, &c. &c. and stimulating each to the utmost exertions for the furtherance of the cause of Christ in the world. The meeting was a truly interesting one, and most present found it good to be there. On the preceding day Mr. Waters of Pershore kindly preached our annual sermons, after each of which a collection was made for the Mission. The amount of collections, subscriptions, and donations, was £57 1s. With best wishes for the prosperity of the Society, we are,

Dear Sir,

Yours sincerely,

D. TROTMAN,
R. WINTERBOTHAM, } *Secretaries.*

VOL. XIV.

HULL AND EAST RIDING

AUXILIARY SOCIETY.

*Letter from Mr. Sykes to Mr. Dyer,
dated*

Hull, Sept. 19, 1822.

MY DEAR SIR,

I am happy to inform you, that a public meeting was held at this place on Monday the 9th inst. which was very numerously attended, when a Society was formed, denominated "The Hull and East Riding Auxiliary Baptist Missionary Society," embracing the towns of Hull, Beverley, Driffield, Burlington, Hedon, Bishop Burton, Kilham, Hunmanby, &c. The meeting commenced with singing the 117th Psalm, and prayer was offered by the Rev. A. Berry of Bishop Burton. Thomas Thompson, Esq. presided, and the resolutions were respectively moved and seconded by the Rev. Messrs. Griffin (of London), Pryce (of Coate, Oxfordshire), Gilbert (Independent), Curwen (Independent), Thonger, Berry, Bottomley, Saunders, and Mr. Rust. A lively interest was excited on the occasion, which we hope will manifest itself by increased exertions in this good cause. A prayer-meeting was held at George-street Chapel, on Sunday morning, at seven o'clock; and the Rev. Messrs. Griffin and Pryce preached on behalf of the Mission at George-street, Salthouse-lane, Fish-street, and Hope-street Chapels in Hull; also at Beverley, Cottingham, Driffield, Burlington, Kilham, and Hunmanby. Mr. Saunders preached at Bishop Burton.

I am,

Dear Sir,

Yours respectfully,

THOMAS SYKES.

S B

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Mr. Mack to Dr. Ryland, dated

Serampore, Jan. 28, 1822.

SINCE I came here I have met with a very great deal to encourage hopes for India—a great deal to bind me with sincere affection to all the brethren with whom I am associated as a Missionary in India—a great deal to reprove my deficiency in Missionary ardour and diligence—a great deal to arouse me to watchfulness and real exertion, and to personal piety. I have felt that I must not have a place amongst these holy men, who have preceded me, and remain the only one slothful in his work, and destitute of the life of religion in his soul.

It was a pleasing circumstance that we arrived in Serampore on the morning usually set apart for a prayer-meeting for the spread of the gospel, and just in time to join in it, and to mingle our grateful acknowledgments with those of our dear friends, to the God of all grace, for the goodness and mercy which we had received on our voyage. In the evening of the same day I was present at a meeting of our native brethren, and had the pleasure of shaking hands with Krishna and his associates. It was peculiarly delightful, as it was a perfect contrast to what I had witnessed at Madras. There we had seen none but heathens, or men having the name of Christianity whilst they were utterly destitute of its power—it being the time of a festival, our ears were stunned from morning to night with the barbarous music of heathenism—we were met continually by men who, by the grotesque and ridiculous figures they made of themselves, proved the debasement both of their own minds and of those who could receive pleasure from the absurd exhibition they made; and this alone was enough to depress the spirits to the lowest ebb, that in almost every face we read its possessor's shame, each having the distinctive mark of his god upon his forehead, &c. All appeared to be sunk in wretched ignorance and superstition, without an inclination to rise—nay, with a determination to remain in their misery. The getting a little rice and a few *fanams* seemed to be the object of universal anxiety, and religion, whether true or false, little

more with the majority than an occasional source of polluted debased enjoyment. How different the state of things here! At once I was surrounded by between thirty and forty Natives, whom I heard singing the praises of God, and the Lamb, and conversing about the mysteries of his grace.

The first Sabbath of December was a delightful day to me. I accompanied Mr. Ward to Calcutta. After sermon in the morning, Mr. Ward dispensed the Lord's Supper. Natives and Europeans sat down together, and the service was conducted partly in Bengalee and partly in English. The native brethren and sisters seemed full of the deepest feelings of love and reverence. I felt with them, and exceedingly rejoiced in them as my friends and companions in Jesus. They appeared to me to put to shame the insensibility too frequently manifested on such an occasion even by good people. There was the very reverse of any thing like violence in their manner; but they looked as if they really had a Saviour, who had died for them, and whose death they were commemorating as the highest possible display of love and condescension. Humble, affectionate, grateful adoration seemed to be expressed in every look, and even in their attitudes. Mr. Ward seemed at home—the scene was almost enough to inspire a man. I retired delighted—I hope profited. We dined at the house of Messrs. Penney and Yates; the only thing that gave us regret was to see our dear Brother Eustace Carey so very ill; and now, I believe, he is scarcely any better. After dinner and prayer I started in a palanquin for Dum Dum, where I preached to forty or fifty soldiers, &c. Their deep attention, and the conversation of some who are decidedly pious, gave me great joy. I joined Mr. Ward on the road, and we came home together. When we came to the side of the river, to cross over to Serampore, we found them burning the body of a young man, who had been seized with the *cholera morbus* at ten o'clock the night before, and had died that afternoon at four! He died a heathen, without hope; and so multitudes are dying around us—dying daily. The occurrence seemed to be an appropriate sequel to the engagements and enjoyments of the day. It seemed to remind us of the urgent call for exertion. It seemed to say, Let not the satisfaction arising from what has been accomplished, so carry you away, as to forget that

whilst a few are living, and it may be hoped will die in peace, there are whole nations perishing—for ever. Work while you may—no time is to be lost. It is a horrid thing to witness these burnings; actually to hear the body frying and hissing on the pile; and see the total indifference of the attendants—they lay it not to heart that they too must die.

Next day we returned to Calcutta, to attend the monthly prayer-meeting, at which Mr. Ward gave the address. It was a pleasing service, being enlivened by the presence of many Missionary brethren. A little time after we again went down to attend an annual Association of the Missionaries of the different denominations. In the morning we attended Bengalee service in a small chapel in the suburbs of Calcutta. Two sermons were preached; one by a Missionary of the Church Mission Society, and the other by our friend Krishno. It was very pleasing to see the mixed group of Europeans and Natives; and particularly pleasing to see the old man stand forward as the dispenser of the gospel to his benighted countrymen. In his manner and address there was a great deal of grace; so that there was something to gratify even common sensibility and taste—but how much more the Christian and Missionary. After this we paid another visit to Calcutta, to attend the examination of the Native Schools. It was held at the house of a wealthy Native, completely a heathen, and exhibited what was hitherto unheard of in India. *The examination commenced with hearing between thirty and forty Native Girls read—they were of all Castes.* Such a display was never seen before. Our good friend Miss Cooke was highly delighted, and so were all present, both Natives and Europeans. There is no doubt but we shall soon see a vast improvement in the condition of Native females: exertions are making every where on their behalf. Our brethren in Calcutta are increasing the numbers under their instruction daily. I believe they have at present about ninety altogether. We have commenced a school, with good prospects, in Serampore. Up the country too, something considerable is being done; and there is every where a disposition to do more. Perhaps there are in Bengal 300 females under instruction; but what is this out of the millions? I recollect it is a favourite expression in England, "Much has been done, but much yet remains to be done;" but a person in

India, walking through its crowded villages and towns, will in vain seek for what has been done. There is scarcely any thing done. The whole population of the country, with a few exceptions scarcely numerous enough to be mentioned, are immersed in iniquity and idolatry. The learned men say, that by and by Christianity will be the religion of the people; because they see the shasters neglected, with the load of religious observances which they enjoy; and it is very true they are; but the people are not a whit the better for it. Those who are religious, commit their iniquities as a part of their religion; and those who have thrown off their superstitions, commit iniquity avowedly from their love of iniquity, and reject every principle, either of morality or superstition, which would impose the least restraint upon them. Many of the inhabitants of Bengal are much like the French. A Frenchman will laugh with you at the absurdities of popery; but if you speak to him of personal religion, he will immediately shelter himself under the assertion that he is a very good Catholic, and will strenuously defend the same customs he formerly ridiculed,—so, many Bengalees acknowledge readily the absurdity of their practices, and their own folly in continuing them; but they will conclude all by saying, "It is our custom:" and they go on with just as much of their custom as suits their inclinations, but with a decided hostility to any thing new. Nothing but the Spirit of God can overcome the perverseness, the levity, and the gross iniquity of this people. May that Spirit be poured out, and that abundantly!

SUMATRA.

(Continued from Page 450.)

WE entered a shop and seeing a person there, who had lent us a book on the ceremonies of the Muhammedan religion, we began to speak to him on the subject of his book, and observed, that the Muhammedans attended much more to outward forms than to the state of the heart. Before we had proceeded far in this conversation, we were asked, if we should like to see a very learned man, who had expressed a wish to have an interview with us. We of course consented, and the man was called. He soon made his appearance, bringing with him the Koran, an Arabic Bible, and a Malay New Testa-

ment. He is an aged man, good humoured, and appeared to possess but little of that obstinate temper so common among Muhammedans, and especially among their learned men. He expressed a wish to discuss the claims of Jesus and Muhammed, and began by affirming that the name of Muhammed was to be found in the Bible. This we denied, calling upon him to point out the place; which he did not attempt to do. His discourse was very desultory; nor could we, by any means, keep him to one point. He came to argue, but did not seem at all aware, that his assertions ought to be supported by proofs; hence, when we required him to produce some evidence in confirmation of his opinions, he seemed quite surprised at the requisition. He seemed well acquainted with the Koran; its allegations were the only proofs he wanted, and he could turn to the different passages which answered his purpose, read them in the original Arabic, and translate them into Malay with astonishing facility. Many Christians would have wanted a Concordance, had they been obliged to search the New Testament as much as he did the Koran. When pressed to say how sinners could obtain pardon, he turned to a passage in the Koran, which states, that if men repent, God is merciful, and will forgive them. His ideas of repentance were very incorrect, but perfectly consistent with those of other Muhammedans. He supposes, that there is a debtor and creditor account kept, for every individual, and that at the last day this account will be balanced; or, as he expressed it, 'A man's good deeds will be weighed against his crimes, and if his good deeds can balance his crimes all will be well.' That passage in Isaiah, 'Our righteousnesses are as filthy rags,' was pressed on his consideration again and again, but to no purpose, as he totally disregarded it, and still held fast the doctrine of human merit. Poor man! though he talks of the mercy of God, yet that mercy is not the foundation of his hope; it is not with him a question of anxious moment, whether God can or will forgive his sins; for he thinks nothing of the riches of Divine mercy: the only really important question with him is, whether his good deeds will outweigh his bad ones; and as this cannot be known till both are weighed, he must die in suspense, and remain in a state of suspense till the decision of the great day. How different this from

the cheering doctrine, 'that the blood of Jesus cleanseth from all sin!' This doctrine was set before him, but with no apparent good effect. He boasted that Muhammed had published things that were kept quite secret till he divulged them. He was asked what those things were? He replied, that Muhammed had declared the earth to consist of seven stories, but that no one knew this till Muhammed had made it known. We told them that Muhammed had borrowed this from the Hindoos; but that it was not true. We now thought it proper to exhibit some proofs of the globular form of the earth, which astonished many of the auditors, and seemed a little to shake the old man's credulity in the Koran. Finding that he could not keep his ground on this subject, he again asserted, that Muhammed was mentioned in the Bible, or at least referred to in it. Supposing he had in view some of those passages which the Muhammedans commonly consider as referring to their prophet, we now expected a very sharp contest; but the old man, instead of producing any passage of scripture in proof of his assertions, contented himself with observing that the word *holiness* was found in the Bible, and that holiness was an attribute of Muhammed; that the word *righteousness* was found in the Bible, and that righteousness was an attribute of Muhammed: and hence inferred, that Muhammed was found in the Bible. He was told that those attributes belonged to none but God, and that Muhammed had no claim to them whatever. Just at this juncture we found that we had exceeded our time, and were therefore obliged, rather abruptly, to conclude a conversation which had lasted little less than three hours.

Since the period of the above conversation, we have had two other interviews with the old man, each of which did not occupy less than three hours. On the last occasion he did his utmost to defend his Koran and his prophet; but finding that we could not feel the weight of his arguments, he lamented the hardness of our hearts, and thought it a full verification of the Koran, which had foretold that some would be too hard hearted to receive the testimony of the prophet. This old man is in high repute for his knowledge of divinity, and he no doubt feels the necessity of sustaining his character; we are, however, of opinion, that the disputes we have had

with him will not raise him in the estimation of the auditors. When we speak to the ignorant, they often refer us to their learned men, and almost with the air of a challenge, require us to converse with them; for though many feel their own inability to answer our arguments, they are firmly persuaded, that their doctors are quite competent to the task. To confute any of their learned men, therefore, is an important point gained, as it weakens that implicit confidence which the multitude have in them, and will, we hope, induce some to be the more attentive to what we have to propose to them.

One Sabbath morning, we visited the Neas village, where we fell into discourse with an old priest, probably not less than eighty years of age. This old man was remarkably obstinate; he acknowledged that he was ignorant of the way of salvation, but refused to listen to any instruction. He only regretted that he could not perform the pilgrimage to Mecca, as he thought, that great benefit would certainly accrue from a visit to that consecrated spot. We endeavoured affectionately to warn him of his danger, but to no purpose; his reply was, 'God made me, and God made hell; what reason have I therefore to fear hell?' The Muhammedans believe that hell is a living creature, kept chained under the care of an angel, and that after the resurrection, when all mankind are assembled in the valley where they are to be judged, it will be led to this valley by its keeper, to punish the wicked. The Neas people in their own country are heathens, but many of them, since they have resided at Bencoolen, have become followers of the prophet, and among others who have become converts to Islamism, as it is falsely called, the Dattoo, or head man of the village, is to be reckoned. Those who still adhere to paganism, are in all things very superstitious; when they fell a tree, for instance, they place a little grass, or a few green leaves, on the stump, to propitiate the departed spirit of the tree. We had once an opportunity of observing one of their funerals; it was that of a poor old woman. The corpse was placed on a bier covered with a cloth, and conveyed to the grave on the shoulders of four men. As soon as the bearers had reached the grave, they proceeded to the interment. The grave was very shallow, with a cavity on one side for the reception of the corpse. The cloth being taken off the bier, the deceased

appeared in her usual dress, with her feet, hands, and face uncovered. The body was laid on its back in the cavity; several clods of earth were placed near its head, and the cavity closed up with two boards. We were informed, that the clods of earth were designed to assist the deceased in conveying information to her friends in the other world, but in what way they were supposed to be of service, we could not clearly ascertain. A bamboo was placed perpendicularly in the grave, one end of it touching the bottom of the grave near the head of the corpse, while on the other, which rose several feet above the surface of the grave, a white streamer was placed. This bamboo was to be drawn up at the expiration of a month from the time of interment, when the soul of the deceased was to ascend through the hole left by the bamboo, to attend a feast made at the grave. This seemed a good opportunity to preach Jesus and the resurrection, but it was soon found, that some who were present did not understand Malay, while others were too careless to pay the least attention, and one was quite intoxicated. All that could be done, therefore, was to converse a few minutes with a Neas man, who had become a convert to Muhammedanism. This poor man acknowledged that he was very ignorant, and on being questioned why he became a Muhammedan, he replied, that it was in consequence of his wife being of that religion, but that in professing himself a convert, he had no motive beyond the present life.

A Journal by Mr. Burton, of a tour into the interior of the Batta country, which, though highly interesting, is far too long for insertion in the Herald, has been printed as an Appendix to the Report for 1822, which is just issuing from the press. Other extracts must be reserved for a future Number.

A letter has recently been received by Dr. Ryland, from Mr. Evans, dated so recently as May 1. He was, at that time, still at Padang, but had received no answer from the Dutch authorities at Batavia to his application for permission to exercise his ministry there.

SAMARANG.

Extract of a Letter from Mr. Bruckner, dated

Samarang, Sept. 11, 1821.

I have sent you my journal regularly, and am desirous to know whether it is come safe to your hands; if it is, you will see from it what I have done, or tried without doors, from time to time, for the spread of the gospel. I have given no account of my studies in it, or of my sedentary work in the house, but merely how I have addressed the natives now and then, whom I sought out in their places. You will also perceive, that the effect of the gospel has been but little, tho' I have now and then seen some instances when they seemed to feel a little of its truth. I am fully convinced that my feeble efforts will be vain entirely, if our Lord himself does not take up the work, and send his quickening wind to blow on these dry bones, to make them concerned for the salvation of their souls. Now it is merely the grand concern with them, how to feed their bellies without engaging properly in any work for it; or how they may gratify their animal appetites with ease. Many even do not seem to know that they have an immortal soul, or if they know, it is still a matter of doubt with them, and why should they then care for its welfare? Their sins are also worthy of little thought, as they are easily pardoned, or have none at all to be pardoned. I cannot yet get any of them to meet together, but am obliged to go from place to place, and from house to house, to speak to them, which is not merely a very slow way of doing business, but a wearying one too. However, by going on in this way of communicating the gospel to individuals who never heard of it before, have I frequently been refreshed in heart, and felt more happy than if I had preached the gospel to a large Christian congregation, especially when I perceived their ear open for the good news in some measure. The worst is, that these poor people are too much under the influence of their priests, who are indeed numerous; and though they dare hardly show their faces for a conversation together on the truth, yet they seem not to be quiet after I am gone. However, I hope the gospel will finally triumph, at least in some of them.

This has rather been a trying season for the inhabitants of Java. Things for common use have risen to an enor-

mous price. The rice, the common food, has not come up for want of rain; on account of which the inhabitants suffer greatly; from which springs much stealing and night robbing, which has happened at least three times within two months time, that the robbers at night have fallen into the villages not very far from my garden. On account of the high winds and dry weather, and the negligence of the people, there has at least been thirty times fire at Samarang and the neighbouring villages within a time of six months. The houses of the natives all being of bamboo and straw, you may suppose when fire breaks out, that often at once hundreds of such houses are consumed by the flames. To this comes the *cholera morbus*, which raged for a certain time so heavy, that every day upwards of fifty were carried to the grave only in the road along my premises. Thousands have been carried off, even hundreds of thousands within a short space of time. This sickness is abated in a great measure, but does not yet cease. Even in some districts it rages still violently. Several of the people too have been carried off with whom I used to meet now and then, and some of whom I entertained some hope, that they might give themselves up one day or another to the Saviour. Four have died on my premises within a short time, who were either lodgers or servants of mine. I never witnessed such a time on Java, and no one who lives on it, like this season has been. However, under all this, the Lord has been very merciful to me and my family; we have still been preserved in the midst of danger. Even my little ones, who are now five in number, have been on the whole very well all the time; and I have been enabled, though I have felt now and then a little inconvenience, to go on with my work; and though it has rather been an expensive time, yet we have felt no actual want.

I have now finished the translation of the New Testament in the Javan language; it remains now for me to revise it. I have also translated some tracts and short systems of the Christian doctrines; some of which I have given to the Natives, which they seemed to like. I wish very much the printing of it could be effected; I am sure many of the Natives would like to read both the New Testament as other things. It appears to me, that the lithographic will be the best adapted means to effect printing in Javaneese. And I am indeed very happy to hear

that Mr. Ward of Bencoolen understands that art, and he will undoubtedly apply it to Javanese printing. I received the day before yesterday a letter from Mr. Robinson; a great sphere has opened there to him for the exercise of his talents. He mentioned to me as having requested the Society for sending me an assistant. Indeed I wish it very much too, both for my personal feelings as for the work which is begun. It is true, there appears for the present no great prospect of usefulness on Java. But times may alter; after a cold winter season may come a quickening spring, and from a barren wilderness may become a fruitful land, according to the very promises of the Lord. I am confident he will hear our prayers in his own due time, respecting this eastern Archipelago. I am glad the brethren in Bencoolen have agreed with me to spend every week an hour in prayer, especially for the success of the gospel in these Malay Islands. "Pray, and ye shall receive," is the promise of the Lord. Might there be raised many more in England who help us pray, "Thy kingdom come."

MONGHYR.

WE have lately been favoured with the following brief account of Brindabund, the venerable native preacher, who recently died at this station. It was furnished by a friend, who had known him from the commencement of his Christian course.

BRINDABUND first heard the gospel at a large fair, between Cutwa and Berhampore, the name of the place I forget. He was observed to pay great attention the whole day, and was seen sometimes to laugh, and at other times to weep. At night, he came to Mr. Chamberlain, and said, I have a flower, that I wish to give to some one that is worthy of it; I have, for many years, travelled about the country to find such a person, but in vain. I have been to Juggernaut, but there I saw only a piece of wood. That was not worthy of it, but to-day, I have found one that is, and he shall have it: Jesus Christ is worthy of my flower, (by which he meant his heart.) He was a Byragee. He went to Cutwa, where he remained for some time. He cut off his hair and shaved; his beard had grown to such a length, you could

hardly see his eyes. He left off smoking Gunga, which he said, had taken away his eyesight. He soon recovered his sight, learnt to read Bengalee, and from an idle Byragee, he became an industrious old man. He was baptized either at the close of the year 1808, or the beginning of 1809. Some time after he was baptized, he went to live at a place not far from Berhampore, where he cultivated a small piece of ground for his support. There, I think I have heard, he used to observe the Sabbath, and read and pray with as many as he could get to attend. In the beginning of 1811, he went with Mrs. C. to Agra. He there learnt to read Hindee, and was much engaged in reading and conversing with the people.

He, however, did not like Agra, but after a few months returned to Bengal. In 1812, he went with brother Moore to Digah, where he remained till February 1816, when he came to Monghyr, where he staid till his death.

The last five years of his life were spent in entire devotedness to the cause of God. If able to leave his house, he was engaged from morning till night, in reading the scriptures and talking to the people. He loved the Saviour; his cause lay near his heart. Often when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, you had better stay at home to-day, Oh, he would say, what do I live for?

At the close of 1819, he wished much to see his dear brethren in Bengal once more. His wish was complied with. Whenever the boat brought to, he was out with his book. When he passed the place where he first heard the gospel, he said with much feeling, There I found Jesus Christ. He seemed much refreshed by this visit. On the way back, you would hear him reading the scripture and talking to the people on the boat, as soon as it was light. He evidently enjoyed much of religion.

The last two or three years of his life, he had several severe attacks of illness. He was always averse to taking medicine, and used to say, I am not afraid to die, and have no wish to live. During the last month of his life, he suffered much in his body, but was always happy in his soul, longing to depart and be with Christ. The day before he died, I called with one of our sisters to see him. I thought he was past speaking, but he roused

himself, and with a pleasing smile said, Do not pray for my life, I long to go. When asked if he would take any thing, he said, No, and putting his hand on a part of the scriptures that lay on his bed by him, he said, This is my meat, and drink, and medicine. After we had left him, the neighbours, as was their custom, came round him. He got up and sat at his door, and repeated (for he was mighty in the scriptures,) some portions of the word of God, and prayed, though he was so weak as to be able only to speak a few words at a time.

The next day, being the Sabbath, we sent to know how he did, but found that he had done with the things of time. He entered into the joy of his Lord, September 2, 1821.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Plymouth & Dock, Collections & Subscriptions, by W. Prance, Esq.		64	11	11
Accrington, Ditto, by Mr. Kenyon		14	17	5½
Haworth, Ditto, by Rev. M. Oddy		25	4	6
Bacup, Ditto, by Rev. W. Dyer		9	2	10
Tewkesbury, Auxiliary Society, by Rev. D. Trotman		57	1	0
Cloughfold, Collection, by Rev. R. Heyworth		2	7	0
Langham, Subscriptions, by Mr. D. Blyth		20	3	8
Bristol and Bath, Auxiliary Society, by Mr. John Daniell		100	0	0
Yorkshire and Lincolnshire, by Messrs. Griffin and Pryce, viz.—				
Bridlington	35	1	6	
Boston	15	12	6	
Beverley	28	0	3	
Bishop Burton	6	10	6	
Collingham	15	2	7½	
Cottingham	8	0	0	
Driffield	5	16	0	
Hull	79	5	3½	
Hunmanby	3	13	0	
Kilham	1	9	6	
Lincoln	42	7	4	
Louth	3	2	8	
Newark	25	0	6	
Scarborough	54	8	6	
Swanick	12	0	0	
		335	10	2
Royston, Subscriptions, &c. by Mr. John Pendered		14	13	0
Anonymous, by Rev. Thomas Griffin	Donation	100	0	0
W. T. and J. Haydon, Esquires, Guildford, by Mr. Dyer, Ditto		15	0	0
Wedd William Nash, Esq. Royston, by J. Gutteridge, Esq. Ditto		10	10	0
Friend, by Rev. F. A. Cox	Ditto	5	0	0

FOR THE TRANSLATIONS.

Richard Phillips, Esq. by W. Burls, Esq. Donation 5 0 0

FOR NATIVE SCHOOLS.

Richard Phillips, Esq. by W. Burls, Esq. Donation 5 0 0

FOR FEMALE EDUCATION.

Anonymous, by Mr. Dyer 15 0 0

Nailsworth, Female Society, for a School to be called 'Shortwood,' by Miss Ryland 15 0 0

Liverpool, a few Female Friends, by Mrs. Cox 4 11 0

The Committee thankfully acknowledge the receipt of a parcel of Pincushions, &c. &c. from Miss Richardson, of Tunbridge Wells, for the Native Schools.

(P.S. We are compelled, by want of room, to defer several Contributions till the next month.)

THE
Baptist Magazine.

DECEMBER, 1822.

MEMOIR OF THE REV. WILLIAM HARTLEY.

THE Rev. William Hartley, pastor of the Baptist church at Stockton, closed his extended career of life and labour, on the 5th of September, 1822, aged eighty-two years; fifty-three of which he had devoted to the ministry of the gospel.

This faithful servant of the Redeemer was distinguished, rather for an entire devotedness of heart and soul to his Lord, and to his cause, than for any superiority of mental powers. His talents were of that rank and order which rendered him an *interesting* preacher to hearers of a refined and cultivated taste; but especially an *impressive* and *profitable* preacher to hearers that *heard for eternity*. His aim in every sermon was at the heart. To lay the sinner in the dust, by exhibiting the just demands of God, as well on the hearts and minds of men, as on the actions; to point the penitent to the all-sufficient Saviour; and to impress on believers the necessity and importance of spirituality of mind, purity of conduct, and maintaining constant fellowship with the Head of the church;—these formed the character of Mr. Hartley's pulpit labours; and these, it will be allowed, are qualities of no mean rate.

Mr. H. was born in Wadsworth, in the parish of Heptonstall near Halifax, Yorkshire, on the 21st of December, 1740. His parents, William and Mary Hartley, were blest with three children, viz. the subject of this Memoir, and two daughters, one of whom died in infancy. To the education of their only son they laudably devoted the most early attention. Before he was five years of age, he was able to read the Bible. His remarkable knowledge of the scriptures in after life, and his readiness in the citation of appropriate passages in his ministry, must be attributed, in a great measure, to his being brought up in the habit of frequently reading the Bible from this early period through all the years of youth. Mr. H.'s mother was a member of the Methodist society, and he was accustomed to attend with her; and so early as the age above specified, his mind was impressed with the doctrines he heard. His parents were often highly gratified to hear their little son, at the age of five years, after he had retired, repeating the most pious soliloquies, and expressing his hope "not to be a child of Satan, but a child of God." Parents may reasonably indulge the most favourable anticipations of their

children, when they observe their minds so early affected with the concerns of eternity. Happy reward of their interesting labour in presenting before their tender minds these momentous subjects!

Before Mr. Hartley had reached the age of seven years, an aunt set him up on a chair, and desired him "to preach a sermon to the persons present." The child's address changed the feeling of the company. "Except you be born again, (he instantly replied,) you cannot enter into the kingdom of heaven; nor is there any salvation for you but in Christ Jesus." This was the first sermon from those lips, destined of God to proclaim the gospel for half a century.—The loss of his pious mother while he was yet young, greatly afflicted him. During her protracted illness, it was his custom to read beside her bed for her comfort and support. "She lay (he observed in a short written account of himself) thirty-one weeks in an afflicted state, an amiable and shining example of Christian patience and holy cheerfulness. Her prospects of heaven were often bright, her anticipations of its bliss delicious, and her desires to be there increasingly ardent. I enjoyed the most endearing tokens of her maternal and spiritual love. Her end was peace. While we knelt in devotion, she bade us a most affectionate adieu, and her triumphant spirit entered into the joy of her Lord."

Deprived of the watchful care of this pious parent, and more exposed to company, Mr. H.'s religious impressions appear to have declined. He praises God, however, that he was preserved from gross immorality. At the age of nineteen he left his father's house,

which was rendered less happy and peaceful by a new relation, and resided with a relative of his mother's; and two years after he entered upon the matrimonial life with a Miss Halliwell, an amiable young person, but destitute of the "one thing needful." It pleased God, however, soon to bring her to the knowledge of the truth, by a sermon of the late Mr. Crosley of Bradford, on Matt. vi. 19, 20.

About this time, Mr. Hartley went to hear the late Mr. Dan Taylor, an Arminian Baptist, and a sermon of his on Joshua xxiv. 15. roused him from his Laodicean state, and filled him with the deepest concern in relation to his salvation. The law of God now reached his heart and conscience. He saw and felt his depravity and guilt, and wondered, he says, the earth did not open and swallow him up, as it did Korah and his company. "Convictions of sin, reformation, hope, relapses, remorse, renewed resolution, prevailing temptation, sense of inability, gloomy despair," of all these in succession he was the subject, and that in a high degree. Alleine's "Alarm" was the book of his choice. He read and wept till nature seemed to be dissolved.

By these powerful exercises, the Spirit was preparing him to be the instructor and comforter of others in a similar situation. Mr. H. obtained peace of mind under the same ministry that excited his alarm. He soon after was united with the society of Mr. Taylor, having become, he says, "a violent Arminian," though unbaptized. He heartily and zealously endeavoured to promote the cause which he had espoused, in every way in his power. This, however, was not

of long duration. In the course of his habitual reading of the Bible, he met with a variety of passages which he conceived did not agree with his favourite system. These passages he frankly mentioned, from time to time, to Mr. Taylor and his friends, who endeavoured to remove the impression which they had produced on his mind. "But (says he) the more I thought on their arguments, the more I was dissatisfied with them. Yet the preachers I was accustomed to hear, had uniformly represented the particular doctrines of grace as inconceivably horrid and dangerous, and I had conceived a great aversion to them."

Mr. Hartley prosecuted his inquiries after truth on this subject with "trembling caution." He was told he was "taking the readiest way he could to his ruin;" but he felt no fear of ruin in endeavouring to understand what God had revealed. At length, *sovereign grace*, unaided by the co-working of man, free in its gift, invariably efficacious in its operation, and not changeable in its object, became a doctrine of his firm belief.

After this, Mr. H. attended the ministry of Mr. (afterwards Dr.) Fawcett, then at Wainsgate, by whom being at length baptized,* he became a member of

* The means of bringing him to espouse scriptural views of baptism, were rather extraordinary. An intimate friend of his, like himself a Pædobaptist, proposed to discuss the subject. "Do you take the Baptist side of the question, (said his friend,) and I will take the Pædobaptist." "No, (replied Mr. H.) I will change sides with you." This was not agreed to, and Mr. H. undertook to defend what he thought indefensible. In the course of the debate, Mr. H. found that he could urge a variety of plain scriptures from Christ and the apostles, while his friend had recourse to mere supposition, and unsatisfactory inferences

the church. "My union (he remarks) with that well-instructed and well-disciplined church, was to me peculiarly edifying." In this connection, Mr. H. was highly respected. He was put forward in every office he was capable of filling; his gifts for public prayer and conversation were almost in constant exercise, and not a little did he labour for the edification of the younger members of the church. He was emphatically the minister's right-hand man, willing and ready to every good work.

Mr. Fawcett at length told him he thought he had gifts for the ministry, and advised him to compose short discourses, and to prepare to speak before his brethren. To this, after much inward conflict, he consented, and was approved. Three invitations from destitute churches were sent him, to come to them as a probationer. By the advice of his pastor and friends, he accepted that from Halifax, and in August 1771, he entered on his stated labour at that place, having been an occasional preacher about two years. It pleased the Great Head of the church, however, to appoint a large portion of that tribulation through which his people must enter the kingdom, to this good man. Affliction was almost his constant companion. In his family, and in the different churches with which he laboured, (for he had several removals, occasioned by unhappy circumstances,) this de-

from the abrogated ordinances of the Old Testament. Thus unintentionally Mr. H. adduced those truths which left conviction on his own mind; for "After this debate, (he says,) I was impressed with an abiding conviction of the inconclusiveness of all the arguments I had ever met with in favour of infant sprinkling."

vout and faithful minister was seldom free from harassing and painful trials. In the December following the commencement of his labours at Halifax he lost his pious partner, after a severe and tedious illness. His only support during this period, was the support which his dying companion enjoyed from her Lord and master.

In August 1772, Mr. Hartley was ordained. Mr. Crabtree proposed the questions; Mr. Oulton offered the ordination prayer; Mr. Fawcett delivered the charge; and Mr. Hartley of Haworth preached to the people. "I hope (says he) the Lord was with us of a truth." He now applied himself to diligent study, and obtained some knowledge of the original languages of the scriptures; "but the work of the ministry (he adds) was my meat and drink. I generally entered the pulpit with fear and trembling, but freedom and liberty commonly succeeded. I enjoyed much communion with the Sacred Three both in private and public; and as God often crowns the labours of young ministers with singular success, so this was my happiness in an eminent degree."

After a proper period, Mr. H. thought proper to change again his situation in life; but so deeply did some of his members interfere, as to the object of his choice, that before he married, he deemed it necessary to resign his pastoral charge. This interference, especially when the person he chose was an approved member of the church, was culpable in the highest degree. They who approved of Mr. H.'s conduct, proposed to build a new chapel, and raise a new interest. One of his friends offered "the ground, wood, and stone," for

the erection; but this Mr. H. judiciously declined. He relinquished his labours at Halifax in August 1776, and married in October following.

During the period of his being at liberty, Mr. H. received twelve invitations from new or destitute churches. He preached in various places, but accepted of no invitation for settlement till the closing part of 1779, when he removed to Bingley, in the same county, where he was near his endeared friend, Mr. Hartley of Haworth; whose paternal counsel he enjoyed but a few months, his venerable friend then removing to his reward. Messrs. Crabtree and Fawcett assisted in the new settlement. Mr. H. entered on his labours with zeal; he carried the gospel to twelve other places within reach from Bingley; and though he complains of it as a barren country, yet he writes, "The Lord made it to bring forth some fruit. He gave me from time to time a few precious souls for my hire, and seals of my ministry. These were a great comfort to me in my discouragements. On a Lord's day evening, after having preached at Bingley, and a lecture in the country, I have experienced, in returning, such happiness in meditation on the gospel as I cannot express."

War, the scourge of nations and empires, had so affected the manufacturing district in which Mr. Hartley resided, that his people were unable to afford him their usual assistance. This, attended with church troubles that need not be described, determined our friend to seek another field of labour. In compliance with an invitation, he went to supply the church at Tuthill-stairs, Newcastle upon Tyne, in

the close of 1790, having been about eleven years at Bingley. He paid two visits to Newcastle, and supplied several months with general acceptance; but having received a call from his old friends to return to the church at Halifax, before any settlement had taken place at Newcastle, he returned accordingly in 1791.

Halifax enjoyed his renewed labours for above three years, during which period he was blessed with very encouraging success; but worldly circumstances would not allow of his longer continuance there. To detail his feelings which thus compelled him to remove from one field to another, would excite the sympathy of every Christian reader. His increasing family, and the narrow circumstances of his people, who were still affectionately united to him, made their parting an object both of necessity and sorrow. His feelings, and those of the people, would not allow him to attempt a farewell sermon.

He removed to Lockwood in September 1795, having received a call from the church there. Here he became acquainted with the late excellent B. Ingham, Esq. who became an affectionate and faithful friend to Mr. Hartley during his life, and as a proof of his regard, left Mr. H. an annuity of £20 for life. Never, perhaps, was an act of kindness better bestowed. It would be well if Christians, possessing the treasures of this world, would more attentively consider the comfort of those messengers of God, through whom they enjoy the treasures of the world to come. "At Lockwood (Mr. H. observes) the Lord succeeded my labours. Many sinners were turned to the Lord. We had additions to our

community every ordinance, or nearly so, for several years." His continuance there was about ten years, the latter part of which, by a change of times similar to that described in relation to Bingley, was rendered much less happy.

The church at Newcastle having again become destitute, and retaining a high regard for Mr. H. presented him with a call. He went thither, but without his family, in November 1805, and continued a year and nine months. His reception was most affectionate, and his labours useful. Here he was invited to settle; but one man, capable of little in a church but of rendering a minister unhappy, found out that Mr. H. did not preach the gospel, or in other words, preached it *to sinners*. A few others, made dissatisfied by this man, were not cordially affected toward Mr. H.'s settlement,* and he quitted Newcastle in August, 1806, his health not a little affected by the miserable accommodation of his lodgings, and painful exercises of mind.

The late Rev. C. Whitfield of Hamsterley resolved, in concurrence with his friends, on detaining Mr. Hartley to labour in the county of Durham. He preached in various places, and at length at the interesting and pleasant town of Stockton on Tees. The two or three friends of the same persuasion at Stockton were of opinion, that if Mr. H. were to labour statedly among them, the gospel being much needed, a congregation might be

* In the settlement of Mr. H.'s successor at Newcastle, in the year following, the whole of this party were cut off from the church, since which, the cause has been attended with considerable prosperity.

collected, and a church formed. This was approved at Hamsterley. Mr. H. commenced his stated labours at Stockton in the beginning of 1809. A freehold house was purchased, the under part of it fitted up as a chapel, and the upper part as a dwelling for the minister. The Christian public received Mr. H.'s application for assistance towards the expense, cheerfully, and soon the whole debt was discharged. The church at Stockton was formed in July 1809, and Mr. H. was affectionately dismissed from Lockwood, and became their pastor.

In this situation he continued thirteen years, a faithful preacher of Christ, a lover of the souls of men, and anxiously desirous of the happiness of all with whom he had any concern. Here his declining years were crowned with a larger portion of peace than his forty preceding years, and here he finished his life and labours, enjoying the love of his Saviour, mingled with the sincerest affection of all his Christian friends. In January last, eight months to the same day and hour before Mr. H.'s death, it pleased God to remove his wife, prepared by grace for a better world. The sacred communion which this aged couple enjoyed in divine things, sweetened the bitter cup of bodily affliction, under which both of them had long laboured. "Our communion (said he) with our new covenant God and each other, was to us highly interesting. Our midnight conferences on death and heaven were often most seasonably edifying. Christ our Mediator, Shepherd, and Living Way to heaven, was sensibly precious to our souls; and our anticipations of final rest in the kingdom of our gracious God

and Father, were cordials to our fainting minds. At seasons we rejoiced in the lively hope of a fulness of joy together in that happy world. These recollections are inexpressibly dear to my heart, and render her memory precious indeed. The privation of her company frequently occasions sighs, but I feel joy in the near prospect of meeting her again. O for an increasing faith in unseen things!"

This was the last passage he wrote in the account he has left of himself. He often indulged himself in the last year of his life, in writing short hymns, and single verses of poetry, chiefly suggested to him during the hours of night, when his bodily complaint prevented sleep, and which are generally expressive of the devout aspirations of his soul. Had not this Memoir already exceeded the usual limits, the reader would be pleased with large citations. The following is a specimen.

O may my soul with ardour rise
To the celestial paradise;
Where Christ and saints and angels
dwell,
Far from the realms of sin and hell!
Then shall I leave this world of woe,
Where floods of Marah's waters flow;
And reach the land of sacred bliss,
Where Jesus Christ my Saviour is.

Lord, I am coming unto thee,
Upon a high tempestuous sea:
My little barge is greatly tost;
Let it not founder, or be lost.

There shall my eyes review thy ways,
From hell's dark gates to endless days;
And see the guidance of thine eyes,
With joy and love and sweet surprise.

In May last Mr. H. requested the opinion of the writer of this Memoir, and of others whom he consulted, on the resignation of his office, weighed down as he was with asthmatic and other complaints. To that measure he was advised: and it soon after

took place. From this period to the day of his death he rapidly declined; but as the outward man grew weaker, the inward man grew stronger day by day. The last exertion of his strength was in administering the ordinance of baptism, in which he was assisted in the water by one of the brethren, a few weeks before he died. We come now to the closing scene.

On Sunday, September 1, he expressed a wish to be left alone, that he might uninterruptedly indulge in some soul-supporting meditations. On the Monday he wandered in his conversation, asked for his wife, and being told she was no more, he asked, if she died happy? and added, "Ah, I have lost a praying friend!" On the Tuesday, while taking some refreshment, he repeatedly asked a blessing, forgetting that he had done so. His medical attendant having examined his pulse, he inquired "How is it, Doctor?" "Very feeble," was the answer. Anxious for the moment of his happy release, he added, "Do you think my dissolution is at hand?"

On Wednesday the 4th, he awoke early from a little broken repose, in apparent agony of mind, and said to his daughter, who had faithfully attended him through all the period of his declining life, "Oh, my dear, you do not know how greatly I have been tempted! the tempter is very strong. But (resuming his Christian courage, he added) I must not yield. I must wear the helmet, and wield the sword: I must conquer. Take courage, my soul; hold out faith and patience a little longer." When lifted up in the former part of this day that his bed might be adjusted, he said to his attendants, "Make haste, for the time

is short." Learning from his doctor that his pulse was worse, "Very good news," he replied; "Pray, pray;" and so saying he began himself to pray and praise with great fervour; in which exercise he continued through most of the day. In the evening, losing recollection, he requested "the table to be brought, cloth laid, candles and wine set, that he might commemorate the dying of the Lord Jesus." In death, as in life, he possessed a divine relish for that holy ordinance. But a few hours and he was to drink the wine new in his Father's kingdom. Some friends calling to see him this evening, who had ministered to his comfort, he earnestly thanked them for their kindness, and hoped they would be rewarded in a better world. To one highly respected friend to whom Mr. H. had been long accustomed to pay a weekly visit, he said with great feeling, "I will welcome you when you arrive."

On the following morning, Thursday, the 5th of September, having received a little negus, he said, "Now no more; I am going to my eternal home." To his daughter he finally said, "Tell your brother W. I die happy." "My dear, all is well;" and so saying, presently fell asleep, while his happy, happy spirit escaped to the regions of eternal day. His remains were interred on the Tuesday following, in the family vault at Norton, attended by two of his sons and most of his members and hearers, lamenting the loss of their father, their pastor, and friend.

Mr. Hartley had a large family, but the greater number of his children have preceded him to the grave. They have been the

children of many prayers. He was in the habit of daily retiring into the chapel, and like pious Job, (chap. i. 5.) offering the sacrifice of humble prayer for each of his children separately. Great are the obligations of being blest with such a father.

Ministers who pass through the world with less trial and affliction than the subject of this Memoir, may learn from his case, to whom they are to attribute their superior comforts. A more holy man than our deceased friend is probably not to be found on earth. He "walked with God" as Enoch of old, and his life was emphatically in heaven, for the happiness of which he was habitually prepared. He observed, when walking with the writer, several years ago, "If it were the will of my master, I am ready and willing this moment to depart. Earth has no allurements for me." O for such a life, and such a death! May they be realized in every Christian reader.

R. P.

Newcastle upon Tyne,
Sept. 30, 1822.

DECEMBER.

How often have we at this season observed the sun rising majestically, his beams bursting forth with a resplendency that seemed to bid defiance to the approach of gloom:—but ere he has arrived at the meridian; clouds have gathered thick around; they have drawn an impenetrable veil across his brightness; and have emitted their contents with relentless fury on our heads!—A few months since, and how large a portion of his cheering influence did we re-

ceive!—Now he just glides along the horizon, casts on us a few watery rays, and withdraws in haste as if the visit was unintended.—Nature is divested of her summer's garb: the verdure which clothed the trees and underwood now lies in ruins at our feet, whilst the chilling blast admonishes us to prepare for the inclemencies of winter.

These sudden changes in the *natural* world resemble (though perhaps but faintly) those changes and disappointments of which we are all, more or less, the subjects during our journey through life.—In youth, when health sits blooming on our cheeks, and every object we behold appears teeming with an inexhaustible source of real pleasure, how often are we deceived; how often have we cause to blush at our unreasonable credulity!—In more advanced age, how often do the objects of our fondest solicitude elude our grasp, and even decoy us beyond the boundaries of prudence in attempting their attainment!—At length, wearied and dissatisfied with the pursuit, we feel convinced they were but mere bubbles,—unsubstantial, imaginary joys,—which, like a vapour, appear for a little time, and then vanish away!—It is no uncommon thing to hear persons moralize on the rapidity of time, the uncertainty of life, and the dissatisfying nature of all earthly acquirements, without once evincing by their conduct that such remarks flow from a heart impressed with a conviction of their importance: and, indeed, we are obliged to witness these same persons (of whom we should hope better things) spending their time in a manner, which neither affords gratification to their own minds, nor is productive of any

good to their fellow-creatures. Such conduct is highly reprehensible—it is sinful.

The present year is drawing swiftly to a close. A few more days, and it will have given up its account respecting each of us at the throne of God. In anticipating a *New Year*, we too frequently forget many important truths, which the close of the *old one* tends to inculcate.

To the sincere disciple of Jesus Christ, every passing event, either of providence or grace, should convey instruction.—Is he young? The closing year should teach him to be more active in the service of his Lord and Master, and to devote the flower of his days to him.—Is he at the meridian of life? It should teach him to perform the duties which devolve on him as husband, parent, or friend, with unremitting assiduity, remembering, that however tender the ties may be which bind us to those we love, death will soon, very soon, dissolve them all.—Is he descending into the vale of life? and do grey hairs adorn his temples? He should rejoice that his warfare is almost ended; and although he may experience many troubles, yet that a few more rising and setting suns will land him safe in the regions of eternal peace.—Is he in prosperous circumstances? Let him use the good things of this world as not abusing them, and let his heart overflow with gratitude to the Giver, whose steward he is.—Is he cast down with a sense of sin? The blood of Jesus Christ cleanseth from ALL sin.—Is he poor or afflicted? The grace of Jesus Christ is sufficient to support him; the consolations of his love shall more than counterbalance his pains and anxieties; though the seasons change, he changeth not; though

years decline, and waste like the moth, he is ever the same, "His faithfulness shall never fail," "he will never leave or forsake those who trust in him."

But there are many, very many, to whom none of the above remarks will apply. They are ignorant of God; their hearts are estranged from him by wicked works; they desire none of his ways. Months and years pass unnoticed by them, without exciting either concern or alarm for the welfare of their immortal souls. How awful is their situation! Perhaps they may not live to commence another year! How dreadful beyond imagination will be their state should they die in their sins!—Let me entreat such, if they value their own souls, and desire to be happy in the next—the eternal world to which we are all hastening, to apply immediately to Jesus Christ for salvation. Suffer not another week, another day, to pass, without making this application. Accept his benignant invitations. For your encouragement he has promised, that "him that cometh unto him he will not cast out." He is able to renew your hearts by his grace, and to sanctify you by his Spirit. He will preserve you through life; and, when death shall summon you to depart hence, he will take you to himself to dwell with him in that kingdom which was prepared before the foundation of the world for those who love him.

Lymington.

J. •• R.

FACTS, *connected with certain STATEMENTS published in the Life of the Rev. T. Scott.*

MR. EDITOR,

AFTER a careful perusal of sq instructive and interesting a vo-

lume as the Life of the Rev. T. Scott, with the Remarks of Dr. N. and your faithful Reviewer, in the Magazine for October, I have been forcibly struck with the following observations in Mr. Scott's Commentary on Prov. xxv. 1. "We ought carefully to collect, and readily to communicate, the instructive lessons which wise and good men have left behind them: but selection is in this case of vast importance. The whole of what even Solomon wrote was not thought proper to be published. And to communicate to the public indiscriminately, all that eminent men have left in manuscript, is not only an injustice to their character, but a detriment to mankind; by these means, the effusions of an unguarded hour are sent forth into the world under the sanction of a great name; and alas! men's follies and mistakes are more likely to meet a favourable reception, than the result of their sober judgment and mature deliberation."

It will be allowed by most, that Mr. Scott was a *great and good man*, but shall we from this conclude that his views were in no points erroneous—his failings never discoverable—or his apprehensions respecting other denominations groundless? No! the venerable man himself would have shrunk from such a conclusion. A passage occurs in the work referred to, p. 338, which is certainly very objectionable. The biographer asserts, that, "on various accounts, Mr. Scott's congregation fluctuated from time to time, especially after the opening of a Baptist meeting in the neighbourhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of con-

siderable obstruction and uneasiness to him." This passage, far from covering, has needlessly exposed a failing which is too common in good men. Mr. S. did feel, and feel very keenly, to see some of his congregation leave his ministry. The Baptist meeting was well attended, and prayer-meetings were established, to which serious enquirers were of course kindly invited and cordially welcomed. These were the *pains* taken by us to attract the attention of persons who manifested any religious seriousness: if any thing more than this be implied in the above sentence, we, as a *society*, are prepared flatly to deny it.

But let us hear Mr. S. speak his own sentiments in p. 445, second edition, "All my experience, and observation, and study, wholly fail to teach me how to keep together a congregation, which is prejudiced against some part of that instruction which faithfulness renders it my duty to inculcate. It seems to me as hopeless, as to give the farmer counsel how he may use his fan, and yet not lessen the heap of corn and chaff on his barn-floor. Even in respect of opinions about adult baptism introduced lately in my little congregation, all the plans which I have devised seem wholly to fail, in respect of keeping together even those who received their first religious impressions under my ministry. I have prayed much respecting it, and varied my plans: but yet my people continue to leave me; especially the newly awakened, who, I fear, go to be lulled asleep again by immersion, and joining a Baptist congregation in the next village."

This passage strikingly sets before us the *power of truth*; for in spite of all *Mr. Scott's* experience, plans, and prayers, some

did believe and were baptized. That any of these should be lulled asleep by a public avowal of their faith in Jesus Christ in the face of much opposition, is on any ground improbable; that this should be the consequence of their uniting with a Christian society whose doctrinal sentiments Mr. Scott manifestly approved, is an inference to which that good man had no right, and in the making of which he has evidently departed from his accustomed candour. It may be farther observed, that some expressions in the passage just referred to, more than intimate, that the neighbouring Baptist church was in a considerable degree made up of the converts or communicants of the late Mr. S.: this intimation is however greatly remote from the truth. The facts are these. Of *one hundred and seventeen* persons who were baptized during the last ten years of Mr. Scott's residence at Aston, only *ONE* ever acknowledged Mr. S. as the instrument of his conversion; nor could this person determine, whether the labours of the Baptist minister had not been equally useful in producing this change: he first joined in fellowship at Aston church, and then spent his last three years in communion with the Baptists. Besides this individual, only *seven* or *eight* communicants from Aston ever united themselves with their Baptist brethren. Of these, *four* were Dissenters in principle, and two had joined another congregation in the neighbourhood before they came to us. These facts will be sufficient to prove, that Mr. Scott's views were sometimes erroneous, and his fears groundless.

We shall notice only one more passage, on which a few remarks are necessary to place it in a pro-

per light. "What will take place (says Mr. S.) at our little village when I am removed or laid aside I cannot say. Many will, I fear, turn Dissenters; and our Dissenters are not of the best sort." p. 477. What sort of Dissenters then can those be of whom Mr. S. here speaks? They are of *that sort* of whom he elsewhere says, "he is not *extremely* unwilling that some of his brethren should be"—Baptists! Mr. Scott's whole conduct towards the congregation in question affords the fullest proof that he could not mean the smallest imputation on their moral character, or doctrinal sentiments. Their minister has never hesitated to avow, that the ministry of Mr. S. whom he heard nearly a thousand times, met with his warmest approbation, and afforded him much advantage in the formation of his public character. Why then should Mr. S. say,* "*OUR Dissenters are not of the best sort?*" From the date of the letter written to his son Benjamin at Birmingham, and some other circumstances known only to a few, the difficulty is easily solved. He doubtless refers to a difference of views which existed between him and ourselves on some political subjects. We are not aware, however, that this difference extended to any question which can properly be called constitutional, but merely to some extraordinary measures which have been resorted to during the last few years, respecting which many members of the Established

* Since the writing of these facts I have learned that the late Mr. Scott's family directed that the whole of this passage should be expunged; but that direction having arrived too late, it will be found unaltered in the third edition. This circumstance renders it necessary that the above remarks should also be printed.

Church have differed from Mr. S. in a far greater degree than ourselves.

The object of these remarks has been, not to expose the imperfections of one whose memory we revere, but to set before the public in a just view, the principles and conduct of a neighbouring congregation, by removing imputations which, if the late Mr. S. had selected his own papers, they are well convinced would never have been published.

Haddenham,
Nov. 5, 1822.

P. T.

To the Editor of the Baptist Magazine.

20, Harpur-street, Oct. 7, 1822.

SIR,

In the number of the "Eclectic Review," for August, p. 123, there is an expression in relation to the Baptists, which is unkind and illiberal. I will quote the passage of which I complain. "It is not a little remarkable that the first demonstration of an awakened zeal should have been made by that which has been esteemed, and not without reason, the most sectarian of sects, the most intrenched, and fortified in the narrow circle of its communion—the Baptists. To them, next to the Moravians, is due the merit of having, as a body, broken new ground, and set the example to the Christian world of invading the inmost territories of the prince of darkness."

When the Reviewer states his opinion, that we have been "*esteemed the most sectarian of sects, &c. &c.*" I suppose he is tolerably correct: it has fallen to the lot of the Baptists to be resembled to the primitive Christians as "a sect every where spoken against." But, when he says, "*and not without reason,*"

he should have hesitated in making such an assertion, unless he had been prepared with the evidence of facts, of which I do not hesitate to affirm, he is entirely destitute.

The Reviewer might have known, that so early as the year 1615, a congregation of Baptists in London published a small treatise entitled, "Persecution judged and condemned, &c." In 1620, this was reprinted; and prefixed to it is "their humble Supplication," which had been presented to James I. when the parliament was sitting. In this they show, by abundant evidence, that "persecution for the sake of conscience is against the doctrine of Jesus Christ, King of kings," &c.* The Reviewer need not be informed, that at this period no other sect existed which either had, or would have pleaded for unrestricted *liberty* of conscience; nor even for unlimited *toleration*.

The Reviewer might have known also, that Mr. Roger Williams, a Baptist, founded the colony of Rhode Island, in New England, about 1640, upon *the principle of unrestricted liberty of conscience*; and that the history of that colony exhibits the Baptists in possession of magisterial authority, and as having used their power for one hundred and eighty years, to protect all persons in the exercise of their religious principles, without an instance of persecution for conscience sake having taken place.

It is a little singular that the justice which has been withheld from the Baptists by Protestant Dissenters, should have been awarded them by a Roman Catholic. Mr. Charles Butler, in

* See History of English Baptists, Vol i. p. 124—130. Ibid, 217.

his "Memoirs of the English Catholics," says, speaking of the *Baptists*, "It is observable that this denomination of Christians, now truly respectable, but in their origin as little intellectual as any,—*first propagated the principles of religious liberty.*" Vol. i. p. 325.

When the Reviewer charges the Baptists with being "*the most entrenched and fortified in the narrow circle of its communion;*" I suppose he refers to those of their churches who practise *strict* communion: though, by the way, one of the founders of the Baptist Missionary Society, it is well known, differed from Messrs. Sutcliff and Fuller upon that subject.

That the Baptist churches in general have restricted membership at the Lord's table to those who have been immersed on a personal profession of faith, is undoubtedly true; and if they have acted thus without reasons drawn from the sole authority of Christ in his church, they cannot be shielded from the charge of sectarianism; but even in this, the most obnoxious of their principles, wherein do they differ from the conduct of all Established churches, or from the principles on which all the Dissenting, Presbyterian, and Congregational churches are founded: viz. *that Baptism is an indispensable pre-requisite to communion at the Lord's table.* If this then be sectarian, they are not *more* sectarian than other sects, though they have probably acted more consistently with their avowed opinions. Let the Baptists be tried upon this charge without prejudice being retained against them; let truth and candour be heard on their side, and impartiality pronounce the verdict. When did they object to unite

with other Christians in any plan of humanity or benevolence; whether for the education of the poor, or the circulation of the scriptures? or any thing in religion which did not exact from them the sacrifice of principle, conscientiously held, and, as they think, scripturally proved? Had the Reviewer considered this, all his surprise at their "*awakened zeal*" would have been prevented, nor would his "*hard speeches*" have been ever uttered.

If proof be demanded for these assertions, the querist is requested to notice the *names* of the first and most active promoters of the following institutions;—The "*Sunday School Society;*"—the "*Religious Tract Society;*"—the "*British and Foreign Bible Society;*"—the "*British and Foreign School Society;*"—and the Societies for the Conversion of Sailors. He will find that the Baptists have not been "*a whit behind the chief*" of those who have set the fairest examples of enlightened zeal, Christian candour, and philanthropic benevolence. If then an appeal to incontrovertible *facts* be final, I am of opinion that the decision on this question may be considered as for ever settled.

I am, Sir,
Your obedient servant,
JOSEPH IVIMEY.

P. S. Since the above letter was written, a Reviewer in the same work, in an elaborate article upon "*Quaker Orthodoxy,*" has designated the denomination of Friends "*the most sectarian of sects.*" We may probably consider, therefore, that the Baptists have lost that distinction; as those who are "*most sectarian*" in *November*, must be *more* sectarian than those who were so

in *August*. Whether the Reviewer will find any *other* sect "the most sectarian" cannot yet be ascertained, as every thing in this case must depend upon his *last words** on the subject of sectarianism!

Nov. 8, 1822.

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QUERIES

RESPECTING BAPTISM.

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I. If Infant Baptism be not derived from the apostolic age, when, and by whom was it first brought in?

Ans. If, by the "apostolic age," be meant the whole period to which the life of any one of the apostles was extended, no Baptist will contend that infant baptism might not have been practised, even during that period. It is enough for their purpose to prove, that there is no evidence of its having been instituted by the Lord Jesus, or practised by the apostles, or by others under their authority. Who was the first propagator of infant baptism does not appear, TERTULLIAN, an African Bishop, in the third century, is the first writer who mentions it, and he expresses his disapprobation of the practice.—It may be added, that the same question may be put concerning infant communion. It may be said, If infant communion, which, as appears from many passages in Photius, Augustine, and Cyprian, was the usage of the ancient Christians, and which was practised in the Bohemian churches till near the time of the Reformation, and is

* When the famous Richard Baxter died, a bookseller published "The last words of Richard Baxter." The pamphlet sold so well, and was so highly approved, that there soon appeared "*More* last words of Richard Baxter."

to this day practised in all the Greek churches, and throughout the Russian empire, be not derived from the apostolic age, when, and by whom, was it first brought in? The true answer seems to be, that infant communion, and infant baptism, were brought in together, being probably founded upon a mistaken apprehension of the absolute necessity of these ordinances in order to salvation. And it is worthy of observation, that an argument used by the advocates of the one, is used also by the advocates of the other, namely, that Christians succeeding to the Jews as God's people, and being grafted upon that stock, their infants have a right to all the privileges of which they are capable.

II. If Adult Baptism exclusively was the practice of the apostles, and their immediate successors, and Infant Baptism a papal invention, when, and by whom was the primitive custom restored? For my own part I cannot find that Claudius of Turin, Wickliffe, Huss, Jerome of Prague, Luther, Melancthon, Calvin, or any of our own reformers, who laid down their lives for the truth, ever had any scruples as to the validity of their own baptism.

Ans. That the baptism of *believers*, (for it is not necessary that candidates should be *adults*) was exclusively the practice of the apostles and their immediate successors, is certainly the opinion of Baptists; nor can it be proved that ever this practice was discontinued in the church of Christ. That it existed among the British churches until the coming of Austin to England, there is good evidence, and it is probable, among other communities of Christians in other parts of the world, while Antichrist was not yet seen sitting in the temple

of God. That the ancient custom of baptizing believers by immersion, was, in a considerable degree, lost during the dark ages, must be admitted; but even from the eighth to the sixteenth century, there is proof of its continuance among the Waldensian churches. At the reformation from Popery it was *revived*, and became more publicly known, and more extensively practised. There would be no propriety, however, in speaking of the practice as having been, even then, "restored." That the celebrated reformers mentioned, had any scruples respecting the validity of their own baptism, could not perhaps be proved; though it is certain, that WICKLIFFE taught principles, which, if they were followed out in his practice, must have led him to disuse infant baptism, and practise that of believers. That some of his disciples, the Lollards, before the Reformation in England, were charged with neglecting infant baptism, were known by the name of Anabaptists, and were reproached for re-baptizing, are facts satisfactorily supported by historical evidence.



Queries relating to the ministerial Office.

I. Can a private Christian with the consent of the church,—a deacon by virtue of his office,—or a minister during his probation, not having the *express* sanction of the church as a minister,—*baptize*? and if not, will the administration of the ordinance of baptism by any of them be invalid?

Ans. The right to baptize, and consequently, the validity of the ordinance, depends upon a strict adherence to the commission of

the Lord Jesus, as the only head of the church. As that commission is given to ministers, and to them alone, and baptism is to be administered by them, to persons who have been previously taught, and who have given satisfactory proof that their profession of faith is credible, a minister, whether on probation with a church or not, requires no sanction from any body of Christians, to perform a rite which by his office he is qualified to administer. It follows, that "a private christian" cannot administer baptism, even though the church of which he is a member, "consents," because, the church having no authority in the case, cannot delegate any. To suppose that a "deacon" has a right to baptize "by virtue of his office," is entirely without sanction from the scriptures: the deacon's office relates solely to the secular concerns of the church, and gives no right to conduct any services of a spiritual kind. If it be objected that Stephen baptized, the answer is, that he was a *minister*, as well as a *deacon*, and administered baptism in connection with his ministerial office, and not with his office as a deacon.

II. Upon what authority is a minister, who preaches the word, and baptizes with the approbation of the church, debarred from administering the Lord's Supper, until he takes a pastoral charge?

Ans. The right which a minister has to preach to a *particular church*, arises from their having called him to that station among them. And while in connection as a minister with a church, it is expedient that he should baptize persons belonging to that congregation "with their approbation," though their authority is not requisite. It by no means follows, however, that he has

any right to administer the Lord's Supper to that church, thus assisted by him as a minister, because their calling him to perform that ministerial act, is essentially necessary to his having authority to perform it. That he be not requested to do this by a church, until he takes the "pastoral charge," and his ordination to that office has been publicly recognized, is a *matter of prudence*; as it seems highly proper, that a public teacher of religion should be publicly recognized as such, by those whose approbation of his sentiments and character, will afford a pledge to the neighbourhood in which he resides, that they consider him competent to fill the office with which he is thus invested.

III. The querist standing connected with a small church, without a pastor, and without sufficient means to support one, wishes to know wherein it would be scripturally improper for the pastor of a neighbouring church to administer the Lord's Supper to the church with which the querist stands connected?

Ans. There can be no impropriety, either scriptural or otherwise, in the case supposed, for the pastor of a neighbouring church, to be called to administer the Lord's Supper to a church thus circumstanced. Great care should, however, be taken by those who compose the church, lest such friendly help from other pastors, should lead the congregation to neglect the proper means for obtaining and supporting a pastor.

IV. It being the general practice of congregational churches to admit to occasional communion with them, at the Lord's Supper, members of other churches, and thereby a minister administers the Supper to persons

not under his pastoral care;—the querist desires to be informed, if such a practice be right, how it can be wrong for the pastor of a particular church to administer the same ordinance to persons not under his pastoral care, belonging to another church, in *another place*?

Ans. Members of other churches who apply for occasional communion with a church, put themselves for the time, under the pastoral care of the minister who administers the Lord's Supper to them; and the constitution of the church which admits the occasional communion of members of other churches gives the pastor that right. It does not, however, follow, that it would be right for him to administer the Lord's Supper to the same persons in "another place," where he has no pastoral authority. Such a practice is wholly unauthorized by the constitution of congregational churches, and would tend to promote separations and divisions, and not concord and communion among the churches of Christ.

* * The difficulty proposed for solution by a "Doubtful Deacon," may perhaps be solved by an attention to the above remarks. There may be very good reasons why a minister, who is supplying a church, even though he may have been "for some years the pastor of another church," and though the church may be "looking forward to him to fill that character among them," should not be considered so suitable, all things considered, as a neighbouring pastor, to administer the Lord's Supper among them. The whole matter is a question of expediency, and must be regulated by the decision of the church, i. e. of a majority of its members concerning it.

Obituary and Recent Deaths.

MRS. ANNA MARIA COXHEAD.

She was born December 29, 1781. It was her great privilege to belong to a family, a large proportion of whom have been distinguished by eminent personal religion. Her parents, Mr. John and Mrs. Sophia Colebrooke, were members of the church in Goodman's-fields, of which the Rev. Abraham Booth was then pastor, but she was deprived of them in very early life. This loss was, however, greatly repaired by the pious care of relatives, in whose house she received her education, and where she continued until about the age of twenty years. Of the instruction, example, and affection, with which she was blessed in that seminary, she, in her diary, expresses herself in terms of affection and gratitude.

In her fifteenth year, her early convictions were followed by genuine conversion. During a visit to Colchester that year, she was so unwell for some months, as to occasion in her mind a persuasion that she should not live to return to town. Under these circumstances, a lady put into her hand the Rev. John Newton's narrative of the experience and death of his niece, Eliza Cunningham. This was the blessed means of spiritual life to her soul. Being the same age, to a day, as was Miss Cunningham when she died, her mind became deeply impressed by this consideration, "Should I be taken away by death this night, this month, or this year, what a widely different account would be given of me!" "Now," she observes, "I was pricked to the heart, and my heinous and aggravated sins stared me in the face," &c.

Under the agonies of deep conviction, her relief and consolation

were derived from the only true source,—the blessed Jesus. "His dear inviting voice in his word (says she) seemed now a melodious sound. Come unto me all ye that labour and are heavy laden, and I will give you rest. Him that cometh unto me, I will in no wise cast out. I love them that love me, and they that seek me early shall find me, &c." This charming verse,

'I can but perish if I go,
I am resolv'd to try, &c.'

expressed my feelings at this blessed period. Thus, blessed be God, I found to be a successful resolve,—a resolve given me from above. I prostrated myself at the mercy-seat, and never, surely till then, did I pray in prayer. I found my Saviour more willing to impart his grace than I was, even then, to receive it. My soul was melted with a sense of redeeming love, &c. Then could I exclaim with sincerity, 'Whom have I in heaven but thee? and there is none on the earth I desire in comparison with thee.' I now began, through distinguishing grace, to 'choose the ways I once abhorred,' and to take real pleasure in them. 'The Lord now enabled me, in his strength, to determine to devote my youth, and the remainder of my life, to his glory.'

She soon sought out, amongst the young ladies at school, those who were hopefully pious; and having experienced herself the benefit of separating from persons of a different description, for the purpose of seeking and enjoying God, she advised them likewise to retire for the same purpose. These young persons united with her in forming a little party, which met morning and evening to read the scriptures, to sing the praises of God, and to engage by turns in social prayer. By this practice, connected with the other appointed and honoured means of

spiritual benefit, was the work of grace promoted in her soul and in theirs.

After some time a merciful providence brought her under the ministry of the Rev. Dr. Rippon, which was eminently blessed to her soul. By him she was baptized about twenty-two years ago, and she became a member of the church under his care. Here she was induged with a large measure of spiritual enjoyment under her beloved pastor, and became remarkable for her affectionate devotedness to God.

From the period of her marriage, when her communion was removed to the church in Little Wild-street, of which her husband was pastor, Mrs. C. was uncommonly active in doing good in every way she could devise, as she afterwards was in the country, and was much esteemed in both those connections. Often, indeed, has her husband, in those places, been animated in his work, by witnessing her zealous, persevering, and self-denying exertions, and been gratified by the endeared affection expressed towards her, while, for many years, she was proceeding in her course of benevolence and usefulness. Nor was her labour of love in vain in the Lord. While some have attributed their conversion to God to her zealous and amiable instrumentality, many others have acknowledged the spiritual benefit they have received by her means.

It was with every appearance of a mind uncommonly happy, that she was seen engaging in the work of faith, and labour of love; for her countenance and manners were strikingly expressive of the sincerity, humility, meekness, benevolence, and sacred ardour of her delighted soul. She found great pleasure in communion with the saints, and was quite at home in their society. It was, therefore, a great gratification to her to invite, to entertain according to her ability, and assiduously to wait upon, the Lord's people, especially his ministers and his poor. Every case in which there seemed a possibility of being useful, excited the energies of her sympathetic heart. She eagerly availed

herself of opportunities of relieving and comforting the distressed, of visiting the sick, of giving to the needy, of teaching grown persons to read, and of instructing the young. For this latter purpose, she instituted a Sabbath school, in which she employed every means in her power, for their benefit and salvation. She was a public blessing; and her steady and affectionate devotedness to the good of others was such, that she needed frequently to be urged to pay that regard, which was indispensably requisite, to her own convenience, comfort, and delicate health.

With a mind alive to the solemnity and importance of whatever relates to the soul and eternity, she was remarkably courageous when in circumstances of threatening bodily disorder, and was in general, both in sickness and health, raised far above the fear of death. She was so accustomed to exult in the contemplation of the resurrection, and the day of judgment, as to discover she felt ready to welcome that solemn period with extatic joy, even under the idea of its immediate commencement.

In this career of active benevolence and happy piety, she proceeded, with few interruptions, until she was overtaken and disabled by disease a little less than two years before her death. Under this dispensation of the holy and wise providence of God, she was a very great sufferer; especially in consequence of an excessive depression and disorder of spirits and mind, to which she was constitutionally liable, and which has repeatedly assailed and overpowered her when in ill health. But it is reflected on with gratitude, that of a little more than twenty years which she was spared after her settlement in life, nearly eighteen were spent in a happy freedom from this constitutional malady. Yet that such a holy, happy, useful, and beloved Christian should, in the prime of her days, and in the midst of her activity, be suddenly disabled, and agonized, must be referred to those awful mysteries, which are to us inscrutable, but in which, undoubtedly, the Lord acts in a man-

ner worthy of his infinite righteousness, wisdom, and grace, though for an explanation we may be required to wait until we leave, far behind us, the clouds, the storms, and the darkness of the present world. As might be expected, the adversary of souls took occasion of her disordered state, to harass her mind with sore temptations. But the Lord enabled his dear tried child so to perceive the arts of the tempter, as greatly to defeat his designs, and to excite in her mind a vast abhorrence of him and his suggestions.

For nearly three months before her departure, there were alarming indications of constitutional debility, which were succeeded by a rapid decline. But under this quick progress of disease, her mind became much more placid and comfortable, and her dismissal from the body was attended with circumstances peculiarly merciful. She was confined to her chamber and bed less than two days, and manifested no fear of death, but rather an ardent desire of it: and the last struggle of nature continued, painfully, little more than half an hour, after which she became easy and calm, and was enabled by her last words to express a sense of the former preciousness of the Saviour to her soul, and her hope that he was precious to her still; after which, becoming insensible to all around, she breathed shorter and shorter, until, but little more than three hours from the commencement of the final conflict, in the most peaceful and gentle manner, she expired, June 18, 1822. The Rev. R. Davis performed the solemn service at her interment in Bunhill Fields, and afterwards preached her funeral sermon at Walworth, from Phil. i. 23. "Having a desire to depart, and to be with Christ, which is far better."

Mrs. C.'s most intimate Christian friends formed the highest estimate of her character. "I heartily agree with you, (says one of them,) as to the *eminence* of her piety, and I attribute her early translation to heaven, to her meetness for the inheritance of the saints in light." Another writes; "We all loved her; but was there one who knew

her and did not love her? I knew not one—I cannot think there could be one." "That she was *deeply* pious, and truly devoted to her Saviour, (says a third,) all who knew her as I did, are fully convinced. I, who had many opportunities of witnessing her Christian graces, owe it to her memory to say, that she was an Israelite indeed, in whom there was no guile." Similar to this has been the unsolicited testimony of many endeared fellow-Christians, and to their testimony her bereaved husband cannot forbear affectionately subjoining his entire conviction, that, to the honour of divine grace, she may most truly be described as a Christian of very superior excellence.

A few extracts from her diary will confirm the preceding account. "1818, January 18. I trust I had the Lord's sweet presence both before and after breakfast, in prayer and reading his holy word. Read Matt. xvi. O Lord, enable me to take up whatever cross thou art pleased to lay in my way.—19. Rose at five, endeavoured to give myself afresh and unreservedly to God, &c. A composed and merciful day throughout.—20. Tried to pray for the prosperity of my own soul and for the dear church of God. But Oh! my prayers are faint and few: let them be perfumed with the much incense of the Redeemer's merits.—21. I lament my great want of spirituality through the day.—22. Happy in morning prayer in the thought that there will be no sin in heaven, and animated by the humble hope, that the blessed Redeemer has a mansion preparing there for unworthy me. O to grace how great a debtor! Grant me more of thy sweet presence in private, social, and public prayer. O thou lovely Saviour, that every day I may have a taste of that fulness of joy which is only to be had in thy immediate presence above!—24. Rose at five, with a renewed anxiety that my time and talent may be employed for God. Endeavoured to bewail my sins, and supplicate fresh and continued application of the blood of Christ.—25. Desire to praise the Lord, that I am brought to see the

light of another Lord's-day. O that I may live to God while I live! Reign in my heart, thou lovely Prince, without a rival. Get to thyself this day a glorious name, (referring to the servant.) O that her soul may be precious in thy sight, blessed God! Thou knowest I have offered many a request for her; be pleased to give her a heart to pray. Had to engage in family prayer. O that ours may be a family to love and serve God.—30. Rose at five: gave myself to God. Make me wholly thine. O for nearness to thee and more devotedness of heart and life to thy service!—February 3. Rose at five, resolved, in divine strength, to think more to-day of my mercies and deserts, than of my difficulties.—12. (Speaking of a young person,) O that the few weeks she has been here, she may have witnessed something of the blessed reality of religion, that may attract her to the Saviour! We long for our example to draw reluctant hearts.—16. Felt it my duty to converse closely with M. about the state of her soul. Endeavoured to pray fervently that she might become a child of God. Read to her a striking account of a young person; gave her to read the preface to Janeway's Token, &c.—March 5. Weak and poorly all day. O Lord, fit me for my latter end.—Friday. Rose at five. Blessed be God, better in body, and cheerful in mind. O that renewed health and vigour may be employed increasingly to the divine glory!—12. Be pleased, gracious God, to fit me for my dying day, which must soon come, and may be much nearer than I am aware. Let the Saviour's charms, and the joys of heaven, attract my roving, treacherous heart.—Sabbath. Called on a young man in a consumption. Urged him to think about his soul, to pray, and to read the Bible. Took him a striking tract, &c. But, O Lord, all human effort is vain without thee. Called on S. (an afflicted person:) found her happy in God, &c.—Dec. 29, 1819. How shall I best improve the time that may yet remain of my short uncertain life? O my dearest Lord, "I need the influence of thy

grace, to speed me in thy way, &c." I long to be active for God; to have much of the spirit of the meek and lowly Jesus; and, like him, to go about doing good. I want, every day, afresh to employ every faculty and talent increasingly in his service, and to his glory. My head, my heart, my hand, my tongue, here's joyful work for you. But how dreadfully short do I come! How does the holy law condemn my best performances! Blessed Jesus, were it not for that beautiful robe of righteousness which thou hast wrought, where should I hide my guilty head? But I will take shelter under thy dear cross. Plead the efficacy of that precious blood which cleanseth from all sin, and my triumph through eternal ages will be, that thou hast died, the just for the unjust, to bring sinners to God. To-day I visited a poor dear young woman in a consumption. How it affected me to see the poor thing, in a burning fever, shed so many tears, fearing she should never be a subject of grace! O bless my feeble endeavours to instruct and comfort her. We prayed together; but I could not talk to her, nor pray with her as I wished; but she seemed very thankful, and wished me to call again."

MARY GREEN.

SHE was the daughter of Mr. Christopher Green, and was born in 1801, at Raunds, Northamptonshire, in which place she spent the whole of her few years. From her childhood she was of a steady deportment, and her conduct in riper years was irreproachable. It pleased the Great Head of the church somewhat to impress her mind with eternal concerns in very early life; for in the summer of 1810, she went with her school-mistress to the Baptist meeting at Ringstead, when she heard a funeral sermon preached by Mr. Rootham of Willingham, from Psalm lxi. 2. *From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.* Some im-

pression was made upon her mind under this discourse, but after a time it wore off, and for a few years was in a measure forgotten. About 1815, she began to attend upon the ministry of Mr. Rappitt at the Baptist meeting at Raunds. In March, 1820, she heard him preach from Matt. xxviii. 5, 6. "I went home, (she writes) with such a burden as I never had before. Such a burden I knew not how to bear: my friends beheld something different in my countenance, and (as I had previously been ill) they concluded that I was worse; but my burden they knew nothing of. Then did that text come afresh to my mind, from which Mr. Rootham preached ten years before, and O how did I long to be led to the rock Christ Jesus! Thus, until the 14th of May following, I was greatly distressed with the burden of sin. Mr. Rappitt then preached from Psalm xxxvi. 7. *How excellent is thy loving kindness, O God!* and while he was speaking, I felt my burden removed, just like poor Christian when he beheld the cross."

During the last twelve months, it pleased her Divine Father to bereave her of a brother, her mother, a sister, and her father; but under these

severe trials, she was graciously supported with the consolations of the gospel. About a month before her departure, she was in great trouble, in the expectation of losing her father, from which distress she was instantly delivered by a recollection of those words, *The eternal God is thy refuge, and underneath are the everlasting arms.* August 19, her father died, and upon the following day she was confined to her bed. In the latter part of her illness she was delirious, but while she was able to give any account of the state of her mind, she was resigned to the will of her covenant God, and appeared to be supported in the prospect of death by the promises of the everlasting gospel. She lingered till September 4, 1822, when her immortal spirit took its flight into the presence of her heavenly Father.

Thus died our dear young friend, at the early age of twenty-one. A funeral sermon was preached Sept. 8, from the words that had been the support of her mind in her last trial, and in the prospect of her approaching dissolution, *The eternal God is thy refuge, and underneath are the everlasting arms.* Deut. xxxiii. 27.

Review.

A Concise View of the Doctrine of Scripture concerning the Ordinance of Baptism. By W. Urwick, Minister of the Gospel, Sligo. 18mo. 60 pp.

THE doctrine of Infant Baptism is so abhorrent from the plain statements of the scripture records concerning the administration of that rite, that it demands the utmost ingenuity of its supporters to make it appear at all accordant with the principles of the gospel of Christ. We earnestly wish, that instead of perplexing us with such various hypotheses, some Pædobaptist writer of learning and research would at-

tempt an answer to a work published by the Rev. James Pierce of Exeter, to prove that Infant Communion ought to be revived by all who practise Infant Baptism.

As a proof of Mr. Urwick's incompetency to write against the principles of the Baptists, we quote the following paragraph, in which, having set up a man of straw, with great courage and much exertion he obtains a victory, and then with apparent self-gratulation publishes his triumph.

"Those who refuse the admission of infants to baptism, generally regard it as a ceremony whereby public pro-

session is made, that the person submitting to it *possesses justifying faith*, understands and receives the various doctrines of the gospel, and participates the salvation resulting from Immanuel's death. They consider it as the appointed way of entrance to an organized body or church of spiritual Christians. The former opinion will come under examination in our subsequent discussions; as to the latter it may be observed, that in the apostolic age, baptism was in some cases, particularly that of the Eunuch, administered where there was no church for the baptized to join." P. 8.

To find employment for Mr. Urwick when he publishes another edition of his work, we request him to substitute the following statement instead of his own.

"They who refuse the admission of infants to baptism, do so, because the commission of Christ, and the practice of the apostles, demand a credible profession of repentance towards God, and faith towards our Lord Jesus Christ, as an indispensable pre-requisite to baptism. They consider it as the first public expression of their subjection to the authority of Christ, and as the pledge that they will be obedient to all his commandments. They baptize, *i. e.* immerse in water, all such persons, whether they unite with a distinct church or not: hence they are in the practice of baptizing pious members of the church of England, Methodists, and such as belong to Presbyterian or Independent churches."

But Mr. Urwick must be heard in setting the Baptists right upon this subject. "We define baptism," says he, "the rite by which persons are formally constituted subjects of evangelical instruction, and a seal of God's faithfulness to his promises of grace, which that teaching unfolds." This definition reminds us of another, published a few years since by Mr. Miller of High Wycomb. Speaking of the commission of Christ, he remarked, "Thus we find that infants are *preachable, teachable, and therefore baptizable!*" If we were not assured that these were grave, and learned, and honest, defenders of Infant Baptism, we should suspect they had designed to

hold it up to ridicule, by employing bitter irony and sarcasm, instead of sober reason and argument.

The exceeding Riches of Grace, and the Care of Divine Providence; exemplified in the Conversion and subsequent History of Benjamin Lawson, an afflicted Youth deprived of his Speech by Scrofula, &c. Part I. Second Edition. Price 3d.

Mercy manifested: an Account of Benjamin Lawson, &c. &c. Part II. Written by himself. Fourth Edition. Price 2d. Sold by B. Lawson, No. 21, Broad-street, Bloomsbury, and Whittemore, Paternoster-row.

SOME readers of these tracts will, perhaps, exclaim, "Here is somewhat of the marvellous!" It is impossible, however, for us to withhold our assent to the truth and soberness of all the statements, because of the attestations prefixed: we consider the whole as a remarkable display of the "*marvellous loving kindness of God*" towards one of the most helpless and destitute of his servants.

The afflicted writer, who is a member of the church in Eagle-street, has, we perceive, been encouraged and assisted by his pastor to publish these remarkable accounts. From a "recommendation" prefixed by Mr. Ivimey to the first part, which we find was the last published, it is said, "The restoration of this youth from the most afflicted condition of body that I have ever witnessed: the remarkable providence which appears to be over him, in enabling him to provide for his own wants, chiefly by the sale of his former TRACT; and especially from his being employed in disseminating the truths of the gospel in such an artless way, by his relation of his own experience of the Divine mercy, are so very wonderful, that I feel much as the multitude felt, when our Lord had restored one who was deaf and dumb:—'And they were beyond measure astonished, saying, He hath done all things well,—He maketh both the deaf to hear, and the dumb to speak.' Mark vii. 37."

Letters and Conversations on preaching: including Rules for the Composition of Sermons, in which the Principles of the celebrated Claude are illustrated, by Outlines of Discourses and Quotations from the best Authors. By S. T. Sturtevant.
Bds. 12mo. 384 pp. 4s. 6d.

No office sustained by man is of greater importance than that of a minister of the gospel. The truth of this remark will meet with a ready acceptance where the scriptures are believed, and their statements in relation to this subject borne in mind. Do not the sacred oracles declare, that all have sinned, and are under condemnation to eternal suffering; that the work of Jesus Christ affords the only ground of hope of deliverance from this doom; that the belief of the truth concerning Jesus, and obedience to it, are essential to an interest in the great salvation; and that it is by the faithful communication of the evangelical doctrines and laws, that any of our apostate race are led to obey the gospel in this world, and to enjoy the consummation of the hopes it inspires in an eternal state?

The attempt, therefore, to make more efficient those who are called to the work of the christian ministry is laudable: and, should any among this pre-eminently useful class of men become better able to perform the duties of his office, by being acquainted with the work before us, its author will have good reason, when the fact is known, abundantly to rejoice.— It is, however, our opinion, that the rules and directions that will afford any valuable assistance in preparing sermons for the pulpit, are not numerous. Let the pious man, who is naturally gifted, and providentially called to instruct others in the principles and duties of Christianity, when he has found his text, by patient study labour to understand it fully, have a distinct aim in every part of his discourse, and endeavour so to arrange his matter, that the order adopted shall assist recollection, tend to give a full view of the whole subject, and powerfully to impress the heart, and he will not need many other laws for the regu-

lation of his efforts in composing his sermons. Being a pious man, understanding his subject, and feeling as deep an interest in it as any of his hearers, he will speak with becoming freedom, earnestness, and solemnity. His own good sense, the general arrangements of society, and the observations of his friends, will be sufficient for his guidance relative to the length of his discourses; and as it regards their delivery, all he will need will be the avoidance of faults, which he will find out, or have represented to him; these being corrected, he may go on in that way which is most natural to himself.

We have had too frequent occasion to remark, that some preachers spend nearly all the strength they have on the plans and language of their sermons: if these may be compared to a tree, the trunk is not of unsuitable magnitude, nor defective form, and the branches spread gracefully enough in every direction; but the foliage, if abundant, is not very healthful, and there is scarcely any fruit. The fainting pilgrim approaches it; and if he gazes on a fine tree, it is not with much admiration, because he does not find food enough to satisfy his hunger.

Skeletons of sermons we would say, while on this subject of preparation for the pulpit, when published to be used in actual teaching, instead of being regarded as patterns for imitation, accomplish much more evil than good. When either used by persons who have not power to make such for themselves, or by those who could form plans of equal goodness, it may be feared that evil preponderates: for the former will never produce valuable sermons, and the latter, by depending on foreign aid, and neglecting salutary exercise, will soon find their natural strength abate.

The remarks we have made are not intended to convey an opinion that no advantage is likely to be derived from a perusal of the work before us. It is, on the whole, a respectable performance; and it is not improbable, that he who could produce a good sermon without ever

having perused a book of this kind, may compose a better after he has read these letters and conversations.

Protestantism: (The first Part:) or, an Address, particularly to the labouring Classes, in Defence of the Protestant Principle. "That the Scriptures, not Tradition, are the Rule of Faith," occasioned by the late controversial Attacks of the Rev. J. Carr. By W. Roby.

POPERY was originally formed, and has ever been sustained, by satanical influence in connexion with human agency; and, like its infernal parent, has, from the beginning, been a liar and a murderer. He who doubts this, should read faithful history, and he will doubt no longer. The interested lies the monster has told, the insolent dominations to which she has aspired, the rivers of blood she has shed, and the abominations she has committed, have filled, wherever they have been known, either on earth or in heaven, every benevolent mind with unutterable horror and holy indignation. Even the pages of Hume, who was more inclined to condemn the puritans than the papists, will fully support what we have advanced. But if Robertson and M'Cric are read, the truth of our allegations will more fully appear. The priests and abettors of this odious system, a furious beast still, chained but not changed, are evidently rising in confidence in this country, and beyond example of late years are industrious in propagating their tenets. We have never been within their splendid chapel in Moorfields, but we lament to know, that many professed Protestants, and even members of our metropolitan dissenting churches, have so sinned against God, as to pay for a sight of this fabric, not duly considering, that these were in fact contributions to the support of popery. What would Paul have said, if some of the believers at Ephesus had paid to see the temple of Diana, when her rites were performing, and when their money actually went to the support of this superstition? and wherein do the cases differ?

But we will turn from the notice of this detestable conduct, and refresh ourselves with the view of an honest and zealous Protestant doing his duty, by opposing the growth, chastising the effrontery, and refusing the errors of popery. Mr. Roby has fully triumphed over his adversary, having exposed the vanity of the popish tradition, and established the golden sentiment, that the scriptures, and the scriptures only, are the rule of faith and practice. The pamphlet is well adapted to benefit the class for which it was composed, and is also worthy of general attention.

An Ecclesiastical Memoir of the first four Decades of the Reign of George the Third; or, an Account of the State of Religion in the Church of England during that Period: with characteristic Sketches of distinguished Divines, Authors, and Benefactors. By the Rev. John White Middleton, A. M. 388 pp. 9s.

"THE object of the work," the author informs us, "is to trace the progress of pure and undefiled religion in an important division of the Christian church; and to leave some slight record of the labours and virtues of those eminent clergymen and laymen, who were the spiritual benefactors of their day and generation."

While this may serve as an intimation of our author's design, there is here an appearance of sectarian feeling, the existence of which, in the writer's mind, is too often evinced in other parts of his book. He had a right to choose respecting the range and limits of his history, but he was not at liberty to convey the sentiment he seems to have done: that the pale of his church enclosed nearly all the spiritual benefactors of the age. We crave liberty to say what this writer has not even hinted; that, comparatively, the episcopal communion contained but a very small number of them. The ministers and members of the dissenting churches and congregations, who have been spiritual benefactors to their country, and in some in-

stances to the world, have greatly exceeded those of the episcopal church in number, and generally in the value of their benefactions. If the whole truth were stated, it would be found that the members of the national church have been roused into activity by the labours of that holy benevolence which has glowed in the hearts of Dissenters; and which, like the flame that blazes when properly fed, as brightly in a cottage as a palace, never confines its highest splendours within the limits of any particular denomination; but exists and shines in every holy heart and life, in proportion to the knowledge and sanctity of the individual, and the opportunities of usefulness afforded him. The spiritual labourers who belong to the episcopal church must not then, either in words or by implication, be represented as having done all, or the chief part of what has been effected, in the dissemination of truth and the promotion of religion in this nation and among other tribes, during the reign of the late Monarch; since nothing is more certain, and few things more obvious, than that the exertions of christian benevolence, in the period of the former reign, were principally made by Dissenters, by whom, indeed, the national church was roused to activity, and kept to her work. We were not a little amused with the manner in which our author somewhat apologizes for Lady Huntingdon's irregular conduct in daring to erect places of worship, and to get them supplied by pious ministers of Jesus Christ, under her own direction and patronage. He very gravely tells us that "a slight knowledge of the self-deception of the reasoning faculty, of its liability to be biassed by particular predilections, and of the tenacity with which it adheres to its fond conclusions, especially if on the seeming side of religion and virtue, will plead the cause of this pious female, in her well-meant endeavour to promote the spiritual edification of her fellow creatures." If he had written this with his clerical robes on, under the sacred roof of some venerable church, with gothic arches and solemn light be-

fore his eyes, it could not have been better. We very seriously recommend the writer of the work before us, to examine well if the conduct of others beside the Countess of Huntingdon, in their peculiar efforts to promote religion among men, may not be accounted for exactly in the way he has mentioned. And, if he will pardon the freedom, we entreat him to search for a passage of scripture, (we will be contented with one,) which makes it necessary for a pious person to continue in any communion longer than it appears right to himself that he should, after he has prayed, enquired, and duly reflected on the subject; or one in which it is made sinful, or improper in any degree, for a believer in Jesus Christ to erect places of worship where he thinks they are needed, and endeavour to obtain for them faithful ministers of the gospel. In the opinion of selfish, arrogant, and even pious but ill informed ecclesiastics, the best servants of God, the apostles not excepted, have been disorderly: at the time, too, when the only Lord of Christians has approved the spirit and form of their labours. But we must all appear at the tribunal of the only Legislator and Judge of the church of God, when it will be found that he was truly disorderly who did not by all scriptural means endeavour to promote the salvation of perishing souls. There the servant of Christ will appear without his chain, and the prelate without his mitre, and the award of honour or disgrace will be regulated only by the piety or the ungodliness of man.

In another part of the performance before us, we have a curious representation of the inconsistency, and, as it was deemed by the regular clergy, disorderly conduct, and ambition of Mr. Wesley. He is represented as having taken "upon him to form an Episcopal Methodist Church for America; and though himself only a presbyter in his own communion, as having ordained, by imposition of hands, as if by virtue of some extraordinary apostolic commission, several preachers designed for that country,—and even conse-

erated Dr. Coke, a clergyman who had served the cure of South Petherton, in Somersetshire, to the office of a Bishop, who himself subsequently consecrated Mr. Astbury." The writer goes on to say: "It is not surprising that such assumption of episcopal power should have been animadverted on by the regular clergy of the national establishment, who could not understand how 'the greater was blessed of the less.'" Does this historian really believe that any man, in any church, can invest a fellow-mortal with the office of minister of the gospel, and communicate virtue to him for the discharge of its duties; so that the pious and competent believer who wishes to instruct the ignorant around him, who has not submitted to such a service, and received such a *regular* blessing, is not duly qualified to preach? If he really do, which we do not affirm, we wish him better success in studying the New Testament, and better to understand from whom his own authority to teach others the way of life was communicated. At present, we have not to defend Mr. Wesley, but we fully believe that every man who fears God, understands the way of salvation, and wishes to teach it to others, has a right to engage in this good work. A right which no bishop can confer, and which no magistrate can take away. A right which he is to maintain in his practice, as good opportunity arises, in opposition to the opposing opinions of all the bishops in Christendom. Has Mr. Middleton forgotten the words of his Lord? He will find them in the 10th chapter of Matthew, and the 16th, 17th, 18th, 27th, and 28th verses. Perhaps he will say these were ministers appointed by Jesus Christ: we should ask, if those who possess grace, talent, a desire, and good opportunity to preach, are not such also. In the thirty-first page of the volume now under consideration, the class of clergymen denominated orthodox, is highly extolled for consistency. It is, however, admitted that some in this body, "in their zeal against schismatical principles and practices, revived the high Tory spirit of a

former age, and seemed in their reasonings on the subject of church government, to leave Dissenters to the uncovenanted mercies of God."

In the estimation of this writer, the general consistency of these miserable men as ministers of the established communion, seems to have been meritorious enough to induce him to regard them with esteem, notwithstanding the selfishness, tyranny, and ungodliness, which his own representation just given fastens upon them. The man who could represent a spirit so satanical, and record attempts so antichristian, without rising into feelings of powerful indignation, must have been forgetful, if he ever knew them, of the leading doctrines of the New Testament and principles of Christian liberty, or a total stranger to the generous emotions of holy benevolence. It is sufficiently obvious, that if the Dissenters were entirely under the power of the *regular* and *consistent* ecclesiastics above described, the tenderest mercies of these men towards them, would be cruelty. It would be well if those who manifest such a spirit against the Dissenters, would recollect, that in refusing to conform to human institutions of religion, these enlightened men follow the example of the apostles, and are, generally, as superior to the supercilious priests who affect to pity them, in unbought loyalty and piety, as they are in gospel knowledge. The husbandman who should avow it as his expectation; that the rain of heaven would visit his own, but not refresh the fields of his neighbour, would be deemed a lunatic; and, if the men we have thought it just to chastise, really believed their own frantic assertions, they should be put in the same class.

"Our Creator is love," and has declared, that "in every nation, he that feareth God and worketh righteousness, is accepted of him;" and it is not to be endured, that any man should insinuate concerning the pious who are out of his church, that their salvation is doubtful. He had better by far, entertain some doubt respecting his own interest in the Divine favour.

We think our author should not have said, as he has done at page 254, that "by the captious and conceited among the Dissenters," Mr. Newton "was disliked because he valued his Prayer Book next to his Bible, and sought to make his people good Churchmen, as well as good Christians:" for this, dislike was not improper in such a case, and we doubt not that every intelligent Dissenter in the kingdom lamented, if he knew the fact, that so good a man should have thought and acted in this manner.—We are of opinion that the epithets, *conceited* and *captious*, would better fit the *regular* and *consistent* priests, who look down upon and calumniate Dissenters, who, in all ages, have been the best friends of their country, and the benefactors of the world.

In noticing the Rev. David Simpson of Macclesfield, who so nobly avowed his determination to secede from the establishment, our historian is so good as to inform us, when accounting for it in his way, "that there entered into Mr. Simpson's moral composition, a certain fancifulness, better suited to the atmosphere of Methodism, than the temperature of the national church."—At this charge of fancifulness, we smiled, because we recollected that all the *consistent* and *regular* clergy teach children, that in baptism they were made members of Christ, children of God, and inheritors of the kingdom of heaven. The work too, of Mr. Simpson, in which his reasons for the measure he intended are given, is represented as affording traces of "morbid sensibility, acting on a judgment weakened by frequent strokes of paralysis." Now, as we wish to make as many as we are able good Dissenters as well as good Christians, it is our wish that Simpson's Plea for Religion may be universally read, and, as there can be no fancifulness in facts, we wish every reader to confine himself to these, and avoid nonconformity if he can. Let the want of method and moderation in the arrangement and tone of the performance be admitted, we say mind the facts—weigh well the facts.

Having already exceeded the usual limits of such articles as the

present in a work of this nature, we cannot notice other evidences of that sectarian spirit which very much disfigures the volume before us. We wish to live in peace with all men, and to cherish affection toward Christians in every community, but cannot be tame and silent when feelings are indulged, and sentiments expressed, which are hostile to christian liberty, and destructive of true religion. There is but one true church, of which Jesus Christ is the only head, believers in him the only members, and scripture the only law.

We must not, however, in paying attention to the defects of our author, forget to give some account of the general contents of his book. It certainly communicates pretty full information respecting the state of religion in the episcopal church, and the talent, piety, and labours, of her best ministers during the period it embraces. It is written in a style of considerable elegance and dignity, not, however, entirely free from stiffness and pomposity. And, if we except such deformities as we have noticed and lamented, the author generally writes like one who is concerned about the prevalence of virtue and religion.

◆ ◆ ◆

Tales and Dialogues, in Prose and Verse. By Jefferys Taylor, Author of Harry's Holiday, Æsop in Rhyme, and Ralph Richards the Miser. 116 pp. 3s.

It is with no small pleasure that we again introduce to our young friends an old acquaintance, who is desirous of paying them another visit during the Christmas holidays, a visit which will afford them instruction united with amusement. It will teach them not to talk faster than they *think*; the importance of not offending CONSCIENCE; the folly of attending to *vulgar superstitions*, in a poetical tale; and the wisdom of providing for the future state of existence. The attention is kept up from the beginning to the end. It is ornamented with six beautiful and interesting engravings. We scarcely know a more pleasing little book for a Christmas present.

LITERARY INTELLIGENCE.

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Defence of the Deity and Atonement of Jesus Christ, in reply to Ram Mohun Roy of Calcutta. By Dr. Mæwshman of Serampore. 8vo. 7s. Bds. Conder on Nonconformity. Abridged. 8s. 6d.

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Dr. Steinkopff's Speech at High Wycombe.

Catalogue of Books for 1823, on Miscellaneous Subjects, and in Theology. By James Rusher of Reading.

Scholfield's Second Letter to the Earl of Liverpool.

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In the Press

The Rev. John Birt of Manchester, is preparing for publication, five Lectures on the Pretensions and Abuses of the Church of Rome. 1. Her Claim to the Appellation "Catholic." 2. The Connection of the Papal Usurpation with Ecclesiastical History. 3. The Genius and Characteristics of the Papal Ascendency. 4. The Church of Rome at present viewed with reference to the past. 5. The Prospects disclosed to the Christian by the actual State of the World.

Truth against Falsehood. By Le-fevre.

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Bristed on the Anglican and American Anglo Churches.

Rev. Hugh Worthington's Sermons.

Intelligence, &c.

Conversion of two young Jews.

MR. EDITOR,

I have been highly gratified to hear from a Dutch gentleman at the Hague, connected with the Bible and other Religious Societies in Holland, that two young Jews, educated

at the University of Leyden, and who have distinguished themselves by their literature, and their general good character, have, by consulting the scriptures, been led to embrace Christianity, and are about to be publicly baptized in the reformed church. The uncle of one of them, who is very rich, informed him how much this step

would give him offence, stating, that he would secure him £5000, besides his share with others of his nephews in the bulk of his property, provided he would promise him that he would not be baptized till after his death. The young man replied, that as he considered his salvation to be connected with his making confession of his faith in the Messiah, no consideration whatever could turn him from his purpose.

Nov. 12, 1822.

IOTA.

Old Baptist Meeting-House, EXETER.

THE friends at the Old Baptist Meeting, South-street, have been under the necessity of leaving their place of worship, and it is now shut up. About thirty years ago, the south wall gave way: twenty-five years since, four ribs, or cross pieces, were found necessary, to prevent the roof from falling. Seven years back, long substantial props were passed through the adjoining houses, as buttresses, and within the last few weeks, nine other props have been found necessary to preserve the neighbourhood from destruction. In the year 1814, the Western Association declared that a New Meeting House was necessary at Exeter. The friends at Exeter (as all who really know their circumstances, are convinced) are exerting themselves to the utmost, and more than any other occasion would justify.— They are obliged to solicit the aid of Christian benevolence, and they present their petition upon the following grounds. First. For more than a century, they and their fathers have never refused one case of any Denomination of Christians, and NEVER solicited public benevolence on any occasion. Secondly. The absolute necessity of the case: it is the hand of God. Thirdly. They are doing the utmost to help themselves. Dr. Ryland thus writes at the head of their case. "I was at Exeter immediately after our friends were obliged to leave their old Meeting House, and I am so assured of the goodness of their case, and so well informed of the diligence of the pastor of the Baptist church, in his daily labours for the good of souls; that I cannot forbear recommending it with peculiar earnestness, as highly deserving the assistance of all who love our Lord Jesus Christ." Dr. Rippon, who was present at the same period, adds this

testimony. "I never more affectionately recommended any case, either in town or country, than THIS, with the circumstances of which, I am INTIMATELY acquainted." Several other ministers have liberally added their testimonies, which, for brevity's sake, are omitted.

Exeter, Nov. 11, 1822.

ORDINATIONS, &c.

FEB. 6, 1822, a ministers' meeting was held at WALGRAVE, near Northampton, when the Rev. S. Adams (late of Kislisbury) was recognized pastor of the Particular Baptist Church assembling there. Mr. Chater of Kibworth (Independent) began with reading suitable portions of scripture, and prayer. Mr. Blundell of Northampton, and Mr. Hall of Kettering, preached on the occasion. Mr. Scott of Rothwell, and Mr. Wheeler of Moulton, engaged also in prayer. Mr. Barker of Towcester gave out suitable hymns. He also prayed in the evening, when Mr. Chater of Kibworth preached. The services of the day were truly interesting, and the prospect of Mr. Adams's comfort and usefulness is very promising. Mr. Hall preached from Col. i. 16; Mr. Blundell from John xvi. 24; and Mr. Chater from Isaiah. l. 10.

April 16, a Particular Baptist Meeting-house was opened in Clement's-lane, Strand, called ENON CHAPEL, for the use of the church under the pastoral care of Mr. William House. Three discourses were preached: in the morning by Mr. Pritchard of Kettel-street, from Isaiah lx. 7; in the afternoon by Mr. Stephens of York-street, from Acts v. last verse; in the evening by Mr. Upton of Blackfriars, from Acts viii. 5. Several other ministers engaged in the services of the day. The congregation assembled on the occasion expressed their satisfaction, by giving liberally to the collection, for which the church take this public opportunity of returning them their sincere thanks.

July 18, a small neat place of worship was opened at SWERFORD, Oxfordshire. Two sermons were preached on the occasion. The Rev. W. Woolley of Deddington (Independent) preached from Zech. viii. 23, and the Rev. S. Taylor of Shipstone,

(Baptist) from Ephes. iii. 8. The devotional parts of the services were conducted by the Rev. Messrs. Styles of Wroxton, Nunwick of Bloxham, Richards of Hook Norton, Dorney of Swerford, West of Long Compton, and Ward of Stepney. Messrs. Dorney (Baptist) and West (Independent) regularly supply this little sanctuary, which is exceedingly well attended.

August 27, a new Baptist Meeting-house was opened at WESTCOTT, a hamlet to Waddesdon, Bucks, when three sermons were preached by Messrs. Tyler (Ps. xxvi. 8), Wiffin, Independent (1 Cor. i. 22—24), and Williams (Ps. xlix. 8). Devotional exercises by Messrs. Sparkes (Independent), D. Walker, Quainton, and Piggott their constant preacher. A considerable number of children receive instruction every Lord's-day, and good is done.

Sept. 3, a new Meeting-house was opened at MARSH-GIBBON, in connexion with the Home Missionary Society. Messrs. Aston (Buckingham), James, and Peter Tyler preached. Messrs. Woolley, Adey, and Sparkes prayed. The attendance was numerous, and the prospect is encouraging.

Sept. 25, a General Meeting was held at LOUGHWOOD, Dorset; the object of which was to make collections, and to offer united supplications to the God of all grace on behalf of the Home and Foreign Missions. The services of the day commenced with reading, and an introductory prayer by Mr. Basfett of Swansea. Mr. Toms of Chard prayed; Mr. Baines of Wellington preached from Mark xvi. 15, 16; and Mr. Horsey (late of Taunton) concluded. In the afternoon Mr. Hine began with reading and prayer; Mr. Wayland of Lyme preached from Isaiah lx. 2; and Mr. Lush of Heniton concluded. The congregations were large and very attentive.

Association, for the ISLE OF ELY and its vicinity. The Baptist and Independent Ministers held their half-yearly meeting at Barton-Mills, on Thursday, Oct. 3. Mr. Dewhirst of Bury preached in the morning, from Prov. xix. 2; Mr. Sheppard of Burwell in the afternoon, from 2 Thess. iii. 6; and Mr. Ellborough of Thetford in

the evening, from Matt. x. 32. The services were very interesting and profitable.

Oct. 9, a large and commodious chapel was opened for public worship, for the Baptist congregation meeting in LAKE-LANE, PORTSEA; when two sermons were preached in the morning, one by the Rev. D. Miall of Portsea, from Exod. xxv. 8, and the other by the Rev. B. H. Draper of Southampton, from James iii. 5. In the evening the Rev. S. Bulgin of Poole, preached from Is. xlv. 23. Mr. Draper preached the preceding evening in the old place of worship, from Neh. ii. 20. The devotional parts of the service were conducted by Messrs. Shoveller, Brand, Mileham, Franks, Young, Keen, Headden, Arnot, and Neave. This new interest was raised, by the blessing of God on the joint labours of Messrs. Tilly and Clay of Portsea, who commenced preaching in a large school-room (which had been built by a worthy individual) at the close of 1818. The population being large, many people attended, some of whom were deeply affected with the truth. At the same time there were several members of the church at Forton (under the pastoral care of Mr. Tilly) who had removed to live in the neighbourhood of Lake-lane. They were recommended to form themselves into a distinct branch of that church, which they did, and immediately received into their communion those who appeared to be the subjects of a divine change; these now amount to more than seventy. Mr. Clay was then invited to become copastor with Mr. Tilly, and was ordained accordingly (in Mr. Miall's chapel, Portsea, which was lent for the occasion) to take a part in the oversight of both branches of the church. The branch of Lake-lane being increased, both in members and congregation, it became necessary to enlarge the place, or erect a larger one; and, as there was sufficient land for the purpose, the latter measure was adopted, and a place, fifty-seven feet by thirty-four, with a large gallery, has been built. The old place is to remain for the use of the Sunday School, in which about seven hundred poor children are taught gratuitously.*

* These poor children raise fifteen pounds per annum to support a native school in India, which is called the Lake-lane School.

We hope our friends in *Lake-lane* will be able to meet a very large part of the expenses incurred in this interesting establishment, and have no doubt but the religious public will assist them, should they be compelled to make an appeal to their liberality.

Oct. 10, Mr. Stephen Deacon was solemnly set apart to the pastoral office in the church of Christ of the Particular Baptist Denomination at *EARL'S-BARTON*, near *Wellingborough*. Mr. Knowles of *Hackleton* read a suitable portion of scripture, and engaged in prayer; Mr. Adams of *Walgrave*, pastor of the church by whom Mr. Deacon was cordially and unanimously called to the work of the ministry, described the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Hinds of *Sharnbrook*, offered the ordination prayer; Mr. Blundell delivered an affectionate and impressive charge from *Malachi ii. 7*; Mr. Vorley of *Carlton* addressed the church and congregation in a very animated and faithful manner from *1 Thess. v. 13*; and Mr. Clarke of *Guildborough* concluded in prayer. Mr. Rowlett of *Catworth* gave out suitable hymns. In the evening, Mr. Coleman (Independent) of *Woollaston*, read and prayed, and Mr. Mack of *Clipstone* preached and concluded. It appeared by the deacons' account, that the church had been destitute of a pastor eleven years, and that they have endured many heavy afflictions. But since Mr. Deacon has preached among them, which is about five years occasionally, there has been a considerable revival of religion among them; six members have been added to the church, and the congregation considerably increased. The number of members is thirty-three, but they have great difficulties to contend with. They rent the place they now worship in, which is a very inconvenient one, and dangerous, the walls and gallery being propped to prevent their falling. By the means of a Penny-a-week subscription a few pounds have been raised, with a view to obtain a plain place to worship in; but without the assistance of the religious public, which it is probable will be solicited shortly, their object cannot be realized, and this appears highly necessary to the future existence of the cause. What makes it so very desirable is, also, the consideration, that this village contains

about 1100 inhabitants, and there is a great desire manifested to hear the word, not only in this place, but also in the adjacent villages. Is it not then of great importance that the anxious desires of this poor, though pious people, should be gratified?

Watermen on the Thames.

UNDER this name we include Lightermen, Bargemen, and the numerous classes who obtain their living upon the surface and banks of the Thames. This valuable body of men, who, with their apprentices, amount to upwards of 9000 persons, are now in a very necessitous and demoralized condition. This is owing, 1. To the return of peace having brought a large number of men from the Navy, whose only resource has been to resume their former occupation on the Thames. 2. To our diminished commerce. 3. To the transfer of vessels from the river to the various docks. 4. To boat-builders letting on hire, pleasure-boats without a waterman accompanying them, a practice which occasions the loss of many lives, profanes the Sabbath, and leads apprentices to rob their masters to defray the expenses of their Sunday excursions. The friends of Watermen intend to apply to the Legislature for an act compelling all boats to be navigated by free Watermen, which will do away with much of the violation of the Sabbath on the river, as watermen cannot legally be engaged for hire on that day.—A society is also intended to be formed for promoting amongst them attendance on divine worship, and reverence and affection for the word of God, accompanied with the distribution of Bibles and Tracts; for the formation of Schools for the educating and clothing of their children; and for the erection of an Asylum for those of good character who may be past labour. Amongst other powerful motives that might be pleaded, many of them are our fellow-citizens, and possess the elective franchise; others have fought in the service of their country, some of whom were at the sieges of *Copenhagen* and *Walcharen*, and in other engagements; they render no mean service as firemen at our numerous conflagrations; and they contribute their share towards the enriching of this great city. It is therefore hoped that this object will call forth the energies of the citizens of London in its support.

THE RESCUE OF MUSIC.

LISTED into the cause of sin,
 Why should a good be evil?
 Music, alas, too long has been
 Prest to obey the devil.
 Drunken, or lewd, or light, the lay
 Flow'd to the soul's undoing;
 Widen'd, and strew'd with flow'rs, the way
 Down to eternal ruin.

Who, on the part of God, will rise,
 And innocent sounds recover;
 Fly on the prey, and take the prize,
 Plunder the carnal lover;
 Strip him of every melting strain,
 Of ev'ry melting measure;
 Music in Virtue's cause retain;
 Rescuc the holy pleasure?

Come, let us try if Jesus' love
 Will not as well inspire us;
 This is the theme of those above,—
 This upon earth should fire us.
 Say, if your hearts are tun'd to sing,
 Is there a subject greater?
 Harmony all its strains may bring,
 Jesus's Name is sweeter.

Jesus the soul of music is;
 His is the noblest passion:
 Jesus's name is joy and peace,
 Happiness and salvation.
 Jesus's name the dead can raise,
 Show us our sins forgiven,
 Fill us with all the life of grace,
 And carry us to heaven.

Then let us in his praises join,
 Triumph in his salvation;
 Glory ascribe to Love divine,
 Worship and adoration.
 Heaven already is begun,
 Open'd in each believer;
 Only believe, and still sing on,
 Heaven is ours for ever.

THE WINTER'S ROSE.

THOUGH the crystal ice decks with a transpa-
 rent lustre

The leafless boughs of the trees' naked stems,
 While hourly increasing, the lucid rocks cluster,
 And glitter with nature's own radiant gems;
 Though the beauties of summer are wither'd, or
 dying,

And the plants of the garden are cover'd with
 snows.

While o'er the sad ruin the rough blast is
 sighing,

How the contrast enhances the sweet Winter's
 Rose!

Thus when in life's chequer'd and varied pages,
 We read the sad tale of Adversity's power,
 When the cold storm of sorrow and misery rages,
 And nips every tender and promising flower;
 We see that the world is not always the same,
 In a Summer of peace, or a Winter of woes,
 Its friendship but lasts while Prosperity's flame
 Blooms over our path, like the fresh Winter's
 Rose.

Then let me pursue (ever ardently praying
 To enter that narrow, yet beautiful road,
 No longer with fantastic folly delaying.)

The sweet loving-favour and mercy of God:
 Then the Winter of sorrow along may be driven,
 Its blast I shall heed not, nor care for its snows,
 Secure of the love of my Father in Heaven,
 Whose kindness makes life as the sweet Winter's
 Rose.

A. T. L.

Kalendar.

- Dec. 1. Moon passes Castor and Pollux
 Midnight.
 2. Mars passes Herschel at the
 distance of $\frac{1}{2}$ of a degree.
 4. Moon passes Regulus.
 8. Moon passes Spica Virginis.
 10. Moon passes First of Libra.
 12. Moon passes Mercury.
 13. Moon New I. 30 Afternoon,
 but too far south to eclipse the
 Sun. Passes Venus.
 14. Moon passes Herschel.
 15. Moon passes Mars.

23. Venus (as to longitude) in a
 line with, but beyond, the Sun.
 24. Moon passes Saturn.
 25. Moon passes Jupiter. The
 Pleiades directly above him.
 26. Moon passes Aldebaran.
 28. Moon Full VI. 4 Moru. but
 N. of the Earth's Shadow.
 29. Herschel (as to longitude) in a
 line with, but beyond, the Sun.
 30. Moon passes Regulus, and
 Mercury passes Herschel at
 the distance of less than $1\frac{1}{2}$
 Degree.

Irish Chronicle.

THE Committee return their thanks to those congregations and individuals in Yorkshire, &c. who have so kindly received the Rev. Moses Fisher, and so cheerfully communicated towards the funds. Also to those in Kent, who have manifested their friendship to the Secretary, and their readiness to support the interests of the Society. Applications for other Schools are made by respectable persons in Ireland, but the Committee feel themselves embarrassed in receiving these, from a fear they shall increase the expenditure of the Society beyond what they are likely to receive during the year.

To the Secretary of the Baptist Irish Society.

Kilkee, October 10, 1822.

MY DEAR SIR,

The place from which I now write to you is one of the most dark parts of Ireland, and where distress has prevailed in a great degree. It is situated about seventy English miles west of Limerick, on the tremendous cliffs of the mighty Atlantic Ocean; and though the Irish language is generally spoken here, yet there are scarcely any that can read it. I brought some Irish Testaments with me to circulate, and left a few for Mr. S. the magistrate, requesting him to give them to those who might be best able to read, and most willing to receive them. As my stay could be but short, in order to meet other engagements, I expounded the scriptures to some Roman Catholics, pointed out some of their delusions, cautioned them against deception, and entreated them not to depend on false foundations. They said that "Peter was the head of the church;" I said, he was not the head of Christ's church. I opened the Testament, and showed them that Peter himself said, Christ was the Head, the chief corner stone, and the only foundation of his church. They could not answer the arguments which were advanced. I spoke in the spirit of affection, not in the tone of triumph, and felt deeply concerned for their present and eternal interest, which appeared to produce a good impression on their minds. I

preached in my lodging, and in the police barrack. A poor Protestant, the only one I believe in this miserable village, told me that he received more instruction in this hour's conversation, than he had received for fifty years before. This I mention, to give you some idea of the ministry which he had attended. The few Protestants scattered up and down in these parts, are only so in name. I intend to proceed to Kilrush to-day, and from thence to Limerick. I much fear a bad passage by sea, as the weather is now very severe, wet, and stormy: from that place I shall proceed, the Lord willing, to Newmarket and Ennis, agreeably to the request of the inclosed letter, which I send for your perusal; by which it appears the Lord is preparing the way for the spread of his blessed word. I was very near losing my life twice at Ennis: the Lord appears now to raise up a friend there. The Friday evening before I left Limerick, we had a most pleasing time; the Rev. Dr. Townley began the service, by singing and prayer on the deck of the ship FORTITUDE, which lay by the quay. I then gave out a hymn, and preached in the open air, and concluded with singing and prayer. My text was that important question, John ix. 35, *Dost thou believe on the Son of God?* There were a large and respectable congregation on the deck, and a great multitude on the quay, and the greatest solemnity and attention prevailed; several said that they believed the providence and presence of the Lord had presided. My soul agonized for their salvation, and as what I said came from my heart,

with feelings of affection, I trust it was directed by the Spirit of the Lord. I could have died at the time for the name of the Lord Jesus, and have ventured my life as an instrument to snatch a soul—a precious and immortal soul—from the jaws of eternal death and destruction. O what a miracle, that the weakest and unworthiest of mortals should be employed in dispensing the riches of eternal wisdom and knowledge! But God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. On the following Lord's-day morning I preached on the deck of the same vessel, at ten o'clock, to a large and attentive congregation; and at two o'clock in the Court-house, to a considerably increased number; and on Tuesday evening, at our Conversation-meeting for reading the scripture, singing, and prayer, my large room was full. I am at the greatest loss for a meeting-house: it would greatly contribute to the increase of the congregation, and I trust to the spiritual advantage of many, and the spread of the gospel in this prejudiced, superstitious, and wicked city. Others possess these advantages, but notwithstanding all the difficulties under which I labour, the Lord appears to bless my humble efforts.

The poor schoolmasters and readers of the Irish scriptures desire me to present their warmest thanks to the Gentlemen of the Committee, and to the Society, for the gift they received, which greatly relieved them, and for the punctual payment of their salaries. Sincerely wishing you much of the Divine Presence and blessing, I am, my dear Sir,

Yours, most affectionately,

WM. THOMAS.

From Mr. Wilson to the Rev. J. Ivimey.

Boyle, Oct. 21, 1822.

MY DEAR BROTHER,

Since my last I have preached in Carrick, Strokes-town, Mahill, Coo-

ney, Ballinacarrow, and frequently in Boyle; in the latter of which places, I am happy to say, that the evening congregations continue to be crowded, and many respectable persons, who were never in the habit of hearing the gospel, constantly attend.

On the 17th and 18th, we had the anniversaries of the Boyle and Rockingham Church Auxiliaries to the Missionary and the Jews' Societies; both very interesting meetings, the President, Lord Viscount Lorton in the chair: I had the pleasure of rendering some assistance in speaking on these occasions. Although the Redeemer needs not the mighty and the noble to carry on his work, it is particularly pleasing to see such men stand forward in so glorious a cause. You will be pleased to learn, that on my being introduced to his lordship some time ago, which I wished, on my coming to reside in his town, he very kindly promised me any assistance he could render me, relative to a preaching house, &c. I have before spoken of the difficulties I have experienced in procuring a preaching place in Carrick; but they are at length surmounted, and through the exertions and liberality of a pious lady a very convenient place is now permanently secured. At Mahill also, where we had always been unsuccessful, and where, with a disappointment I experienced some rude treatment, an entrance is made, by my having preached once, and am engaged to be there again on Wednesday next; may it appear that the Lord has opened an effectual door for the introduction of the gospel, not only to the town, but to the hearts of many of the inhabitants.

Nothing of a particular nature has occurred respecting the schools since my last: the ensuing month will leave the school houses nearly empty, in consequence of digging the potatoes, the abundance and excellent quality of which this season, exceed that of any other in the memory of the oldest inhabitants; so that, notwithstanding the wickedness that abounds, the Lord has crowned the year with his goodness. I enclose the journals of the Inspectors in my district.

Yours affectionately,

J. WILSON.

From Mr. Stephen Davis to the Rev. John West.

Clonmel, Oct. 14, 1822.

MY DEAR SIR,

Yourself and the Committee will be pleased to hear, that the congregations have been uniformly good since my removal hither, and I have also held meetings in my own house the two last weeks, which have been well attended, and I hope to repeat them very frequently through the winter. Friends generally think if we had a more suitable house for public worship, and I was constantly here, the congregations would greatly increase; but this my engagements as an Itinerant prevent, and the consequence is necessarily injurious to the Society; though a few always come together in my absence, when worship is conducted by our worthy deacon, and my eldest son, who continues, through grace, to adorn his profession, and is greatly esteemed in the church, and by the worthy family where he is apprenticed.

I was at Thurles the 7th inst. and held three happy meetings with the church there; and on the next day went to the hills, where the church continues in love, and the school greatly prospers: but we greatly want the books, which must certainly have been lost, or they would have come to hand long since. I particularly request you will send more as early as possible, and will not forget the Testaments I mentioned in my last. On the 9th inst. I went to St. John's Town, and had a small congregation, and returned the following day, and held a meeting at my own house the 12th inst. and yesterday at the meeting-room. Tomorrow I hope to go to Cork, for the annual subscriptions, from which I have lately received some good tidings. Our mutual friend Mr. Austin informs me that brother Keen's congregations are increasing, both on the Lord's-day, and on week evenings. O that we had more preachers, men of God, and men of heart for the work in which we are so happily engaged. I was quite hoarse in the evening service yesterday, and feel the fatigue of so much preaching greatly; but I cannot endure to neglect any opportunity that I can obtain for declaring the gospel, and urging the people to consider that "one thing is needful." Pray for us, and believe me,

Yours affectionately, in best bonds,
S. DAVIS.

Extract of a Letter from Mr. John M'Kaag to the Secretary.

Ballina, Oct. 15, 1822.

SIR,

Some of the friends of our Society here were afraid that my preaching in the Market would excite opposition against the schools. We have tried the experiment, and I am happy to say, that the priests in my district are less hostile than they have ever been.

J. M'KAAG.

From a Schoolmaster to Mr. Wilson.

Collooney, Oct. 19, 1822.

REVEREND SIR,

I have the pleasure to communicate a recent instance of the effects produced by the circulation, reading, and explaining of the Irish scriptures. I gave an Irish Testament to John M'Guire of Doonfin Mountain, about two years ago, who was taught to read it by John Tempany. He called on me again a few weeks since, to beg another. On inquiring why he parted with the one I gave him, he told me he lent it to a young man, who did not return it when he was leaving the country, and that he had no peace in his own mind since. He remained with me two days and two nights, reading and meditating on what he read, and would have continued his visit longer, had I not told him that I would give him the book; when he took his leave, exclaiming, "What a treasure do I return with!" On the road to O'Doud's Place, I was met by M'Guire's father, who kindly invited me to his house, where I remained all night, and inquired of the young boy what he learned from the last Irish Testament which I gave him. "It is not (said he) that abstruse book which it is represented to be; for I trust I have learned from it the plain simple doctrines of eternal truth, pure and intelligible warnings against every immoral practice, and to live soberly, righteously, and godly, in this present world. And indeed (said he) I should think myself guilty of the highest ingratitude, if I did not declare to you, and to the world, the goodness of God to me, since I became acquainted with

that blessed book, which points out the Saviour whom I have accepted upon his own terms, as offered to me in the gospel, so that now I am become a wonder to all that know me, and indeed a wonder to myself also; but it is by grace I am changed: therefore I will not boast, but give all the glory to him to whom it is due." When I told him the esteem you held converted characters in, he promised, if he was spared, to come and hear you preach in Ballinacarrow.

Monies collected and received since last Quarter.

	£.	s.	d.
Mr. Baylis, Ponder's End,			
Sub. per Rev. Mr. Dyer..	2	2	0
R. Gregory, Esq. Edmouton,			
Sub.	1	1	0
Rd. Foster, Jun. Esq...Don.	10	10	0
Samuel Satter, Esq....Don.	25	0	0
Salehouse Collection, by Mr.			
Charles Caddy	1	10	0
Eynsford Female Auxiliary			
Society, by Mrs. Smith...	5	5	0
Sundries, per Rev. Moses Fisher	81	0	0
Lyme School, per Mrs. Flight	2	0	0
Howarth, Yorkshire, Mission			
Box, per Rev. Mr. Oddy..	5	5	0
A Donation from the Sunday			
School Children at Mary-			
le-bone, Portsea.....	2	2	0
Friend, per Rev. J. Dyer....	2	0	0
Kimbolton Penny Society...	2	0	0
Langham, Essex, per Mr.			
Joseph Warmington	6	18	1
Collected, per Rev. Moses			
Fisher in Lancaster, Ken-			
dal, &c. for Schools.....	42	3	6
Foston, by Rev. Mr. Tilly...	1	4	6
Mr. Thomas, & Sister, Peckham	2	2	0

	£	s.	d.
Mr. Johns, Queen Charlotte-			
street, Portsea	1	1	0
Mr. Barnsley, Nottingham...	1	0	0
Wager, by J. L. S.	1	1	0
Juvenile Penny-a-week So-			
ciety, Oldham, Lancashire,			
by Rev. C. Thompson..	1	0	0
Rev. Mr. Clark, Lyndhurst	3	0	0
Opic Smith, Esq. Bath'	2	2	0
By the Rev. Mr. Edminson,			
Bretton	2	12	3
Penny-a-week Society, by			
Rev. J. Barker	2	10	0
Mr. Henry Cox, Waddesdon			
Hill	1	0	0

Collected by Mr. Ivimey:—

	£	s.	d.
Seven Oaks	14	15	0
Tunbridge	2	10	0
Tunbridge Wells..	10	9	6
Marden	3	15	0
Chatham	5	4	6
Canterbury	3	0	0
Eyethorne	7	10	0 $\frac{1}{2}$
Dover.....	5	0	1 $\frac{1}{2}$
Deal.....	3	12	11
Margate.....	10	5	0
St. Peter's	5	10	0
Ashford	3	7	1
Folkstone.....	5	11	1
Rye	6	13	0
Tenterden	2	13	0
Sandhurst	9	7	0
A Friend at Battle	0	10	0
	99	15	5

Two female friends have presented 23 Volumes of the Evangelical Magazine, and some odd Numbers. They are requested to accept the thanks of the Committee. These will be presented to some of the Itinerant Ministers in Ireland.

Subscriptions and Donations received by Wm. Burls, Esq. Treasurer, 56, Lothbury; Chapman Barber, Esq. 44, Chancery-lane, and Mr. Ivimey, Secretary, 20, Harpur-street, London. The Meetings of the Committee will be held in future at the Baptist Missionary House, 6, Fen-court, Fenchurch-street.

Missionary Herald.

NOTICE.

The Friends of the Baptist Missionary Society are respectfully informed, that the Business of the Society will be removed, at Christmas next, to No. 6, FEN COURT, FENCHURCH STREET, where very commodious Freehold Premises have been secured on advantageous terms. All Letters on Mission business, intended either for the Treasurer or the Secretary, will consequently, after the period above mentioned, be addressed to them there, instead of Wardrobe Place.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY

OF THE

Oxfordshire Auxiliary Society.

ON Wednesday, October 11, the Eighth Anniversary of the Baptist Missionary Auxiliary Society for Oxfordshire and places adjacent, was held at Abingdon.

Met at eleven o'clock. Rev. Mr. Wilkins (Independent) began with prayer and reading the scriptures: Rev. D. White of Cirencester, offered the general prayer; Rev. J. Sheppard of Frome, preached an interesting sermon, from Isaiah ii. 10, *And the idols he shall utterly abolish.* The Secretary read the report, and closed in prayer. In the evening, the Rev. T. Keyworth (Independent) of Aston, preached a pious sermon, from Matt. ii. 10, *And when they saw the star they rejoiced with exceeding joy.* The Rev. Messrs. Evans (Independent), Coles, and Keyworth, conducted the devotional exercises.

It is stated, with much gratitude, that within the limits of this Auxiliary, the Missionary spirit does not decline,

nor the contributions lessen. Since its formation, it has had the pleasure of remitting to the Parent Society upwards of £2000. Few districts feel more the difficulties pressing so heavily upon the agricultural interest, and if it is believed that several of the churches have this present year, imparted not from their abundance, but their necessity, if not poverty. And it is anxiously hoped, a cause so sacred and important as the Baptist Mission, and standing in need of the co-operation, and strenuous assistance of the whole denomination, will not be narrowed in its means, nor longer languish by the depression of its funds. If retrenchment must be made, rather let it take place in our dress, and at our tables, than in the cause of Missions, which is, emphatically, the cause of Christ. The comparative prosperity of the funds of this Auxiliary is to be traced to two sources. 1. The active part which the ministers take in recommending the Mission to their friends, reading Missionary intelligence, and distributing the Herald at the monthly prayer-meetings. And 2. To the formation of penny-a-week societies, chiefly conducted by the females belonging to the congregations. May the time soon arrive, when these very useful, though humble, institutions, shall be appended to all the churches in the land.

W. G.

ESSEX.

ON September 25, 1822, the Anniversary of the Essex Auxiliary Missionary Society was held at Harlow. Mr. Brawn of Loughton, began in prayer. Mr. Ivimey of London, preached from 1 Cor. vi. 19, 20. *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's,* and concluded. Immediately after the public service, the chair was taken by Mr. Ivimey; the proceedings of the past year were detailed by the Secretary, and various addresses were offered to the meeting by Messrs. Wilkinson, Pilkington, Cobbesley, Chaplin, Bain, Brawn, Tyler, and Finch. A collection was made at the doors of the meeting, on behalf of the important and interesting object, to which the attention of the congregation had been called, which will be acknowledged, together with the different sums received from the churches united in this Auxiliary, as soon as the remaining contributions have been remitted to the Treasurer.

Saffron Walden.

W.

DESIGNATION
OF A
MISSIONARY.

OUR readers are already aware that the congregation at Kingstun, under the care of Mr. Coulstart, have honourably exerted themselves to establish a Free School in connexion with the chapel. This step rendered it necessary that some person, duly qualified to superintend it, should be sent from this country; and as the ministerial labours of Mr. C. are become very weighty, it was highly desirable that the individual who might be selected should be competent to render him assistance in preaching, &c.

With a view to these objects, the attention of the Committee has been directed to Mr. Thomas Knibb, a native of Kettering, and a member of the church in Broadmead, Bristol, under the care of our venerable friend Dr. Ryland; and as the testimonials, both to his character and qualifications, were highly satisfactory, and a favourable opportunity offered, through the renewed kindness of our friends, Messrs. Augas of Newcastle, for his proceeding to Jamaica, free of expense, by the same ship which conveyed Messrs. Tinson and Bourne; he embarked, with Mrs. Knibb, accordingly, on the 30th of October, 1822, after having taken leave of the Committee at their meeting in the previous week.

The service in which, according to the usual practice, Mr. Knibb was designated as a Missionary in connexion with the Society, took place on Tuesday, September 24, at Exeter, in the neighbourhood of which Dr. Ryland was then residing for the benefit of his health. For the following particulars of this meeting, we are indebted to an esteemed correspondent in that city.

ON Monday evening, September 23, at the chapel in Mr. Kilpin's garden, a most interesting meeting took place. The chapel was thronged, and the windows outside lined; the tract depot, and the passage filled.—Mr. Cocks, a laborious Home Missionary, residing at Crediton, gave out the hymns; Mr. Nicholson, supplying the church at Plymouth, read and prayed; and Mr. Knibb delivered a pious experimental sermon, on Heb. iv. 9, and a collection was made at the doors. On Tuesday morning at eleven o'clock, the friends met at the Independent meeting in Castle-street, which was kindly lent for the purpose, the Baptist Old Meeting house being in so unsafe a state, that the congregation

were afraid to meet in it the Sabbath before.*

Mr. Horton of Plymouth Dock, began the service with reading and prayer; Mr. Sturges gave out the hymns; and Dr. Rippon, who was then in the country on a visit, explained the business of the day, asked the usual questions, and received the confession of faith. Mr. Kilpin offered the ordination prayer, and Dr. Ryland addressed the congregation a few minutes from Acts xxii. 21. *Depart, for I will send thee far hence unto the Gentiles*, upon the dreadful state of the Gentile world without the gospel; and then turning his subject to Mr. Knibb, he addressed him with his usual seriousness and affection, so as not only to make the missionary feel the importance of his character and employment, but the congregation in general. Mr. Sprague of Bovey concluded this service. In the evening, the friends of Missionary exertions assembled again. J. Terrell, Esq. was called to the chair, and Mr. Kilpin read a short report of the state of the Mission. Dr. Ryland followed in a most animated speech; after which, Mr. Sprague, Mr. Hoppus (Independent), Mr. Radford (Methodist), Mr. Horton, and others, delivered their sentiments, and Dr. Rippon closed as interesting a meeting as we ever witnessed, with that sweet hymn of the Selection, 422, 2nd part, and concluded with prayer. It was market-day, and rained in torrents almost the whole of the day, so that the company was not so numerous as was expected, but a collection of more than £17 proved that their hearts were deeply interested in the object.

* This place of worship, which has been erected more than a century, has long been in an insecure state, in consequence, as it has lately been discovered, of a secret pit having been dug, about thirty-five years ago, by some smugglers, who occupied premises adjoining. From time to time, various means have been employed to secure the roof and walls, but very lately, on cleaning and white-washing the place, it was found necessary to take it entirely down, and even to place six additional temporary props to secure the workmen employed for that purpose.

Foreign Intelligence.

DIGAH.

THE following communication from Mr. Rowe to Mr. Saffery, will be read with interest and pleasure by those of our friends, who feel solicitous for the spread of Female Education in India.

Digah, Jan. 1, 1822.

My dear Brother Saffery,

As I am in the habit of giving you a regular account of the progress made in native female tuition, I shall devote this sheet principally to this object. You will have learnt from my last that we had met with a little encouragement; and I am happy to add, that during the last quarter our prospects in this department have been still more encouraging. It now being the Christmas vacation, Mrs. Rowe is more at leisure with respect to our boarding school; but she is fully employed in her native female schools, and I hope she is not labouring in vain. I shall now give you a short account of the schools separately, and arrange them according to the time of their establishment. Of the first two or three attempts, which failed, I shall say nothing, but begin with the school at Dinapore. This school commenced in the year 1818. A few females, belonging to His Majesty's twenty-fourth foot, had united with Mrs. Rowe in forming a society to promote native female education, about twelve months before the establishment of the Dinapore school. During that year, efforts were made both at Digah and at another place in Dinapore, but they failed. At the time the present school was set up, the prejudices of our native neighbours against female education were so strong, that very few girls could be obtained. To effect any thing, it was necessary to employ a native schoolmaster, and it was therefore agreed that Mrs. Rowe should admit a number of boys into this school till more females could be procured. As a boys' school it soon prospered, and has continued in a prosperous state ever since. The number of boys varies from twenty to fifty, according to the season of the year: at certain seasons many of them are occupied in the

fields. These boys read the scriptures and religious tracts, without the least scruple whatever. In the female department, for about two years things remained in a fluctuating state. Evil disposed persons raised some silly reports concerning our motives, and though most of them were perfectly ridiculous, yet they too often had the desired effect. On some of these occasions, the poor children would fly as if they were about to be tied up in bags and shipped for England. Notwithstanding all these discouragements, the school now assumes a more settled and respectable appearance. There are *eight girls* and *two women* attached to it. The girls attend the school, and the women are taught at their own houses. As I was going through Dinapore a few weeks ago, I was surprised to see a woman in one of the shops with a manuscript book lying open before her, and she reading out of it with an audible voice. On after inquiry, I found that she was one of the women taught by this master, and that she was then learning the lesson which had been written out for her for that day. When she heard that I had been inquiring after her, she came to our bungalow to make her salam. One girl in this school has made considerable progress in reading and writing, and we hope she will ere long become a female teacher. Besides Mrs. Rowe's occasional visits, she has them at our bungalow about once a month, to undergo a general examination. These girls consider themselves respectable, and have hitherto refused to receive any rewards for learning, except a small quantity of native sweetmeats now and then. There was a goorooine (female teacher) attached to this school, but Mrs. Rowe had to dismiss her for improper conduct. The schoolmaster is one of the most respectable we have, and is in great esteem among his neighbours. It was proposed to send him to Calcutta, for a month or two, to see the schools established there, and to acquire some new information on the subject of native schools; but some natives who have females at his school, sent to request that he might not go, as they could not send their children to any other master during his absence. He reads the scriptures in Hindoost'hane a great deal, and his school is become quite a place of inquiry. He admires the morality of the Bible, and is very inquisitive respecting its doc-

trines. He is also much in the habit of comparing scripture with scripture, and frequently brings apparent contradictions and difficult passages to be explained. The Memoir of Petumber Singh, now printed in Hindoost'hane, seems to delight him much. When one of his scholars was one day reading in this tract, the master exclaimed with emotion, "Whenever I hear that book read it pierces my heart, and attaches it to God!" I think he is by far the most candid and disinterested native schoolmaster we have. Who knows but God may work effectually in his heart, and make him an instrument for doing good?

The next in order of time is the *Lyme School*. The last accounts I sent you of this school were rather discouraging; so much so that at the time I wrote we had some serious thoughts of giving it up altogether, and of endeavouring to establish one in its stead in some place where circumstances appeared more favourable. We feared the little success that attended our labours at this place would prove discouraging to our kind friends at Lyme. Experience, however, convinces us that it is by a *patient continuance in well doing* that we must expect to attain our object. We have already seen many inveterate prejudices against native female education give way; and what may we not expect in answer to the united and fervent prayers of the thousands of God's people who have this object at heart. The prospects at this school are more favourable than they were a few months ago. The conduct of other masters, and the attendance and progress of females in other schools, have become an incitement to the master and children in this. There are *thirty-five* boys in this school, most of whom are in the lower classes. They are generally taken from school, and occupied in some business, as soon as they can read, write, and cipher tolerably well; and indeed frequently before they have made much proficiency in these branches. I believe there were but four girls in the school when I last wrote you. One of these, who could read and write pretty well, has been married and has gone to reside with her husband in another village; and another of them has accompanied her. When she left the school the master gave her a supply of books, which she promised to read. Since that there have been several additions,

so that there are now *twelve girls and one woman*. They have been at our bungalow once or twice to undergo a general examination. Little, however, can yet be said respecting their progress, as they are nearly all new scholars. Some of them have advanced so far in writing as to be able to unite the vowel-symbols to the consonants. The woman wishes to be instructed with a view to her becoming a school-mistress; and has for the last month done all in her power, under the direction of the master, to bring the girls forward. She agreed to come to our bungalow daily, to receive instructions from Mrs. Rowe, but after doing it for a few days she found the distance so great that she could not continue it. At Mrs. Rowe's last visit to the school, she found her busily employed in instructing the girls. The school-room is very cold at this season; a neighbouring Bramhun therefore allows her to teach the girls on his verandah, which is exposed to the sun. Mrs. Rowe had some conversation with this Bramhun on the subject of female education, and was pleased to find him somewhat inclined to favour it. Another woman, who can work pretty well at her needle, came to offer her services; but when told she must first learn to read, she declined. I wish I could give as favourable an account of this master as of the last mentioned, but this I cannot. He needs a vigilant eye over him continually.

I believe I informed you of the commencement of a native female school at *Digah*, in which our native brother Hureedas's wife is mistress, under the immediate direction of Mrs. Rowe. This woman has improved greatly in her learning. She can read, write, and sew; and she is learning to mark the English alphabet on canvas: I wish I could entertain a hope of her heart being right with God, but I fear this is not the case. However, she regularly attends Hindoost'hancee worship. Since the formation of this school four girls have left under the pretence that they feared we wanted to make Christians of them. In one sense this was certainly true, but not in the sense they meant it. One of them has since returned. Several women have commenced learning to read, but after continuing for a time have grown tired and have given it up. There are now *eleven girls* on the school list, but two of them are irregular in their attendance. The girls in this

school have greater advantages than those in the other schools, in consequence of their being so near, and their progress is proportionably great. They come to Mrs. Rowe daily, excepting one large girl who is very bashful, and has not yet been able to muster up courage enough to come to the bungalow with the others, to repeat the lessons given on the preceding day, and to receive new ones for the next. Three of them have nearly read and written out the whole of the Hindee spelling book. Some of them have also learned to work with the needle, and have made up several suits of clothes for themselves. The rewards they obtain for learning are generally given to them in cloth, which they make up, and are not a little pleased with their performances. The boys in the school kept on our premises also come daily to the bungalow for school exercises, but as this school is quite separate from the girls I need not say any more about it in this place.

The next and last native female school I have to mention is that at *Moin-poora*. I gave you a number of particulars relative to this in my last. Owing to the decrease of our pecuniary means we gave up this school, but on the return of the old schoolmaster, the zemeendar, who succeeds the two I mentioned as having been taken off suddenly by the *cholera morbus*, became very anxious to have it re-established, and indeed would not take *no* for an answer. He and the master accordingly set it up, after which a little host of boys and girls came to Digah with the master to solicit our patronage, and we could not find it in our hearts to deny their request, though we knew not how to make this addition to our expenses, then too heavy. We knew, however, the Lord could provide, and by the Baptist Magazine for March last, we find that he has, by putting it into the hearts of some Ladies at Liverpool to grant Mrs. Rowe a donation, to be applied to native female education. This will come at a very seasonable period. A few days after the re-establishment of this school, the Hindoost'hancee females in the zemeendar's zenana (female apartments), sent word to Mrs. Rowe that they wished to be taught to read, and requested that she would go to see and instruct them. She embraced the first opportunity of paying them a visit. She found them overwhelmed by the affliction which had

so recently deprived them of two of their dearest connexions, and during the principal part of the visit they continued venting their grief in the customary way of the natives. At this time they were exceedingly reserved. Two things contributed to this: it was the first time that a European, I should have said an American, lady had been introduced to them; and, which was a greater restraint, the zemeendar was present during the whole of this visit. It is not customary for women in the zenana to speak to others in the presence of their lord. Her principal conversation, therefore, was with the zemeendar and some neighbouring females who dropped in to see her. When she took leave of them and came into the outward court, she met with a number of men, with whom she conversed for some time on a variety of subjects. She then proceeded to the girls' school, and wrote out some lessons for them. After spending an hour or two with them she returned home, thankful for what she had seen. Since that they have requested her to visit them again, and which she has accordingly done. On reaching the school, at the second visit, she found forty-five boys and twenty girls assembled. Among the latter were two little daughters belonging to the zemeendar, and five who were daughters of baboos (gentlemen) of the Bramhun cast, considered respectable. They produced the hand boards on which they had written their exercises. Some of them had written the Nagree alphabet, and others had united the consonants and vowel-symbols. She observed that some of them had made but little progress since her former visit, and administered the necessary reproof to the master, by telling him of the progress of the girls in the Digah school. He appeared to be sufficiently mortified. We regret the distance of this interesting school. On visiting the zenana, she found five respectable adult females writing with chalk on the ground, according to their usual custom: one of these was the zemeendar's wife, and the others his relatives. She took with her a supply of hand-boards, cards, and other school

furniture, and gave them some lessons. Two of the most learned girls in the school are in the habit of going into the zenana daily to teach them what they have acquired themselves. There is no lack of capacity in these native females. If they make slow progress, the fault must lie principally with their teachers. They boiled some milk for her breakfast, and invited her to spend the whole day with them, but this she was under the necessity of declining. As usual, they kept silence while the zemeendar was present, but as soon as he withdrew they came round her and became quite familiar. Two of the zemeendar's sons, one about ten, and the other about twelve years old, read a chapter in Colossians to her, in the zenana. Some of the girls in this school are very poor, and Mrs. Rowe has had to furnish them with a piece of cloth to enable them to appear decent. There are *forty-five* boys and *twenty-seven* females, including the zenana, attached to this school. The master has expressed a desire to be baptized, but I am sorry to say I have as yet seen but little in him suited to a candidate for that ordinance. He has lately manifested a covetous disposition, but I hope I have succeeded in curbing it. I have been to this school twice since Mrs. Rowe's last visit. Several of the girls came to me and repeated their lessons. On these occasions the compound in which the school is kept is generally pretty well filled with scholars, and neighbours who come to have some conversation. At one of these visits a young Mussulman came to show me how expert he was at figures. However, I soon convinced him of the vast superiority of my intellectual powers, by solving a few questions in some of the common rules in arithmetic. He was much surprised, and took some of the workings home with him. I wish he had shown as much interest respecting better things, but alas! "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Yours very affectionately,

J. ROWE.



Contributions received by the Treasurer of the Baptist Missionary Society, from October 20, to November 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Hull and East Riding, Auxiliary Society, by John Thornton, Esq.	100	0	0	
Oxfordshire, &c. Ditto by Mr. Gray, viz—				
Abingdon	69	13	8 $\frac{1}{4}$	
Alcester	10	5	0	
Astwood	8	6	0	
Banbury	2	11	6	
Bampton	4	17	6	
Blockley	9	9	10	
Bourton	18	5	5 $\frac{1}{4}$	
Backland	2	0	0	
Burford	7	15	0	
Cheltenham	24	9	1	
Chipping Norton	43	17	3	
Cirencester	14	11	0	
Coate	5	13	0	
Fairford	7	15	0	
Faringdon	6	13	0	
Lechdale	1	12	6	
Middleton Cheney	3	0	0	
Naunton	0	16	0	
Oxford	44	14	6	
Stow	1	0	0	
	297	5	4 $\frac{1}{4}$	
Sheffield, Collection, by Rev. Robert Hall	21	12	6	
Loughton Missionary Association, by Rev. S. Brawn	5	7	4	
Chelsea, Friends at Paradise Chapel, by Rev. O. Clarke	1	5	6	
Towcester, Collection and Subscription, by Rev. J. Barker	3	0	0	
Wales, South East District, by Rev. Micah Thomas	93	9	2	
Dudley, Weekly Subscriptions, by Rev. C. Hardcastle	2	10	6	
Bratton, by Rev. R. Edminson Subscriptions, &c. 15 2 6				
Weekly Ditto	10	1	10 $\frac{1}{4}$	
Collection	3	11	10 $\frac{1}{4}$	
	28	16	3	
Corsley and Imber, by Ditto	3	17	11 $\frac{1}{2}$	
Olney, Subscriptions, &c. by Mr. Wilson	11	0	0	
Portsea, Portsmouth, and Gosport, by Mr. Dyer	73	18	0	
Oakingham, Collection and Subscription, by Ditto	8	4	0	
Colchester, Ditto Ditto (including a Life Subscription of £21 from Mr. Benjamin Nice,) by Mr. Cramp	43	7	3	
Huntingdonshire, Society in Aid of Missions, by R. Foster, jun. Esq.	57	10	8	
Mitoham, Subscriptions, by Mrs. Pratt	3	10	0	
Huddersfield, Subscriptions, &c. by Mr. Willett	16	15	1	
Laverton, Ditto by Rev. R. Edminson	7	2	6	
Thrapstone, Ditto by Mr. J. J. Stevenson	20	16	9	
Isle of Ely, Half the Collection at the Meeting of the Associated Ministers at Barton Mills, Oct. 3, by Rev. J. Reynolds	2	1	0	
Henley on Thames, Society in Aid of Missions, by Rev. J. Goulty	10	10	0	
Coventry, Baptist Church, by Mr. Oswin	20	0	0	
Bridgenorth, Collection & Weekly Subscriptions, by Rev. T. Morgan	13	7	2	
Lewes, Small Sums, by Mr.	1	10	0	
Kingsbridge, Sundies, by Rev. J. Nicholson	12	18	2	
Liverpool, Auxiliary Society, by Mr. Rushton	12	19	6	
Anonymous, 10564, 10565, by Mr. Dyer	10	0	0	
Amica, by Ditto	5	0	0	
Mr. Bliss, Barbican, by Mr. Gray	5	0	0	
FOR THE TRANSLATIONS.				
Edinburgh, Baptist Church in the Pleasance, by Mr. Braidwood	36	7	4	
Liverpool, Auxiliary Society, by Mr. Rushton	7	0	6	
Hamilton, N. B. Bible and Missionary Society, by Mr. Mather	4	0	0	
A Lady, at the Mission House, by Mr. Dyer	10	0	0	
FOR FEMALE EDUCATION.				
Liverpool, Auxiliary Society, by Mr. Rushton	45	0	0	

TO CORRESPONDENTS.

THE Editor of the Missionary Herald, takes this opportunity of reminding the friends of the Mission generally, that the limits of this Monthly Publication will not admit of a *detailed* account of Contributions: but that such accounts will, as usual, be annually given in the Reports of the Society.

The Subscribers may probably have noticed that, in the Cash Account, at the end of the Report just published, the sum of £2751 9s. 6d. is stated to have been disbursed on account of Serampore. Lest any misconception should arise on this subject, we have been requested to state, that this sum is not expended in *the support* of the Missionaries at that station, (who it is well known, have for many years, not only maintained themselves, but promoted the propagation of the gospel at various other stations,) but has been paid them on account of sums contributed for Translations, Schools, &c. under their direction.

Should any friends in the country have received Contributions in aid of the redemption of Burman female children by Mrs. Judson, they are requested to remit the amount to Mr. Dyer, 9, Wardrobe-Place, Doctors' Commons, in order that the whole sum raised for this object, may be forwarded to its destination.

Erratum.—By the misplacing of a cipher in Page 52 of the Appendix to the Report, just published, the Contributions from Ilford appear as £240 instead of £24.

The Executors of the late Mr. Daniel Sutcliff are respectfully thanked for their obliging communication, and informed that the Books, for the Missionary College, are safely come to hand.

Baptist Home Missionary Society.

THE Committee of this Institution being desirous of accounting to the religious public, for those resources with which they have been intrusted, cannot let the present year expire without presenting, through this medium, some record of its operations. And although there is nothing novel in the nature of their communications, they are persuaded that the Christian reader will peruse with interest whatever relates to the spread of the Gospel among his fellow-men, and that he should be stimulated to prayer and exertion both by failure and success. It is with unfeigned gratitude to "the Lord of the harvest" that the friends of this Society are again informed of the persevering diligence with which their agents continue their zealous and self-denying labours, and (as the following extracts from their correspondence will shew,) that "the pleasure of the Lord prospers in their hands." The Committee have also to acknowledge the very kind manner in which their late deputations for collecting were received, particularly in different parts of the country, where it is evident the interest for this, and similar Institutions, is daily increasing; and that whatsoever is done for the conversion of heathens in foreign lands, it is agreed *should be done* "also here in our own country."

Still it is necessary to urge the claims of this Society, which, with a very limited income, affords assistance to upwards of ONE HUNDRED laborious village preachers, who are chiefly situated in districts where the principal dependence is upon agriculture; the extreme depression of which affects their temporal comforts very materially. In better times the husbandman was able to assist the Itinerant Preacher, by conveying him from place to place, and helping to defray the expenses of his journey; but now it is otherwise, and were it not for the aid of this Institution, they would, in hundreds of instances, be deprived of their religious privileges, when, in the midst of temporal distress, they most of all require their succour. Notwithstanding these circumstances, the finances of this Society were never equal to what they now are, at this

season of the year; and yet were it possible to double its income, it would not do more than meet the urgent applications which are now before the Committee.

Extract of a Letter from Mr. Jeffery to the Secretary, dated

"St. Mary's, SCILLY, August, 1822.

"DEAR SIR,

"Through mercy, my health is greatly improved since I wrote you from Penzance, and I venture to hope that I shall be honoured by our Father who is in heaven to labour a little longer among the islanders of Scilly; and the seamen who are frequently obliged to shelter in our harbours. For several weeks, Isaac Nicholls, and Edward Webber have regularly visited the Off Islands; and I am, I believe, safe in saying, that their preaching has given satisfaction to the people. I must visit each isle once a fortnight; and perhaps it will be necessary to cross over to Tresco and Brehar every week; as well on account of the schools as the several congregations: but there is no reason at present to fear that my health will suffer greatly by this plan, for I shall not be obliged, as formerly, to return in the night—at least but seldom. Your plan is probably the best that could be devised for Scilly, for Three preachers will now move regularly through the isles, and of course the desire of the inhabitants for more of the means of grace will be abundantly gratified. O that it may please the Lord to bless us with prosperity! For some time, in addition to the zealous efforts of Isaac Nicholls and Edward Webber, I have had the assistance of the Rev. Richard Whetter, but he will soon leave the islands. Lately we have had some interesting meetings among seamen; and it should seem that Mr. Nicholls is likely to prove very useful in this way; and as his dwelling-house is near Old Grinsby harbour, he will have many opportunities for preaching to English sailors, and for distributing Tracts among ships from almost every part of the world. I should feel thankful if any friends were disposed to favour the preachers on this Mission with a few second-hand books, plainly

written, and containing sound doctrine, but could not desire the Committee to take money from the Society for such a purpose. Matthew Henry's Commentary, Gill's Cause of God and Truth, Witsius on the Covenants, and Fuller's writings—any one, or a part of one, of these works, however soiled, would be considered a favour; for it is desirable that those who teach others, should have correct views of the doctrines of grace themselves. Some plain, popular work against the Deists might be useful: in Scilly infidelity stalketh like a pestilence at noon day.* Each of my friends preach six times a week, and attend prayer and fellowship meetings on their own islands. I am, &c.

J. T. JEFFERY."

A very interesting communication has been received from Messrs. Willcocks and Horton of Plymouth Dock, containing the Journal of Messrs. Aveline (student at Bristol) and Nicholson of Plymouth, during an itinerating tour, chiefly in NORTH DEVON, in the months of June and July last. Our narrow limits will not admit of any detail, but the account was highly satisfactory to the Committee, who very cheerfully voted a small sum towards defraying the expense. Many

* It would be truly desirable if more religious tracts, and small treatises upon evangelical subjects, were at the disposal of our Missionaries, and likewise a few suitable books for their own use. Upwards of Thirty Pounds were expended out of the funds of this Society, in Bibles and Tracts during the last year, besides about Ten Pounds' worth, which were received from other Societies: but what were these when divided among 100 agents, labouring at 350 stations—among 100 Sunday-schools, with at least 500 teachers, and 4,000 children! The Methodists have long had a "Book Society" for their Preachers, (who are all Itinerants,) by which means they have saved many Pounds annually to their Ministers, and the profits of which have produced some thing considerable to their general fund.—Query: Could not something of this kind be established for the BAPTIST HOME MISSIONARIES? Or at least might not many friends send their old Magazines, and other books, which they never read, or purchase a few cheap and useful works, and either forward them to No 99, Newgate-street, or 21, Thornhaugh-street; where the Treasurer, or Secretary, would gladly receive, and undertake the distribution of them,

of the places visited are the regular stations occupied by the agents of this Society; but others were entirely destitute, and such visits are adapted to awaken attention, collect information, and greatly encourage the labourers.

We are obliged to compress the accounts received respecting *Three* new churches that have been formed out of the fruits of Itinerating at

SOUTH CREEK in *Norfolk*, at

CHALGROVE, *Oxon*, and at

KENILWORTH in *Warwickshire*.

Respecting the first of these, our correspondent writes:

"The *Eighteen* baptized persons residing at South and North CREEK have been formed into a church, on the 5th of April last; since which period several other persons have been added to their number. An adult school has been established, in which there are twenty-seven persons receive instruction; and the Sunday-school contains about one hundred children."

* The church was formed at CHALGROVE on Lord's-day, September 29, 1822, upon which occasion the Rev. James Hinton of *Oxford* officiated. *Eleven* persons, who had received their dismissals from the churches at *Husband's Bosworth*, *Long-crendon*, and *Wallingford*, were publicly united in church-fellowship. "Mr. Hinton assured them of his cordial approbation of the measures which they had adopted, and the designs which they contemplated, in thus establishing a central point, from which the rays of Gospel light might diverge to the villages around;—an *asylum*, where the wounded penitents would find a sovereign balm;—a *fold*, in which the sheep of Christ might go in and out, and find pasture," &c. &c.

Respecting the church at KENILWORTH, Mr. Jones of *Wolston* thus writes,—“The unwearied labours of your Missionary at Kenilworth have been crowned with considerable success during the last year. *Seventeen* persons have been baptized, and formed into a church;—the congregation still continues good; and prayer meetings are well attended.”—*Nov 8, 1822.*

* It was understood that this church was formed soon after the new place of worship was opened in August, 1821, and reported accordingly in the Baptist Magazine for December following; but this was evidently a mistake, which we beg leave now to correct.

Monies received for the BAPTIST HOME MISSIONARY SOCIETY since the Report in July last.

	£	s.	d.
Anonymous, per Post	10	0	0
Foster, Richard, Esq. Jun. of Cambridge	10	10	0
A Friend, per Rev. T. Griffin	1	0	0
Ditto, per Rev. J. Dyer	1	0	0
Green, Rev. S. of Bluntisham	1	0	0
Auxiliary at Clapham	32	7	10
Wilson, J. B. Esq. of Ditto	25	0	0
Warner, J. Esq. of Edmonton	10	0	0
Auxiliary Society at Boudstreet, Birmingham	10	0	0
Calby, Mr. C. of Kentish Town, 2 Years	2	2	0

Collected in a Journey, by the Rev. W. H. Murch of Frome, in July, 1822.

ABINGDON.

Buswell, Mr. Don.	1	0	0
Kershaw, Rev. J.	0	10	0
Tomkins, W. Esq.	1	1	0
Tomkins, John, Esq.	5	0	0
Tomkins, Miss	5	0	0
Tomkins, Charles, M.D.	0	10	6
Tomkins, Mrs.	0	10	6
Small Sums	2	4	6

BOURTON ON THE WATER.

Cooper, Mr. of Little Remington Sub.	1	1	0
Stenson, Nath. M.D. Sub.	1	1	0
Collected at Rev. Mr. Cole's Chapel	3	9	1½

OXFORD.

Collected at Rev. James Hinton's Chapel	15	13	6
Goring, H. J. Esq. Don.	1	1	0
Jubber, Mr. Sub.	1	1	0

WALLINGFORD.

Birkett, Mr. Sub.	1	1	0
Wells, Mr. Don.	0	15	0
Small Sums	2	11	6

WANTAGE.

Collected at Rev. James Jackson's Chapel	1	16	7½
Ditto at Rev. Mr. Jarvis's Chapel, JERSEY, by Rev. Messrs. Perrott and Murch	11	12	10½
Ditto at St. Owen, by Mr. De Grouchy	1	2	11
Ditto at Longueville, by Mr. Carré	0	16	11½
Ditto at Cheltenham, at Baptist Chapel	9	8	10
Capper, Robert, Esq. Don.	2	2	0
Morlock, J. Esq. of London	21	0	0
A few Friends at Gloucester.	1	0	0

	£	s.	d.
Collected by Rev. Mr. White, Cirencester	2	7	0
Ditto at Rev. J. Palmer's, Shrewsbury	7	11	8
Ditto at Rev. Mr. Keay's, Wellington	3	2	6
Ditto at Wattisham, SUFFOLK	0	16	0

Collected in LONDON, by Rev. Messrs. Gray of Chipping Norton, and Payne of Ipswich, in October last.

Bartlett, W. & P.	1	0	0
Crowther, Mr.	1	0	0
Deacon, J. Esq. and Don.	10	0	0
Davis, Mr.	1	0	0
Freeman, Mrs.	1	1	0
Friend, a.	1	0	0
Ditto	1	0	0
Jessop, Mr.	1	0	0
Maitland, John, Esq.	1	0	0
Marshall, Mr.	1	1	0
Marleborough, Mr.	1	1	0
Mason, Mr.	1	0	0
Neville, Mr.	1	0	0
Prosser, Mr.	1	0	0
Robinson, Samuel, Esq.	3	3	0
Sulter, Mr. Don.	10	0	0
Saunders, Mr.	1	0	0
Smith, Mr. E.	2	0	0
Tatham, Mr. H.	1	0	0
Small Sums	5	15	6

A Friend at Burton-street	1	0	0
Boyce, Mr. per Sec. 3d Don.	5	0	0
Collected by a Friend at Reading	1	8	8
Ditto at Salehouse, per Rev. Mr. Caddy	1	0	0
Goring, H. Esq. of Oxford	10	10	0
Johnson, Mr. W. Bishopsgate-street Sub.	1	1	0
Hooker, Mrs. Eliz. of Aldington, per Mr. Scott	1	0	0
Collected by Rev. Rob. Edminson of Bratton, Wilts—			
Clift, Mr. W. of Westbury Leigh	0	10	0
Clift, Mrs. Ditto	0	6	6
Collection at Chapman's Lane	0	15	9
Taunton, Mr. of Croseley Mill	0	10	0

Collected in a Journey, October, 1822, by the Rev. John Chin and the Secretary.

BIRMINGHAM.

Bailby, Mr. Sub.	1	1	0
Brinton, Mr.	1	1	0
Deakin, Mr. F.	1	1	0
Hadley, Mr.	1	1	0
Hale, Mr.	0	10	0
Haines, Mr.	0	10	0
Johnson, O. Esq.	1	1	0
King, Thomas, Esq.	1	1	0
Petford, Mr.	0	10	6
Small Sums	0	15	6

CHESTERFIELD.	£	s.	d.
Bowman, Mr. of <i>Sheffield</i> Don.	1	1	0
Collected at Rev. D. Jones's Chapel	2	0	0
Smith, Eb. Esq. Sub.	1	0	0

DERBY.

Collected at Rev. C. E. Birt's Chapel	10	0	0
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DUNSTABLE.

Cook, Mr.	0	10	0
Fames, Mr. Don.	1	0	0
Freeman, Mr.	0	10	0
Gutteridge, Rich. Esq. Don.	1	0	0
Ditto	1	0	0
Gutteridge, Mr. Jun. Don.	0	10	0
Jarvis, Mr.	0	10	0
Moriener, Mr. Sub.	0	10	0
Osborn, Mr.	0	10	6
Waller, Mr. of <i>Luton</i> .. Don.	1	0	0
Small Sums	1	10	6

HEMEL HEMPSTEAD.

Butcher, Mr. of <i>Tring</i> .. Don.	1	0	0
Field, Mr. Sub.	1	0	0
Howard, Mr.	1	0	0
Kingham, Mr. of <i>Tring</i>	0	10	0
Lidden, Mr. Jun.	0	10	6
Pierce, Mrs.	0	10	6
Small Sums	0	10	0

LEICESTER.

Bailey, Mr. Sub.	0	10	0
Birkley, Mr.	1	0	0
Bramford, Mr.	0	5	0
Cort, James, Esq. Life Sub.	10	10	0
Carrier, Mr. Sub.	0	10	6
Collyer, Mr. Don.	0	10	0
Coltman, Mrs. Sub.	0	10	6
Coltman, Messrs. J. & S. Don.	1	0	0
Cook, Mr. R.	0	10	0
Fowler, Mr. Surgeon Sub.	0	10	6
Haines, Mr. G. H. Sub.	0	10	6
Harris, Mr. Don.	1	0	0
Hind, Mr. Ironmonger .. Sub.	0	5	0
Hitchcock, Mr. Don.	1	0	0
Hudson, Mr. J.	0	10	0
Lawton, Mr.	0	10	0
Mitchell, Mr.	1	0	0
Philips, T. Esq.	2	0	0
Shardlow, Mr.	0	10	0
Shenfield, Misses	0	7	6
Stokes, Mr. T.	0	10	0
Waltren, Mrs. of <i>Oatby</i>	1	0	0
Wheeler, Mr.	0	10	0
Yates, Mr. Sub.	0	5	0
Yates, Mr. Jun.	0	10	0
Small Sums	1	7	6

LOUGHBOROUGH.

Collected at Rev. Mr. Cape's Chapel	2	7	8
Kane, Mrs. Sub.	0	10	0

NORTHAMPTON. £ s. d.

Collection at Rev. Mr. Horsey's Chapel	7	5	6
Added to Ditto the following Day	1	2	10
Bumpas, Mr. Sub.	0	10	0
Chase, Samuel, Esq. Don.	0	10	6
Hall, Mrs. Sub.	1	0	0
Harris, Mr. Sub.	0	10	0
Lampson, Mr. Don.	0	10	0
Marshall, Mr. Sub.	0	10	0
Richards, Mr. Sub.	0	10	0
Smith, Mr. Don.	1	0	0
Wilkinson, Mrs.	1	0	0
Wilkinson, Miss	1	0	0

NOTTINGHAM.

Collected at Rev. J. Jarman's Chapel	25	0	0
Ditto at Arnold	1	3	6
Bardsley, Mr. Sub.	1	1	0
Blatherwick, Mr. Sub.	1	0	0
B. Mr. Sub.	1	1	0
Friarson, Mr. Don.	1	1	0
Lomax, Mr. Sub.	1	1	0
Wallace, Mr. Sub.	1	1	0
Wells, Mr. Sub.	1	1	0

STONEY STRATFORD.

Collected at the Baptist Chapel	1	0	0
Knight, Mr. Sub.	0	10	6
Forsckett, Rev. Mr. of <i>Newport Pagnal</i> Don.	0	10	0

WATFORD.

Bishop, Mr. Don.	1	0	0
Friend, a	1	0	0
Hilton, Mr.	0	7	0
King, Mrs.	0	10	0
Smith, Mr. of <i>Watford Mills</i>	1	0	0
Sutton	0	10	0
Shute, Mr. Surgeon Sub.	0	5	0
Wedd, Mrs. Don.	0	10	0
Young, Mr. Sub.	0	5	0
Small Sums	1	18	8

The following Sums were remitted to the Secretary by Mr. Booth of Coventry, Nov. 21, 1822.

Butterworth, Mr. H. Sub.	1	1	0
Booth, Mr. Sub.	1	1	0
Booth, Mr. R. Sub.	0	10	6
Dolby, Mr. John	0	10	6
Robinson, Mr. W.	0	5	0
Seagar, Mr.	0	10	6
Treen, Mr. John	0	5	0
Small Sums	0	16	6

* * Subscriptions and Donations are gratefully received by WM. DAY, Esq. Treasurer, 99, Newgate-street, and the Rev. J. EDWARDS, Secretary, 21, Thornhaugh-street, London.

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