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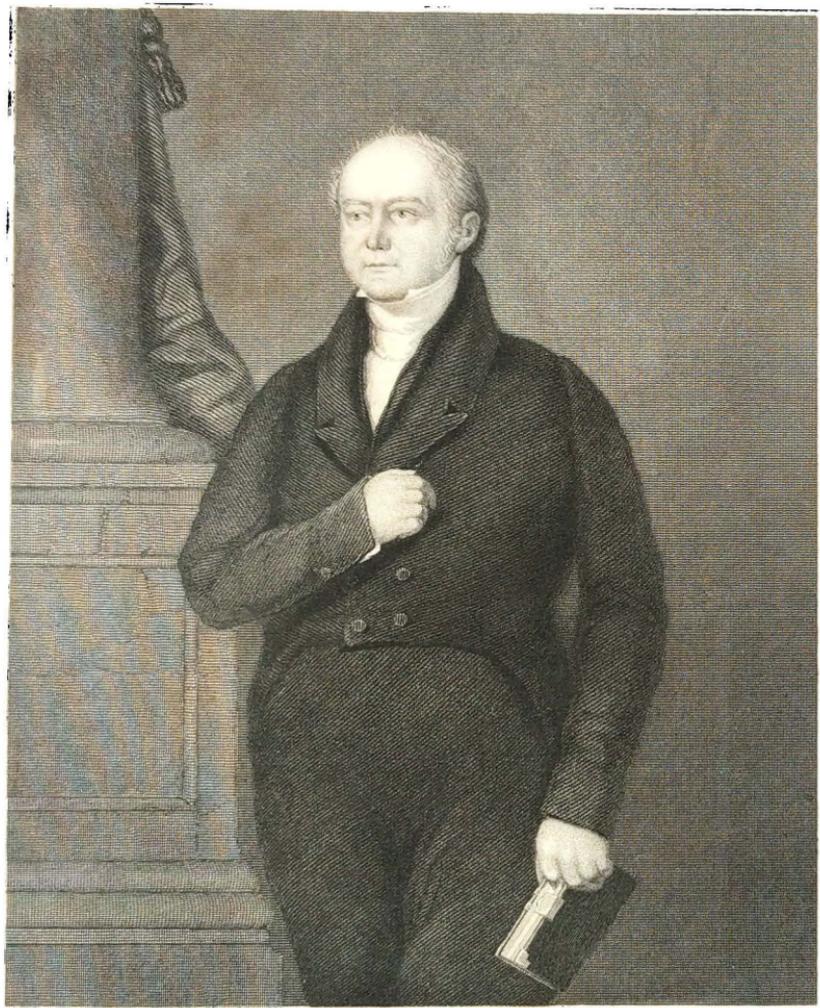
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A table of contents for *The Baptist Magazine* can be found here:

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



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Houlston & Stoneman.

THE
BAPTIST MAGAZINE

FOR

1842.

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

VOLUME XXXIV.

(SERIES IV. VOL. V.)

“Speaking the truth in love.”—Eph. iv. 15.

LONDON:
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1842.

PREFACE.

THE fifth volume of a series conducted by the same editor, on the same principles, and in the same circumstances, scarcely requires a preface. Abundant opportunity has been afforded to judge how far the execution of the work corresponds with its design.

In introducing his first volume, the editor avowed some opinions, the accuracy of which has been partially tested. "The practical importance," he said, "of that divine institution by our views of which we are distinguished from our brethren of other denominations, is becoming increasingly apparent. Passing events are unfolding to intelligent observers its intimate connexion with the purity of the churches, the personality of religion, and the overthrow of anti-christian systems." This opinion he retains; and he believes there is among baptists a growing conviction of its truth. Meanwhile the seasons are advancing. That portion of our protestant countrymen who were farthest from us have receded still farther, and it is increasingly apparent that their tendency is towards Rome. Our numbers have been in the mean time augmenting; and, among evangelical dissenters, we strongly suspect that many are drawing nearer to us in opinion unconsciously. Operations passing in the mind are sometimes more discernible to another than to him by whom they are experienced; and we cannot help thinking that the excitement which some of our pædobaptist contemporaries evince, when referring to the subject of baptism, is connected, more closely than they are themselves aware, with a perception of the force of our arguments, and the difficulty of proving the divine authority of infant sprinkling to the entire satisfaction of their connexions. Their mode of treating the subject evinces uneasiness. We may not live to see the consummation, but we believe that professed Christians are rapidly dividing into two classes—Roman Catholics and Baptists.

The responsibility devolving upon the existing generation of baptists is therefore great; and we feel that it is important, while we remain firmly at our post, to take care that our weapons are all

spiritual, and that there is nothing in our temper or conduct to alienate our brethren, or, especially, to displease Him in whose cause we are engaged. If our principles are, as we believe, more scriptural and beneficial than those of others, it becomes us to exhibit a corresponding superiority in our spirit and demeanour. We desire to maintain a vigilant care, in nothing to detract from the reputation of holy, upright, devoted men, who are serving Christ as conscientiously as ourselves, or from the credit due to their self-denying and effective labours. Publications proceeding from their pens, which are adapted to subserve the interests of truth, we hail with pleasure; and would scrupulously mete out to them the full measure of commendation which they deserve. If they are in error in some particulars, we cannot forget that that error was shared by men whose sufferings and labours in former ages were productive of unspeakable advantage to the universal church. When we reflect on the benefit we have derived from eminent theologians of former centuries, many of whom remained to their death in those views of baptism in which they had been brought up, though in other respects they had advanced beyond their contemporaries, we feel that we are under deep obligations to pædobaptists. Living pædobaptists also are bright examples of Christian excellence; we esteem and respect them; and we cannot say to them, "We have no need of you." Justice, candour, and fraternal love, are due to them at all times. For the error to which they cling we have however no affection, no tenderness; it is a plant that our heavenly Father hath not planted; a root of bitterness which we account it a duty and an honour to assist in plucking up. Without it, the initiatory service in every Christian's course would have been, like those that follow it, an act of voluntary obedience; without it, the Christian church would have been preserved from the paralyzing influence of thousands who would never have entered it of their own accord, but who, being brought in by the act of others, retain the form of godliness but repress its influence; without it, a national church would have been an impossibility.

These are the principles on which the Baptist Magazine is at present conducted: let those who recognize their truth and importance give it their support.

WILLIAM GROSER.

London, Nov. 25, 1842.

THE
BAPTIST MAGAZINE.

JANUARY, 1842.

MEMOIR OF THE REV. MILES ODDY, OF HAWORTH, YORKSHIRE.

BY THE REV. WILLIAM FAWCETT.

MILES ODDY was born in the month of February, 1756, near Shipley, in the parish of Bradford, Yorkshire. His parents were in humble circumstances, and accustomed to attend the baptist meeting house in that village. Miles, their son, was, in tender years, put to manual labour, and thereby necessarily deprived of opportunities of regular instruction in the common branches of learning. He was, however, trained up from infancy to a regular attendance on the public ordinances of religion. This, even in his youthful years, he esteemed a great privilege, and powerful impressions were made on his mind. The sinful propensities of his nature were restrained; convictions of the evil of sin, and of the painful consequences in which it must inevitably result, were again and again revived; so that he could not give the reins to his youthful passions, nor enter on a career of open rebellion and avowed unbelief. Though, in subsequent years, he did not consider himself as having experienced at this time a decisive change of heart, yet he was conscious of a great regard for religion, and a desire that at some future period he might be a Christian.

VOL. V.—FOURTH SERIES.

It was in the eighteenth or nineteenth year of his age, that a radical transformation of his heart and character was developed. In describing this crisis of his religious history, he said that the truths of holy scripture were presented to his mind in an extremely vivid and clear light. The immaculate purity and rectitude of the Divine Being, the malignity and depravity of the human heart, and especially of his own, were so unveiled, that he was convinced his situation and character as a sinner claimed his utmost anxiety and care. His conscience was aroused; his mind intensely engaged in the inquiry, "What must I do to be saved?" And yet, he would say, there was no appalling terror, no despair; he had such apprehensions of the divine mercy as sustained him amidst his most distressing fears. Like many young inquirers in similar circumstances, he could not understand how mercy could be dispensed to him, in consistency with the infinite righteousness and rectitude which he now acknowledged to be essential attributes of the divine nature. He believed that God must be glorified in his salvation, and it seemed essential to his own happiness that this should be the case.

From this time he attended on the means of religious instruction, and read the word of God, with altered views and feelings. "I heard," he remarks, "as one who expected to appear before my righteous Judge, and with an earnest desire to understand and obey the will of God." While thus waiting on the Divine Being in his appointed ordinances, the method of reconciliation which he has provided and exhibited to mankind, through the atonement and obedience of the Lord Jesus Christ, was understood and cordially received by this youthful disciple. In the sacrifice of the Redeemer his most anxious inquiries met with a solution. Here he found a substantial basis of hope—motives to penitence, love, and Christian obedience. The Saviour claimed and won his heart. He perceived where the strength and resources of a pardoned sinner were deposited. United by faith to the Son of God, he had the secret of obtaining the victory over all his spiritual adversaries, and of securing whatever was requisite for his perfect and eternal salvation. He went on his way rejoicing.

The church at Shipley was at this time under the pastoral care of Mr. G. Haynes, a worthy and excellent man, to whose ministrations of divine truth Mr. Oddy was greatly indebted, and by whom he was baptized and introduced to the Christian society over which he presided. Deeply commiserating the unhappy condition of the unconverted, experiencing in a high degree the peace of conscience and other inestimable advantages resulting from true piety, and fully assured that the gospel of Jesus Christ presents the only antidote to the miseries and vices of our fallen nature, the reader will not be surprised to learn that this pious youth cherished a desire to become a minister of divine truth. His deep-toned piety, steady and consistent deportment, ardour in the pursuit of divine knowledge, and general maturity

of character, had not escaped the notice of his Christian brethren; and the church ultimately gave him their sanction and approval as a candidate for the public ministration of the gospel.

The late Dr. Fawcett, pastor of the church at Hebden Bridge, and then resident at Brearley Hall, undertook the superintendence of the studies of individuals recommended by the respective communities to which they belonged, as gifted by the Head of the church for the sacred work. It was, if I am correctly informed, in the year 1783, that Mr. Oddy was placed under the care of this tutor. I have no definite information as to the extent of his acquirements, but his virtuous and consistent character, his exemplary piety, his ardent admiration and study of our most distinguished theological writers, have been left on record. He never recurred to this period of life in intercourse with his friends, without expressing his gratitude to the Divine Being for the privileges with which he was favoured. His time was profitably employed. He acquired a more extensive acquaintance with mankind. He saw in his tutor a model of the Christian and pastoral character; and it was easy for those who were acquainted with both parties, to recognize in Mr. Oddy the effects of this association on his habits and deportment in subsequent life.

The baptist church at Haworth, which had been for many years favoured with the valuable ministry of the Rev. James Hartley, being destitute of a pastor, gave a unanimous invitation to the subject of this memoir to assume the pastorate. At the termination of his studies, in the year 1785, he removed to this sphere of labour, with the express sanction, and in compliance with the advice of his tutor, and other ministers of the denomination. The meeting-house in which the church assembled was small, and situated in a remote and exposed locality, bordering

on the mountainous district dividing the counties of York and Lancaster. In the same village, Grimshaw, the associate of Whitefield and the Wesleys, entering into the spirit of apostles and martyrs, had, with burning zeal, warned the ungodly to flee from the wrath to come. He sought literally to preach the gospel from house to house, to every creature in his parish; and the fruits of these self-denying and benevolent efforts were a general awakening and the conversion of multitudes to God.

The baptist church consisting principally of individuals aroused to a concern for their spiritual interests, by the fervid appeals and unremitting exertions of this apostolical minister, had the high privilege of enjoying the ministry of Mr. Hartley, who was in all respects admirably qualified to promote the improvement of these youthful disciples. Calm in his temperament, discriminating in his views of divine truth, singularly prudent and discreet in the conduct of affairs, profoundly acquainted with the human heart and the oracles of heaven, he was wise to win souls to practical piety and personal holiness. At the termination of his ministry his congregation contained a number of pious persons, who may be described as "first fruits to God and the Lamb," the fairest fruits of that spiritual culture which had been expended on this once neglected district; individuals who stood forth as characterized by enlightened piety, and the best and purest evidences of genuine Christianity. On this interesting charge Mr. Oddy entered with pleasing prospects of comfort and usefulness. During the first year of his residence he married Miss Sarah Bland, a worthy person, but of delicate health, and removed by consumption four years after their union. A son survived, in whose welfare the subject of this memoir was deeply interested. He, too, faded like a flower, and fell a victim to the malady which

had removed his mother; and thus perished all the pleasing and fond anticipations of his parent. But the sorrow excited by this afflictive event, was most effectually allayed by satisfactory evidence of his meetness for the inheritance of the saints in light; and I recollect, with deep interest, the mingled feelings of satisfaction and grief—Christian hope brightening the tender regrets of the parental heart—elicited while the bereaved father spoke of this mournful loss.

A few years subsequent to the removal of his first wife, he was directed to enter on the same relation with a most exemplary individual, Mrs. Thornton of Bradford; who, for more than thirty years, was the associate of his joys and sorrows. To his son, while living, she was all that could be desired in the maternal relation. She rendered home to her husband a scene of order, placid enjoyment, and intimate delight. Her temper was singularly amiable, and her demeanour to all affable and obliging. She was literally a peace-maker, and saw every thing through the medium of that charity which covers a multitude of sins. If an observer marked a failing, it was the extreme solicitude and tenderness with which she provided for the comfort of her husband.

Mr. Oddy's pastoral career, though extending over a period of forty-five years, was diversified by few remarkable incidents. He pursued a uniform course, steadily adhering to his principles, preserving the attachment of his friends, and his health and capacity for labour, to a protracted age. It was, in the review of life, a matter of regret to himself that he had not received more numerous accessions to the church from the unconverted; but he was favoured until near the close of his ministry with a happy exemption from those bitter sources of anguish, which occasionally arise in conducting the affairs of a Christian church.

Some years previous to his resignation,

several individuals in his church and congregation withdrew from his ministry. A distinct and separate society was formed, a meeting-house erected, and active efforts made for the furtherance of the gospel. With this movement our departed friend did not sympathize, and his brethren in the ministry and other Christian connexions differing generally with him in his views on this point, unhappy and painful feelings were excited in his mind; and, after labouring for some time in conjunction with the Rev. John Winterbotham as his assistant in the ministry, he removed his residence from the village with which he had been so long associated, and spent the evening of his days in Bingley, a small town in the same county. He had so far husbanded his resources, by strict economy and exemption from many charges incident to other pastors, that, after making every requisite provision for his own wants and comforts, he found himself in circumstances to administer relief to the necessitous. Continuing the occasional exercise of his ministry, he enjoyed a green and unusually vigorous old age. During the last two years, it became evident to himself and others, that the final crisis was approaching; by repeated attacks of indisposition the vital functions were debilitated. I saw him during the severe weather of last winter, and found him perfectly aware of his approaching dissolution. Having expressed, with the greatest composure, his wishes as to the religious services connected with his interment, he said, his conscience bore him witness, that he had been honest and sincere in his Christian profession; that he did not recollect one occasion or state of feeling in which he had cherished a serious thought of departing from God; that he had a firm and unwavering conviction of the validity and security of the foundation of his hope; that he now had the satisfaction of be-

lieving that he was in the hands of the wisest and best of all beings, and could trust his soul with all its interests to that Redeemer whom he had long known and served. There was no rapture, no triumph, nor was there the expression of much emotion. Such continued to be the state of his mind till a short time before his death; when it appears, from the statements of his friends, his composure was impaired, and more perturbation of feeling expressed, whether arising from physical causes or a cloud of darkness gathering on his mind, I have not been able to ascertain. He died in March, 1841, in the 86th year of his age, and his remains were interred in the burial-ground adjoining the meeting-house at Haworth.

The reader will be prepared to hear that this venerable servant of Jesus Christ was a man of inflexible integrity and high principle, and resolute in the assertion of his opinions. Many of his friends, admiring his decision and unwavering stability, could not forbear the impression that these virtues would have been at once more lovely and practically beneficial, if they had been united with a deeper sensibility of his own liability to error, and a more candid and liberal construction of the motives and conduct of others.

Singularly grave and exact in his deportment, he observed the utmost decorum and precision in his dress, domestic arrangements, and the general economy of life. His habits, like his principles, were fixed, nor could he patiently suffer those incursions and taxes on his time and ordinary movements, which are inevitable in human life: yet he was not self-indulgent, in the ordinary sense of the word, being strictly temperate, and moderate in his expenditure.

His tone of mind and cast of character were formed for strong, rather than general and indiscriminate attachments, and hence his circle of friends was limit-

ed; and when death and other causes had separated him from his intimate acquaintance, he was not anxious to commence associations and friendships which he knew must soon terminate.

As a minister of Jesus Christ his demeanour in the pulpit was solemn, and indicative of a deep impression of the vast importance of the truths he proclaimed. His style of speaking was slow and deliberate; his discourses were generally the result of much thought and reflection, and formed very exactly, as to their phrases and style of address and exposition of the scriptures, on the model of Charnock or Owen. Not that there was the profundity of thought or copious and varied diction of these distinguished divines, but a certain form and expression which immediately reminded an attentive hearer of the mint in which his ore was cast; hence his discourses were substantially good, unfolding, with no pretensions to imaginative illustration or eloquence, the essential truths of the gospel. He was accus-

tomed indeed to define preaching "sensible talk on religious subjects," and the definition would describe his own.

His religious training, his habits, his natural temperament, his order of talent, disposed him for the quiet, unobtrusive life of a village pastor; and he fulfilled his course, watching over his flock. Punctual and exact in the discharge of his allotted functions, he regarded his church as the vineyard assigned to him, and he kept it; seldom moving in any other sphere, or interesting himself actively in the more general and public associations of Christian benevolence. Not formed for religious enterprise, or open and aggressive warfare against the strongholds of error and iniquity, he sympathized most cordially in the design of Christian missions to the heathen, and is now, we trust, witnessing the triumphant results of the progress of the Redeemer's cause in the society of "the spirits of the just made perfect."

Burnoldswick, Dec. 1841.

THE VIEW OF THEIR CALLING HELD BY THE EARLY CHRISTIANS.

FROM THE GERMAN OF DR. C. L. COUARD.

No reader of the Bible can be ignorant how often in holy scripture the life of a Christian is drawn as a continued conflict, and the Christian himself as the soldier of Christ. "I have fought a good fight," says St. Paul, as he looks back on his apostolic career. "Do thou endure hardness, as a good soldier of Jesus Christ," writes he to Timothy. No one used this image more frequently, no one knew how to apply it to life more profitably, than this apostle. Now he depicts the enemies against whom we have incessantly to contend: "We

wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Now he shows the arms which we are to put on for this conflict, in order that we may come out conquerors: "Put on the armour of God and stand, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith; and take the helmet of salvation, and the

sword of the Spirit, which is the word of God." Now he holds up to our view the prize which shall reward the conqueror: "an incorruptible crown," the heritage of eternal life. Now he reminds us of the holy earnestness with which we must conduct the battle: "No man that warreth entangleth himself with the affairs of this life; and if a man also strive for masteries, yet he is not crowned except he strive lawfully." All these images taken from holy scripture, which present so lively a picture of the Christian's vocation and life, are embodied in our treasures of spiritual songs. Think only of such hymns as these:

"Up, ye Christians to the fight!
Ye must arm yourselves with might:
For the foe desires to slay you."

Or thus:

"Up with zeal, ye Christian soldiers,
Follow straight your Saviour's steps!"

Or Luther's hymn,

"A castle firm is our God."

And when we consider how truly in their situation and all their relations the early Christians were soldiers and combatants, we shall be the less surprised at the love they had for this image, as representing their calling. Could they profess their faith freely and without hindrance? To us, indeed, it is granted to serve the Lord in rest and peace: we are not attacked and fought against for the gospel's sake; alas, this quiet and undisturbed possession of the holiest things makes us too often indifferent to them, and we forget (alas, how easily!) the reality and importance of our calling. But those first Christians were hated and persecuted by Jews and heathens, and could not profess their faith without the greatest dangers. It was therefore natural for them to consider themselves as soldiers of Christ, against the hostile powers which threatened the destruction of the youthful church, and it was scarcely possible for them ever to lose

sight of their call to spiritual knight-hood. They therefore called their baptismal vow their oath as Christian soldiers; for they pledged themselves by it solemnly, to renounce the devil and all his works, and to lead a life dedicated to God, following the steps of Jesus Christ. Their profession of faith, which they made at baptism, was therefore called their Christian watchword (*symbolum*); the sign of the cross with which they commenced every thing of importance, appeared to them as the picture of their heavenly guide, as soldiers were wont to bear the picture of their emperor on their brows; and when they were assembled to prayer, and wished to lift up their hearts to the Lord, they looked upon this as if they stood at their post before God, and kept watch in his presence. And, lastly, they expected, when they parted from the battle field, to receive from the hands of their captain, even Christ, the crown of victory, as his gracious reward for the fidelity they had exhibited. Conformably to these views of the Christian calling, Tertullian writes, in order to exhort the Christians to firmness under hard persecutions: "We were called to be the soldiers of the living God, then, when we answered 'yea' to the questions proposed to us, as our military oath. No warrior goes out of his chamber with his comforts, but out of the camp where men are hardened and inured to every difficulty. Even in peace soldiers are taught by labour and toils to endure war, by being constantly under arms, and exercising themselves. Wherefore, ye blessed ones, look on all things that press hard upon you as exercise of your powers. You are fighting a good fight, where God arrays the battle, where the Holy Spirit conducts the exercises for the battle, and the reward of victory is a life like that of angels, everlasting glory in heaven."

And truly, my brethren, did those Christians prove themselves good soldiers

of Jesus Christ! They resisted, even to blood, for their faith's sake, they quailed not at dangers and persecutions, they remained stedfast even unto death, and willingly sacrificed all things, even life itself, for the service of him who had purchased them for himself. Let us learn from them "to run with patience the race that is set before us!" Have we not sworn to follow the banner of our Lord, when we were given over to him in holy baptism? Have we not vowed fidelity to him even unto death? Are we not called to be spiritual soldiers? Let us then remember this holy calling, and fight boldly the Lord's battles, and stedfastly strive against the world, and sin, and the devil, looking up to "the author and finisher of our faith." Free thyself from every thing which may impede thee in the fight: "crucify thy flesh with its affections and lusts; fight not as one that beateth the air," but with knightly zeal; put on the spiritual arms which the apostle recommends to thee, and lay them not down before thy Captain call thee from the battle field, to crown thee, out of his infinite mercy, with the crown of victory! Oh, how entirely do many Christians forget their heavenly vocation to be soldiers of Christ, and give themselves up carelessly to rest, whilst they should watch and pray, and strive without ceasing. How many do nothing but beat the air, allow themselves to be frightened by every hindrance, become cowards, and faint at every danger, and show none of the earnestness which is needful to win the crown of life! Be not thou like them! Look to thy Saviour, who calls thee to the conflict, follow after him with boldness, and sing joyously thy song of faith:

"The treasure is before me placed,
If I but bravely fight;
Therefore mine arm is ever braced,
And God supplies me might.
On! bravely on!
The fight is won;

I see the crown He on my brows will place;
And I will worst the foe, if He but give his
grace."

Not less profitable in its effects on their lives was another view, according to which the early Christians gladly considered themselves priests of God; and in this also the earnestness of their feelings was exhibited beyond the possibility of mistake. Christianity knows nothing of a visible, separate, and peculiar priesthood, such as existed under the old covenant, where the priests ordained of God had especially to care for the satisfying of the religious wants of all the rest, and likewise first to mediate their communion with God; for Christ, the sole and eternal high-priest, has opened to all believers an access to God and to heaven. He has cleared away every thing which separated men from God; so that all who belong to him have to regard themselves as a consecrated spiritual people, in which every individual appears as a priest of the Most High. Under this aspect, then, the call of the Christian can be none other than this, to dedicate his whole life to God, as a thank-offering for the grace of redemption. This life must be a continual priesthood, a spiritual worship of God, proceeding from the feeling of a faith working by love, a constant acknowledgment of Christ, and a witness to his power and mercy. Thus, then, has Christianity removed every distinction which existed of yore among men in relation to these higher matters. They all form a priestly and a spiritual people. It seems scarcely to need any proof that this view is drawn from holy writ, and deeply grounded in the very essence of Christianity. "Ye are a chosen generation," writes the apostle Peter to the Christians, "a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his own marvellous light." On this account

such modes of viewing the Christian vocation were very frequent among the fathers of the church and Christians of the first centuries. "All just men have the rank of priests," says Irenæus; and the same father writes: "The Jews consecrated their tenths to God; but Christians, who have attained to liberty, dedicated their all joyfully and freely to the service of God." And Tertullian expresses himself with especial vehemence concerning this common priesthood of all Christians. He says, "We are priests as called thereunto of God. The most high priest, Christ, whilst he clothed us with that which is his,—for 'as many of us as are baptized have put on Christ,'—made us kings and priests before God and his Father." He therefore demands of all Christians the same striving after purity of thought and life. "We are mad," he writes, "if we believe that laymen are allowed that which priests are forbidden. Are we laymen not priests also? Each man lives by his own faith, and there is no respect of persons with God, since not those who hear the law are justified before God, but those who do it. There is one God, one faith, one law of life for all." To this also belongs what Origen writes against Celsus, to defend the Christians from the reproach of having no pictures, altars, or temples: "Among us," says he, "the souls of the just are the temples from which ascend those offerings spiritual and well-pleasing unto God, prayers out of a clear conscience. The statues, the offerings worthy of God, not made by men's hands, but formed by the word of God, are the virtues by which we form ourselves according to the 'first-born of every creature,' in whom is the prototype of all righteousness and wisdom. The most noble picture, far exalted above all creation, is in our Saviour, who was able to say of himself, 'The Father is in me;' but also in each of those who imitate him to the best of their power, is

the picture of him who hath created him, as it proceeds from looking to God with a pure heart. And, above all, Christians strive to raise in their hearts such altars and statues as should receive into themselves the Spirit of God, who unites himself with those that are akin to him, in contradistinction to those lifeless and soulless ones into which idols are banished. This the holy scriptures show us, when God promises to the just, 'I will walk among you, and I will be your God, and ye shall be my people;' and our Saviour shows it also, when he says, 'He that loveth me will keep my commandments, and my Father will love him, and we will come to him, and make our abode with him.'"

When men began, at the end of the second century, to swerve from this view, and falsely to introduce a Jewish priesthood into the Christian church, as if in it also there ought to be the same visible and external priesthood, and a priestly race peculiarly dedicated to God, the original spirit of Christianity that still remained opposed this unevangelical pretension, and the laity claimed that they, too, as Christians, were a priestly people. Equally clearly and impressively did the teachers of the church declare against the pride of those who sought to make a distinction between a higher, esoteric, priestly doctrine, and a popular religion, who prided themselves on a higher knowledge, and who were wont to call themselves spiritually minded, in contradistinction to the multitude of those who, as they thought, had too carnal views of Christianity. In opposition to these, the principle was firmly maintained, that all Christians have a part in the same simple faith, and, through this faith, in a higher life; that all that truly acknowledge Jesus Christ are men necessarily enlightened by the Spirit of God, and of truly spiritual minds. And when many indolent Christians made use of that false distinction to escape from exhortations

to greater earnestness of life, and to excuse themselves by saying, that "they were no philosophers, they had not learned to read, and consequently could not read the Bible," Clement of Alexandria, among others, repelled such a pretext, by saying, "Even if they cannot read, they have no excuse, because they can hear the word of God; faith is not the property of the worldly wise, but of the wise in God."

Such excuses are not unfrequently heard in our days, my brethren, for unhappily the earnest consideration of the spiritual priesthood is almost entirely lost, and that not only in the Roman church, where it was completely depressed, and where the delusion of a peculiarly sacred priesthood has again arisen, but also in our own evangelical church, where the majority are no longer conscious of their priestly dignity, and where with it the proper earnestness in the exercise of the holiest Christian duties has disappeared. For how many are there that think that searching into the sacred Scriptures, occupying themselves with heavenly things, and greater earnestness in Christian life, is the business of the clergy only, and cannot reasonably be expected of every body. Hence comes the great ignorance among our Christians, hence the great want of acquaintance with the holy scriptures which so many exhibit, hence their light-minded, immoral, and worldly life and conduct. But it must not be so, my brethren! You must all administer your priesthood before God; you must look on yourselves as a people dedicated to the Lord; and you are all bound by duty to a spiritual life. Your houses must be houses of God, your dwellings temples, your hearts altars, your families churches of the Lord. Then shall the spiritual offerings of faith and love, of prayer and thanksgiving, be offered by all; then shall all be taught of God, enlightened and sanctified by his Spirit,

and all men shall give themselves up to the Lord, together with all that they are and have. No strange fire should burn upon the altar of your hearts, no fire of unholy lusts and sinful desires, but the fire of the purest love for God and man alone, lighted by the Spirit of him who hath called you to be his peculiar people. Oh that we all knew our dignity and our duty! That none of us would forget that we are a priestly race, dedicated to God, and, as such, bound to bring the sacrifices to God that are well-pleasing unto him, the sacrifices of a pure heart, and a holy life, in faith and love.

Lastly, the Christians of the first centuries gladly looked on their new situation as that of children of God, in relation to their new birth of the Spirit, and to that newness of life to which Christ has roused us. This representation, also, is drawn from holy scripture; for our attention is often directed there to the new childlike relation in which we stand to God, our heavenly Father, as redeemed by Jesus Christ. "Ye are all children of God, through faith in Jesus Christ," says St. Paul; and St. Peter writes, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." And not only does this new relation of sonship remind us of the most valuable blessings which the love of God, our heavenly Father, has prepared for us, through Jesus Christ, for time and eternity, but it also holds before us our holiest duties, namely, that we should become as children, that we should walk in the pure unquestioning spirit of a child, without selfishness or falsehood, in unfettered, upright resignation to God. And hence was the custom derived which prevailed in many parts of Africa, of setting before newly baptized persons, as a sign of that Christian sonship, and the childlike mind so inseparable from it, a mixture of milk and honey, with which infants are fed. Hence, too, they called Christ the edu-

erator of children, as condescending always to their needs, in order to draw them up to him. Thus, Clement of Alexandria says, in a song of praise to Christ, "Collect thy simple-hearted children, that they may praise thee with a holy mind, that they may laud thee without deceit, and with innocent lips, as Christ the leader of children." Oh! that we, too, had always a lively consciousness of our childlike relation to God, my brethren! How joyfully should we then praise our heavenly Father, with what confidence should we pray to him, with what comfort should we trust on him, how zealously should we study to please him, how anxiously should we avoid vexing and troubling his paternal heart by our sins, and how heartily should we always thank him who hath thus made us his children! But, alas! how few Christians are there who consider with due earnestness that they are the children of God, and, as such, called and bound to love their Father in heaven above all things, and always to subject themselves in childlike obedience to his will!

Thus did the first Christians gladly consider themselves as free children in the kingdom of grace, in contradistinction to the servants under the dominion of the law, or as servants made free by the Redeemer, remembering the words of the Lord, "If the Son shall make you free, you shall be free indeed!" But they knew that the true liberty of the sons of God is not a liberty to sin, but

rather a freedom from the dominion of sin, and therefore they hastened more zealously after holiness, and proved themselves to be free, by fulfilling God's holy law, out of love and gratitude to him, with joy and delight, as is demanded of us all. "Christ has not freed us," says Irenæus, "that we should forsake him, but that the more we have obtained his grace, the more heartily we should love him." Oh, that we would take this seriously to heart, my brethren! Yes! Christ has obtained for us freedom, a blessed freedom, freedom from the curse of sin, from the burdensome dominion of the law, but not in order that we should with less trouble give the rein to the flesh, for were this the case we should not be free, but be the servants of the flesh and of sin; but in order that we should fulfil the law, from hearty gratitude for the grace of redemption, and from the free impulse of love, and seek our meat in doing the will of our Father which is in heaven. "Only use not liberty for an occasion to the flesh;" walk as "free, but not using your liberty for a cloak of maliciousness, but as the servants of God." Thus only shall we give men to know that we have rightly comprehended our dignity as children of God; and thus only have we a right to exclaim joyfully with the apostle, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." Amen.

THE HEBREW FOUNDLING.

AT the gloomiest period in the history of the Hebrew people, one of the daughters of Levi gave birth to an infant of extraordinary beauty. The mother's in-

stinctive pleasure in gazing upon her babe was at once repressed, and agonizing emotions succeeded to momentary delight, when she remembered that the

last edict of the Egyptian oppressor had enjoined that every Israelitish male child should be thrown into the Nile. What could be done? The decree was peremptory: death would probably be the penalty of disobedience. "But," said she to her dejected husband, "the God of Abraham still lives; he is the protector of our race, though for a season he hides himself. Our duty to him requires that we should endeavour to preserve the life of this dear little one. Let us trust in God, and conceal, if possible, this lovely gift of his mysterious providence." The faith of the mother excited the dormant courage of the father: they agreed to make the effort, however perilous to themselves; and morning by morning, and evening by evening, poured forth supplications before the invisible King of kings, invoking the interposition of his almighty arm on behalf of their beloved babe.

At the expiration of three months from this time, however, they perceived that longer concealment was impossible. The search for Hebrew infants was becoming increasingly rigid, and reports which daily reached the mother's ears filled her with terror. "We cannot hide him any longer," said she, "nor are there any means by which we can provide for his safety; yet my hand shall not be upon him, nor yours, Amram, nor will we deliver him to the ruthless officers of Pharaoh: we will confide him to the providence of the God of Israel. I cherish a hope that he in whom our fathers trusted will be our deliverer. Was not Isaac our ancestor bound and laid upon the altar, just ready to be slain for a burnt-offering, when the angel of Jehovah intervened? and have we not been taught to remember this, and say, 'In the mount of the Lord it shall be seen?' Was not the son of the bond-woman just ready to perish in the wilderness of Beersheba, when the God of Abraham pitied him and sent his angel?

This ark of bulrushes I have prepared; to-morrow morning, ere the sun be up, I will place this dear little one in the flags by the water-side; and may the God that gave him be his protector!"

Very early in the morning the wakeful mother looked on the countenance of her babe, which seemed more comely than ever. Once more he must partake of the nutriment which creative goodness had provided for him; but, as she allowed him to linger at the breast, the tears rolled down her cheeks while she thought of the morrow. "Miriam," said she, "come with me; be quick, or the sun will discover us; come with me to the river, and you shall watch our treasure. The God of heaven will look down from above; and you, Miriam, stand where none can observe you; but watch carefully, and when any thing befalls the child, be it good or evil, come and tell me quickly: I will tarry in my chamber and pray."

The first rays of day were gilding the eastern horizon when the daughter of Pharaoh with her attendants came down to bathe. How simple, yet how impressive, is the brief description of the facts which Moses himself has given under the guidance of the Spirit of inspiration! "The daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, 'This is one of the Hebrews' children.' Then said his sister to Pharaoh's daughter, 'Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?' And Pharaoh's daughter said to her, 'Go.' And the maid went and called the child's mother. And Pharaoh's daughter said unto her, 'Take this child away, and nurse it for me, and I will give thee thy

wages.' And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, 'Because I drew him out of the water' (Exod. ii. 5—10).

What a wonderful exhibition does this history give of the power and wisdom of the Supreme Ruler! We know what his purposes were; subsequent events rendered them manifest: but how surprising the means by which they were effected! He intended to honour the faith of the poor, oppressed Israelitish parents; to preserve from impending destruction their promising child; to prepare him for the work of delivering his people from bondage and conducting them to Canaan; and to render him an eminent example of genuine piety, on whose career all subsequent generations might look back with pleasure and advantage. But how astonishing the agency by which these designs were achieved! How forcibly are we taught that God can raise up friends where we should be least inclined to look for them, and regulate the emotions of hearts which are least sensible of his control, and least disposed to subserve his plans! Little did the daughter of Pharaoh think that such important results would ensue from her movements that morning. A thousand incidents might have prevented her visit to that spot, at that critical moment. It was contingent on her caprice whether she should order the babe to be cast into the stream, or give way to the emotions of tenderness. All was uncertain to man; all was fixed and determinate to God.

Nor was it for preservation alone that Moses was indebted to that benevolence which was excited in the heart of the tyrant's daughter. The education which would adapt him most completely for his arduous labours, and which in the tents of Goshen he could never have ob-

tained, was imparted to him in consequence of her patronage. Science unfolded to him its secrets, and he became "learned," as the martyr Stephen observes, "in all the wisdom of the Egyptians." A complete separation from his own people would however have deprived him of a species of knowledge of far greater value than any which he could derive from the philosophers of Pharaoh's court. It was a part, therefore, of the arrangement made for him by the providence of God, that his earliest teacher should be his pious mother. She taught him to reverence the one living and true God, the Creator of all, and to offer to him his daily prayer and praise. She taught him the fragments of sacred history which had been transmitted by their ancestors, from which he learned to regard his people as a peculiar people, chosen by the Most High to the enjoyment of his special favour, though now in bondage. She taught him to look forward to the coming of the promised Shiloh, the great descendant of their father Abraham, in whom all nations should be blessed. "Moses, my son," said she, "all Egypt could not recompense thee for the loss of his favour, who will gather around him the men of all ages who have borne the reproach of looking for his appearing, and will confer upon them everlasting happiness." And by these instructions, blessed by the Spirit of God operating on his young mind, as that Spirit delights to operate on those for whom the prayer of faith has been presented by their parents, Moses was led to prize his birthright, and regard the Hope of Israel as of greater value than any thing that earthly dignities could yield.

The patronage of Pharaoh's daughter afforded also opportunity for the manifestation, in the matured character of Moses, of the power of religious principle. There are indeed no circumstances in which faith has not opportu-

nity, if it be genuine, to exert a visible influence on the heart and conduct. To the man who in ancient days looked forward to the coming of Messiah to bruise the head of the arch-adversary, and to restore rebellious sinners to their allegiance, and to the man who in subsequent times has looked back on the suffering Redeemer, dying on Calvary, the just for the unjust, that he might bring us to God, faith has always been purifying, as well as consolatory. Repentance for sin, love to God, and a readiness to submit to his authority and obey his laws, necessarily spring from just apprehensions of the grace of God towards us, as exhibited in Emmanuel. Whatever be the condition of the true believer, his faith will produce perceptible fruits. The patience of the Christian slave beneath the lash, the resignation of the Christian captive in the dungeon, and the meekness of the Christian martyr in the midst of his persecutors, bring glory to God, and show the efficacy of his grace. But in nothing is the power of religious principle more strikingly evinced than in the renunciation of worldly ease, affluence, and honour, in obedience to the dictates of an enlightened conscience. "By faith," we are told in the Epistle to the Hebrews, "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. xi. 24—26). A course like this could not have been adopted by one in the circumstances of Moses without internal conflict. It is easy to imagine him, seated in the palace, deliberating with great anxiety respecting the prospects which lay open before him. "Is it cowardice or is it prudence that prompts me to

hold myself at a distance from my Hebrew connexions, and push my fortune at the court of Pharaoh? Shall I throw away recklessly the advantages of my position, stepping down from the elevation which a merciful providence has assigned me? Shall I grieve the heart of my kind patroness, by avowing my kindred, and renouncing those bright hopes which she has taught me to cherish? What are those expectations which my nurse, who tells me she is my mother, has excited in my mind? God, she declares, has promised to make our nation prosperous, and to raise up in the midst of us a prince of unequalled glory; but four hundred years have passed away since this promise was first given, and what sign do we see of its fulfilment? Is not the present better than the distant future? If I possess Egypt, may I not spare the reversion of an inheritance in Canaan?" Such might have been the language of Moses. To such reasonings thousands have yielded. But that God who had been his protector in infancy was his guide in manhood; and he influenced his heart to make a just and wise decision. He felt that everlasting interests were at stake, that the fashion of this world is passing away, and that human life is but a vapour. He felt that the friendship of the Omnipotent would more than compensate for whatever loss or contumely he might be called to sustain. "He is my God," said he, "and I will prepare him a habitation; my father's God, and I will exalt him."

Should any reader be led by similar considerations to surrender his heart to that Redeemer, an interest in whose salvation appeared to Moses to be more valuable than any dignities which Pharaoh could bequeath, he will probably have to experience some reproach and temporal loss. The course of this world must be resisted by him who follows

Christ, and the natural propensities of the heart must be repressed and mortified. But "this is the victory that overcometh the world, even our faith:"

"Then we begin to live indeed,
When from our sin and bondage freed
By this beloved Friend;
We follow him from day to day,
Assured of grace through all the way,
And glory at the end."

GAMMA.

THE RAISING OF JAIRUS'S DAUGHTER.

MATTHEW IX. 18—26.

WEEP not!—she is not dead;—the breath
That seems for ever hushed in death
May chance again to waken!—
For Truth's almighty voice shall speak
Fresh colour to the faded cheek,
And, with returning vigour, warm
The cold and desolated form
That, bent and blighted by the storm,
Lies silent and forsaken.

Lo, where *He* comes,—the suffering, mean,
Oppressed, rejected Nazarene,
From Bethlehem's lowly manger,—
With eager crowds, intent to view
His mercy exercised anew,
And see the man their priests despise
Re-animate those shrouded eyes,
And bid that sleeping dust arise
To glorify the stranger!

He comes—He speaks;—Immortal Word,
The slumberer hath thy bidding heard;
Stern Death, thy power confessing,
Shrinks back astonished from the scene,
Where smiles of gratitude, serene
And calm as is the dawning day,
Upon those pallid features play,
The heart's unbounded thanks to pay
To Thee, thou Fount of blessing.

Rise, ruler, rise; embrace thy child;
With tears profuse, and transports wild,
Go, weep your joys together!
While life shall last his praise prolong,
And when its fleeting hours are gone—
When, foiled no more, around your bier
The silent grave its shades shall rear—
May both before his face appear
To worship him for ever!

REVIEWS.

A History of Baptism, both from inspired and uninspired writings. By ISAAC TAYLOR HINTON, of Saint Louis, United States. Revised and recommended by John Howard Hinton, M.A. London: 12mo. pp. 359. Price 5s. 6d.

THE recommendation mentioned in the title-page would alone be sufficient to induce many of our readers to procure this volume; but the importance of the purpose it is intended to answer, and the approbation which it has elicited on the other side of the Atlantic, render it proper that we should give an account of its plan and execution.

The design of the work is to furnish a comprehensive view of the ordinance of baptism, as instituted by Christ and practised by his apostles, as corrupted in common with other Christian rites and doctrines in the degenerating ages which followed, as metamorphosed in various ways according to the diversified fancies of different leaders in subsequent times, and as now existing in what is called Christendom, an occasion of division and subject of debate among discordant sects. It is not a controversial book in one respect, that is, it is not an answer to any individual writer, or called forth by any hostile movement; but in another respect it is controversial, as the author has reference throughout to the differences of opinion existing respecting the action prescribed by the Lawgiver and the persons entitled to its benefits. He is a firm and consistent baptist. At Oxford, where he was brought up, he had excellent opportunities for learning the peculiarities of our denomination, of which his father was a distinguished minister, and of observing the workings of a contrary system; and, since he has resided in America, his reading on the various points connected with his theme has been multifarious and persevering.

The work is divided into eleven chapters, the first five of which treat of baptism as exhibited to our view in the inspired writings. Examining in the first place the meaning of the word βαπτίζω, as used in the New Testament, the Septuagint, the Apocrypha, and the Greek classics, and as translated in an-

cient and modern versions, Mr. I. Hinton avails himself of the aid not only of the eminent pædobaptists of former days cited by Mr. Booth half a century ago, but of the equally decisive testimony of the modern theologians and lexicographers of Germany, whose works are in greater request in America than in this country. Thus he adduces the testimony of the pre-eminent critic of the Greek language, Bretschneider, "An entire immersion belongs to the nature of baptism: this is the meaning of the word." A slight mistake however occurs in his reference to the testimony of Porson: it was Dr. Newman, not Dr. Cox, who in company with the late Daniel Parken had an interview with that celebrated man, when, not knowing the principles of his interrogator, Porson replied, smiling, to the question of Dr. Newman respecting the controverted word, "The baptists have the advantage of us." In examining the accounts of baptisms given by the apostles and evangelists, also, our author corroborates his own reasonings, in like manner, by quotations from some of the most eminent living literati of Germany: such, for example as the premonition of Tholuck: "In order to understand the figurative use of baptism we must bear in mind the well known fact, that the candidate in the primitive church was immersed in water, and raised out of it again."

In that portion of the work which is more strictly historical, the author shows the original prevalence of immersion, by appeals to the writings of the fathers, the structure of ancient baptisteries, the ritual regulations for the administration of the ordinance, and the continued practice of the Greek and eastern churches, tracing also the origin and progress of affusion. He then examines those passages in writers of the second century, which have sometimes been brought forward to prove that infants were then baptized; maintaining, in common with many continental pædobaptist theologians whom he quotes, that neither Justin nor Irenæus adverts to such a practice, that Tertullian is the first who mentions it, and that he regarded it as a pernicious innovation. Of the third century he writes as follows:

"In this century the state of the church became rapidly corrupt; its bishops were ambitious and tyrannical, and many of its members luxurious and vicious. This statement is fully sustained by all protestant, and by many catholic writers on ecclesiastical history. It is in the most corrupt portion of the church (the African) in this corrupted age, that infant baptism is first discovered.

"Two only of the seven fathers of this century are referred to as affording evidence of the existence of infant baptism—Origen and Cyprian.

"The former is one of the most celebrated writers of ancient times. His works were voluminous, containing much that is good, mixed with the wildest fancies, borrowed mainly from the visionary theories of the Greek philosophers. His writings have been so much altered, especially the Latin translations of them, by Ruffinus and Jerome, that it is very difficult to distinguish those sentiments which are his from those which belong to his translators. Dr. Doddridge says 'they are chiefly to be found in those translations of his Greek works which were done by Ruffinus and Jerome, who made some very bold alterations according to their own judgment and taste; but this is not applicable to all the passages brought from him.'

"Dr. Wall thinks the following passages may be relied on as genuine, while his opponent, Dr. Gale, contends that they are spurious. For my own part I feel unconcerned; the truth can well afford to have Origen as an advocate for this error. I now quote them.

"'Having occasion given in this place, I will mention a thing which causes frequent inquiries among the brethren. Infants are baptized for the forgiveness of sins. Of what sins? Or when have they sinned? Or how can any reason of the laver in their case hold good, but according to the sense that we mentioned even now? 'None is free from pollution, though his life be but the length of one day upon the earth;' and it is for that reason, because by the sacrament of baptism the pollution of our birth is taken away, that infants are baptized.'

"'For this also it was that the church had from the apostles a tradition [or order] to give baptism even to infants; for they to whom divine mysteries were committed knew that there is in all persons the natural pollution of sin, which must be done away by water and the Spirit; by reason of which the body itself is also called the *body of sin*.'

"It will be observed that Origen (if indeed these are his words) bases infant baptism on the necessity of washing away the 'pollution of our birth,' or original sin, and on its efficacy to that end. In the second passage he states this to

be the reason of the apostles leaving the church such a 'tradition.' Neander observes respecting Origen—'His words in that age cannot have much weight; for whatever was regarded as important was alleged to be from the apostles. Besides, many walls of partition intervened between this age and that of the apostles, to intercept the view.' Origen, then, gives up scriptural authority for infant baptism; and I see not how those who deny Origen's opinion, that the reason of this *tradition* was the necessity of baptism, to cleanse from Adam's sin, can suffer themselves to rely upon his opinion (for it is no more) that the apostles delivered such a tradition. The fact urged that he had Christian ancestors who might probably have been contemporary with the apostles, whatever influence it has favourable to one of his opinions, has an equally favourable effect upon the other.

"Cyprian, the other celebrated writer of this century, undoubtedly affirms the existence of the practice of infant baptism. Doubts have existed on the minds of some respecting the authenticity of his letter to Fidus; but I know of no just ground for entertaining them. It is to be borne in mind also, that the sentiments expressed in this letter were concurred in by the council of Carthage, consisting of sixty or seventy African bishops. Various matters were proposed to the council for its decision. The question which Fidus, a country bishop, submitted, was not whether infant baptism was proper, but whether, in any case, infants might be baptized before they were eight days old; as the ceremony of kissing was inseparable from baptism in those days, and he deemed a babe under eight days ceremonially unclean. The letter of Fidus on this very important point has unfortunately not been preserved, but these particulars are gathered from Cyprian's reply, of which the following is an extract:—'And whereas you say, that 'an infant in the first days after his birth is unclean, so that any of us abhors to kiss it;' we think not this either any reason to hinder the giving to it the heavenly grace; for it is written, *to the clean all things are clean*; nor ought any of us to abhor that which God has vouchsafed to make. Though an infant come fresh from the womb, no one ought to abhor to kiss at the giving of the grace, and the owning of the peace (or brotherhood), when, as in kissing the infant, every one of us ought, out of devotion, to think of the fresh handy-work of God; for we do in some sense kiss his hands in the person newly formed and but new born, when we embrace that which is of his making.'

"To any one acquainted with the general history of this portion of the world, it will appear highly probable that the descent of hap-

tism from youth to children (which had been opposed by Tertullian some half century before), and then from children to babes, was accelerated by a natural desire, on the part of the priesthood, to place their numerous illicit progeny within the pale of the church: perhaps, also, a benevolent effort to rescue others from the condition to which, as pagans, they were exposed—that of being sold as slaves—had a co-operative tendency to produce this result. It is certain that, as error proceeds with a rapidity proportioned to the ignorance which surrounds it, these African churches constituted the locality where the first appearance of infant baptism might be expected.

“Let it be duly considered, that, during this century, this practice is not heard of either in the Roman, Greek, or heretical churches, as they are termed; it is confined solely to Africa. This circumstance led the celebrated Grotius to believe ‘that infant baptism was not universally held to be necessary; because, in the councils, one finds no earlier mention of it than in the council of Carthage.’

“There is a passage from Cyprian which proves that infant communion also existed at this period. I shall extract it in a subsequent chapter. This circumstance accounts for Dr. Doddridge’s declining the testimony of Cyprian. He thus cuts the matter short:—Cyprian is allowed by all to speak expressly of infant baptism as generally used in the church; but it is justly answered, that he speaks as expressly of infant communion in the eucharist; and that, consequently, the divine original of the *latter* may as well be argued from him, as that of the *former*; yet almost all pædobaptists allow that to be an innovation.’

“The testimony of the history of the third century on infant baptism, then, is this:—that it is found sanctioned by an African council, and in company with the doctrine of washing away Adam’s sin, and with the practice of infant communion; and that it cannot, during even the third century, be found any where else.”—pp. 244, 251.

It would afford us much pleasure to follow Mr. I. Hinton in his illustrations of the progress of the innovation, of the doctrinal errors with which it was connected, of the abandonment of the attendant practice of infant communion, of the diversity of sentiment among its supporters respecting its foundations and purpose, and of the desirableness of a thorough investigation by baptists, such as has never yet been undertaken, of the documents relating to those persecuted bodies of men in the dark ages

who were represented by their enemies as “unsound respecting the sacrament of the altar and infant baptism.” Respecting these, he says,

“These bodies existed, or rather attracted the notice of ecclesiastics, five hundred years before the reformation; and the candid reader will perceive that there is all the evidence which the circumstance of the pen of history being almost entirely in the hands of catholics could possibly admit, that bodies of Christians practising the immersion of believers only have existed, from the period when infant baptism was at all considerably practised (the fourth century), down to the era of the reformation. Certainly, in England, as well as Bohemia and other countries, it was the preaching of Waldensian teachers that gave rise to the first baptist churches after the time of Austin. That among the followers of Wicliff, who were the first-fruits of the Waldensian seed, infant baptism was not held in esteem, does not admit of a doubt.

“The oldest congregational churches in England, both baptist and pædobaptist, trace their origin to a period anterior to any of the efforts of Luther or Calvin. Henry VIII. was wont to burn baptists and papists at the same stake; these were not German baptists of recent origin, but the descendants of Lollards or Waldenses. There is an original stream of the true church independent of the reformation, though in later times the streams overflow into each other, and intermingle their waters. That there has been, since the days of our Saviour, an uninterrupted succession of baptists, if not of baptist churches, I have not a moment’s doubt. The evidence I have adduced is sufficient to justify this statement; but further research amidst the documentary evidence of Europe may yet throw additional light on this point.”—pp. 281, 282.

In elucidating the spirit of the age in which infant baptism arose, the author has made good use of the writings of his able relative, Mr. Isaac Taylor; and, in the concluding chapter, in which he contrasts the tendency of infant baptism with that of the baptism of believers, in reference to the character of Christianity, the interests of the person baptized, and the welfare of the church, there is much just and original thought. In respect to some topics incidentally discussed in the earlier portion of the book, we differ from him decidedly; but the connexion of these with the principal subject is not very close, and it is not necessary to refer to them particularly. It is a volume which we can recommend to any person who wishes for informa-

tion respecting the principles and practices of the baptists, and which it is desirable that all the intelligent young people in our congregations should peruse.

Extracts from the Journal of JOHN CANDLER, whilst travelling in Jamaica. Parts I. & II. London: Harvey and Darton. 8vo. pp. 44 & 49.

THOUGH these pamphlets have been before the public some time, it happened that they did not come into our hands till a few days ago; and it is probable that we should not have deemed it necessary now to notice them, were it not that they contain some inaccuracy relating to the churches in Jamaica which it is desirable to correct. We must, however, first acknowledge the kind spirit in which they are written, and the testimonies they contain of the useful labours of the baptist missionaries in that island. Mr. Candler, who is a member of the society of friends, visited the West Indies at the same time as Mr. J. J. Gurney, and like him went out for the express purpose of inquiring into the condition of the recently emancipated negroes, and ascertaining the way in which the funds at the disposal of the society of friends might be most satisfactorily applied on their behalf. These extracts from Mr. Candler's journal issued from the press during his absence, and thus it happened that impressions were promulgated which information subsequently acquired by the writer greatly modified.

Speaking of the pecuniary support of ministers and missionaries, having observed that the church of England clergy are paid their stipend out of the island chest, and that "these stipends, with the salary of the bishop and archdeacon, and other ecclesiastical demands for new churches and chapels, schoolrooms, and national schools, swallow up about £50,000 per annum, or one-eighth of the whole revenue of Jamaica," Mr. Candler added,

"By the voluntary system a much larger sum than this is raised annually in contributions from the black and coloured people attached to dissenting chapels. The members and inquirers of the baptist congregations, 46,000 in number, make a stated contribution of one shilling each, monthly, besides an additional shilling each per quarter for renewing their membership

tickets; and those who are well to do in the world subscribe extra sums for special purposes. My belief is, that the baptists and methodists, who are in actual connexion, pay for church purposes of all kinds not less than 20s. per annum each, yielding an income to these two bodies alone of nearly £70,000 per annum. The other classes of dissenters from the established church depend more on extrinsic support, but these bodies probably receive £10,000 per annum from the people here. These sums, which at first view appear large, are devoted to several different objects; a considerable part is applied to the building of chapels and meeting-houses, which in this country is attended with great expense; a chapel for 600 persons costing at least £1500 sterling. The building of school-rooms, and the support of schoolmasters and schoolmistresses, is another important item, as the Baptist Missionary Society allows nothing on this head from England, and the other missionary societies only part of the expense; and the day-schools are numerous. Some part of these congregational funds is devoted to the support of the missionaries and their families, several of whom depend entirely on what they receive from the people, drawing no part of their income from the societies at home; and their expenses, in some instances, are necessarily large, as they are compelled to keep many horses, and travelling in Jamaica is very costly, both for horse and man. Then we may enumerate the repairs of buildings, salaries to door-keepers, grants to missionary societies, and the help of the sick and infirm poor."—*Part II.* pp. 19, 20.

We have before us a correction of this statement from Mr. Candler's own pen, in a letter to a correspondent who assures us that it will be quite agreeable to the writer that it should be made public.

"Let the following passage be considered as my amended one. 'The members and inquirers of the baptist congregations, 46,000 in number, make a stated contribution of sixpence or a shilling monthly, and some of them a shilling at the renewal of their quarterly ticket: those who are well to do in the world subscribe extra sums for special purposes. My belief is, that the baptists and methodists who are in actual connexion pay for church purposes of all kinds about twelve shillings per annum each, yielding an income to those two bodies of about £42,000 per annum.'

"The larger sums mentioned in my journal were arrived at by my unhappily generalizing from a particular fact or two, before I had found the opportunity of putting my figures to the

test of rigid inquiry. Forgive me this wrong: I will endeavour to avoid all such errors for the future.

"If you ask me, what proportion of this sum would fall to (the baptist connexion, I should say, probably £25,000 of it. I have a list of the supposed contributions to your several districts which I went over with one of your missionaries; this is of course a private document, but it exhibits nearly the above result. The members of the Wesleyan churches in Jamaica are in number 24,000: these members contributed in the year 1839 an average of 8s. 6½d. each, exclusive of subscriptions for the mission and chapel building, and I believe for schools. Can I be wrong in estimating the total receipts of that body at £17,000? But whilst I had overrated the contributions paid to the baptists and Wesleyans, I had greatly underrated the

amount received by other denominations. This should probably be £18,000 rather than £10,000, making the total sum received by all the missionary bodies about £60,000 per annum; a noble result and highly to the credit of the people who so freely contribute."

An excessive estimate of the ease with which money may be raised in Jamaica for religious purposes cannot fail to operate injuriously on British benevolence. It would be unkind and impolitic to withdraw assistance entirely from Jamaica at present; but we hope and believe that Mr. Candler is correct in his prediction, that "the time will soon arrive when this island will be quite independent of all pecuniary aid from England."

BRIEF NOTICES.

The Connexion and Harmony of the Old and New Testaments; being an Inquiry into the Relation, literal and doctrinal, in which these two parts of the Sacred Volume stand to each other. By W. LINDSAY ALEXANDER, M.A., Edinburgh. London: Svo. pp. 510. Price 12s.

Our notice of this work has been delayed by a desire to give it such a review as might do justice to its merits. Finding that this is not practicable at present, and that several months have elapsed since it appeared, we now say that it contains much substantial information on the subjects to which it refers. It consists of lectures delivered in the Congregational Library in Blomfield Street, the seventh of a series of annual courses, "partaking rather of the character of academic prelections than of popular addresses." Assuming the divine authority of both the Old and New Testaments, it has been Mr. Alexander's aim to show "that both belong to the same national literature; and that on the composition of the latter, a great influence has been exerted by the familiarity of its human authors with the former; that both teach the unity of the divine existence; but, at the same time, intimate the mysterious fact of a plurality in that unity: the New Testament more fully and dogmatically; the Old generally by hints and intimations, and, in one or two instances, by more express and explicit statement;—that both present the same view of the moral character of God, as holy, just, and good; and of the relation in which man stands to him, as one who has broken his law, insulted his government, and merited his displeasure;—that the penalty denounced against sin in both, and which both

assure us man has incurred and deserves to receive is, eternal death—exclusion during the whole course of his being from the love and favour of God;—that both, representing God as full of love, announce the glorious fact, that he has found a way for the display of that love in the salvation of sinners, whereby so great an act of mercy has been rendered consistent with the claims of his government and law;—and that both announce the great truth, that by the incarnation of the Son of God, and his substitution on our behalf, this way of salvation has been opened up,—the Old Testament by promises, predictions, and types; the New Testament, by the history of our Lord and the statement of his doctrines, in which all these promises have been fulfilled, and all these types substantiated." In travelling to these conclusions, the quotations from the Old Testament in the New, the Messianic prophecies, the nature of types, and other difficult subjects, are discussed with both learning and original thought, in a manner which, if not equally satisfactory in all cases, will be found uniformly interesting to intelligent readers.

Annotations on some of the Messianic Psalms; from the Commentary of Rosenmüller; with the Latin Version and Notes of Dathe. Translated by Robert Johnson. To which are prefixed, an Introduction and Preface. Edinburgh: pp. 320. Price 7s. 6d.

The Psalms in which Rosenmüller acknowledged a reference to Messiah are the second, sixteenth, forty-fifth, seventy-second, and hundred and tenth. To the illustration of these he brings immense learning and critical skill

but his views of the duty of a commentator, and we fear it may be added the current of his thoughts, precluded the manifestation of the slightest affection for the object of the Psalmist's delighted anticipations. Hengstenberg, whose introduction to the book of Psalms occupies about one third of the volume, is a safer guide; but, though the volume will be found exceedingly valuable to the higher classes of theological students, we cannot recommend it to beginners in biblical criticism, or to the public at large. It constitutes the thirty-second volume of the Biblical Cabinet.

The Life of Christians during the first three centuries of the Church. A series of sermons on Church History. By DR. CHR. LUDW. COUARD. Translated from the German by Leopold J. Bernays. Edinburgh: pp. 285. Price 5s.

Dr. Couard of Berlin, believing that the history of the early Christians would furnish matter for valuable pulpit instruction, delivered a series of discourses to his congregation which Mr. Bernays has translated, and the publisher of the Biblical Cabinet has presented to the British public. The volume will be acceptable to many readers, but especially to ministers, who may derive from it hints which will be useful in directing their thoughts to a class of subjects and illustrations not very commonly employed in their sermons. In treating many theological topics the best German writers display feebleness and contractedness of thought in comparison with the English nonconforming divines of the two last centuries; but the style of pulpit address among them is so very different from that which prevails among us, that there is an aspect of novelty in a work of this nature which we should not find in one of home production. We are indebted to this work for some excellent pages in our essay department on the views which the early Christians entertained of their vocation.

An Exposition, with Practical Observations on the Book of Proverbs. By MATTHEW HENRY. Edited by a Christian Minister. London: Snow. 8vo. pp. 250.

Any work which would recommend the Book of Proverbs to the young, as their guide in the daily avocations of life, we should esteem a blessing to society; and Matthew Henry's illustrations of this part of scripture are ingenious and pointed. To arrange this portion of Henry's Exposition in the most natural and useful form, so as to be accessible and intelligible to the youngest reader, has been the laudable design of the editor of this volume; and though his arrangement might have been more systematic and distinct than it is, and an index should have been added indicating the place in which any verse in any chapter might be found, yet his labour has been well employed. We cordially recommend it as a family book, suited to persons of every age and every station.

Notes on the Scripture Lessons for 1842. January. London: 12mo. pp. 12. Price 8s. per hundred.

On a subsequent page will be found a list of

scripture lessons recommended by the Sunday School Union for the successive Lord's days of the year. The plan is excellent, combining the advantages of expository and systematical instruction; and it will conduce, we doubt not, to promote materially the efficiency of sabbath schools. The Notes before us are published under the same auspices; and, if the number for the present month is a fair specimen, the series will confer an important benefit both on the pupils and their teachers. The explanatory remarks are solid and judicious; the practical deductions are pertinent and interesting; and the illustrations and questions are applicable to the purpose for which they are designed. While we earnestly commend them to the attention of superintendents and teachers in sabbath schools, we are persuaded that parents who instruct their children at home on the Lord's day, and the heads of boarding-schools, will find it advantageous to avail themselves of the aid which this small publication offers. We are informed that each number will be ready for delivery a month before it is required for use; for example, the number containing the instructions for February is to be issued on the first day of January.

The Countess D'Auvergne, or Sufferings of the Protestants in France in the Sixteenth Century. By CATHERINE PONSONBY, Author of "The Mysteries of Providence and the Triumphs of Grace," "The Prospect, or Scenes of Real Life." Edinburgh: Whyte and Co. 12mo. pp. 400.

The "Countess d'Auvergne" is a fictitious personage, but the author had in view, she tells us, a noble French lady of great worth, a patroness and succourer of the persecuted Huguenots. Our judgment is altogether opposed to historical romances, in which fiction is designedly blended with fact; but we are willing to acknowledge that this tale is written with ability, and that its faults are not so much faults of the individual work as of the class to which it belongs.

The First Book of the Disciple Class, containing a general outline of Christian Duties. By C. STÖVEL. London: Ward. 24mo. pp. 67.

In an imaginary conversation between himself, as pastor, and some who have been "admitted to the sacraments and fellowship of the church," the writer explains the position they must occupy, the mercy it supposes, the duties it originates, and the prospects that lie before them. His design is to communicate to his people elevated views of the privileges to which they have been introduced by union with Christ, and of the obligations consequently devolving upon them.

The Union Tune Book. A Selection of Psalm and Hymn Tunes, suitable for use in Congregations and Sunday Schools. Arranged by THOMAS CLARK of Canterbury. London: 1842. Price 10s. Cloth.

In this improved edition of a work which has been some time before the public, and has met with great acceptance, fifty-seven tunes are re-

jected as not perfectly suitable to the present state of musical knowledge amongst those for whom the book is designed, and others of a superior order are inserted in their places. The number of tunes is augmented also to three hundred and seventy-one, chiefly by the addition of compositions to suit popular hymns in peculiar metres. It is a handsome volume, and in every respect adapted to answer the purpose of the committee under whose auspices it appears.

Estimates of Missions, in Heaven, Earth, and Hell. By An Old Fashioned Family. London: 12mo. pp. 24. Price 2d.

"We had often looked with our own eyes at the missionary field," says the writer, "but had never surveyed it through the glasses of heaven, earth, and hell." Wherever the glasses used on the present occasion may have been obtained, they seem to be rather defective, as the operations of the London Missionary Society are the only operations which they have exhibited clearly. As to baptist efforts to do good to the heathen, if there is any reference to them, the glasses were decidedly yellow when the observations were made; but we indulge the hope that our suspicion of the meaning of one passage is not correct, and that there is no allusion to baptist missions in the tract.

The History of the Jews, from the Call of Abraham to the Birth of Christ. London: 2 vols. 12mo. pp. 384 and 432. Price 10s.

Several well-known publications of the Religious Tract Society are comprised in these two volumes, bleuded into one continuous narrative. "The Patriarchs," "The Journeys of the Children of Israel," "The Captivity," and "The Connexion of the Old and New Testaments;"—works in which the scriptural history is illustrated by references to the writings of ancient heathens and Jews—having been revised and somewhat enlarged, are here presented to the public in a convenient and attractive form.

Companion for Leisure Hours. London: (Religious Tract Society) 16mo. pp. 256. Price 5s. Cloth, gilt.

A collection of miscellaneous pieces, some poetic, some prosaic, biographical, topographical, descriptive, and didactic, so placed together and embellished that if it be not an "annual," of which there is no intimation, we suppose that it must be a perennial.

Plants. London: (Tract Society) Square 16mo. pp. 160. Price 2s.

This volume includes the little works entitled, The Seed—The Leaf—The Flower—The Fruit—The Grass.

Histories from Scripture, for Children: exemplified by Appropriate Domestic Tales. By Miss GRAHAM. Second Series, embellished with elegant engravings, by T. Williams. London: Dean and Munday. Square, 32mo. pp. 255.

PRETTY woodcuts, and bad theology.

The Wife and Mother; or, Hints to Married Daughters. By A Mother. London: (Tract Society) 24mo. pp. 366. Price 2s. 6d.

An excellent present for a new-married woman.

RECENT PUBLICATIONS

Approved.

The Northern Baptist; a Magazine intended for the use of the junior members of the Baptist Denomination. Vol. IV. London: 16mo. pp. 186. Price 1s.

The Baptist Children's Magazine. Vol. III. New Series. 1841. Leicester: Hull, Harvey, and Co. 32mo. pp. 376.

The Congregational Calendar, and Family Almanac, for 1842. Compiled pursuant to a vote of the Annual Assembly of the Congregational Union of England and Wales. London: 12mo. pp. 120. Price 1s.

Memoir of Emma Notcutt Smith, who died on the 28th of July, 1841, in the 18th year of her age. Bicester: Smith. 16mo. pp. 16.

The Prospects of Africa. A Sermon preached on occasion of the departure of the Niger Expedition from Sierra Leone, at St. George's Church, Freetown, on Monday, June 28, 1841. By the Rev. D. F. MORGAN, Colonial Chaplain. Printed by request. London: Seeley. 8vo. pp. 31.

Shells and their Inmates. London: (Tract Society) Square 16mo. pp. 214. Price 3s. 6d.

The Grass. London: (Tract Society) Square 16mo. pp. 32. Price 4d.

Fox's Book of Martyrs. Edited by the Rev. JOHN CUMMING, M. A. Part IX. London: Virtue. Royal 8vo.

Canadian Scenery Illustrated. From Drawings, by W. H. BARTLETT. The Literary department by N. P. WILLIS, Esq. Part XIX. London: 4to. Price 2s.

The Scenery and Antiquities of Ireland Illustrated. From drawings by W. H. BARTLETT. The Literary department by N. P. WILLIS, Esq. Part X. London: Virtue. 4to.

Outlines of Turkish Grammar. By JOHN REID. Author of "Turkey and the Turks," &c., &c. London: Black and Armstrong. 18mo. pp. 54.

A Peep at Grammar, for Children. With Questions and Exercises. By a Private Teacher. London: 18mo. pp. 36. Price 6d.

Letters addressed by the Rev. HENRY JAMES PRINCE to his Christian Brethren at St. David's College, Lampeter. Second Edition. Llandovery: Rees. 12mo. pp. 64.

INTELLIGENCE.

AMERICA.

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

The New York Baptist Advocate says, "the following statistics from the 'Church Almanac for 1842,' will be convenient for reference. They indicate the growing prosperity of the episcopal denomination in this country. The more numerous they are, however, the more deeply do we regret that the doctrines of the Oxford Tracts are spreading among them."

	Bishops.	Clergy.
Maine,	A. V. Griswold, D.D.	7
N. Hampshire,		9
Vermont,	J. H. Hopkins, D.D.	26
Massachusetts,	A. V. Griswold, D.D.	52
Rhode Island,		18
Connecticut,	T. C. Brownell, D.D., LL.D.	92
New York,	B. T. Onderdonk, D.D.	193
Western N. Y.	W. H. DeLancey, D.D.	90
New Jersey,	G. W. Doane, D.D., LL.D.	43
Pennsylvania,	H. U. Onderdonk, D.D.	105
Delaware,	Alfred Lee, D.D.	10
Maryland,	W. R. Whittingham, D.D.	80
Virginia,	R. C. Moore, D.D.	98
	W. Meade, D.D., Assist. Bp.	
N. Carolina,	L. S. Ives, D.D., LL.D.	25
S. Carolina,	C. E. Gadsden, D.D.	45
Ohio,	C. P. McIlvaine, D.D.	58
Georgia,	S. Elliott, D.D.	10
Kentucky,	B. B. Smith, D.D.	20
Tennessee,	J. H. Otey, D.D.	11
Mississippi,		9
Louisiana,	L. Polk, D.D.	6
Michigan,	S. A. McCoskry, D.D.	19
Alabama,	L. Polk, D.D.	12
Illinois,	Philander Chase, D.D.	11
Florida,		7
Indiana,	J. Kemper, D.D.	15
Missouri,		10
Wisconsin,		9
Iowa,		3
Arkansas,	L. Polk, D.D.	4
Bishops 21		Clergy 1,097
		21
Total number of Clergy		1,118

It will be observed that there are more dioceses than bishops. Bishop Griswold of Massachusetts administers, in addition, the dioceses of Rhode Island, New Hampshire,

and Maine. Bishop Otey of Tennessee presides also over the diocese of Mississippi. Bishop Kemper of Missouri, over Iowa, Wisconsin, and Indiana; and Bishop Polk of Arkansas, over Louisiana and Alabama.

CHURCHES AND CHURCH MEMBERS IN BOSTON.

The following statistics of the churches in Boston are given by a writer in the Boston Recorder.

	Churches.	Members.
Orthodox Congregationalists	13	3,750
Baptist	9	3,000
Methodist	10	1,800
Other Evangelical (including Episcopal)		1,000
All others, Unitarian, Universalists, Catholic, &c.		4,600

Total of all denominations 14,150
Or, one-sixth of the population.

NEW CHAPEL.

NEATH, GLAMORGANSHIRE.

On Nov. 24, 1841, a new baptist chapel called the Tabernacle was opened in the above town, and divine service was performed therein on that and the following day. Sermons were delivered by the Revs. T. Davies, Victoria; J. James, Bridgend (English); E. Evans, Nantyglo; J. Vintin, Llanelli; C. Thompson, Swansea (English); D. Davies, Swansea; J. Lawrence, Lantwit; T. Morris, Cowbridge; and D. Evans, Velinvoel; and prayers and addresses, by the Revs. M. Lewis, Salem; J. Pugh, Siloam; J. Morris, Aberavan; and T. Hopkins, Llwyni. This commodious place of worship was built by Mr. Titus Jones, minister of the second baptist church, Neath. The chapel measures within the walls 38 feet by 34, with three convenient galleries. The cost of its erection was £561; towards which, upwards of £100 have been collected. The congregations were numerous and respectable.

NEW CHURCH.

EDINBURGH.

The new chapel, Duncan Street, Newington, erected for the ministry of the Rev. James Clark (late of Guilsborough), was opened for public worship on Thursday, Nov.

25, when three interesting sermons were preached; that in the morning by the Rev. Christopher Anderson; that in the afternoon by the Rev. W. Lindsay Alexander; and that in the evening by the Rev. George Johnston. The devotional services were conducted by the Rev. Messrs. Innes, Watson, Davies, Dick, Thompson, and Dr. Paterson. The chapel is of a Grecian structure; and, in point of substantiality and accommodation, of comfort and utility, of simplicity and real elegance, is a perfect model for all places of public worship. It will seat from 700 to 800 persons. The attendance was good, and the collections liberal.

On the following Wednesday, Dec. 1, a new baptist church was formed in the chapel recently erected in Duncan Street, Newington, consisting of fifteen members. The Rev. James Clark presided, when the pastor was chosen by the church, and the deacons were appointed to their office. The Rev. W. Innes, and the Rev. W. L. Alexander were present, and both took a part in the devotional services of the evening.

ORDINATIONS.

BROMPTON.

The Rev. W. Barnes, having been compelled by the failure of health, to relinquish his engagement as an evangelist, has accepted the unanimous invitation of the church meeting in Alfred Place, Brompton, and was publicly recognized as its pastor on Friday, Dec. 10th; when the afternoon service was commenced with reading and prayer by the Rev. Joshua Tinson, of Jamaica, after which, the Rev. S. J. Davis, of Salter's Hall, presented a lucid view of the constitution of a Christian church, and proposed the questions; the Rev. E. Steane then commended the pastor and people to God, in solemn prayer; and the Rev. W. H. Murch, D.D., of Stepney College, delivered an appropriate and excellent charge to the minister. In the evening, after reading and prayer by the Rev. D. Katters of Hammersmith, the Rev. C. Stovel addressed the church in a most searching and thrilling discourse, from Heb. xiii. 17; and concluded the deeply interesting engagements of the day by prayer.

KENSINGTON.

The Rev. John Berg of Mill End, near Rickmansworth, has accepted the invitation of the church at Silver Street, Kensington, and intends (D. V.) to enter on the duties of the pastoral office in that important sphere on the first Lord's day in January.

CRANFIELD, BEDFORDSHIRE.

A unanimous invitation to the pastoral office in the church at Cranfield has been accepted by the Rev. T. Owen, late of Holt, Norfolk.

RECENT DEATHS.

MRS. JONES.

Died at Caermarthen, Nov. 8, in the thirty-sixth year of her age, Mary, beloved wife of the Rev. H. W. Jones, minister of the baptist church at the Tabernacle in that town, leaving a husband and three young children to lament their irreparable loss. So sudden and unexpected was her death that she was unable to speak but few words during her short but heavy affliction; however, from the few broken sentences she uttered, her friends around her had every reason to believe that her hope in Christ proved firm, and that her confidence remained steadfast unto the end.

Mrs. Jones was the eldest daughter of the late Rev. Titus Lewis, whose name is still dear in all parts of the principality, and who the last twelve years of his laborious life was pastor of the above church. She was only about six years old when three other helpless children and herself were bereaved of both their father and mother; but the ever faithful Father of the fatherless kindly provided for their temporal wants; and likewise blessed them with religious education. When fourteen years old, she was baptized on a profession of faith in Christ, and received a member of the Tabernacle church; from which time to the day of her death she was enabled to adorn the doctrine of God our Saviour. Her amiable disposition, her unaffected humility, her benevolence and fervent piety were such, that her loss is deeply felt, not only in her family, but also in the church, and by a large circle of friends. On the following Friday her remains were deposited in the burial-ground attached to the chapel; when the Rev. David D. Evans, Pontrhydryn, delivered an appropriate address, and the Rev. J. Spencer, Llanelly, engaged in prayer; and on the Sabbath evening Mr. Evans improved her death to a crowded congregation, from 1 Thess. 4. 13, "That ye sorrow not, even as others which have no hope."

MRS. MAXWELL.

Died Nov. 15, 1841, at Elsewick Terrace, Newcastle upon Tyne, after a protracted illness, which she bore with great patience and Christian resignation, Mrs. Agnes Maxwell, aged 48. The deceased was for a number of years a steady member of Tuthill Stairs baptist church.

MR. JAMES PAXON.

At Edinburgh, on Sabbath morning, Nov. 21, 1841, of disease of the heart, in the 24th year of his age, James Paxon, wood-engraver, a member of the Rev. Christopher Anderson's church; second son of Mr. W. Paxon, secretary of the Baptist Fund. His hope was in Christ.

MRS. CASEWELL.

Anne, the wife of the Rev. J. D. Casewell, pastor of the baptist church, Oldham, died, after a severe illness, on Lord's day, Nov. 28. Her disorder was of such a nature as to induce the most acute sufferings; but she evinced singular patience and fortitude in the midst of it all; and never adverted to what she was called to endure. She kept looking to Jesus, and he graciously sustained her.

For some years she sat under the ministry of that eminent servant of God, the late lamented Samuel Saunders of Liverpool; by him she was baptized and received into the church over which he presided. She loved her pastor, and whenever he visited her, she welcomed him to her residence with Christian affection.

After her husband was publicly set apart to the ministry, in Byrom Street, Liverpool, on March 31, 1835, she manifested a lively sensibility to the increased amount of accountability devolved upon her, as the result of being called to sustain the character and discharge the duties of a minister's wife. In this capacity she demeaned herself with that uniform prudence, meekness, and humility, that never fail to secure the love and admiration of the wise and good. By many of her pious friends in America, as well as in England, her memory will long be most tenderly cherished. So far as consisted with a becoming interchange of friendly visits she was eminently a keeper at home, and by her industry and economy rendered it cheerful and happy. Her religion was simple in its character: it did not manifest itself in a profusion of pious talk, but it imparted a peculiar lustre to the private and retired scenes of domestic life. She was blessed with much of the spirit of her Redeemer, and under its influence spoke evil of no man. Her views of divine truth were clear and strictly evangelical, and these rendered her trust in the Saviour unwavering and exclusive. She felt that she was complete in him, and this assurance preserved her from distressing and legal fears, and diffused a bright and holy calm over her spirit. She understood the truth,—“By grace are ye saved.” The last words she spoke were expressive of the great happiness she felt arising from the consciousness that she was dying in Jesus.

MISS METHUEN.

Nov. 29, 1841, at her residence, Church Street Gateshead-upon-Tyne, Miss Isabella Methuen, aged 54. The deceased, who was for a long period a consistent member of Tuthill Stairs baptist church, Newcastle, has bequeathed £10 to be appropriated in equal parts between the Sunday school, Missionary Society, and poor members and hearers of the said chapel.

MISCELLANEA.

PROFITS OF THE MAGAZINE.

At a meeting of the proprietors, Dec. 17, 1841, the following sums were voted to the widows of baptist ministers:

		Recommended by	
M. A.	..	£4	Rev. J. H. Hinton.
E. B.	..	4	James Edwards.
A. C.	..	4	J. B. Shenstone.
A. C.	..	4	Dr. Murch.
E. C.	..	4	J. Peacock.
E. C.	..	4	J. Puntis.
S. D.	..	3	John James.
A. E.	..	3	Thos. Thomas.
H. E.	..	3	E. Williams.
J. E.	..	4	Thos. King.
J. E.	..	3	Wm. Jenkins.
M. E.	..	3	Evan Probert.
J. F.	..	4	J. B. Cox.
S. G.	..	4	Samuel Green.
E. J.	..	3	Benj. Price.
P. K.	..	4	Wm. Gray.
A. M.	..	4	Wm. Morrell.
A. M.	..	4	Thos. Bliss.
H. P.	..	3	Stephen Price.
E. R.	..	3	James Richards.
M. T.	..	3	Enoch Price.
E. W.	..	4	John D. Carrick.
J. W.	..	3	David Williams.
M. W.	..	4	Rob. Allsop.
S. W.	..	4	F. A. Cox, D.D.

THE LONDON BAPTIST BUILDING FUND.

The half-yearly meeting of this society was held in Paternoster Row, on Tuesday evening the 14th of December, 1841; when Joseph Fletcher, Esq., took the chair, and the following grants proposed by the committee, were unanimously confirmed.

To Snailbeach, Salop	£25
Exeter, Devon	60
Grimseat, Northampton	15
Framsden, Suffolk	40
Llanriangle, Croyddyn	20

Crewkerne, Somerset	£50
Halsom Le Willows, Suffolk...	30
New Romney, Kent.....	30
Northampton (Zion Chapel) ...	80

The cases in arrear are numerous and most deserving; and it is hoped that the effort of the churches to meet their necessities will be strenuous and effective.

C. STOVEL,
S. J. DAVIS, } *Secretaries.*

Dec. 15, 1841.

BAPTIST HOME MISSIONARY SOCIETY FOR
SCOTLAND.

It appears from the report for 1841, that twenty-seven preachers, occupying important stations in the highlands and islands of Scotland, are wholly or partially supported by this society. It is to be regretted that its funds are not in a more prosperous state, as its labours appear to be necessary and effective. Mr. L. Mackintosh, the society's collector, is in this part of the country now, soliciting additional contributions.

KEYSOE, BEDFORDSHIRE.

One hundred years having elapsed since the erection of the baptist chapel situated at Brook-end, Keysoe, the church and congregation assembling therein celebrated the centenary on Wednesday, Oct. 27.

The services of the day were commenced by a prayer-meeting at five o'clock in the morning. At eleven in the forenoon an appropriate sermon was delivered by the Rev. Reynold Hogg, who is in his ninetieth year. In the afternoon, after prayer by the Rev. J. Reynolds of Isleham, Cambridgeshire, a short sketch of the history of the church was read by the pastor; after which several effective speeches were delivered by the ministers present. In the evening, the Rev. J. Reynolds preached.

The following ministers assisted in the interesting services of the day—Rev. T. Robinson, S. Hawkins, J. Hindes, Bailey, M. W. Flanders, S. Wells, and H. Bottle.

This church was formed about the year 1652. It suffered severely in the persecution which followed the *Happy Restoration*; its pastor, the Rev. J. Donne (who was ejected from the living of the adjoining parish of Pertenhall in 1662), with some of his people, namely, James Rogers, Thomas Haynes, and Simon Haynes, were, for some years, fellow-prisoners with John Bunyan in Bedford gaol. Though the weather was very unfavourable, the congregations were large throughout the day.

LITTLE WILD STREET.

On Monday evening, Nov. 15, the 150th anniversary of the baptist church in Little
VOL. V.—FOURTH SERIES.

Wild Street, Lincoln's Inn Fields (founded Nov. 15, 1691) was celebrated by a tea-meeting of the members and friends in the meeting-house; after which, a public meeting was held, the pastor, the Rev. C. Wollacott, in the chair. The Rev. J. Cozens having implored the divine blessing, Mr. Wollacott delivered an address, containing an historical account of the church, and its eminent ministers, John Piggott, Dr. Gifford, Dr. Joseph Stennett, Dr. Samuel Stennett, and others. He was followed by Mr. Paxon, the senior deacon, who gave an account of some of the deacons and eminent members of the church John Taylor, Samuel Burch, Dr. John Ward, Allen Evans, James Smith, and others. After which, the following resolutions were passed:—

"I. That the third jubilee of the baptist church in Little Wild Street, founded in 1691, three years after, and one of the fruits of, the glorious revolution in 1688, awakens in our minds, as protestant dissenters, the most devout gratitude to Almighty God, for the special providence which, by the accession of King William III. to the throne of these realms, put an end to the sufferings which our forefathers had so long endured for their faith in Christ and attachment to the cause of religious liberty; and secured to protestant dissenters the right of worshipping God according to the dictates of their own conscience.

"II. That the continuance of this church for 150 years, amidst many vicissitudes, during which time several sister churches have arisen from it, and many eminently useful and holy ministers have gone forth from it, and its constant and steady attachment to 'the faith once delivered to the saints,' demands our thanksgiving, and is a fitting opportunity to erect our Ebenezer in grateful acknowledgments to that God who has hitherto helped us.

"III. That although the present state of the church calls for humiliation and prayer, it is not such as to warrant despondency; and this jubilee will be best improved by a new, a united, and vigorous self-consecration of pastor, deacons, and members, to the advancement of its interests, and the glory of God."

In moving and supporting these resolutions the meeting was addressed by the Rev. Messrs. G. Pritchard, W. H. Black, R. W. Overbury, J. Belcher, and W. Elliott; and Messrs. Braden, Oliver, Penny, Poole, and others. The meeting concluded with singing and prayer.

HALL GREEN, YORKSHIRE.

On the 28th of November, the baptist chapel at Hall Green, Haworth, Yorkshire, was re-opened, after having been enlarged by

the erection of an additional commodious gallery behind the pulpit. On the same day, a new organ, of an elegant design and admirable tone, was opened in the same place. The services of the day were conducted by the Rev. F. W. Dyer of Pontefract, late of Lockwood, who preached two sermons on the occasion, and by the Rev. M. Saunders, pastor of the church. Notwithstanding the unfavourable state of the weather, the congregations were overflowing, and the sum of £42 12s. 10³d. was collected, in addition to £140 the friends had previously contributed towards the expense of the alteration. The new gallery being coved, and forming an elliptical arch, has not only greatly improved the appearance of the chapel, but contributes to the ease of the speaker in a surprising degree. It may be added, that while the preacher has far less labour, the people can hear him much more distinctly. This observation is made as a hint in the building of places of worship. A methodist minister of this township, in expressing some days ago his approbation of the alteration, stated that in those Wesleyan chapels "where the pulpit was somewhat advanced from the wall, and a cove behind, the preacher could be heard by a thousand more people."

PROVIDENCE CHAPEL, SHOREDITCH.

The second anniversary of the settlement of the Rev. W. Miall over the church assembling in the above place, was celebrated by a social meeting of the members in the vestry of the chapel, Nov. 26; on which occasion he was presented with "Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures," in 4 vols., as a testimony of their attachment and esteem.

A short time previously, the members of the Female Bible Class presented him with the new and elegant edition of Fuller's Works; and the Juvenile Bible Class with the "Antiquities of Egypt."

BAPTISM OF AN INDEPENDENT MINISTER.

The Rev. J. Mountford, minister of the independent church, Whitewell, Herts, was recently immersed at the meeting-house, Luton, by the Rev. H. Burgess. Mr. Mountford is about to leave Whitewell, and is open to the invitation of churches in our denomination who require a minister.

GLOUCESTERSHIRE CHRISTIAN UNION.

The members of the "Gloucestershire Christian Union," a society whose leading object is the diffusion of the gospel by means of open-air preaching, have in the last three years preached to 57,000 persons in the open air, 18,000 of whom it is computed never, or very occasionally, attend divine worship;

43,000 tracts also have been distributed. It is to be regretted that a similar movement is not made by the ministers of the two denominations in the other counties of our land. Upwards of fifty ministers are connected with the society. The treasurer, the Rev. J. Burder of Stroud, or the secretary, the Rev. W. J. Crisp of Thornbury, will be happy to afford any information that may lead to like efforts in other parts of the kingdom.

RESIGNATIONS.

The Rev. B. C. Young is under the painful necessity of resigning his oversight of the baptist church at Newport, Isle of Wight, owing to the continued bad health of his beloved partner, arising from the humidity of the climate.

The Rev. S. Packer has resigned his pastoral charge at Providence Chapel, Chatham.

MARRIAGES.

At Tyler Street Meeting, Hitchin, by the Rev. John Broad, Nov. 1, 1841, Mr. PHILIP LANE of Olfley to REBECCA HULL of Hitchin.

At York Chapel, Swansea, by the Rev. Chas. Thompson, Nov. 5, Mr. WILLIAM PINN of Wiveliscob, Somerset, to Miss RACHEL MICHAEL of Swansea, a converted Jewess, who was baptized on a public profession of her faith in Christ some time since, and added to the church under Mr. Thompson's care.

At the baptist chapel, St. Alban's, by the Rev. William Upton, Nov. 10, Mr. JOSEPH EMERY of Chelsea to Miss ANNE GREGORY of St. Alban's.

At the baptist chapel, Eythorne, by the Rev. W. Copley, Nov. 18, Mr. JOHN MARKS of Dover to Miss CHARLOTTE BEST of Burfreestone, Kent.

At Tile house Street Meeting, Hitchin, Nov. 29, 1841, by the Rev. John Broad, the Rev. ABRAHAM WYKE of Westmancote, Worcestershire, to Miss SUGARS of Hitchin.

At the baptist chapel, Ashford, Kent, Dec. 8, 1841, by the Rev. Thomas Davis, Mr. JOHN BEAN to SARAH, youngest daughter of Mr. JOHN COOVER, upwards of half a century a member, and for many years a deacon, of the baptist church in that town.

At the baptist chapel, Loughton, Dec. 9, by the Rev. S. Brawn, Mr. WILLIAM SEARL to MARY ANN, eldest daughter of Mr. FULLER, both of Loughton.

At the Tabernacle chapel, Cardiff, Dec. 21, by the Rev. David Jones, Mr. JOHN JONES of Risca, Monmouthshire, to JANE, daughter of the late Mr. JOHN EVANS of Roath, and granddaughter of the late Rev. John Hier, baptist minister, Castletown.

SCRIPTURE LESSONS FOR SUNDAY SCHOOLS, RECOMMENDED BY THE SUNDAY SCHOOL UNION.

JANUARY TO JUNE, 1842.

DATE.	Verses for repetition, from the Lesson of the previous Sunday.	SUBJECT FOR THE DAY.	LESSONS FOR READING AND TEACHING.	
Jan. 2	Luke xxiv. 44, 45 ...	The Bible is the Word of God	Psalms xix.	2 Peter i.
9	2 Peter i. 19—21 ...	There is but one only, the living and true God	Deut. vi. 1—15	John xvii.
16	John xvii. 1—3 ...	God is revealed in the holy Scriptures as the Father, the Son, and God made all things. [the Holy Ghost	Isa. xlviii. 12 to end	Matthew xxviii.
23	Matt. xxviii. 18—20..	God rules over and preserves all that he has made	Genesis i.	John i. 1—34.
30	John i. 1—5	God is a Spirit, every where present, seeing and knowing all things	Psalms cxlvi.	Luke xii. 15—34.
Feb. 6	Luke xii. 27—30.....	God is holy, just, and true.....	— cxxxix.	John iv. 1—30.
13	John iv. 22—24	God is merciful and gracious	Exodus xv. 1—21 ...	Revelations xv.
20	Rev. xv. 3, 4	Man was created holy and happy	— xxxiv. 1—9 ..	Ephesians ii.
27	Ephesians ii. 4—9 ...	Adam sinned against God, and brought death into the world.....	Genesis ii.	Acts xvii. 16 to end.
Mar. 6	Acts xvii. 26—28 ...	All have sinned and deserve the anger of God.....	— iii.	Romans v.
13	Romans v. 19—21 ...	God has shown his love to mankind by sending a Saviour	1 Kings viii. 44—53	— iii.
20	— iii. 21—24.....	Jesus Christ, though God over all, became man, to save sinners...	Isaiah lxiii.	1 John iv.
27	1 John iv. 9—11.....	The Lord Jesus Christ is the only Saviour of sinners	Philippians ii.	Hebrews ii.
Apr. 3	Philippians ii. 5—11	Jesus Christ the Great Teacher.....	Isaiah xlv. 11—25 ...	Acts iv. 1—30.
10	Acts iv. 10—12	Jesus Christ the Christian's High Priest	— lxi.	John vii. 28—46.
17	John vii. 40—46.....	Jesus Christ reigns over all	Psalms cx.	Hebrews vii.
24	Hebrews vii. 25—28..	The Birth of Christ	— ii.	1 Timothy vi.
May 1	1 Timothy vi. 13—16	The Childhood of Christ	Isaiah ix. 1—7	Luke ii. 1—38.
8	Luke ii. 10—14	The Preaching of Christ.....	Matt. ii.	— ii. 39 to end.
15	— ii. 49—52	The Miracles of Christ. The Tempest stilled.....	— vii. 15 to end..	— iv. 14—44.
22	— iv. 16—19	Raising the Dead.....	— viii. 23 to end. .	Matt. xiv. 22 to end.
29	Matthew viii. 23—27	The Parables of Christ. The Sower	Luke vii. 1—23	John xi. 30—45.
June 5	Luke vii. 21—23.....	The Compassion of Christ.....	Mark iv. 1—20	Luke viii. 4—15.
12	— viii. 11—15 ...	The Sufferings of Christ.....	Psalms li.	— xv. 11 to end.
19	— xv. 17—20.....		Isaiah xl. 1—11	— xix. 28 to end.
26	— xix. 41, 42.....		— liii.	Matt. xxvi. 36—67.

The Lessons recommended for the latter half of the year will be given in our number for July.

CORRESPONDENCE.

ON 1. TIMOTHY iii. 16.

To the Editor of the Baptist Magazine.

DEAR SIR.—In the course of my reading I came to that magnificent passage of inspired writ, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory," 1 Tim. iii. 16. Yes, thought I, incomprehensibly great and glorious indeed! Amongst all the speculations of the human mind none can compare in point of moral beauty and sublimity to the mystery of the gospel. That the eternal Son of God should condescend to assume our nature, and in that nature obey and suffer for us sinners and for our salvation, and with an ultimate design to exhibit the boundless riches of wisdom, power, love, and mercy which would otherwise have remained hid in God, is a theme for eternal admiration and joy.

"Justified in (or by) the Spirit." This also I understood, and it was a delightful consideration. He was justified by the Spirit in his baptism when the Spirit of God descended like a dove and lighted upon him; and when at the same time a voice was heard from heaven saying, "This is my beloved Son in whom I am well pleased," Matt. iii. 16, 17. He was justified by the Spirit in the immaculate purity of his life and manners from the beginning to the end of his mortal days: answering to the description of the angel, Luke i. 35, and to the declaration of the apostle, John i. 14. He was also justified by the Spirit in those amazing miracles of love and mercy which he wrought by the power of the Holy Ghost, who was "given of the Father to him without measure." He was justified by the Spirit when "through the eternal Spirit he offered himself without spot to God," Heb. ix. 14. He was justified by the Spirit when he was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," Rom. i. 4. In all these things, which may be regarded as the operations of the eternal Spirit in and through our Saviour's humanity, he was justified in the sight of men and angels, as it regards his claims as the Son of God and the Saviour of men. It was manifest to all that were not violently and wickedly prejudiced against the truth that he was neither a designing impostor, nor a wild fanatic; but what he professed himself to be, the true Messiah. Hence the soldiers that were

sent to take him on one occasion returning to the chief priests an answer to the question, why they had not brought him (Jesus), replied; "Never man spake like this man." And the centurion so soon as Jesus had expired, exclaimed, "Truly this was the Son of God."

"Seen of angels." Up to this point I had understood the passage; but here I confess I was at a loss. According to the common acceptation of the term angels, I could not see how it harmonized with the other parts of the verse. That Jesus was seen of angels at his birth, temptation, agony, resurrection, and ascension, is an interesting fact. But is it the fact which is intended to be conveyed in this passage? Is it an essential part of the great and incontrovertible mystery of godliness, that Jesus was seen of angels? Is it of similar importance to the other great facts which are here insisted on? Would the gospel mystery have been essentially incomplete without it? I think not. Surely, then, the allusion must be to the first disciples, and the apostles of our Lord, who were chosen by him to be witnesses of all that he said and did; in order that they might go forth and testify the same in preaching the kingdom of heaven. If this were the meaning, then the whole passage would appear harmonious. It was an essential part of the gospel mystery that the apostles should be eye-witnesses of Christ, in order that they might say with John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and his Son Jesus Christ," 1 John i. 1—3. Take away the link and the chain of evidence by which the truth of Christianity is supported would fall to the ground. See Acts i. 8. 21, 22. But will the original word admit such an interpretation? According to Schleusner the word *ἄγγελος* signifies, 1. Any one who carries the commands of one person to another. 2. An inquisitor. 3. Any interpreter of the divine will, minister of divine word, or teacher, or president of the church. Under this last meaning of the term, I found the very statement now under consideration, *ὡφθη ἄγγελος*, thus paraphrased: "He allowed himself to be seen by the apostles, after his resurrection." Gal. iv. 14, Rev. i. 20 were also referred to.

Turning to "Macknight on the Apostolical Epistles," I found him still clearer on the point. On the expression, "Was seen of angels" he notes "that is of 'the apostles and of the other witnesses who were appointed to publish and testify his resurrection to the world; and who are here called (ἄγγελοι, angels) messengers for the same reason that John the Baptist is so called, Luke vii. 27, 'This is he of whom it is written, Behold I send (ἄγγελον μου my angel) my messenger before thy face;' see also Luke ix. 52, where the messengers whom Jesus sent before him into a village of the Samaritans are called ἄγγελους, angels, without the article, as in this passage. Yet I have not ventured to alter the common translation, because I cannot tell whether the apostle may not have had in his eye those angels who, during his ministry, saw the Son of God manifested in the flesh; those also who, after his resurrection, saw him manifested in the same manner."

Is there any thing improbable or improper, Mr. Editor, in the supposition that under the term *messenger*, the literal rendering of the Greek ἄγγελος, both are included? We are told, Eph. iii. 10, that the gospel dispensation is so ordered "to the intent that now unto the principalities and powers in the heavenly places might be known by his church the manifold wisdom of God." Is it not probable, then, that the angels, as they were to a certain extent messengers to men, so especially were they such to the upper world, of the incarnation, &c. of our Lord? But the other and the principal allusion I submit is, as we have seen, to the apostles and others, who were messengers and witnesses of these things to the world.

There were heavenly messengers and earthly messengers in the transaction, and the part that each took attests at once the grandeur and the incontrovertibility of the mystery of godliness. It will be observed that this interpretation suits what follows. By these messengers, i. e. the apostles, who were eye-witnesses of Christ, he was preached unto the gentiles. The result was that he "was believed on in the world," and the gospel mystery was consummated when "he was received up into glory;" from whence also he shall come again to be glorified in his saints, and admired in all them that believe.

I am, dear Sir, yours truly,
R. W. OVERBURY.

Nov. 10, 1841.

OLULTON CHAPEL, CUMBERLAND.

(To the Editor of the Baptist Magazine.)

MY DEAR BROTHER,—As a paragraph appeared a few weeks ago in "The Patriot," stating that a Mr. Redmayne had renounced

antipædobaptism, and had transmitted to me the title-deeds of the baptist chapel at Oulton where he had preached, lest mistakes should arise from the manner in which the announcement is made, I have thought it needful to write you a few particulars.

The baptist chapel in the village of Oulton, two miles from Wigton, was built in 1722, and, with the burying-ground around, was given for the 'use of our denomination for ever. There was also left an endowment, which at present amounts to about £25 yearly. The terms of the endowment were, that it should be paid to the minister at Oulton so long as there was a church there; and should it become extinct, the endowment was to go to the nearest church. A good many years ago it became extinct, and the endowment went to Broughton, sixteen miles distant; so that one man supplied both places, till within a few years back; when Mr. Redmayne came to Wigton, and got the chapel repaired, and supplied it once a fortnight, till lately. Mr. Redmayne was formerly an independent minister at Bishop's Auckland, and only a few years ago joined the baptists. Having no immediate prospect of a charge, he came to Wigton, and began to preach there and at Oulton. But he never obtained the endowment; it still remained with the minister at Broughton, the late Mr. Samuel Raston; and, from various causes, he has never been recognized as a minister of our body. The result was, he was obliged to resort to secular employ for the support of his family; and now, this year, he has renounced connexion with us.

As to the endowment, I may add, that for four years back, since Mr. Raston's death, it has lain dormant, in consequence of unpleasantness between the trustees and the present minister at Broughton; so that it is lying dead to the denomination. How it is to be recovered is at present difficult to say. I believe by the words of the deed it is necessary there should be a church, and if there were it could be claimed. I wish very much the Home Mission would send a wise man, who might labour both at Wigton and Oulton, and raise a church. Wigton is a town of five or six thousand. Oulton is a most interesting station, a venerable chapel, which will hold more than a hundred; no other place of worship of any description in all the village; no one to attend to the souls of the people but he who ministers in our chapel. There is also an interesting Sunday-school in it carried on by the independents in the chapel. The supply of preaching at present is mere accident. A young man of some gifts, and whom I baptized some months ago, and who has a desire for the work of the ministry, preaches there. He resides at Wigton, but should he leave, the place is left destitute. Can nothing be done? Have we not preachers in villages where there is no chapel and little prospect?

But here is an ancient chapel, and not the smallest opposition from any party, and a prospect of £25 yearly, and many interesting villages all around, besides the town of Wigton. And shall nothing be done? Is the chapel to stand empty? Is the endowment to be lost? I believe were proper means employed, and a useful man sent, neither the trustees nor the minister at Broughton would stand in the way.

Yours fraternally,
F. JOHNSTONE.

Carlisle, Nov. 25, 1841.

ON THE BATH SOCIETY FOR AGED AND INFIRM
MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you permit me, through the medium of your valuable miscellany, to address our pastors and churches once more on the subject of the Bath Society, as I have deemed some additional observations necessary on the nature of its rules, &c.

One object of my previous communication, with that of our esteemed brother, Delta, is answered. Considerable attention is awakened, and the numerous letters I have received from brethren on the subject, show that some interest is felt in the society, and that a movement is about to be made in aid of its funds. The inquiries which have been made show me, however, the necessity of giving publicity to the following rules, which I quote from the last annual report.

Rule I. That any beneficiary member, appearing to be permanently incapable of steadily exercising the pastoral or ministerial office, by reason of age or infirmity, shall be entitled to benefits according to the rules of this society.

Rule II. That application shall be made annually, one month before the annual meeting, on behalf of any member entitled to benefits from this society, by letter addressed to the secretary, who shall communicate such claim to the committee at their next meeting; and any member, retaining the pastoral office, and claiming benefit from this society, shall, at the time of making application to the secretary, forward a certificate, signed by a majority of the members present at a church meeting, to be held according to public notice given for that special purpose, signifying their approbation and consent to his holding the pastoral office while claiming such benefit.

Rule XIV. That when the annual income of this society, after payment of all current expenses, shall amount to £150, one half thereof shall be disposable to claimants according to the rules; when such income is £300, two-thirds; when such income is £500, four-fifths; and

when such income is £1,000, then the whole shall be so disposable.

Rule XV. That the disposable funds of this society shall be divided among the several claimants entitled to benefits according to the rules thereof, in equal proportions.

Such are the rules which properly refer to the regulations of the funds of the society; while I would state, that every subscriber of one guinea per annum is a member; and that every pastor of a baptist church may join this society by the payment of his annual guinea, with interest, from the time of his ordination, before the next annual meeting on the first Wednesday in June.

I was prepared to expect that, in your introducing my former letter, I should see the expression of different opinions, and on this topic no one would wish to prevent discussion. Our brethren may entertain various views, as it regards large societies or small societies; whether we shall have one denominational society, or one in each of our associations; still, let not our different opinions divert us from the object. I should dread any controversy, if it tended to harden our hearts to suffering humanity, or interfered with our combining to raise funds to relieve the anxieties of our brethren, or to postpone any immediate, decided measures to accomplish this purpose, when it is in the power of our pastors and churches. Dear brethren, let us not have this sin laid to our charge, that aged piety, and aged ministerial piety, is treated with indifference, and that those who have been sustaining so many years the efforts of our churches, are neglected by them, and left to penury and distress. Surely Christ must feel most tenderly for his suffering servants, and tremendous will be that woe which he will address to some professors in the last day; when he will say, "Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Mr. Bayley, one of your correspondents, acknowledges that the existence of the Bath Society was unknown to him until the past month, and he intimates that the churches in that part of the kingdom with which he is acquainted, have made the needful provision for the wants of aged and infirm ministers. Sir, I rejoice in that statement, yet I am sorry to say, that I am acquainted with a very different order of things in many counties. I do not question Mr. Bayley's statement, yet I do not wish it to produce a false impression on the minds of your readers, and lead them to think that the efforts for which we plead are unnecessary. Mr. Bayley has not told us whether he refers to London or the country, whether to the east or to the west. Besides, I would observe, that I apprehend from his letter, that the societies to which he may refer, are rather different in their constitution from the Bath Society. This is an

annuity society, aided by the free contributions and subscriptions of the church of Christ. The brother who is either infirm through affliction or age, so as not to be able to sustain his pastoral labours, comes as a claimant on the funds of the society; and it is his legal claim. Hence he feels no peculiar obligation to the committee, and is subjected to no unkind or unpleasant inquiries, as it regards his pecuniary resources, any more than he would at the office of the Dissenters' Life Insurance Company.

Dear Sir, I rejoice in this excellency of the society, it is that feature in its constitution which I approve, that every brother should feel it equally his society, and that in an application to the funds he is to be treated as a brother whose right it is to receive his proportion of the income.

Shall I trespass, Sir, on your pages by some concluding observations on the necessity of an immediate effort to aid the funds of the society. Our esteemed brother, Tilly, suggests that the collection at the Lord's table in January should be appropriated to this society by our churches. I had thought of proposing that month, but, when conversing with our deacons, they suggested that it would be better to fix the first sabbath in March, as the most distressing season of the year with our poor members would then have passed. Now that is the plan which we as a church shall adopt, and which I have named to our brethren in this district, at our last quarterly meeting, and which is approved by them. Some objections may be made to this proposal, on the ground of the poor among us; yet, should not the interests of our ministers be considered, as well as our members? And, beside, may not the appropriation of a moiety of the collection to the society, relieve the difficulty? as, if the object were named by the pastor, many respectable members would double their accustomed donations, and the poor would suffer no loss. Will our churches kindly attend to this suggestion, and transmit their contributions to the treasurer by the first of May, so that the committee may have the satisfaction, at their next meeting, of mitigating the sorrows and cheering the hearts of our aged brethren?

Dear Sir, and shall not the sufferings of our fathers in the ministry awaken our sympathy, and secure our co-operation? Who can think of Christian ministers whose character has so long adorned our religion, and whose efforts have sustained our denomination and extended the doctrines of the cross in the world, as suffering through anxiety and want, without aiding them? Beside, if we are alive to the spiritual prosperity of our churches, we shall feel their claims on our sympathy increased? Is not our denomination at the present time materially injured? Are there not churches low and feeble, with congregations small and poor, when another ministry

being introduced among them would raise the tone of piety, and increase the influence and energies of the denomination. I know pastors whose infirmities prevent their fulfilling their ministerial engagements with efficiency, and who would be happy to resign, if they could but receive an annuity from our society of £50 per annum; and, shall we not aid the cause of Christ, and relieve the anxieties of such brethren, by our efforts? With our pastors and churches I leave the consideration of such statements, and if it be an experiment let it be tried, and many among us, who are deeply interested in the object, will rejoice to see the benevolence of our denomination directed to the support of our aged and infirm ministers, persuaded that on such efforts Heaven will smile, and that God, even the eternal God, will bless us.

WM. YATES.

Stroud, Dec. 13, 1841.

ON LEGACIES TO SOCIETIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have often felt sorry, on observing legacies announced as having been left to our societies, to see it stated "less duty ten per cent."

I think it is not generally known, that any one intending to bequeath money to a benevolent or religious institution, may, by investing it in the public funds, in his own name, and in the names of any of the officers of the society (not exceeding four in all, save the legacy duty of ten per cent, as at his decease the survivors in the account would become possessed of the stock without it being necessary to exhibit the probate of the will; while he could receive the dividends during his life.

I am, dear Sir,

Yours sincerely,

HENRY CRASSWELLER.

36, Welbeck Street,
Dec. 3, 1841.

ON GRANTING DISMISSIONS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I send you a query for insertion in the next number of the magazine, hoping some of your able correspondents will reply to it. The circumstances under which I send it, are as follow. Some time ago a member of one of our churches in our locality came to me and said he could like to remove from the church of which he was a member, and unite with the church of which I am the pastor. I told him he had better mention this to his own pastor and the deacons first, and perhaps the reasons for removing would be taken away. He did so, but the pastor did not take it well, and those reasons were rather increased. He came to me again, and urged his request to unite with us. At our church

meeting we agreed to write for his dismissal, and it was refused, for the reason, that the church could see no justifiable reasons for his leaving them.

We have another case of a similar nature now pending, and which, I am afraid, will produce considerable uneasiness. Both these persons are of unblemished morals: this is admitted by the church of which they were members. It is with me, therefore, a practical query which I wish you to insert; and though I have my own opinion upon it, I hope a reply to it will be useful to the church I have my eye upon; as many of the members read our magazine. I shall now state it as clearly as I can. Should a member of any of our churches request a dismission to another church of the same faith and order, is it the duty of the church of which he is a member to give him a dismission, provided his conversation be as becometh the gospel of Christ?

Hoping from the circumstances I have mentioned, the query may be replied to,

I am,
Yours in Christian love,
D.

Dec. 9, 1842.

EDITORIAL POSTSCRIPT.

IN the account of the income and expenditure of the principal public institutions connected with the baptist denomination during the past year given in the last report of the Baptist Union, and copied thence into our last month's Statistics, there is an error which it is desirable to correct. The receipts of the baptist fund were stated to be £4272 8s. 11d., and the expenditure £3,902 18s; the statement should have been, receipts £2,657 0s. 4d; expenditure £2,674 4s. The mistake arose, apparently, from including in the income the amount received for the sale of exchequer bills, and the balance of the former year's account, and in the expenditure the sum paid for the same bills. As it would lead to a belief that the resources of the fund are £1,600 per annum more than they really are, and that the managers did not distribute the whole income by nearly £400, it is important that the error should be rectified; and, as we have been favoured with this correction by the treasurer of the fund, our readers may depend on the accuracy of the present statement.

Our friend, Dr. Cox, has announced his intention of publishing on or before the 2nd of October next, in two volumes, 12mo., a History of the first Fifty Years of the Baptist Missionary Society. His acquaintance in early life with most of the founders of the Society, and his connexion with it as a Member of the Committee during the latter half of

its existence, will afford him some peculiar facilities for the execution of the task.

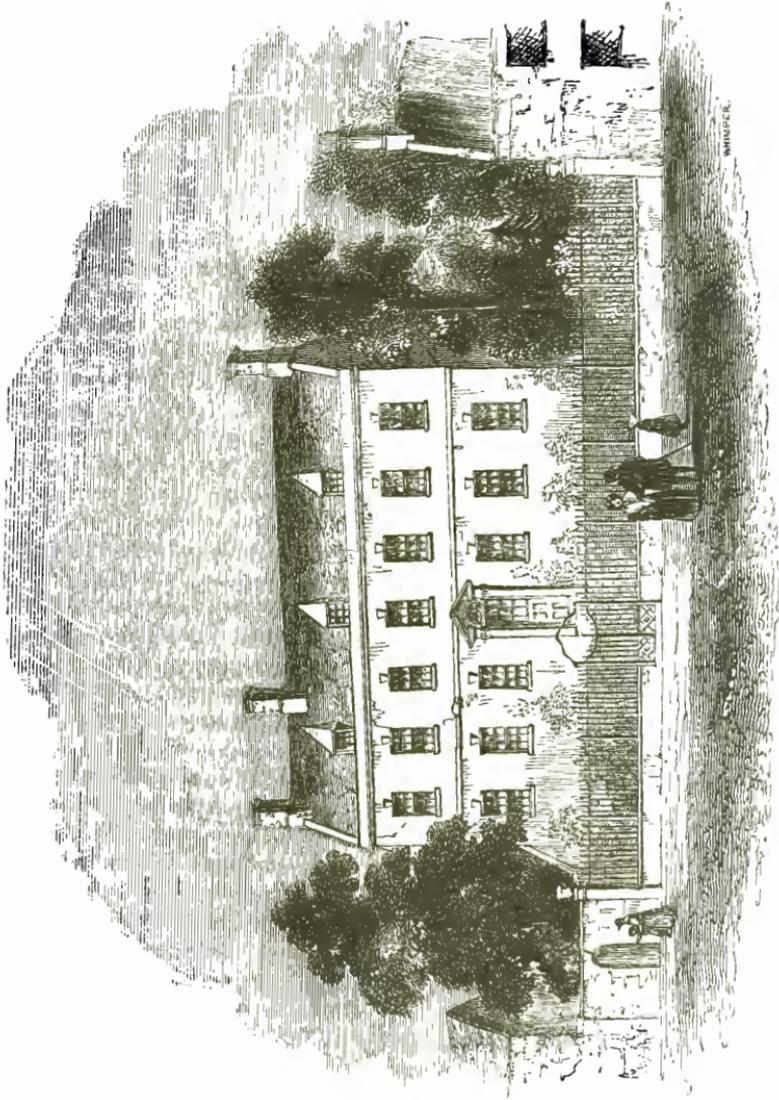
We have just learned that the Rev. Thomas Roberts, who has been many years pastor of the baptist church in King Street, Bristol, died on the 21st of December, after a few days' severe illness.

Oxford appears to be travelling towards Rome with fearful rapidity. A Fellow and Tutor of Magdalene College, the Rev. W. Palmer, M.A., has just published a letter in which he says, "Certainly, I am for no middle ways, as you will understand when I tell you plainly, that for myself, I utterly reject and anathematize the principle of Protestantism as a heresy, with all its forms, sects, or denominations. And if the church of England should ever unhappily profess herself to be a form of Protestantism, (which may God of his infinite mercy forbid!) then I would reject and anathematize the church of England, and would separate myself from her immediately as from a human sect, without giving protestants any unnecessary trouble to procure my expulsion." Abundant proof of this; gentleman's position, that he is for no middle ways, occurs subsequently. In the concluding paragraph he indulges freely his taste for anathematizing: "In conclusion," he says, "I once more publicly profess myself a catholic and a member of a catholic church, and say anathema to the principle of protestantism (which I regard as identical with the principle of dissent), and to all its forms, sects, and denominations, especially to those of the Lutherans and Calvinists, and British and American Dissenters—Likewise to all persons, who knowingly, and willingly, and understanding what they do, shall assert, either for themselves or for the church of England, the principle of Protestantism, or maintain the church of England to have one and the same common religion with any or all of the various forms and sects of protestantism, or shall communicate themselves in the temples of the protestant sects, or give the communion to their members, or go about to establish any intercommunion between our church and them, otherwise than by bringing them, in the first instance, to renounce their errors and promise a true obedience for the future to the entire faith and discipline of the catholic and apostolical episcopate,—to all such I say anathema."

Intelligence has arrived of the unconditional release of our brethren, P. C. and A. F. Münster; leaving them however still liable for the fines and costs imposed on them by the Supreme Court. The other brethren are also at large, having completed the term of their imprisonment; so that at the date of the last accounts, there was no baptist in confinement in Denmark.

THE

MISSIONARY HERALD.



THE HOUSE AT KETTERING, IN WHICH THE BAPTIST MISSIONARY SOCIETY WAS FORMED.

THE HOUSE AT KETTERING IN WHICH THE BAPTIST MISSIONARY SOCIETY WAS FORMED.

The annexed view of a house in which a few baptist ministers laid the foundation of a society for whose existence thousands in each hemisphere have had reason to bless "the Father of lights," may with propriety be accompanied by the following sentences from the pen of Dr. Ryland, who was present on the occasion, and who had taken an active part in the preliminary proceedings.

"As to the immediate origin of a baptist mission, I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen, which cannot fairly be traced to any other source. When he went to Birmingham to collect for the meeting-house he had built at Moulton, he had mentioned the proposal there. A friend urged him to write and print upon it, and offered to give ten pounds towards paying the printer. On his return he met brother Fuller and brother Sutcliff in my study at Northampton, and then pressed one of us to publish on the subject. We approved much of what he urged, yet made some objections, on the ground of so much needing to be done at home, &c. However, when he could not prevail on either of us to promise to undertake the work, he said he must tell the whole truth; that in the warmth of conversation at Birmingham, he had said, that he was resolved to do all in his power to set on foot a baptist mission. 'Well,' said his friend, 'print upon the subject, I will help bear the expense.' That, he replied, he could not do. 'If you cannot do it as you wish, yet do it as well as you *can*,' said his friend; 'you have just now bound yourself to do all you can for this purpose, and I must keep you to your word.' Being thus caught through his own zeal, he could get off no other way than by promising that he would write if he could not prevail on any one more competent to undertake it. We then all united in saying, 'Do by all means write your thoughts down as soon as you can; but be not in a hurry to print them; let us look over them, and see if any thing need be omitted, altered, or added.' Thus encouraged, he soon applied himself to the work, and showed us the substance of the pamphlet afterwards printed, which we found needed very little correction. So much had this young man attained of the knowledge of geography and history, and several languages, in the midst of the pressures of poverty, and while obliged to support himself and his family at first as a journeyman shoemaker, and afterwards as a village schoolmaster; since his people could raise him but ten or eleven pounds a year, besides five pounds from the London fund.

"Between Carey and Fuller there never was a moment's rivalry, and I have no bias on my mind to take a grain of praise from one to give to the other: but wishing to regard both with impartial esteem, and truth beyond both, I must consider the mission as originating absolutely with Carey; and Mr. Fuller's acknowledgment that he had at first some feelings like the desponding nobleman, in 2 Kings vii. 2, is a confirmation of my opinion. This, however, is of small consequence. Some time after the conversation in my study occurred the ministers' meeting at Clipstone, in April, 1791. An uncommon degree of attention seemed to me to be excited by both sermons: I know not under which I felt the most, whether brother Sutcliff's, on being very jealous for the Lord God of Hosts, or brother Fuller's, on the pernicious influence of delay. Both were very impressive; and the mind of every one with whom I conversed, seemed to feel a solemn conviction of our need of greater zeal, and of the evil of negligence and procrasti-

nation. I suppose that scarcely an idle word was spoken while I stayed, and immediately after dinner Carey introduced the subject of beginning a mission. I had to preach at home that night, fourteen miles off, and was obliged to leave the company before the conversation ended. At the ensuing Association, held at Oakham, it was announced that these sermons would be immediately sent to the press. The next Association was at Nottingham, May 30, 1792, when brother Carey delivered a most impressive discourse, from Isa. liv. 2, 3, chiefly endeavouring to enforce our obligations to *expect great things from God*, and to *attempt great things for God*. If all the people had lifted up their voice and wept, as the children of Israel did at Bochim, (Judges ii.) I should not have wondered at the effect, it would have only seemed proportionate to the cause; so clearly did he prove the criminality of our supineness in the cause of God. A resolution was printed in this year's Letter, 'That a plan be prepared against the next ministers' meeting at Kettering, for forming a *Baptist Society for propagating the Gospel among the Heathens*.' Brother Carey generously engaged to devote all the profits that might arise from his late publication on this interesting subject, to the use of such a society. This society was actually formed in Mrs. Beeby Wallis's back parlour, on Oct. 2, 1792."

The first number of the Periodical Accounts contained the following particulars respecting the formation of the Society:—

"At the ministers' meeting at Kettering, October 2, 1792, after the public services of the day were ended, the ministers retired to consult farther on the matter, and to lay a foundation at least for a society, when the following resolutions were proposed, and unanimously agreed to.

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

"2. As in the present divided state of christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called, *The Particular Baptist Society for Propagating the Gospel amongst the Heathen*.

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

"5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

"6. That the Rev. Reynold Hogg be appointed treasurer, and Rev. Andrew Fuller secretary.

"7. That the subscriptions be paid in at the Northampton ministers' meeting, October 31, 1792, at which time the subject shall be considered more particularly by the committee and other subscribers who may be present.

"Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to 13*l.* 2*s.* 6*d.*"

THE JUBILEE YEAR OF THE MISSION.

"Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord, gold, and silver, and brass," Ex. xxxv. 5.

"For all things come of thee, and of thine own have we given thee," 1 Chron. xxix. 14.

DEAR BRETHREN,—The rise and progress of the Baptist Mission rank among the most remarkable events in the modern history of the church. From its commencement it has presented such a series of providential interpositions, and has been so signally marked by the divine blessing, that we are compelled to acknowledge, "It is the Lord's doing, and marvellous in our eyes." It is difficult to consider the conjuncture of circumstances in which our mission originated, the men who were raised up, the qualities with which they were endowed, and the result of their labours up to the present time, without feelings of admiration and thankfulness. During nearly half a century the sacred cause has gone on, ever struggling with difficulties, yet never sinking under them, till, by the blessing of God resting on it through all its labours, trials, and vicissitudes, it has risen from a small beginning to its present magnitude.

When we turn to the East, and remember that up to the time when Thomas and Carey embarked for India, not a Christian missionary had ever set foot in Bengal,—when we look at the many churches now planted, not only in that province, but in various parts of Hindostan and the adjacent islands,—when we consider the number of individuals who have been "turned from dumb idols to serve the living God," some of whom have become preachers of the gospel to their fellow countrymen,—the myriads of tracts which have been distributed, all containing the precious seeds of divine truth,—the many languages and dialects into which the whole or part of the sacred scriptures has been translated by our missionaries, together with what has been done to undermine the whole system of Hindoo idolatry by the diffusion of general knowledge and the promotion of education: and when from these scenes we turn to the West,—see the thousands of pious negroes rejoicing in "the liberty with which Christ has made them free," and recollect the part which this mission has been permitted to take in breaking the bonds of slavery, and emancipating 800,000 of our fellow creatures, who can help exclaiming, "What hath God wrought!"

And may we not add, dear brethren, that the churches at home have received important benefits from the Baptist Mission? Has it not been the means, under the divine blessing, of giving to the denomination at large a more correct tone of evangelical sentiment, of calling forth a spirit of Christian liberality, of stimulating to new efforts in spreading the gospel at our own doors, of bringing the whole body into closer union, and of giving to it, in the eye both of the church and of the world, an elevation and influence it had never previously enjoyed.

The Baptist Missionary Society has now, through the kind providence of God, reached the fiftieth year of its labours. It seems a proper time for a grateful review, and a generous effort. By the God of Israel the fiftieth year was made to his ancient people a sacred period; it was to be a season of joy and thanksgiving, the commencement of a new era to all the tribes. It has been suggested (and the suggestion has met with a most cordial response from many brethren in all parts of the country) that this year be made a MISSIONARY JUBILEE, a season of grateful retrospect, and especial liberality and devotedness. It has also been suggested that "a Jubilee Fund might be raised as a practical expression of gratitude for

past mercies, and as a tribute of affection to that Saviour 'who loved us and gave himself for us.'"

Should the anticipations of our friends be realized, it is proposed that the fund thus raised—the Jubilee fund—besides relieving the embarrassments of the Society, shall be applied to the direct objects of it in such a manner as shall not augment its annual expenditure; that is to say, in the purchase or erection of chapels or other premises, requisite for the preaching of the gospel, the conducting of schools, the preparation of native converts for evangelical labour, the residence of missionaries, the printing of the scriptures, or other appropriate purposes; in the extraordinary and temporary expenses attending the exploring and occupying of new fields of labour, and otherwise consistently with the principle laid down; and to the erection of plain but convenient premises in London to be held in trust for the baptist mission, and to be adapted for the use of our other denominational societies. Objects of the former class now pressing, or in near prospect, would employ, in methods of the utmost value to the mission, both in the East and the West Indies, and on the continent of Africa, any sum which the liberality of the country may supply. The distribution of the fund must, of course, be greatly affected by its amount, and will be made by the Committee.

In following out the suggestions which have been made, it is proposed to have a series of meetings during the course of 1842. Preparations may be made in various ways, and at as early a period as local circumstances may render advisable. It is affectionately recommended that special public religious services be held, and collections for the Jubilee fund made by all our churches and congregations, and in all our missionary stations in both hemispheres. It is further intended that, as the Society was formed in the month of October, 1792, a general meeting be held in London during that month, to supplicate an enlarged measure of the Holy Spirit to rest on all the directors, agents, converts, contributors, and operations of the mission, and to stimulate the churches to still more vigorous efforts to extend the kingdom of the Son of God throughout the whole world. It is also recommended that all the churches should have Jubilee sermons, on Lord's-day, October 2nd, the date of the formation of the Society. Thus every church will have its Jubilee meeting and its Jubilee sermons. As the ordinary expenses of the mission will need to be met, it is earnestly hoped that the Jubilee contributions will be altogether an extra effort which will not be allowed to interfere with the ordinary receipts.

In carrying out this scheme the Committee would earnestly entreat the co-operation of the Secretaries and Committees of all the Auxiliaries throughout the kingdom. County and congregational meetings cannot be arranged without their help. Thus it is hoped that in every church and congregation means may be adopted to obtain donations from families and from individuals, so that there may be no one, however poor, who may not contribute something, though it be but in some cases the widow's mite.

There are many places where members of our denomination reside in which there is no baptist church—these we trust will not be inactive; and there are many friends of missions united with other sections of the Christian church who, in consideration of what has been done by the Baptist mission to further the great and common cause of Christianity, may be disposed on this occasion to express their sympathy in a kind and liberal manner.

Young people, the children of our families and of our Sunday schools, may render themselves useful; collecting cards for their especial use will be forwarded to any place where they may be required. And let not any do nothing

because they cannot do much; small as rivulets may appear when considered separately, they may by uniting with many others, flow in large streams of bounty into the jubilee treasury.

Permit us to say, brethren, that we hope for much from individuals whom God has prospered in the world, to a degree which in commencing life their highest anticipations scarcely reached. Are there not many to whom Providence has in various ways given largely of the silver and the gold, which Jehovah claims as his own? May we not on such an occasion expect from these a willing offering proportioned to their means, a tribute of acknowledgment to him "who giveth them power to get wealth?" Are there not many who have experienced some signal mercy, some interposition of divine goodness in relation to their health and happiness, who, by a liberal thank-offering, might erect a memorial expressive of their grateful acknowledgments.

And permit us to hope that families, as families, will identify themselves with the Jubilee contributions, that by every child, or for every child, an offering may be presented, however small. Are there not also some special favours of a domestic nature which God has graciously given, that may in this way be appropriately acknowledged?

Finally, let it be remembered how few, how very few of us can expect to see this period return. Before another fifty years shall have passed we shall all, with few exceptions, have to "give an account of our stewardship," and when the second Jubilee, or the centenary of our mission, shall be celebrated by another generation, we shall have been admitted as "good and faithful servants" into the joy of our Lord," or, as "unprofitable servants," shall have been cast into outer darkness. And if this movement realize our anticipations, who can estimate its beneficial influence on our descendants. Let us then by our liberal offerings give such a demonstration as will prove that in Christian zeal we are not behind any of the Saviour's followers. Let us make such an effort as shall show what union and energy can effect in a holy cause by spontaneous liberality, as shall show that there is a living power in our principles, which, amidst all the conflicts and all the difficulties of the present times, is under God a guarantee, that the interests of truth and righteousness shall never be deserted, but shall progressively advance till the whole earth shall be filled with the divine glory.

EAST INDIES.

CALCUTTA.

It affords us pleasure to announce that our friends Mr. and Mrs. George Pearce and Mr. Beeby have arrived safely at Calcutta; and that Mr. Pearce was able to give so favourable an account of his health, as appears in the following passage of a letter from him, dated Oct. 15th, 1841.

<p>We arrived here, with our health much recruited by the voyage, on the 24th of Sept., and received a most cordial welcome from the brethren of the mission. At their unanimous request we have succeeded to the charge of the Entally Christian Institution, the Hindoo school remaining under the care of brother</p>	<p>Small. In addition to this I have also been put in charge of the village stations formerly under my care; so that you will perceive we have quite enough to do. I am happy to say that we are both now in good health and spirits, and rejoice much in being permitted to return to India once more.</p>
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The Calcutta Missionary Herald announcing Mr. Pearce's arrival says, "His return was looked forward to with delight by the native Christians among whom he had formerly been labouring with so much perseverance and success." Mr. Thomas writes as follows :—

Yours of the 30th July found us in a state of painful anxiety. Accounts had appeared in several of the public prints respecting the death of a Rev. John Dyer, and excited, in a very high degree, our fears; we however hoped, or at least endeavoured to hope, that it was another Mr. Dyer, and not the beloved man with whom we had so often and through so long a period corresponded. We eagerly caught at every thing in the accounts of the sad event which, in our ignorance, seemed to afford the slightest ground to hope it was another person. Your letter, however, came to hand and changed our fears into a dread certainty. The intelligence overwhelmed us with sorrow, and we could only find relief by reposing on unerring wisdom.

Myself and esteemed fellow missionaries in Calcutta have considered it a duty we owe to the memory of our deceased friend, to meet and pass a resolution expressive of our sense of his worth, and of sympathy with his bereaved family in the painful event which has removed him from their head. The following is an extract from our minutes on the subject :—

Extract from the minutes of a meeting of the Calcutta baptist missionaries, convened at the residence of the Rev. Dr. Yates, October 12th, 1841.

Resolved—"That we deeply deplore the painful and mysterious event which has deprived the mission of a long-trying, faithful, and laborious secretary, and ourselves of a cordial friend and brother, whilst we earnestly desire that almighty God may afford consolation to the hereaved and afflicted family, and that the committee may be directed in their choice of a successor whose talents and influence may be greatly honoured in furthering the important objects of the society."

We are truly gratified with the pleasing intelligence that Mr. Gibson had been engaged for the Circular Road church; and the thought

that, at the present moment, he has probably voyaged half way to India is truly animating. We have been so much accustomed to lose our friends, that to gain one is something like life from the dead. May our heavenly Father bring him firm in health, devoted in heart, and filled with the fulness of gospel blessings.

Our highly esteemed sister, Mrs. G. Parsons, has suffered so much in her health, that a longer residence in India would, in all probability, soon be productive of consequences of the most serious character. A return to Europe is pronounced necessary, and she feels it her duty to return forthwith. Her passage has just been secured on the "Owen Glendower." Dr. Yates proposes to send his youngest son under her charge. She is an invaluable woman, and we are sorry to lose her.

Severe personal or relative affliction has been experienced by several of our missionary brethren at other stations. Brother Thompson, at Delhi, has lost his eldest son, an excellent young man recently married, and himself and most of his family have been seriously ill, but at the date of his last letter, received a few days ago, all were recovering. Mrs. Parry, of Jessore, brother Robinson, of Dháká, Smylie, of Dinagepore, and Fink, of Chittagong, have all been suffering more or less severely.

In Calcutta we have been encouraged by the return of brother Pearce in improved health. We have arranged for him and Mrs. Pearce to take charge of the Native Christian Institution in Entally. Brother Small will retain charge of the Native Boys' School, and devote his attention to the acquisition of the Bengali language, which he could not possibly attempt while overwhelmed with the cares of both institutions. He is very unwell, and proposes to take a trip on the river for a few days; I hope it will do him good. The rest of our number are all in a tolerably good state of health. My own family has suffered much, especially the four youngest, but thus far all are preserved.

JESSORE.

Mr. Parry writes as follows, July 7th, 1841.

We had three opportunities of making known the way of salvation to large numbers of the subjects of the king of darkness, viz. at the two Rath-jatras, and on the occasion of the return of the Ganga-jatris from Chakda. Our auditors consisted of rich and poor, men and women, who were in general well disposed to

listen to the divine truth, and seemed in some measure eager to know of the new and easy way of salvation. Many seemed at the same time to be impressed with the importance of our doctrines and precepts, and to feel a conviction of their state of sin and error; but it is to be feared that such effects have only a tem-

porary existence in their minds. Oh, if we could give them line upon line and precept upon precept, then might we expect to see more beneficial results.

On the above occasions two or three of our elderly Christian sisters instructed a great many of their own countrywomen, who listened with great earnestness, and lamented their ignorance; many confessed that idolatry was sinful.

A brahman who had been listening to me with great attention, after I had finished my address, observed that I had spoken very correctly, but he did not approve of my severe censures of the Linga puja, as it was commanded in the Hindu shastras. I said, If your books speak contrary to common sense, they ought not to be respected. An elderly and respectable Sudra immediately after this asked the brahman, who wrote the shastras?

The brahman replied Mahadeb. Well, then said the Sudra, did the Debta write them with judgment? This sensible question annoyed the poor brahman, who finding himself foiled by a Sudra, felt ashamed, and left the place.

During the past month our labours have been chiefly confined near and within the station; we visited the bazar, or market, jail and kacheris. In all these places great numbers of Hindus and Muhammadans have heard the word of life, to which many attended seriously for the time: some felt the force of truth and acknowledged Jesus Christ to be the Saviour, and the Debtas unworthy of confidence, being but dumb idols. Others disputed and despised the truths we advocated, but these were very few in comparison to the rest of our sober auditors.

CHITTAGONG.

Mr. Johannes writes thus, June 5th:—

My daily employment during the whole of May was preaching at home to the people who called for books, to the heathens abroad as usual, visiting individuals for religious conversation, and going from shop to shop distributing books. Hundreds have thus been made acquainted with the truth as it is in Jesus; with what effect it is not altogether impossible to glean from their conversations. Convinced of sin by the word of God, some have candidly stated their impressions. Their incessant applications for books have proved their regard for them and their anxiety to learn their contents. I have given away books to hundreds who have come from distant villages, and who on receiving these gifts for themselves were not satisfied, but must needs apply for their neighbours. How many have told me of the regard paid to these books generally, and the pure and forcible truths contained therein.

My house is daily crowded with natives, and a sight more interesting a missionary would not desire to witness, than that of Hindus and Muhammadans sitting with Christian books and reading of Jesus Christ, of the love of God in sending him to save a guilty fallen world, of life and immortality brought to light through the gospel. How cheering also to hear their admiration of Christ and his precepts! When I see and hear these things, I feel and know that these are the doings of a superior power. I adore his goodness and faithfulness, and know that "he doeth all things as pleaseth him in the armies of heaven and among the inhabitants of the earth."

Brother Fink is again laid up with illness. This is the third attack this year. Cholera is raging; death is doing its fell work, and loudly calls upon us to set our house in order. May the Lord have mercy upon us.

DINAJPUR.

Mr. Smylie writes thus, April 1st, 1841:—

You will rejoice to hear that the people of Dinajpur continue to receive the word of God. I can perceive no abatement whatever in them towards it, whether it be preached or given them to read: there are instances of opposition, but not from the people of this place.

During the past month I have met with two of those who oppose themselves, who both said they came from Calcutta. One of them told me he had left Calcutta for the express purpose of opposing Christianity. I

believe, however, that he little expected to encounter the ridicule and opposition of his own countrymen.

Another man came professedly intending to make serious inquiries about his eternal welfare, and I answered all the questions he thought fit to ask. When he thought he had enough, he became very violent, telling me and the people who stood about us, that I was acting a very wicked part, that I was come to destroy their caste and the worship of the gods, to forbid their worshipping the river,

&c. No one could say a word to him, he made such a noise. At length some one told him that what he was saying was not at all acceptable, and that no one had called upon him to speak. Several other people now requested him to withdraw, but this only served to make him the more violent.

At last a brahman came up and asked him what he was about. I was at this time standing quietly by, well knowing that there was no use whatever in arguing with men of this kind; for they know nothing about reason. He told the brahman I had come to give the people books which would destroy their caste, and to forbid their worshipping the river. The brahman asked if he had read our books. He said he never had. 'How then can you speak against them? Take one and read it; you will find nothing bad in them; no man can refute what is written in these books. Our pandits cannot do it: why speak against a thing you have never examined? You say he forbids us to offer worship to Ganga; pray who is Ganga? you know that there is no such person as Ganga: if there ever was, there is no such being now. All know that there must be a great change of religion, and this is it. All must embrace this.' A Musalman who had read our books and knew they were good, now said he intended to read them always, because they were the word of God. 'O then you intend to forsake the religion of your fathers? this is very wrong,' said the opponent. The Musalman answered, 'If my father was a thief, that is no reason why

I should be one too. Another brahman now also told him, that he was speaking to no purpose, and that he would do better to withdraw. Several others spoke to the same purpose; he however continued to haunt me for several evenings, but with no better success.

A few evenings after this another spirit of the same stamp came, but with him I was more watchful, and at once told him that I had been some years in this good work, and had learnt to distinguish between those who came for instruction and those who did not. He answered, Oh, your Jesus Christ was hanged. I said, Not in the way you call hanging; but allowing he was hanged, it was not for any thing evil he had done; for all know he was holy and without sin; he died for your sins, and your sins put him to death. 'I am no sinner,' was his answer. 'What is sin? there is no such thing,' I replied, 'What then are courts of justice for, if there is no such thing? What are lying, backbiting, coveting, but sins? All these and many more sins are in your heart.' The people began to attack him, and he moved off; but before he did so, he asked for a book.

An evening or two after this another came, but he was instantly silenced by those who stood by me.

These instances will in some measure show the state in which some of the people's minds are; and although I see few, very few, of the higher order moving towards the truth, many of the middling and poorer classes are.

DACCA.

After a month's indisposition, occasioned by the excessive heat, Mr. Robinson, at the end of May, made an excursion up the river Lukia of which he gives an interesting account:—

I left home on Friday the 28th, taking Chand with me, and a few books and tracts, hoping that something might be done on the way; and I have not been disappointed. Our way was at first through a creek, that communicates with the Dacca river at one end, and the Lukia at the other. I soon began to feel better; but a creek, with high banks covered with long grass and trees, is not the best place for fresh air. As I passed along, I was glad to see many little villages on both sides, which can be visited by our native brethren in a small boat in the rains. I began to indulge a hope which has been fully realized, that this trip, by making me acquainted with the neighbouring country, would point out new fields for missionary exertion. In the evening we reached a village called Dimru, which lies near the junction of the creek with the Lukia. It being market day, and the people not all dispersed, we went

ashore with gospels and tracts for distribution. The people were eager to receive them, and we soon disposed of about twenty gospels and two hundred tracts. Chand had a long dispute with a brahman. The people were very noisy, and, being weak, I could not address them. Few of them, though living so near Dacca, appeared to have heard any thing of the Gospel.

We left Dimru early the next morning, and about ten reached a village called Murapara. Finding a little market here for fish and fruit we had an opportunity for preaching and the distribution of books. Some refused them, but many were anxious to obtain them. The people were very willing to hear. I spoke a little, perhaps half an hour or more, but feared to remain out longer in the heat of the day. Chand was engaged on one spot more than an hour, and the people treated him in a very friendly manner. On leaving

Murapara we crossed the river to Raj-ganj, a very small village. Chand went on shore, and sat in a shop about an hour, when he was well received and heard with great attention. Here we were informed that there would be a market the next day, at a place called Sumbadarti, a few miles up the river. We therefore determined to proceed towards that place, in hopes of reaching it early the next morning, and spending the sabbath there.

About seven on sabbath morning, May 30th, we reached Sumbadarti. It lies on a small creek, about half a mile from the Lukia. On our arrival we were informed that the place was in the Pargana of Bhawal, and that we should see many Catholics in the market. A great part of this large Pargana forms an endowment of the Romish church. There are in Bhawal two churches and usually two priests, who are allowed the rents of the land for their support, so that they are jamidars as well as priests. In the village where we spent the sabbath, there is a petty jamidar, of Portuguese extraction, whose name I have not heard, for in this part of the country persons of Portuguese extraction have commonly two names, their real name, which is Portuguese, and a Bengali name, by which they are chiefly denominated. Thus our brother Nonez is better known to many by the Bengali name Panchu, than by his real name.

As soon as we arrived, Chand went on shore, and found the house of the above jamidar. He had been to Chand's house at Dacca. Chand, however, did not see him; for, alas! he was gone a shooting; so much regard does he pay to the sabbath. But can we wonder? The priests of the Romish church have no objection to violate the sabbath in the same manner. It is well known that a priest, who was at Bandel a few years ago, used very commonly to go a shooting on the sabbath. A Catholic lady, well known to me, met him one sabbath day at the ghat, just as he had landed from the other side of the river, with his gun in his hand, and very sharply reproved him. She had been educated at Serampore, and felt some respect for the sabbath.

After breakfast, I went and sat under a banyan tree, where I conversed with a few people, and gave away two gospels and a few tracts. I then went to a shop, and a few people collecting round the door, told them of Jesus Christ and the way of salvation. I addressed them as Muhammadans and Hindus, for such I thought they were; but when Chand came up, he, to my surprise, addressed them as Christians. I then began to look at them a little more carefully, and observed in their necklaces of beads, a small crucifix, composed of six or eight beads. This is the sign, as they afterwards told us, by which they are known as Christians; the proof, and the only one I fear, of their Christianity. We told them that a Christian should be known

by his holy conduct. They seemed well pleased with us, and invited us to go and sit in the jamidar's kaeheri. To this we readily consented; and here we had a long and interesting conversation with them on some of the most important truths of the bible. But I had now been out nearly three hours, and my little strength was all expended; therefore, leaving Chand with them, I soon returned to my boat, to recruit, as I thought, for the evening.

About four in the afternoon, thinking the market was about to commence, I went out again, but as only a few people had collected, I walked over to the jamidar's house; it is a small thatched dwelling, very neatly built; he had returned, and received me in a very friendly manner. "Who," I said, "established this market on the sabbath?" "My grandfather," was the reply. "But why did he establish it on the sabbath?" "Because on that day the people, after they leave church, have time to come and do their business in the market." While I was sitting there he received money, his rent I suppose, from one of his agents. I said to him, "It is very wrong to do business on the sabbath." "Such is our custom." "But have you not read the ten commandments?" He then produced a book, a sort of biblical catechism, printed at our press, which he began to read. I now left him for the market, where I soon collected a little congregation; and, making a heap of rubbish my pulpit, I began to address them from Paul's words, "This a faithful saying," &c. I had not spoken more than a quarter of an hour when my strength failed. As Chand had come up, I made over the work to him, and took a seat under a banyan tree in the rear, where I could observe all that passed. The attention which the poor people gave to Chand's address was truly gratifying. Many people, Hindus, Muhammadans, and Christians, had now collected, and after a little while I went to another part of the market and made a second attempt. Again I failed, and in a few minutes was obliged to desist for want of strength. I went and sat under another banyan tree, and the people coming round me I gave them gospels and tracts. Being a little recovered, I hawked my wares through the market, and found many customers, until, being quite exhausted, I was obliged to retire to my boat. Several people came to the boat for tracts, which were given them by my son, for I could do no more.

Chand continued preaching till dark, and then returned with a very pleasing account of the attention of the people and their desire for books. He had in the morning been to the houses of some of the Christians, where he had preached to them and their families. Indeed he had been engaged all day, with a brief interval for taking a meal. I wish we had a person to station here, for I am persuaded he would meet with some encourage-

ment. There are between two and three thousand Christian families in this Pargana.

On Monday the 31st we proceeded up the river, and in the evening reached a place called Kapashiya-ganj. We had heard that there would be a market at this place on the following day, and we came with an intention of remaining to preach and distribute books. We went on shore as soon as we arrived, and found a few people, among whom were several brahmans, who made a strong opposition and and reasoned very perversely. Chand went out again after dark, and had a long conversation with a shop-keeper, who seemed pleased with what he heard.

On Tuesday the 1st of June, I went out between eight and nine, and got a few people round me. An old man paid great attention, and received two or three tracts, but, influenced by a brahman, he returned them. Chand came, we sang a hymn, and many people collected; but the brahmans began their opposition. One said, "God is in every thing; he is in me, and I myself am God." "What proof can you give of your divinity?" "I can take a knife and cut this man's throat, and so take away his life." "Any other person could do that, as well as you. Such an action would not show that you are God, but only prove you a murderer." The people soon dispersed; and it being very hot, I returned to my boat. Chand was called into a shop, where a little group soon collected round him.

We went out when the market commenced in the afternoon, but did not find any great number of people; there were perhaps two or three hundred peasants, few of whom could read. They heard us with great attention,

but were too ignorant, we fear, to understand much of what was said to them, especially as very few of them had heard any thing of the gospel before. Some, who owned that they could not read, begged tracts to take to their respective villages, that they might request their neighbours to read to them. With the wishes of these people we most readily complied. We were anxious to distribute as many tracts as possible, for it may be long before the gospel is again preached and tracts again distributed in this place. A poor man in the market, who lives in another village, showed me a copy of the Psalms, which he had received at Dacca. I gave him a gospel and a tract. Several people recognized Chand, saying they had seen him at Dacca.

Our Bengali books and tracts being gone, we determined to turn the head of our boat homewards on the morrow. We suppose that we have had the pleasure of preaching the gospel, for the first time, in all the places where we have been, if we except a visit made to Bhawal by Nunez and Ramjiban, during the last cold season. Brother Leonard once visited Bhawal for the purpose of establishing a school there; but he did not, we believe, go to the part to which we have been. I have now a pretty clear idea of the nature of the country for nearly thirty miles to the north-east; and Chand having been with me, it will become an easy matter for our native brethren to itinerate through the whole district.

June 4th.—Yesterday I arrived at home, and, through mercy, found all well. I am not strong, but much better than when I left home.

DELHI.

Mr. Thompson writes thus :

June 23th.—We have been delighted with the unexpected visit of Budh Sen, the aged baniya of Hauper, whose well used and worn out Hindi testament I brought away with me from Gurhmukteshwar in 1839, and replaced it by a new one. This poor man, full of the knowledge of the word of Christ, is now quite infirm, his sight almost gone, his hearing affected, and his whole frame seeming to totter on the brink of the grave. I did not expect to find him so very feeble. He appears, however, often to be absorbed in thought, and, as he says meditating on what he had read. His desire is, I believe, to unite with us by the observance of the ordinances of the New Testament and the precepts of the word of God generally; and I hope he may have life, health, and grace given him for that purpose. At present I can say nothing decided as to his intentions or the course it may be neces-

sary to pursue with him: only that his visit was unexpected, though he had some sixteen months since promised to call. His coming has afforded us pleasure, and his conversation leads us to believe he is in a most interesting state of mind as it respects the Saviour and his blessed word. Day after day and month after month for twenty months had we prayed for him in an especial manner since my conversation with him at Hauper, and when we began to despair of ever seeing him, he most unexpectedly comes in, to our great joy and to his own comfort! Blessed be the Lord Jesus for thus conducting this poor weary soul to us; and may it ultimately appear to be for his glory. How great will be the joy of that day, when not one convert, but multitudes of them, shall "fly as a cloud, and as the doves to their windows!" But great as will be the joy of that day, a small measure of it may

even now be felt by us, when a single soul thus 'flies as a cloud, and hastens as a dove to his window.'

July 12th.—I have great pleasure in informing you that Budh Sen, the aged baniya of Hauper has been baptized. I intended to have waited a month longer for some native friends to witness the baptism, but could not with propriety do so; his anxiety to submit to the ordinance, and other circumstances, preventing it. When therefore our minds had been made up to admit him, early yesterday morning eleven of us met as a church (one having been added to our number by restoration), and after I had detailed the chief circumstances of his case, he himself in a very energetic manner both confirmed my statement, and added that whatever changes he had seen take place in the religious opinions of the people of the country in renouncing one guru and adopting another, in quitting the samprada for a panth, or one panth for another, he had never known them to renounce Ganga and Vishnu; they had invariably continued in their adherence to these, and when the last also was given up, Gangaji was never renounced; but, said he, since I have known the gospel and believed in the Lord Jesus Christ the Son of God and the Saviour of the world, I have not had a vestige of faith in these or in the Ganges; I trust in the sacrifice of Christ alone and in the virtue

of his name, by which I hope to be saved. When this aged confessor had ended, we unanimously and cordially received him, by extending to him the right hand of fellowship in the name of the 'whole family' of believers in Christ; and he was delighted. We then sung with rapturous feelings, "There's joy in heaven and joy on earth," and concluded in prayer.

At public worship I was induced to dwell with pleasure on the first eight verses of the 60th chapter of Isaiah, and at the water-side I addressed in an earnest manner the natives that had assembled on the occasion, set before them the simple gospel way of salvation, and urged their embracing it. They heard in silence, excepting one man, who deridingly said I had little cause to boast of a convert so aged and infirm. I told him he ought to know better than to deride the aged man's devotion of himself to God and the consideration of his approaching salvation, since his own shastras approved of, if they did not command, such an act after fifty, when a man was expected almost wholly to withdraw from secular affairs. The man was silent. We then sung a Hindui hymn, and at the end I walked into the Junna with the aged Budh Sen and baptized him. The European attendance was about forty, and the crowd of natives at the ghat, although the hour was not a convenient one for them, was about 200 persons.

WEST INDIES.

JAMAICA.

RESOLUTION OF THE BAPTIST WESTERN UNION.

At a Meeting of the "Baptist Western Union," held at Falmouth on the 6th of October, 1841,

It was unanimously resolved—

"That we have heard with feelings of the most poignant grief of the distressing death of our beloved friend, the Rev. John Dyer, late senior secretary of the society with which we have the happiness to be connected. That we feel it a duty we owe to the memory of one whom we so highly loved, thus to express to

the committee of the society our deep sympathy in the loss they have sustained, while we bow to that unerring wisdom by which the most inscrutable providences are controlled.

"Signed on behalf of the Union,

"Thos. F. Abbott, Secretary."

SPANISH TOWN.

It cannot surprise any of our readers who are aware of the amount of labour devolving habitually on our esteemed missionary, Mr. Phillippo, to learn that his health imperatively requires some relaxation. That this is the fact appears from a letter recently received from him, in which also, in order to assist the Committee in forming their estimate of the number of agents which it is desirable to allot to Spanish Town, he gives an outline of the duties to which, with the aid of Mr. Huine, he has to attend.

I have eight stations, some of them full twenty miles distant from the central one, each of which requires the services of a regular minister at least once a month on the sabbath, as well as occasional visitings on a week day. Eight schools are under my superintendence, and are solely dependent on me for support. I have three new chapels in building, and one being enlarged, the cost of which, full 3000*l.* sterling, I in some way or other have to meet. I have services to maintain three times on the sabbath invariably at Spanish Town, and a church-meeting and sabbath-schools to attend, besides two week-day services regularly, services all of which probably involve as much mental labour as in a respectable town in England, with marriages and funerals, visiting the sick, and a thousand other pastoral duties to discharge, arising from a church of between two and three thousand persons in town and country.

My health and spirits, too, have given way beneath the pressure of these engagements and

anxieties sustained for so many years. I am, indeed, now laid almost totally aside from labour by the failure of my voice, occasioned by its almost incessant and too violent exercise for years past in and out of doors, and am positively told by my medical adviser, Dr. Fairbank, that unless I cease from public altogether for two or three months, I shall most probably altogether lose its use in public. My dear wife also having shared my anxieties and labours, and borne a large family of nine children, five of whom have been torn from her by death, three others separated from her, and, after sicknesses which many times have brought herself to the very gates of the grave, is now in such extremely delicate health and bad spirits as to be obliged to reside almost entirely at Sligoville, where I shall now again (for I must visit my stations whether I can preach or not) be obliged to leave her, as it were in solitude, the greater part of each week.

HOME PROCEEDINGS.

A special meeting was held at Fen Court on the 15th ultimo, of a similar character to that whose proceedings were recorded in our number for November last.

The Central Committee had summoned the General Committee on this occasion in consequence of a letter which they had received from Mr. Brock, expressing his cordial attachment to the Society, but assigning reasons why he felt it to be his duty to decline the office of secretary, to which he had been invited. As in the former case, the Tuesday evening was spent in prayer for divine guidance; and the brethren Gray, Brawn, G. H. Davis, Hoby, Green, Upton, Russell, and Steane, took part in the services.

The committee re-assembled for the transaction of business on Wednesday morning at ten o'clock. The treasurer was called to the chair; Mr. Brock's letter was read; and, after some discussion, a sub-committee was appointed, consisting of Messrs. Birt, Godwin, Gotch, Gray, Hinton, Steane, Drs. Hoby and Murch, with the treasurer and secretary, to suggest a name or names with a view to the choice of a co-secretary. They retired; and after a short interval, the chairman brought up the following report:—"The sub-committee having met and considered the question referred to them by the general committee, as the result of their deliberation, unanimously recommend that the Rev. J. E. Giles, of Leeds, be respectfully invited to fill the office." It was then resolved unanimously—"That this committee adopt the recommendation now placed before them, and in accordance with it, earnestly and with great respect invite the Rev. John Eustace Giles to the office of co-secretary." Mr. Giles not being present, a deputation was appointed to present to him the resolution, and urge the claims of the mission.

Arrangements relating to the approaching jubilee engaged the attention of the committee in the evening and on the following day. The general features of the plan being fully developed in an address which appears in the early part of this number, it is only necessary to add that the following resolutions relating to the subject were adopted:—

1. That a sub-committee be appointed to arrange for a series of meetings of ministers and other gentlemen in such towns as may appear to them desirable, for engaging their co-operation in the jubilee movement.
2. That the sub-committee consist of Drs. Cox and Murch, Messrs. Steane, Hinton, and Russell, with the treasurer and secretary, with power to request the assistance of such brethren as they may deem desirable.
3. That a respectful application be made to the Rev. Joshua Russell to undertake the honorary secretaryship of the jubilee sub-committee, residing in London during the time which may be requisite for that purpose.
4. That in consideration of the fact that Kettering was the birth-place of the mission where its venerable founders Carey, Fuller, Sutcliff, Ryland, and their associates, pledged themselves in the terms of their first resolution, "to make an effort for the propagation of the gospel among the heathen;" and "solemnly agreed to act in society together for that purpose;"—a special general meeting of the committee, subscribers, and friends of the society be assembled in that town in the course of the summer or autumn of next year, when one of the jubilee sermons shall be preached, and such other religious exercises held as may be deemed expedient.

It will afford pleasure to all the friends of the society to learn that it is impossible that business should be transacted in a more harmonious spirit than that which pervaded these meetings, not only in reference to the two principal subjects for which they were convened, the secretaryship and the jubilee, but in all that came before them incidentally, the routine business of the quarterly committee meeting being attended to also on this occasion. As it respects concord and unanimity, a more auspicious preparative for the year of jubilee could not have been desired.

DEPARTURE OF MR. STURGEON.

Mr. and Mrs. Sturgeon embarked for Fernando Po, in the Palmyra, on the 16th of December. A meeting was held on the 2nd of December at Waltham Abbey, of which town he was a native, his father being a deacon of the baptist church there, and where both Mr. and Mrs. Sturgeon were baptized, to commend him to God and give him an opportunity to bid his relatives and neighbours farewell. After prayer by Mr. Stanger, Mr. Brawn of Loughton addressed the audience, received Mr. Sturgeon's account of the steps by which he was led to his present undertaking, and the motives by which he was induced to engage in it, and then commended him and his dear companion to the care of the Almighty. Mr. Hargreaves gave him a charge, founded on Heb. xi. 8, "And he went out not knowing whither he went;" and Mr. Tinson, from Jamaica, delivered an address on missions in general, with special reference to Jamaica and Western Africa.

On the following Lord's day evening, Mr. Sturgeon delivered a parting sermon. The chapel was again filled, and great interest was excited; and on the next evening, a special prayer meeting being held, the vestries were crowded, and Mr. Saffery delivered an address on the operations and success of the baptist missions, which appeared to make a deep impression.

ARRIVAL OF MR. ELLIS.

Mr. Ellis arrived from Calcutta on the 2nd of December. His health had improved on the voyage, and we are happy to add that since his return it has made an encouraging progress towards recovery.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, J. Thomas, 15 and 16 Sept., October, 1841.—J. Wenger, 14 Oct.—G. Pearce, 15 Oct.—Serampore, J. Marshman, 16 Oct.—Patna, H. Beddy, 14 Sept.

SAMARANG.—G. Bruckner, 28 July.

WEST INDIES.

JAMAICA.—Kingston, S. Oughton, 30 Sept.—Port Maria, D. Day, 13 Oct.—Jericó, J. Merrick, 15 Oct.—Spanish Town, J. M. Philippo, 29 Oct.—Mandeville, J. Williams, 30 Sept.—Old Harbour, H. C.

Taylor, 5 Oct.—Falmouth, United Missionaries, 6 Oct.; W. Knibb, 9 Oct.—Manchioneel, J. Kingdon, 28 Oct.—Lucea, E. J. Francies, 21 Oct.—Mount Charles, W. Whitehorne, 19 Oct.—St. Ann's Bay, T. F. Abbott, 6 Oct.; B. Millard, 14 Oct.—Bethany, H. J. Dutton, 11 Oct.

WESTERN AFRICA.—Fernando Po, J. Clarke, 7 June, 7 and 28 Aug.; Dr. Prince, 24 Aug.

SOUTH AFRICA.—Graham's Town, G. Aveline, 19 June.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Rev. D. Douglas, of Hamsterley, for 15 copies of his Work on the Office of an Evangelist; to Friends at Norwich, for a trunk of useful articles for India; to Rev. J. George and friends at Harlington, for a box of useful and fancy articles for Rev. W. Knibb.

Mr. Dendy wishes thankfully to acknowledge a donation of 10*l.* for schools, from the Negro's Friend Society, by Miss Stacey.

SALE OF THE HERALD.

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the exertions of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.

IRISH CHRONICLE.

JANUARY, 1842.

WE make no apology for inserting the following letters of Mr. Mulhern, who is stationed at Conlig. Though they are long, we trust they will be attentively read. To his appeal on behalf of his chapel, in the second letter, particular attention is requested. The Society has never appropriated any part of its funds to the building of places of worship. It is not in a condition to do so. Yet it is obvious that in many cases, if no such places are obtained, it were an almost useless thing, especially in the winter months, to direct our brethren to preach. They will not be able, as opposition arises, to fulfil our directions. What else can the Committee do than urge such appeals as those our brother now presents?

The Secretary has received, in addition to what Mr. Mulhern mentions, some five or six pounds, contributed in small sums from various sources; among which are, Rev. E. Steane and friends, £1, Rev. R. W. Overbury and friends, £1. He will be exceedingly happy at being made the medium of communication for the whole or any part of the £180 that is still wanted.

We regret to observe in Mr. Mulhern's letters, that unseemly and violent opposition is not confined to those from whom we have been wont to expect it. Surely dear Christian friends will not render it necessary for our brother to abandon ground he has sought to cultivate when he found it lying waste.

MR. MULHERN writes to the Secretary, under date of Oct. 29:—

It is now six months since the Lord first directed my way to B— M—, a place sixteen or eighteen miles from this; where there is reason to believe my visits have been made useful. For the first three or four times I visited the place, the gospel, without reference to any party or denominational peculiarities, was preached, as the Lord gave ability, to good congregations. In my private intercourse, however, with the people, I was occasionally led into conversation on the ordinance of baptism, our views of church government, &c. Our views on these subjects were quite new here, as it is probable a baptist had never preached in that neighbourhood

VOL. V.

before. A few, who professed to have profited less or more by my preaching, thought they should examine the scriptures on the subjects on which we differed. The result was, an increasing conviction that infant baptism is not to be found in the scriptures. Among the number thus convinced were three young men educated for the presbyterian ministry, of excellent character, and well, very well, acquainted with the scriptures; one is a son of the late minister of the place. They submitted their opinions to their respective ministers, who endeavoured in vain to quiet their minds; and, having good libraries, and the benefit of a classical education, they examined for themselves, and freely expressed their new formed opinions to their friends; and, as they were supposed to be well qualified to give an opinion, and as their expectation of rising to the ministry in their own connexion was now, as in an instant, abandoned, the matter gained considerable attention. The next time I came to the place, I found that the use of the house (through, I believe, the influence of the ministers) in which I used to preach, was to be denied me in future. Many good people were dissatisfied with this proceeding, and for that time obtained the use of another house in the neighbourhood, where I addressed an attentive congregation of between two and three hundred persons, on the great truths of the gospel, still avoiding any thing of a controversial nature.

A few days after, I had a pleasing letter from one of the young men referred to above, in which he says, "It would be difficult, dear Sir, to attempt to describe the spirit of inquiry and state of excitement manifested here since your last visit. Our minister, the Rev. Mr. D., is about shortly to preach on baptism, and some of the people, I understand, are about to request the Rev. Mr. H. to come and oppose you the next time you come. With regard to my own views on the subject, at present I must say that the longer I consider the matter in a prayerful spirit, the more am I convinced that infant baptism is not to be found in the word of God." Having then mentioned some sacrifices that he will be called upon to make in the event of following the convictions of his mind in this respect, he adds, "I intend shortly (God enabling me) to present myself a candidate for Christian baptism. When, convinced as I am, I consider such language as this, 'Why tarriest thou?' I feel it to be my indispensable duty to make a public acknowledgment of my faith in the Lord Jesus before the

world. Our communion draws nigh, before you come again, and how to act on this occasion I am verily at a loss; whether to state publicly my reasons for withdrawing, or to retire privately. Oh, dear Sir, let your prayers ascend to heaven on my behalf, that I may have divine direction." I answered the letter, and the day before yesterday I had another interesting communication from the same person, in which, after referring to my letter, he says, "It was the means, under God, of giving me to see clearer both as to the ordinances of my Redeemer and also my duty at the present crisis. I shall say nothing about my baptism till you come over, as we expect you shortly. I trust that the God of all grace will enable me and others here to act in accordance with his inspired word, and that the fear of man will not prevent it." I expect, God willing, to preach at this place on next Monday evening. I hope the Lord will give strength and wisdom, and promote his own glorious cause.

Again, under date of Nov. 25:—

At Conlig, where I continue to preach three times a week, the congregation continues to wear an increasingly encouraging aspect. Allow me here to remark, that the Presbyterian synod of Ards have lately appointed eight of their ablest ministers to preach alternately at Conlig every Lord's-day evening; and you will no doubt feel surprised when I inform you that their object in adopting this measure is to endeavour to draw over to themselves our congregation,—and in the event of succeeding, to build a meeting-house early in spring in Conlig. Our congregation, however, has actually increased and become more steady since they commenced coming. Notwithstanding the novelty of a new or strange minister coming on every occasion, we have generally about four times as many persons at the same time.

I have preached twice, as usual, last month at B——, and also at D——, and have been encouraged by indications of usefulness at each of these stations. I have also visited L—— twice, a town eight miles from B—— with five thousand inhabitants,—where I endeavoured to effect an opening for regular preaching, which I hope I shall be able to accomplish through the influence and kind exertion of a gentleman belonging to our own denomination, a Scotchman, now residing there, and who seems truly anxious for the extension of the Redeemer's kingdom. He kindly entertained me at his house, and offers me every assistance in his power. There was formerly a baptist church in this town, but it has not been in existence for the last twenty years. I preached twice in the baptist chapel in Belfast last Lord's-day to good congregations. Our friends here, who are anxious to have me to visit them often, engaged the Rev.

Mr. Douglas (Indep.) to come and supply for me on this occasion at Conlig, &c. The little church in Belfast has been long destitute of a pastor, while they are now anxious to obtain one if they could. I understand there are many baptists in principle scattered among the other denominations in the town, and I doubt not that a suitable person, by the blessing of God, would very soon succeed in collecting together a flourishing church. Cannot our denomination supply with a minister this large and prosperous town, the mart of Ulster, and the Athens of Ireland?

I mentioned B—— M—— in my last. I have been there since. When I reached the neighbourhood on the evening appointed for preaching, I was informed by some of my friends, that one of the ministers, a few days before, had been preaching on the ordinance of baptism, and had occupied most of his time in ridiculing and defaming the anabaptists, as he called them. My friends intimated that it would be dangerous for me to attempt preaching that evening. However, believing that I was in the path of duty, and looking up for divine protection, I came to the place appointed, which was a large farmer's barn, where I found more than two hundred persons assembled. This number so crowded the place, that a penny piece could hardly fall to the ground. After I had been speaking about twenty minutes, the meeting was partially interrupted by a mob that gathered about the house, a few of whom got in, missiles were thrown towards where I stood, and soon a number of persons rushed in at the door and extinguished the lights. I, however, succeeded in getting out to the street without any serious injury. We had clear moonshine, and I commenced to address the people in the street and remonstrate with them, but the mob appeared so violent that I had to leave off, and some friends conducted me to my lodging, which, thank God, I reached in safety. Many persons in this neighbourhood profess to have benefited by my preaching here occasionally for the last six months, and seven or eight have declared that they see it to be their duty to be baptized, after the example and according to the command of their Lord. This is the sole cause of the attack,—as it was thought the most effectual way to prevent this heresy from spreading would be to prevent me from coming in future to the neighbourhood. But I hope the enemy will fail in effecting this. I have had several letters from my friends there since, and they inform me that what happened is likely very much to advance, instead of retarding the progress of truth in the neighbourhood. They expect to be able to procure a place for me to preach in as usual; and if so, I have promised, God willing, to go again. Error may struggle hard, and in dying make a desperate effort, but truth will in the end triumph.

It is now more than six months since our Conlig chapel case was laid before the Christian public. It was strongly recommended by all the Baptist ministers, I believe, in Ireland, and by the Baptist Irish Society. Three hundred post-paid circulars were sent to as many churches in England, asking their benevolent aid; but though six months have elapsed, little more than £20 have been yet obtained from England; £10 have been contributed by friends in Belfast, who, from their intimate knowledge of the case, see that it is indispensable to our success to have a house presently erected; about £10 more have been obtained from other friends in Ireland, including £1 10s. received last week from Mr. Hardcastle, of Waterford. The whole cost of the projected chapel, including purchase-money for the site, &c., is estimated at about £240, of which £180 is yet wanted! The work was commenced four months ago, in hope that the friends of the Redeemer would, by their kind contributions, enable us to proceed; but we soon had to suspend the work, and in this state it remains. Our church of thirty-five members, and congregation of one hundred and twenty, owe their very existence, as such, under God, to the good people of England. I have often told the people here, when they have been ready to despond, that the people who have, for the last twenty-seven years, done so much through the medium of the Baptist Irish Society for poor Ireland, will not leave them to scatter for want of a house in which to worship God.

Dear Christian friends, what shall I now say to this people in your name? Shall I tell them that sixteen or seventeen hundred Baptist churches in England, &c., are not *able*, or not *willing*, to assist them in building this little chapel? No, I shall say neither; for I believe you are, notwithstanding your numerous demands, both *able* and *willing*. Permit me, dear friends, to ask another question—Do you wish me to abandon my sphere of labour, and leave *five important stations* unoccupied, while I come over to England to make personal application for aid? I am sure you will not advise to this. What, then, is to be done? May God put it into the hearts of some of his people, to whom he has given the means, to consider this case!

An esteemed agent of the Society also writes to the Secretary, under date of Dec. 3:—

According to a previous engagement, I went to one of those stations, to speak of "Jesus and the resurrection." And although, for sufficient reasons, I had not been there for a length of time, yet I found the people unusually attentive during the services; and when all was over, I had my soul refreshed by a con-

versation with a number of them, who remained to make arrangements for visiting there once a month. Fearing lest the school-house would not be continued to us, three or four of them, almost with one mouth, said that their own houses were open to me as long as I pleased, in case this one should be shut. Although there were about thirty persons present, which was more than I expected, some of them lamented that I had "*so few*," and hoped that "the smallness of the congregation this evening" would "not prevent my coming again." A very intelligent and respectable-looking young man, with whom I had some profitable conversation, said, "I am sure there will be a good many more on the next evening; none of the people where I live heard of this appointment; and I know they will gladly embrace such an opportunity when they hear of it."

The gospel appears to produce much fruit at C—, a most interesting station which I occupy monthly, and of which you are frequently hearing. On the 24th ult. I visited them, and had upwards of sixty people hearing me, with the deepest attention, read and expound a portion of the word of God (2 Kings v.): I am much encouraged by the effects which are beginning to flow from the truth here. Those who came to hear at the first continue steady in their attendance, and every succeeding evening presents some new hearers, greedily drinking in the word of life. One very respectable man,—who, till lately, was a staunch Presbyterian, but for a short time past a regular attendant on Mr. C.'s preaching, and who, with his wife, comes constantly to my meetings here,—after I concluded on the above evening requested to "have the favour of the meeting at" his "house next evening;" another, after inquiring affectionately about my health, which he understood was poorly, said, "I am glad to see you, and to hear from you such blessed and comforting expressions." I remarked that I hoped the Lord would bless *his own word*. "It is quite plain," he replied, "that he is doing so already, *most abundantly*." It is not long since this man could hardly be prevailed on to come to the meeting *even for once*. He is now regular in his attendance, and I hope, in some measure, he benefits by the word of the Lord. Thus far, dear brother, the gospel appears to "have free course, and is glorified." May it go on till the "little leaven shall leaven the whole lump." May our gracious Lord pour out his best blessings on these feeble efforts, and make known "the unsearchable riches of Christ" to all who attend.

The following case, which I met in my visits on the 10th ult., is a lamentable picture of human depravity, and teaches the necessity of such agency as your Society affords, even in this highly privileged district.

In one of the houses in which I called were, lying on a miserable bed, two wretched creatures, father and son, suffering in the severest manner from the same disease. And the loathsomeness of their bodies, though almost beyond description, is hardly an emblem of the wretchedly blind and ignorant state of their souls. Although they are Presbyterians, I do not remember meeting with more complete ignorance of the character of God, the nature of sin, or the way in which guilt can be removed. And what makes this the more solemn is, the father of this very man, who, with his son, is so ignorant, was, for many years before his death, a member of the church of Christ at T——, and bore a consistent character from the time he professed the gospel.

I could not get any thing from them respecting their hope. And when I began to question them pointedly, the old man became quite uneasy, and would toss his head to and

fro on the bolster, as if indicating his disapprobation of the liberty I was taking. I could not get him to speak; and when I asked the young man if he thought he had ever done any thing to make him worthy of the wrath of God, he aroused himself, and with great emphasis said, "No, then, I'm sure I never did." After laying before him the account which God gives in the scriptures of this matter, I inquired if he knew how such a God could pardon sin. With a very significant turn of the eye, and a most indifferant tone of voice, he said, "*That's a point, then, I'm not acquainted with.*" When I asked them if I might pray for them, the old man said, "You may, if you please." After promising to call at some future time, I left them, solemnly meditating on that saying of holy writ, "Lord, what is man, that thou art mindful of him, or the son of man, that thou visitest him?"

CONTRIBUTIONS.

We have not room this month for more than the following list of Bucks. and Beds.' contributions, up to the end of November, though others have been received which will be acknowledged in our February number.

	£	s.	d.		£	s.	d.
Haddenham	1	14	6	Mr. C. Poulter	0	5	0
Mr. Lines	0	2	6	Mr. C. Ridgeway	0	5	0
Risborough	2	11	0	Messrs. Warner, Massey, and a few Friends at Mr. Cooper's Meeting-house..	1	3	0
Leighton Buzzard—				Mr. Bell, Toddington	0	5	0
J. Grant, Esq., for Scripture Readers	2	0	0	Amphill Collection	2	0	6
J. D. Barret, Esq.—Schools	1	0	0	Biggleswade Do.	8	12	1
E. Lawford, Esq.	1	0	0				
Mr. M'Chain	0	5	0				
Mr. Pettett	0	5	0				
							21 14 7

We have also to thank Mrs. Hall, of Biggleswade, for a parcel of Books for Mr. Sharman, in answer to that gentleman's request in the Chronicle for August last.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., 19, Bridge-street, Blackfriars; SANDERS, 104, Great Russell-street, Bloomsbury; GLYN, HALIFAX, MILLS, and Co., 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; and by any Baptist Minister, in any of our principal towns.

SUPPLEMENTARY REGISTER

OF THE

Baptist Home Missionary Society.

No. XXIII. NEW SERIES.

JANUARY, 1842.

In order to secure the complete insertion of the interesting and instructive letters which have recently appeared in the Register, the acknowledgment of the contributions reported below has been for some time deferred. Because the whole of this supplementary paper is occupied with the list of subscriptions, congregational collections, &c., let it not be supposed that the resources of the Society are adequate to its obligations. The contrary is the fact. The Society is considerably in debt; and cannot, without strenuous efforts on the part of its friends, long maintain its present scale of operations. A reference to the documents just referred to will, it is hoped, be the means of inducing such efforts. By his gracious blessing on its agencies God is teaching our churches to say:— We will do more than we have ever yet done for the Baptist Home Missionary Society.

BEDFORDSHIRE.

	£	s.	d.
<i>Dunstable</i> —			
Collections	9	8	0
Missionary Box, Mrs. J. Gutteridge's	0	5	0
Collected by Mrs. Batchelor, the Misses Gutteridge, Miss Chambers, and J. B. :—			
Batchelor, Mr.	1	0	0
Batchelor, Mrs.	0	4	0
Batchelor, Mrs. W.	0	4	0
Bass, Mrs.	0	4	4
Blackwell, Mr.	0	5	0
Blackwell, Mrs.	0	14	0
Blackwell, Mrs. W.	0	4	0
Brown, Mrs.	0	4	0
Brown, Miss	0	4	0
Chambers, Mrs.	0	4	0
Chambers, Miss.	0	4	0
Chambers, Mr.	1	0	0
Cheshire, Mrs. J.	0	4	0
Cheshire, Miss.	0	4	0
Cheshire, Mr. H.	0	4	0
Collins, Mr.	0	5	0
Flower, Mr.	1	0	0
Flowers, Mrs.	0	4	0
Groom, Mr.	0	5	0
Groom, Mrs. W.	0	4	0
Gutteridge, R., Esq.	2	0	0
Gutteridge, Mr. J.	0	10	0
Gutteridge, Mr. M.	0	10	0
Gutteridge, Mrs.	0	4	0
Gutteridge, Miss	0	4	0
Gutteridge, Miss C.	0	4	0
Gutteridge, Miss M. A.	0	4	0
Gutteridge, Miss J.	0	4	0
Gutteridge, Mrs. J.	0	4	0
Hitchman, Mrs.	0	5	0
Johnson, Mrs. J.	0	4	0
Masters, Mr.	1	0	0
Nichols, Mrs.	0	4	0
Osborne, Mr. G.	0	5	0
Potter, Mrs. J.	0	4	0
Mead, Mr.	0	10	0

	£	s.	d.
Purton, M.	0	4	0
Smith, Mr.	0	4	0
Scroggs, Mrs. G.	0	4	0
Warwick, Miss.	0	4	0
Small sums.	1	11	10
<i>Luton</i> —			
Collection.	6	0	0
Bennett, Mr. L.	0	10	0
Bolton, Mr. W.	0	10	0
Bolton, Mr. B.	0	5	0
Burgess, Rev. H.	0	10	0
Davis, Mr.	0	10	0
Howe, Mr.	0	5	0
Johnstoue, Mr.	0	10	0
Pigot, Mr.	0	10	0
Pryor, Mr.	0	2	6
Smith, Mr.	0	10	0
Spencer, Mr.	0	10	0
Tranter, Mr.	0	5	0

BUCKINGHAMSHIRE.

<i>Amersham</i> —			
Collection	4	12	0
Burton, Rev. J.	1	0	0
Burton, Mrs.	0	10	0
Campion, Mr.	0	5	0
Climpson, Mr.	0	10	0
Cox, Miss.	0	2	6
Morten, W., Esq.	1	0	0
Morten, Miss.	0	2	6
Morten, Mrs. T. H.	0	2	6
Potter, Mrs.	0	5	0
Salter, Rev. W.	0	10	0
West, Mr.	1	1	0
Wallington, Mr. J.	0	2	6
A Friend	0	2	6
A few Friends	0	2	6
Collected by Miss Chapman.	0	18	2
<i>Aston Clinton</i> —			
Collection	0	11	0
Deverel, Mr.	0	5	0
Monger, Mr.	0	2	6
<i>Birkhamstead</i> —			
Baldwin, Mr.	0	10	0

	£	s.	d.		£	s.	d.
Hayland, Mrs.....	0	10	0	Howden, Mr.....	0	5	0
Hill, Mr. N.....	0	10	0	Innes, Rev. W.....	0	10	0
Kirk, Mr.....	0	10	0	Kery, Mr. J.....	0	5	0
Newsome, Mr. H.....	0	10	0	Laurie, Dr.....	0	5	0
Newsome, Mr. T.....	0	2	6	Meggett, Mr.....	0	10	6
Newton, Mr. J.....	0	10	0	Purdie, Dr.....	0	5	0
Porter, Mr.....	0	10	0	Robertson, Mr. J.....	0	10	0
Robinson, Mr.....	0	10	0	Rose, Mr.....	0	10	6
Smith, Mr.....	0	10	0	Stephenson, Mr. R.....	0	10	6
Smith, Mr. J.....	0	5	0	Scott, Mr. Alexander.....	0	5	0
Shaw, Miss.....	0	2	6	Shaw, Mr.....	0	5	0
Watts, Rev. J.....	0	10	0	Scott, Mr. H. T.....	0	10	6
SCOTLAND.				Snody, Mr. A.....	0	5	0
<i>Ayr</i> —				Wilson, Mr.....	0	5	0
Collection.....	0	14	4	Weymiss, Mrs.....	1	0	0
Allan, Mrs.....	0	5	0	Young, Mr. A.....	1	1	0
Cowan, Mr.....	0	10	0	<i>Falkirk</i> —			
Paterson, Mr.....	0	5	0	Collection.....	1	0	0
Small sums.....	0	7	6	<i>Glasgow</i> —			
<i>Aberdeen</i> —				Collection, Hope Street.....	14	0	0
Collection, John Street.....	2	2	6	Collection, George Place.....	4	5	0
Collection, South Silver Street..	2	14	0	Collection, Dr. King's.....	3	17	5
Collection, Union Street.....	6	0	8	Collection, Portland Street.....	2	2	0
<i>Berwick-on-Tweed</i> —				Ainsworth, Miss.....	1	0	0
Collection.....	5	13	1	Barr, Mr. J.....	1	0	0
<i>Cavers</i> —				Blyth, Mr. J. S.....	0	10	6
Douglas, J., Esq.....	50	0	0	Cameron, Mr. D. A.....	1	1	0
<i>Cupar</i> —				Duncan, Mr. A. J.....	1	10	0
Collection.....	6	0	0	M.....	5	0	0
<i>Dundee</i> —				Oswald, Miss.....	3	0	0
Collection.....	3	9	0	Smith, Mr. D.....	1	1	0
Baxter, Mr.....	1	0	0	Wilson, Mr. S.....	0	10	6
Langlands, Mr. W.....	0	10	0	Swan, Mr. J.....	1	0	0
Mc Gavin, Mr.....	1	1	0	<i>Greenock</i> —			
Watson, Mr.....	1	0	0	Collection.....	1	16	0
<i>Dunfermline</i> —				Boyd, Mr. W.....	0	10	6
Collection.....	4	9	0	Dowie, Mr. E. T.....	0	10	6
<i>Edinburgh</i> —				<i>Irvine</i> —			
Collection, Mr. Anderson's.....	15	15	0	Collection.....	1	5	6
Collection, Mr. Haldane's.....	7	0	0	Wallace, Mr.....	0	5	0
Collection, Mr. Dickie's.....	3	0	0	Watt, Mr.....	0	10	0
Abercrombie, Dr.....	1	1	0	<i>Kirkaldy</i> —			
Alexander, W., Esq.....	1	0	0	Collection.....	3	10	0
Amicus.....	0	5	0	<i>Largo</i> —			
Beilby, Dr.....	1	0	0	Collection.....	0	7	0
Black, Mr. W.....	1	0	0	<i>Montrose</i> —			
Black, Mr. A.....	0	5	0	Collection.....	3	0	0
Crease, Mrs.....	0	2	6	<i>Paisley</i> —			
Dick, Mr. John.....	0	6	0	Collection.....	2	0	0
Dunbar, Miss.....	0	5	0	<i>Perth</i> —			
Dunlop, Mr. J.....	0	10	0	Collection.....	7	16	0
Fergusson, Mr.....	0	5	0	<i>Sterling</i> —			
A Friend.....	1	0	0	Collection.....	6	0	0
A Friend.....	2	0	0	<i>Saltcoats</i> —			
Gibb, Mr.....	1	0	0	Collection.....	0	10	2
Henderson, Mrs.....	0	5	0	<i>Tullimett</i> —			
				Collection.....	3	15	1

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. Bousfield, Esq., 29, Finsbury Square; or by the Secretary, the Rev. S. J. Davis, 23, Eastcheap, London.

BAPTIST MAGAZINE.

 FEBRUARY, 1842.

MEMOIR OF MR. FREDERICK COX.

BY THE REV. F. A. COX, D.D., LL.D.

FREDERICK COX was born at Hackney, Nov. 26, 1822. The early part of his education was received under the parental roof: he was subsequently under the tuition of Dr. Allen, till he entered the University of London, where, assisted by the stimulus of an extended association with other minds, and the opening up to his view of the wide-spreading fields of literature and science, his faculties were rapidly developed. Unremitted assiduity and steady perseverance were rewarded by solid acquisition.

In July, 1838, he was placed with a respectable merchant in the city of London; but, after a few months, it was found that his tastes were of another kind: and, even independently of a higher and nobler object which soon engaged his attention, it is probable that his intellectual bias would have prevented his persevering in mercantile pursuits. In January, 1839, when sixteen, he and his sister, now "saints in light," joined the church under his father's pastoral superintendence. The formation of his religious character was not ascribed by him to any particular occurrence or occasion, but to the general influence of domestic example and

instruction. It was a considerable time after he had become decided in religion, that he made a public profession, and then devoted himself with readiness and constancy to Sunday-school tuition. Long before mentioning the subject of the Christian ministry, he had frequently revolved it in his thoughts, and at length expressed his views with characteristic modesty. The exercises before the church by which his talents were tested excited the most pleasing anticipations; and, being recommended to the college at Stepney, he commenced his theological course there in the autumn of 1840.

He had already evinced an eager thirst for knowledge, which daily grew upon him; and he was enabled to indulge his love of reading and study, without any apparent injury; for he possessed great soundness of constitution. After attaining the age of fifteen he grew rapidly; and this, together with the effect produced upon him by incessant attention, and deep interest in the death of a beloved brother near his own age, seemed to produce susceptibility of disease, if it did not absolutely sap the foundation of his frame. The indications of illness were, however, all of the

kind which led several physicians and medical men to consider it only a derangement of the biliary system. He was repeatedly taken, much against his own inclination, from the sphere of mental effort, and sent on continual journeys, which appeared for the time to answer beneficial purposes. The same general design, and hope of procuring his restoration, induced his parents to urge upon him to pay a visit to his numerous friends in Devonshire in October last. At this period his physical constitution displayed little or nothing of the rallying power which had been manifest on former occasions, although he could without inconvenience ascend the highest hills. Still it was believed, that disease had not so far advanced as to preclude the hope of benefit from a temporary residence abroad. In the prospect of wintering in a warmer climate, he thus writes the day before his first severe attack :—"How suddenly is my prospect changed ; I can scarcely realize it ; but I trust I have learnt submission to the divine will ; and hope to do so more perfectly. All, I am convinced, is for the best ; and, if God be pleased to bless the means used, there is yet time for study."

He was seized at Modbury, near Plymouth, with a hæmorrhage, in the night of the 27th of November. So little, however, was he aware of the nature of it, that he quietly lay down again to rest till the morning. Subsequently to this, the daily accounts received at home induced the flattering idea, for a fortnight, of his progressive convalescence. A special prayer-meeting on his behalf was kindly held by the church on the first sabbath in December, which he thus notices—"I was quite affected by the kindness of our friends in holding a special prayer-meeting on my account. I am deeply gratified by their interest in me, and believe their prayers will be heard." The following day, a second

hæmorrhage took place, when the friend under whose roof he was, writes :—"You will rejoice with me, that our dearest invalid is most mercifully sustained. His calmness and self-possession are truly delightful ; though, I doubt not, he begins more fully to realize the danger of his state. Our gracious Father does indeed uphold him." The next day there was another return of bleeding ; and the same friend says—"I asked him the state of his mind, whether he were harassed with doubts and fears. He replied, No ; he had faith in God." This state of mind characterized the whole of his illness ; and though unable, indeed not permitted, to say much, his answers, as to the feelings of his mind, were always most satisfactory, "quite peaceful and happy, and willing that his heavenly Father should do with him as he saw best." It is true, he was not for some time aware of his extreme danger ; but when it was revealed, the same unruffled tranquillity continued, and seemed from first to last never for a moment interrupted. His only remark at the disclosure made by his mother was—"I had hoped God would have spared me to be your *friend*." Eminently, indeed, was he qualified to occupy such a position with regard to his parents. To them he was devotedly attached ; their sorrows and joys were his own ; their society was his greatest delight ; and the soundness of his judgment, united with a discretion far beyond his years, rendered him at once a beloved son and a welcome companion.

The absence of selfishness was always very observable in him. He had no *littlenesses* of character ; nothing of meanness in his actions ; nothing of censoriousness in his spirit. Detraction was abhorrent to his nature ; and, though endowed with a remarkable portion of that faculty which is commonly called *dry humour*, yet he never sought to ex-

ercise it at the expense of the feelings of others. In their absence he was always prompt to acknowledge and generously to expatiate on their merits, and never encouraged any attempts to depreciate them. He had no vanity, but much of that kind of self-respect which produces dignity, and somewhat of reserve. He had vivid conceptions, and very accurate ideas of composition in writing. The few specimens of sermons he has left behind evince great maturity of judgment and skill in arrangement, while they sparkle here and there with brilliant expressions; showing a rare combination of mental powers.

In his last conversation with one of his parents, when speaking of Christ as the High Priest, he said, "It is his condescending to the humblest as well as the most exalted Christian, that makes him such a *great* High Priest." It was remarked to him, how infinitely superior an interest in Christ was to thrones and dominions. He replied, "Oh, that men *would* but believe this! They do so theoretically, whilst in their conduct they practically deny it." He almost immediately afterwards closed his eyes, and, in two hours, sweetly slept in Jesus.

From the many kind and sympathizing letters received on this mournful occasion, the following passage is given from the pen of one who had recently been a fellow student. "It must add no little to your consolation, to know how ardently your son desired to be engaged in the work of bringing sinners to God, and of carrying on his father's work when his father's voice should be silent in death. But our heavenly Father saw otherwise; and my prayer is, that this deep affliction may be so sanctified to you, dear Sir, that the souls he might have been instrumental, if spared, in gathering in, may be given to you for your hire; and that thus, in addition to what God might give you for yourself,

he may give you 'a worthy portion' for your son also; and then shall we all acknowledge, even with joy, that the Lord hath done all things well."

The beloved remains were brought from Devonshire, and interred at Hackney on Saturday, the first of January; Dr. Murch officiated on the occasion. The Rev. J. Sherman of Surrey Chapel delivered a funeral discourse, on the following Lord's day, in the evening, at Mare Street, Hackney; to which the reader is referred, in its printed form.

Had this event been the death of a youth devoted to the world, who had been brought to a premature grave by dissipated habits; or even of one who, though outwardly moral, had been indifferent to religion, it must have added unmitigable agony to poignant grief: but now the sweet alleviation is afforded of an assurance that the departed one, being "absent from the body," is "present with the Lord." Still there are inward suggestions, those of nature, perhaps, and unbelief, as to the reason of a dispensation which to our dim perceptions is profoundly mysterious; and, in pure ignorance and weakness, we may be ready to ask, why faculties of mind should have been given only to be nipped in the bud, and why a sacred passion for usefulness in the service of God and souls should have been implanted, in connexion with the successful cultivation of those faculties, only as if to become a richer prey to the hope-extinguishing grave. Doubtless, it is our duty to bow with reverent awe to the divine will, to refer the painful fact to his sovereignty, and to cherish the scriptural assurance that all the administrations of his providence are perfectly wise, holy, and, to his people, in love. Yet, surely, we are not precluded from further inquiry, or even from sober conjecture. While seeking to make the right use of this, as of all the afflictions of life, it seems of a character peculiarly calculated

to lead us into the spiritual world. Let us, then, bring it into connexion with a larger range of thought than belongs to the common circumstances of this shadowy scene, and unite it with eternity itself.

There must be a progression, indefinitely and for ever, of mind and character; and if there be, as we may not inaptly suppose, an analogy between the advance from infantine imbecility of intellect to the future expansions of mental power, and sometimes splendid genius, what an unfolding of yet hidden capabilities may there be when the sanctified soul emerges from this immaturity of existence into the glory of the celestial state! What realizations of truth may then be; what intuitive perceptions of its greatness; what enlarged comprehensiveness of thought!

It seems to be the general idea, that the natural powers of the mind will take a kind of sudden and immediate start, or leap, from the mental and moral position it has occupied here, to an inconceivable height of conception and greatness, which in the mere imaginable *natural* efforts of the mind, as put forth here below, might require a thousand or ten thousand ages to attain. But, is there really any reason to conclude that the law of progression will be infringed upon so materially? All that it appears necessary to suppose is, that the moral character will be entirely safe, the tendencies to sin eradicated, the influences of worldliness destroyed, and the soul thus be clothed with the white robes of heaven's purity prepared for it; but that the ascending line of moral and intellectual perfection will run on in its course, though all the soul's attainments will be more rapid, more vast, and more wonderful.

What has its peculiar adaptation to the present, we conceive of as terminating in the present, although this adaptation may, in fact, have as great or greater

connexion with the future. It is probable, therefore, that the ministry of earth may be but a preparation for, and as it were, a first part, a preliminary process, to the ministry of heaven. With regard even to the ordinary Christian, the degree in which he has served God below is believed to be a preparation for the station and degree of his glory in the world to come. The slothful and the diligent servant will assuredly carry with them corresponding elements of comparative depression or exaltation in the celestial blessedness; and hence we think of those who have filled important stations and displayed eminent character here, as differing in glory from others as the lights of the starry firmament differ. Hence the acquirements and labours of the pious on earth will not only prepare them for the enjoyments and distinctions of heaven, but capacitate them for their respective spheres of moral glory; bear a relation to their eternal progress in knowledge and happiness hereafter; and prepare them for the employments and services to which they may be called in that new and better world. But, if more matured saints and ministers of the gospel may thus be qualifying to carry on the high purposes of the divine economy in a future state, and death may really occasion no interruption to this plan of divine wisdom and mercy, why may not all the attainments and purposes of Christian devotedness in young disciples, and those especially consecrated to the services of the sanctuary, be, though never directly employed in the present life, the means of preparing them, if not for the work on earth they designed, for their appropriate rank of service in heaven. When life is cut short here, then, all its preparations and promises of usefulness and eminence, had it continued, may be equally available to that new condition of being on which the soul enters at death; so as to be, though

in another mode, applicable, as elements of power and influence in the economy of light. Those whom we mourn as lost to us, reclaimed by him who gave and has a right to take away when he pleases, demand our congratulations more than our tears, when we think that they are by the removal, actually, on the whole, better fulfilling the ends of their existence, as well as perfecting their own immortal happiness.

As an appropriate conclusion to these remarks, the following extracts may be subjoined from a letter written by a physician, distinguished alike for medical skill and exalted piety. It was sent in reply to one that contained an account of the near approximation of the painful event: but neither place nor name are specified, as the author of it has not been consulted. If it may comfort and edify other mourners, the end will be answered.

“My dear Dr. Cox,—I have been longing to hear something of my dear young friend from London or Modbury, and should have given my first leisure to a letter of inquiry, if I had not received your note. I thank you much for remembering me in this season of deepest trial; and I do indeed sympathize with you, and pray that you all may experience that firm support and effectual consolation which the God of all grace gives to his people. May he send by his own messenger the blessing you so much need, and glorify himself by giving one word in season through the feeblest of his children.

“‘It is I, be not afraid.’ ‘Peace be unto you.’ Such were the words of Jesus, spoken on occasions when those to whom they were addressed had already given up every thing for lost, and were only terrified and affrighted by the appearance of their best friend. But, oh, how soon did they find that these were not words only! The storm hushed to a calm, and the ship immediately at

land, in the one case, and the gladness because they saw the Lord, in the other, soon testified that the power of the Lord was there. And it is the same Jesus who has visited you with such a succession of domestic afflictions, and who now speaks in this, which you justly term, the deepest trial you have ever known. Oh, let every one else be silent, and let Jesus have our undivided attention! He is the same yesterday, to-day, and for ever. He said once to a weeping, disconsolate mother, ‘Weep not;’ and, at another time, ‘This affliction is not unto death, but for the glory of God, that the Son of God may be glorified thereby.’ And he will as surely speak good words and comfortable words to you. Deep as this trial is, might it not have been far deeper? You are not called to the death-bed of a son whose misconduct has threatened to bring down your grey hairs with sorrow to the grave. Neither have you to witness the torments of a guilty conscience, sad and fearful premonitions as they often are, of the worm that never dies, and of the fire which is never quenched. In your case, it is only a proof that Jesus loves your child better than you do, and having spared him and confided him to you so long, he is come at the time when the dear youth must, at all events, have left his paternal home, to take him to himself, to his Father’s house, to a better, a more enduring home; therefore, ‘let not your heart be troubled.’ If the fair promise of usefulness to the church of Christ on earth, which your dear child gave, be the source of keenest sorrow now, he who is Head over all things to his church must be allowed to know best how this purchased and sanctified vessel of mercy can best subserve the glory of his Redeemer; and when your emancipated spirit takes a full view of the agency employed by the Saviour in accomplishing his purposes of mercy, you may see, that so far from

being taken from usefulness, dear Frederick is in reality only just entering on it; and, surely, immortal youth and untiring vigour must be better qualifica-

tions for unceasing service than were ever possessed on earth, even by Paul himself, the great apostle of the gentiles."

THE HEART DEMANDED.

A SERMON DELIVERED AT MAZE POND CHAPEL, ON SUNDAY, FEBRUARY 17, 1799,

BY THE REV. ROBERT HALL, A.M.

From the Notes of W. B. Gurney, Esq.

"My son, give me thy heart."—PROVERBS
xxiii. 26.

ALL kinds of false religion which have been practised in the world may be resolved into a vain attempt to supply the place of giving the heart to God. The superstitions of the church of Rome, the fantastic ceremonies and rites practised by Mohammedans and many classes of pagans, the penances and mortifications on which so many rely, but which cease where the light of divine truth prevails, are but substitutes for the simple duty of giving God the heart. It is of the utmost importance to trace all religious conduct to its source, and to fix in our minds that this is the root of all piety which is acceptable to God, the giving him our heart.

In explaining and enforcing this duty, considered as an address by God to man, I shall propose for your consideration a few of the reasons and grounds on which this duty is obligatory.

In the first place, *God deserves our hearts*. He is entitled to them by claims which it is impossible to resist. The favours we receive from God bind us by grateful attachment to give him our hearts. All the blessings we have enjoyed in the course of our existence, all we now enjoy, and all we hope to partake of, flow from the unmerited bounty of our heavenly Father. "From him

cometh every good and perfect gift."

The care and tenderness bestowed by providence upon our earliest years, it is evident, we had no share in procuring. It was God who poured that tenderness into the hearts of our parents, of which we received the benefit. It was God that conferred upon us all those blessings which have distinguished us in the subsequent years of our lives, who raised up all those connexions and friends, and endearing relations in life, from which our comforts have sprung. He is the cause of all causes, the ultimate spring of all good, though he uses second means; the Benefactor and the Author of all being. If, then, there be any claim which gratitude has upon our hearts, this claim is enforced by God.

Besides, the infinite excellencies of the Divine Nature themselves are such as challenge our highest regard. All that is excellent in the creature is derived from God. The lustre of his perfections eclipses every thing in heaven or on earth. The beauty of his character is such as, when properly perceived, excites the highest admiration, and fills up the whole centre of perfection. God, separate from the benefits derived from him, is in himself entitled to our highest esteem.

In the second place, we ought to give God our hearts, *because this is the great*

and principal demand he makes upon us. He is not only entitled to our hearts, but he demands them at our hands. This is the principal requisition he makes of sinful men, "My son, give me thy heart." This is the sum and substance of all the precepts of the divine law. When God solemnly delivered his laws to the children of Israel in the wilderness, this was the principal, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength. This," says our Saviour, in explaining the law, "is the first and great command." All the precepts of religion are summed up in this, because a love to our fellow-creatures dictates an attention to all those subordinate rules of general conduct upon which their happiness depends. "Love is the fulfilling of the law;" it "works no ill to its neighbour;" and so love to God implies a coincidence of our will with his, the patient endurance of all he inflicts, and the prompt discharge of all he prescribes—the due homage and affection of worship, not merely the prostration of the body and the language of the lips, but the expression of the heart; the root of all clearly is the heart. "Man looketh at the outward appearance, but the Lord looketh at the heart." All the substitutes which men can possibly devise, where the heart is not really devoted to God, will be of no account in his sight. The language of the deepest humiliation and the expression of the most ardent attachment, will be an abomination in the sight of God, if the heart does not accompany them, if they are not streams proceeding by a direct course from that fountain. He strips off every disguise and looks to the heart. This is the great requisition the Divine Being makes at our hands. He asks not splendid temples, costly sacrifices, nor pompous forms of worship. The universe is so formed as in many respects to reflect his glory and grandeur;

but nothing in created nature, nothing in external worship, is dear to him, where the heart is foreign and alien to him. There is no place so satisfactory for him to rest in as the heart of his intelligent creatures; a mind penetrated with a sense of sin, touched with gratitude, glowing with love, and prostrating itself in the deepest humiliation before him, this is the place of his rest, and he bows the heaven itself and comes down to take possession of such a temple as is furnished by the heart of that man.

Thirdly, another reason why we should give him our hearts, is, *that he alone can fill our hearts.* There is nothing out of God that is sufficiently capacious and permanent to fill the heart of man. The natural heart forms to itself ideas of happiness that never will be realized, notions of felicity to which there is nothing answerable in the whole circle of created things. It dwells, as it were, in a land of shadows, and images to itself a greatness which the infinite abysses of space are not able to comprehend. Nothing can satisfy that general thirst after happiness which exists where God is not apprehended and enjoyed. Ask that man who has been the most successful in his worldly affairs, whether he has had his heart filled with its objects. Ask the avaricious man, whether he has accumulated wealth enough to fill the void in his heart. He has engrossed much of it, but he is not satisfied. Ask the ambitious man, whether he is satisfied with honour, whether he has enough of the applause of the world, whether power has poured itself upon him in a sufficiently copious stream. So far from it, it has only irritated his passions, and rendered him more susceptible of censure, more touched by contempt, more affected by reproach. The void in his heart widens, and he becomes more eager after glory. Thus it is that there is a void in the human heart, which is never completely satisfied until the

love of God is shed abroad there. The chasm widens in proportion as created objects fall into it. The particular appetite may be satisfied for the moment, but the thirst after general happiness is increased. But God is sufficient to fill the heart of man—yes, of all men—and to diffuse rapture and joy over the inhabitants of heaven itself. No mind is so capacious, no heart is so large and extensive, that God cannot fill it; no desire so great, but there is sufficient in the beneficence of God to satisfy it.

It is true, a good man always seeks after more of the enjoyment of God than he tastes in the present world; and, in this sense, his heart is not filled; but this is for want of a sufficient medium of communication between him and the Supreme Being. The deficiency is not in the object itself, but in the relation we bear to that object, and the imperfect communication we have at present with it. The ocean is sufficiently immense, but there are impediments that obstruct the streams, that prevent their entrance into our heart. Nothing will fill the heart but God. The experience of all ages, the vanity of life, the restlessness of the human passions, the disorders introduced by sin, and the conviction of a future state, all tend to teach us that God is the only adequate and sufficient portion of the human mind.

In the fourth place, we ought to give our hearts to God *as a certain means, and the only means, of introducing peace into our hearts.* When we have given our hearts to God, and he is enthroned there, the necessary consequence will be, a degree of peace will prevail there. Until this is effected, there will be a collision and an interference between the claims of religion and those of the world, which can never be adjusted. There will be a contradiction between the convictions of conscience, those convictions which depravity can never totally erase, and the unsanctified desires of the mind,

which can never be reconciled. The Jews were accustomed to offer their salutations to their friends in these terms, "Peace be with you." In doing this, they expressed a wish that their friends might possess all those good things which friendship could dictate. They wished them health, peace of conscience, the favour of the Supreme Being; every thing was comprehended in the term "peace." But the scriptures tell us that the wicked have no peace—"There is no peace, saith my God, to the wicked." This is equivalent to saying that the wicked have no true happiness, for in denying that they have peace the scriptures deny that they have true happiness. And this will appear to be the case the more we explore the subject. Conscience will be heard, and her "still small voice" will destroy all peace. The consciousness that a man is not right, that he is under the threat of God, will destroy his enjoyment, perplex his mind, and fill him with inward confusion. He will read his character, as Belshazzar did, on the wall even of a palace. Oh, how many things may, in the hand of God, be the means of bringing his sins to his remembrance, and of disquieting his mind, so that even in the midst of mirth his heart is heavy, and the countenance betrays the tumult of the soul.

Besides this, there will be a predominance of anxiety arising from the very nature of worldly care, until we have given our hearts to God. The solicitude about the affairs of the world will grow and strengthen till it becomes overwhelming. The love of God is the master passion which will cast out the evil and tormenting effects of worldly care. The solicitude, the restlessness, and anxiety, of which many men appear to be the subjects, are not the effect of any great calamity, but of the constant insecurity with which earthly things are held; and nothing will cure this great disease of the mind but the love of God.

In addition to this, the edge of the calamities of life will be blunted by giving our hearts to God. He who has given his heart to God, is secure with respect to his main interest. He is able after every calamity to go into the sanctuary, and sing, "Though the fig-tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation." Yes, he will rejoice in God as his salvation. He carries his riches with him, because he is rich towards God; his happiness with him, because no being can destroy it. No angel can step between him and the eternal throne, and intercept his prayers or the communications of the divine favour. The love of God shed abroad in his heart, and the influences of the Divine Spirit, are the great means of allaying the anxiety of the human mind, and of introducing peace and serenity, a peace which "passeth all understanding," joy and peace in believing.

In the fifth place, *if we give our hearts to God, this will render a compliance with every other demand of the Divine Being easy and delightful.* Giving our hearts to God will have a mighty influence to make every other part of the divine requisitions satisfactory and easy. When love to God is planted in the heart, the fruits of righteousness will spring up in rich abundance. This is a seed of immortal vigour. When love to God prevails in the heart, the duties of religion, instead of being matters of servile restraint, will be the most pleasing occupation of the mind. To retire for self-examination, for prayer, and meditation, and reading the scriptures, will not be painful to that man who has given his heart to God. It will be the child hiding himself beneath the wing of paternal love. It will be the confidential inter-

course of love and affection. It will be to go from care, and vanity, and vexation, to God as his chief joy. The love of God having thus touched the heart, though before hard as a rock, the streams will flow. What is the cause of our public assemblies exhibiting so little piety, so much coldness and indifference to divine things? What is the reason of that languid attention we so often witness? Does it not arise from the heart not being given to God? How different is this from the general assembly of the church above! There all is love and all is joy. David rejoiced at the thought of engaging with his friends in the worship of God, because he felt supreme delight in God. He could say, "I will go unto the altar of God, unto God my exceeding joy." "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord for ever, to behold the beauty of the Lord, and to inquire in his temple." To forsake all and follow Christ, to deny ourselves, and take up our cross and follow him, will be a duty utterly impracticable unless we have given up our hearts to him; our conduct will be determined by the state of our heart. We cannot forsake all for God, unless we have first given God our hearts.

In the sixth place, we have peculiar reason for giving our hearts to God, *because the Divine Being has manifested himself to us under such characters as are calculated to attract our hearts.* Did God appear in scripture in no other character than that of an avenging Judge, it would be impossible to give him our hearts, upon the principles at least of human nature, but "God is love." "God was in Christ," before the world began, "reconciling the world unto himself." It is the peculiarity of the gospel, that while it represents God in all the terrors of his justice, these are united with all the riches of his mercy. "God so loved the world, that he gave

his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." He was pleased to compassionate us in our sinful state. He spreads out the arms of paternal tenderness to us. His language is, "Look unto me, and be ye saved, all ye ends of the earth, for I am God; besides me there is no Saviour." "Fury is not in me." "Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." "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 without price." This is the language of divine mercy; and is it not calculated, especially when connected with the fact of the only begotten Son of God dying on the cross, to attract our hearts? Is it not calculated to destroy enmity, to speak peace to them that are afar off, and to them that are nigh? There is no impediment, then, with God; the impediment is only in ourselves.

In the last place, I would observe, as another inducement to give our hearts to God, *that it will be the most effectual preparation for death and eternity.* Could the sinner flatter himself that he could for ever remain at a distance from God, he might anticipate a sort of peace without giving his heart to God, though he would be disappointed in the result; but you must meet God as your friend or your enemy. Your subjection to him cannot be thrown off. It lies with you, then, in what character you meet him. Meet him you must; and how awful will it be to depart from this world without having given your hearts to God! To meet him as your enemy; to appear before him with the alienation of your hearts unsubdued; to find yourselves in the presence of that Being who rules in heaven and on earth, and whose power

none can withstand, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat!" Oh, how awful will it be, if you have not made your peace with God, if you have not given your heart to him! You feel now, that to meet him is terrible, because you are conscious that you are at enmity with him; but, when you can no longer keep at a distance from him, what will it be to meet him? You will "call upon the rocks to fall upon you to hide you from the face of him that sitteth upon the throne, and from the wrath of the Lamb;" to hide you from the presence of your Judge! The sinner who dies without having given his heart to God will then meet with the full accomplishment of his wishes. His great desire has been to keep at a distance from God, and this will be awfully realized. He has been invited to come into the presence of God, invited in the tenderest accents; but he has refused, and now he will be summoned into that presence with a voice which will strike terror into his soul, and then will be banished for ever from him. God will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." He wished to have no intercourse with God, and now God will have no intercourse with him. An everlasting gulf will be fixed between God and him, and he will then find that absence from God is the perfection of misery and woe. But, on the contrary, if our hearts are now given to God, death will be a source of the most delightful satisfaction. When death removes a good man from the present world, it carries him to his Father's house. While it removes the wicked man from all he loved, it removes the good man from all that afflicted him here; the wicked man is hurried away from all his treasures, while the good man is stripped only of his infirmities and sufferings. Every day the Christian is ad-

vancing nearer to his ultimate good. He considers life as a journey, a pilgrimage; and looks to the end of it with satisfaction and delight. He now enjoys that good which he eagerly sought on earth. He reaps the full reward of all his prayers and all his sufferings. His language while on earth was, "I shall be satisfied when I awake in thy likeness," and now the auspicious morn is come.

What is the reason, my friends, that death is viewed with such different feelings by the good man and the bad? It is because of the different state of their hearts towards God. It is this difference which, in the one case, covers futurity with clouds, and darkness, and horror, and, in the other, makes it the region of peace, and light, and happiness.

To conclude: whatever wears the appearance of piety in our estimation, which does not lead your hearts to God, be sure it is deception and delusion. Whatever those doctrines are, whatever those practices are, whatever that company is, which has an habitual tendency to draw off our hearts from God, and make us esteem and love him less, be sure that that is the path of ruin and destruction. Consider every thing in religion as having this end, and this only, that of leading you to God. This should be the sum and substance of religion. If you worship God in the assemblies of his people, and feel no movement of heart to him, be sure that it is a vain oblation and an abominable sacrifice. If you pray to God, and your hearts do not ascend to him, be sure he will say to you with indignation at the last day, "Who hath required this at your hands?"

It is the homage of the heart that he requires. This is his most acceptable sacrifice. Pray to God that he will give you a contrite heart, that he will plant his love there, that he will destroy the moral distance between you and him, and bring you so near to him that his perfections, and his providence, and his word, may have an abiding weight and reality in your estimation. Make it your constant prayer that the influence of creatures may be less, and the perfections and the grace of God be more and more in your esteem.

If you were to view the conduct even of the greater part of professing Christians, you would think that nothing was reality but that which related to creatures, nothing delusion but that which relates to God. But how great the mistake! If our hearts are given to God, we shall regard every thing as full of God, we shall taste his smile in all his mercies, we shall bow with submission to the afflictions we are called to suffer, reflecting that they are inflicted by him. Death will appear to us as the messenger of God, sent to bring us into his presence, where there is fulness of joy. Life, death, things present, and things to come, will all bear the impress and the signature of God. We shall have peace with God, the peace that passeth understanding. Pray, therefore, with the apostle, that God will enlighten your understandings, that "you may comprehend with all saints what is the height, and depth, and length, and breadth, of the love of Christ, which passeth knowledge, that you may be filled with all the fulness of God."

ON DEACONESES.

From the Circular Letter of the Norfolk and Norwich Association of Baptist Churches, Oct. 1841.

WE ought not, we think, on this occasion, to leave unnoticed an early practice of the Christian church, which has been neglected generally, though not universally, but which with great advantage might be restored. We refer to the practice of choosing deaconesses from the female members of the church.

Of the existence of this class of officers in the apostle's time there can be little doubt. We believe that Phœbe was a deaconess, and Euodia and Syntyche, with some others; and there is reason to suppose that to such ones the apostle referred, when, in 1 Timothy iii. 11, he spake of women who were to "be grave, not slanderers, sober, and faithful in all things." That he is not there speaking of the wives of deacons, is maintained by very competent authorities, with whom we are inclined to agree. At all events "it amounts to a query," says one of our best practical divines, "worthy of very serious consideration, whether we are perfectly justified in laying aside an office which certainly appears to have once existed in the church, and which, amidst all its

varying circumstances, might be rendered eminently useful. How many cases are continually occurring, in which the official ministrations of a female would at once be more effectual and more discreet than those of the opposite sex? How many scenes of half penitent profligacy are there, into which it would be hazardous to a man's character to venture? How many cases of sickness amongst the female members, which none can so effectually relieve as one of their own sex?" Now, when we think of the expediency and obvious fitness of such an officer as thus suggested, and remember that there is very strong, if not certain, proof that such a class of officers as deaconesses existed in the apostolic times, we seriously commend to the associated churches the immediate consideration of the question, whether they will not appoint deaconesses themselves, who shall be solemnly set apart to their appointed duties by the word of God and prayer. We believe we should thereby approximate more nearly to New Testament order, and promote very considerably the welfare of the church.

SONNET.

BY THE REV. E. S. PRYCE, A.B.

"In the last days perilous times shall come."—2 TIM. iii. 1.

I SEE them now; within that upper room
 They mourn the absent One and kneel in prayer;
 They wait his promise;—few are gathered there:
 And while they pray, behold the Spirit come.
 Again I see them,—every day the saved
 Swell the glad numbers of the holy train;
 The world's proud scorn the martyr souls have braved,
 For them to live is Christ, to die is gain.
 Once more I see them,—changed and fallen now,
 They wield the sword of conquest, wait the nod
 Of emperors, serve the man, but not their God,
 And for their hire obsequiously bow.
 Head of the church, arise from thy high throne,
 Call forth thy saints, and crush Great Babylon!

THE DEATH-BED.

WRITTEN AFTER HEARING THE REV. T. BINNEY'S FUNERAL SERMON FOR MR. F. BIRRELL,*
JANUARY 9, 1842.

"Half an hour before he died, he said, 'Do not speak: I am holding deep communion with God.' He remained motionless for this time, a smile often playing on his face. At length his eyes grew bright and fixed; and he exclaimed, as with rapture—'Beautiful! Beautiful!' His head then fell backwards, and, with the word 'Glory' on his lips, he expired."

THE room was hushed, and silent mourners stood
Around the bed, watching in breathless awe
The approach of death. But, oh, he came not there
As "king of terrors;" nor came he alone;
The presence of Jehovah hid from sight
The ghastly image, and his icy touch
Laid low a victim who beheld him not!
That soul in "deep communion with" his "God"
Was rapt, and nothing now on earth had power
To win him back! Voices of early love,
Which were as music in time past, he stayed,
For there were "still, small" whispers reached his heart
That spread a joy too deep for utterance;
Such high and holy converse as could draw
In very ecstasy his spirit hence!
And was heaven opened on thee in that hour,
O highly-favoured one? Didst thou behold
One ray of its surpassing glory, *here*;
When thy bright upward gaze was fixed, and smiles
Sweeter than sunshine played upon thy face?
Or, were there white-robed angels hovering near,
And "*Beautiful!*" was all that thou couldst breathe
Of this world's language unto mortal ears?
Perchance thy quickened senses had discerned
Seraphic strains of welcome, bidding thee
Hasten and join the song of the redeemed.
Or, wert thou yet more honoured? Did thy Lord
Reveal himself, that the o'erpowering sight
Might waken rapture, too intense for earth,
And rend for thee thy spirit from its clay,
Since none can see the Almighty One and live?
Thrice blessed thou! Love was more strong than death,
And won thee onwards through the awful vale
Unconscious of its gloom, for "glory" broke
Around thee, and illumed the way to heaven!

Oh, would that thou hadst lingered, but to tell
What beauteous vision burst upon thy view
As thou wert passing to that hidden world
Where only spirits dwell!

Yet, 'tis enough
That thou didst prove the truth of that "one word,"
"I will be with thee." Thou didst need no more;
And they whose "eyes were holden" in the hour
That Jesus came, will learn, like thee, to trust;
And when the confidence of thy deep love
Is gained, then may we hope to know thy joy,
And with "the pure in heart" behold the Lord!

A. H.

* Mr. Ebenezer Birrell, student for the ministry at Stepney College, died Dec. 30, 1841, aged 21 years.

REVIEWS.

History of the Planting and Training of the Christian Church by the Apostles. By Dr. AUGUSTUS NEANDER, Ordinary Professor of Theology in the University of Berlin, Consistorial Counsellor, &c. Translated from the third edition of the original German, by J. E. Ryland. Edinburgh: Clark. 2 vols. pp. 760.

THE celebrity of the author in his own country, and the acknowledged usefulness of his labours in the vindication of evangelical truth against the previously ascendant neology, will excite in the minds of many of our readers a desire to become acquainted with the character of these volumes. In England he is known chiefly as a profoundly learned ecclesiastical historian; but in his own land he enjoys an equal reputation as an interpreter of the New Testament scriptures, and his exegetical lectures have long been eminently popular among the students of the university which he adorns. His descent from Abraham and early renunciation of Jewish unbelief interest our feelings, while his prodigious stores of erudition, his unremitting industry as an investigator, his prolific habits as an author, and his position as the acknowledged head of the renovators of German orthodoxy, command the respect of all who are acquainted with his extraordinary career.

The work before us is designed to be introductory to his extensive History of the Christian Religion and Church which has been in progress many years, a small portion of which alone has been presented to the English reader. Its object is to portray the Christian system as developed and established by the apostles, devoid of the additions and mutations of subsequent teachers. In the first book he describes the church in Palestine, previous to its spread among heathen nations, in doing which he examines minutely the contents of the first seven chapters of the Acts. The second book is on the first spread of Christianity from the church at Jerusalem to other parts, and especially among heathen nations, in which the labours of Philip in Samaria, and the occurrences connected with the introduction of the gospel into the do-

mestic circle of Cornelius, pass under review. The third book, to which the author has evidently given great attention, embraces a large field of investigation, relating to the spread of Christianity and founding of the Christian church among the gentiles by the instrumentality of the apostle Paul. The fourth book contains a review of the labours of James and Peter during this period; and the fifth is on the apostle John and his ministry, as the closing point of the apostolic age. The last book, which occupies nearly two hundred pages, is an elaborate treatise on the apostolic doctrine. In his investigation of this, Neander adopts a course different from that which is most common among us; instead of taking the subjects consecutively, and inquiring what the apostles have said respecting them, he takes the apostolic writers successively, and examines the theory of each. The Pauline doctrine—the doctrine of the Epistle to the Hebrews—the doctrine of James—and the doctrine of John, are separately considered, and the developments of their views are contemplated in relation to their own character and circumstances.

The spirit in which Neander writes is one of great mental independence, combined with respectful modesty in reference to any whose opinions he opposes, or who have animadverted on his own. Certainly he calls no man on earth master, but neither does he require submission to his judgment from others. In his preface to the first edition he says,

“As for my relation to all who hold the conviction, that faith in Jesus the Saviour of sinful humanity, as it has shown itself since the first founding of the Christian church to be the fountain of divine life, will prove itself the same to the end of time, and that from this faith a new creation will arise in the Christian church and in our part of the world, which has been preparing amidst the storms of spring—to all such persons I hope to be bound by the bond of Christian fellowship, the bond of “the true Catholic spirit,” as it is termed by an excellent English theologian of the seventeenth century. But I cannot agree with the conviction of those among them who think that this new creation will be only a repetition of what took place in

the sixteenth or seventeenth century, and that the whole dogmatic system, and the entire mode of contemplating divine and human things, must return as it then existed."—pp. xiv., xv.

And again,

"In executing such a work, every man must be influenced by his own religious and doctrinal standing-point, by his views of the doctrines of Christianity, its origin, and its relation to the general development of the human race. On this point no one can blame another for differing from himself; for a purely objective historical work, stripped of all subjectivity in its representation, untinged by the individual notions of the writer, is an absurdity. The only question is, what point of view in the contemplation of these objects most nearly corresponds to the truth, and from this the clearest conceptions will be formed of the images presented in history. Without renouncing our subjectivity, without giving up our own way of thinking (a thing utterly impossible) to those of others, or rendering it a slave to the dogmas of any school which the petty arrogance of man would set on the throne of the living God (for this would be to forfeit the divine freedom won for us by Christ), our efforts must be directed to the constant purification and elevation of our thinking (otherwise subject to sin and error) by the spirit of truth. Free inquiry belongs to the goods of humanity, but it presupposes the true freedom of the whole man, which commences in the disposition, which has its seat in the heart, and we know where this freedom is alone to be found. We know whence that freedom came which by means of Luther and the reformation broke the fetters of the human mind. We know that those who have this beautiful name most frequently on their lips, often mean by it only another kind of slavery."—pp. xix., xx.

In the preface to the third edition he adds,

"As to what I have said respecting the position I have taken in reference to the controversies which are every day waxing fiercer, and distract an age that longs after a new creation, I can only reassert that, if it please God, I hope to abide faithful to these principles to my latest breath! the ground beneath our feet may be shaken, but not the heavens above us. We will adhere to that *theologia pectoris*, which is likewise the true theology of the spirit, the *German* theology, as Luther calls it."—p. xxii.

To theologians of enlarged views and industrious habits this work will yield much pleasure and instruction: many of them, we doubt not, will peruse it again

and again with great advantage to themselves and to those to whom they minister. The freedom of Neander from some prejudices by which we are surrounded, the familiarity he evinces with all the extraneous aids which can be derived from acquaintance with the uninspired writings of the primitive age, the attention which he gives to the difficult passages of the New Testament and difficult topics of the Christian system, and the freshness of his views propounded among us as those of the native of another region, we had almost said the citizen of another world, will afford delight to many hard students, and refresh many wearied teachers. He surveys Christian truth from so different a position from our own; his education, the character of the society in which he lives, the controversies in which his associates are engaged, all are so different from those of our own best writers; it is as though, having been accustomed to admire some beautiful scene in nature, our acquaintance with which was derived solely from pictures, we should now receive one, the production of a skilful artist, taken from a new point of vision, exhibiting portions of which we had no previous idea, and giving to the whole an aspect of novelty.

It was perhaps an unreasonable hope that such a work should be fitted for the perusal of British Christians at large; and we apprehend that no judicious English theologian will desire, when he has read it, that it should have an extensive indiscriminate circulation in this country. It is only suitable for those who have made considerable attainments as scholars, and who possess such a maturity of scriptural knowledge as to be "not soon shaken in mind." Others will find its reasonings out of their depth, and will rise from the perusal of portions which they do not fully understand, unsettled and perplexed. It is easy to conceive that a work may be admirably adapted for usefulness in a Prussian university, that is not suited to the English public. Controversies of the greatest moment there, here are scarcely known. Objections with which Neander's pupils are most familiar, will be first suggested to the minds of many Englishmen in these volumes, and will be retained with greater tenacity than the remarks by which he has obviated them. Concessions which in the circle in which he moves will be regarded as uiggardly,

will startle many of our friends, and some, who are not of the timid class, will regard investigations on which he enters as more bold than wise. To many English critics even, it will probably appear that he sometimes rejects common opinions, to conform the view to reason rather than to the letter of the narrative; that though he receives the gospel, it is in some cases too much in the spirit of a philosopher rather than in that of a little child; and that the general effect of his work in this country will be to unsettle rather than to establish. Were we to give specimens to illustrate our meaning, the effect might be injurious, as we have not adequate space for refutation; it may suffice to say that, in reference to facts, supposition is sometimes blended with evidence in a way that appears to us illogical; and that we particularly regret the surrender of certain portions of the New Testament scriptures, not on account of any deficiency of external evidence, but from internal considerations, and these not very weighty. In dealing with the infidel theologians of Germany, it is undoubtedly necessary for a man of evangelical heart to proceed cautiously, and take a lower position than a man of the same character would assume where homage is generally paid to revelation, and gospel principles are more prevalent; yet, while we make every allowance for Neander, and honour him as the Melancthon of his age, we can recommend this work to those of our countrymen alone who have sufficient acquaintance with biblical criticism, and are sufficiently established in the principles of theology, to weigh evidence with accuracy.

To the readers for whom these volumes are adapted, the concluding paragraphs will give a favourable view of the author's system:

"The essence of Christianity, according to John, is comprised in this, that the Father is known only in the Son, and only through the Son can man come into communion with the Father; 1 John ii. 23; 2 John 9. But no one can be in communion with the Son without partaking of the Holy Spirit, which he promised to renew human nature in his image; 1 John iii. 24. Both John and Paul place the essence of Christian theism in worshipping God as the Father through the Son, in the communion of the divine life which he has established, or in the communion of the Holy Spirit, the Father through the Son dwelling in mankind, animated

by his Spirit, agreeably to the triad of the Pauline benediction,—the love of God, the grace of Christ, and the communion of the Holy Spirit (2 Cor. xiii. 13); and this is the basis of the doctrine of the Trinity in the scheme of Christian knowledge. It has an essentially practical and historical significance and foundation; it is the doctrine of God revealed in humanity, which teaches men to recognize in God not only the original source of existence, but of salvation and sanctification. From this trinity of revelation, as far as the divine causality images itself in the same, the reflective mind, according to the analogy of its own being, pursuing this track, seeks to elevate itself to the idea of an original triad in God, availing itself of the intimations which are contained in John's doctrine of the Logos, and the cognate elements of the Pauline theology.

"As, accordingly, James and Peter mark the gradual transition from spiritualized Judaism to the independent development of Christianity, and as Paul represents the independent development of Christianity in opposition to the Jewish standing-point, so the reconciling contemplative element of John forms the closing point in the training of the apostolic church; and now from the classical era of original Christianity, we must trace a new tedious development of the church, striving towards its destined goal through manifold trials, oppositions, and conflicts. Perhaps this greater process of development is destined to proceed according to the same laws which we find prefigured in the fundamental forms of the apostolic church in their relation to one another, and in the order of their development."—Vol. ii. pp. 271, 272.

As Neander is universally acknowledged to be a prodigy of learning, it will be interesting to many to learn what his judgment is on some subjects much debated in this island, which, however, he is so situated as to look at with less of party bias than we should expect in an Englishman.

On the constitution of the church he writes as follows:

"The forms under which the constitution of the Christian community at first developed itself, were, as we have before remarked, most nearly resembling those which already existed in the Jewish church. But these forms, after their adoption by Jewish Christians, would not have been transferred to the gentile churches, if they had not so closely corresponded to the nature of the Christian community as to furnish it with a model for its organization. This peculiar nature of the Christian community dis-

tinguished the Christian church from all other religious associations, and after Christianity had burst the fetters of Judaism, showed itself among the free and self-subsistent churches of the gentile Christians. Since Christ satisfied once for all that religious want, from the sense of which a priesthood has every where originated,—since he satisfied the sense of the need of mediation and reconciliation, so deeply seated in the consciousness of the separation from God by sin, there was no longer room or necessity for any other mediation. If, in the apostolic epistles, the Old Testament ideas of a priesthood, a priestly cultus, and sacrifices are applied to the new economy, it is only with the design of showing that, since Christ has for ever accomplished that which the priesthood and sacrifices in the Old Testament prefigured,—all who now appropriate by faith what he effected for mankind, stand in the same relation with one another to God, without needing any other mediation,—that they are all by communion with Christ dedicated and consecrated to God, and are called to present their whole lives to God as an acceptable, spiritual thank-offering, and thus their whole consecrated activity is a true spiritual, priestly cultus, Christians forming a divine kingdom of priests. Rom. xii. 1; 1 Pet. ii. 9. This idea of the general priesthood of all Christians, proceeding from the consciousness of redemption, and grounded alone in that, is partly stated and developed in express terms, and partly presupposed in the epithets, images, and comparisons, applied to the Christian life.

“As all believers were conscious of an equal relation to Christ as their Redeemer, and of a common participation of communion with God obtained through him; so on this consciousness, an equal relation of believers to one another was grounded, which utterly precluded any relation like that found in other forms of religion, subsisting between a priestly caste and a people of whom they were the mediators and spiritual guides. The apostles themselves were very far from placing themselves in a relation to believers which bore any resemblance to a mediating priesthood; in this respect they always placed themselves on a footing of equality. If Paul assured the church of his intercessory prayers for them, he in return requested their prayers for himself. There were accordingly no such persons in the Christian church, who, like the priests of antiquity, claimed the possession of an esoteric doctrine, while they kept the people in a state of spiritual pupillage and dependence on themselves, as their sole guides and instructors in religious matters. Such a relation would have been inconsistent with the consciousness of an equal dependence on Christ,

and an equal relation to him as participating in the same spiritual life. The first pentecost had given evidence, that a consciousness of the higher life proceeding from communion with Christ filled all believers, and similar effects were produced at every season of Christian awakening which preceded the formation of a church. The apostle Paul, in the fourth chapter of his Epistle to the Galatians, points out as a common feature of Judaism and heathenism in this respect, the condition of pupillage, of bondage to outward ordinances. He represents this bondage and pupillage as taken away by the consciousness of redemption, and that the same spirit ought to be in all Christians. He contrasts the heathen, who blindly followed their priests, and gave themselves up to all their arts of deception, with true Christians, who, by faith in the Redeemer, became the organs of the Divine Spirit, and could hear the voice of the living God within them; 1 Cor. xii. 1. He thought that he should assume too much to himself, if, in relation to a church already grounded in spiritual things, he represented himself only as giving; for in this respect there was only one general giver, the Saviour himself, as the source of all life in the church, while all others, as members of the spiritual body animated by him the Head, stood to each other in the mutual relation of givers and receivers. Hence it was that, after he had written to the Romans that he longed to come to them in order to impart some spiritual gift for their establishment, he added, lest he should seem to arrogate too much to himself, ‘that is, that I may be comforted, together with you, by the *mutual* faith both of you and me;’ Rom. i. 12.”—pp. 149—151.

Respecting the ministers of the church he writes thus:

“Yet as, by the participation of all in the conduct of church affairs, a regular government by appointed organs was not excluded, but both co-operated for the general good; so also together with that which the members of the church, by virtue of the common Christian inspiration, could contribute to their mutual edification, there existed a regular administration of instruction in the church, and an oversight of the transmission and development of doctrine, which in this time of restlessness and ferment was exposed to so many adulterations, and for this purpose the *χαρισμα* of *διδασκαλια* was designed. There were three orders of teachers in the apostolic age. The first place is occupied by those who were personally chosen and set apart by Christ, and formed by intercourse with him to be instruments for publishing the gospel

among all mankind—the witnesses of his discourses, his works, his sufferings, and his resurrection—the apostles, among whom Paul was justly included, on account of Christ's personal appearance to him, and the illumination of his mind, independently of the instructions of the other apostles; next to these were the missionaries or evangelists, *ευαγγελισται*; and, lastly, the teachers appointed for separate churches, and taken out of their body, the *διδασκαλοι*. If sometimes the *προφηται* are named next to the apostles, and set before the evangelists and the *διδασκαλοι*, such teachers must be meant in whom that inward condition of life from which *προφητευν* proceeded was more constant, who were distinguished from other teachers by the extraordinary liveliness and steadiness of the Christian inspiration, and a peculiar originality of their Christian conceptions which were imparted to them by special *αποκαλυψεις* of the Holy Spirit; and indeed these prophets, as is evident from their position between the apostles and evangelists, belonged to the class of teachers who held no office in any one church, but travelled about, to publish the gospel in a wider circle.

“As it regards the relation of the *διδασκαλοι* to the *πρεσβυτεροι* or *επισκοποι*, we dare not proceed on the supposition, that they always remained the same from the first establishment of Christian churches among the gentiles, and therefore during the whole of Paul's ministry, a period so important for the development of the church; and hence we are not justified to conclude, from the characteristics we find in the later Pauline epistles, that the relation of these orders was the same as existed from the beginning in the gentile churches. If we find several things in earlier documents which are at variance with these characteristics, the supposition must at least appear possible, that changes in the condition of the churches, and the experiences of the first period, had occasioned an alteration in this respect; and it is an utterly unfounded conclusion, if, because traces of such an altered relation are found in an epistle ascribed to Paul, any one should infer that such an epistle could not have been written in the Pauline period. The first question then is, What was the original relation? If we proceed on the supposition, which is founded on the pastoral letters, that the *διδασκαλοι* belonged to the overseers of the churches, two cases may be imagined; either that all the presbyters or bishops held also the office of teachers; or, that some among them, according to their peculiar talent (*χαρισμα*), were specially employed in the management of the outward guidance of the church (the *κυβερνησις*), and

others with the internal guidance of the word (the *διδασκαλια*), we shall thus have *πρεσβυτεροι κυβερνητες* = *ποιμενες*, and *πρεσβυτεροι διδασκουτες* = *διδασκαλοι*. The first case certainly cannot be admitted, for the *χαρισμα* of *κυβερνησις* is so decidedly distinct from the *χαρισμα* of *διδασκαλια*, as in common life the talent for governing and the talent for teaching are perfectly distinct from one another. And according to the original institution, the peculiar office corresponded to the peculiar charism. But since in the latter part of the Pauline period, those presbyters who were equally capable of the office of teachers as well as governors, were especially commended, it is evident that this was not originally the case with all. But neither have we sufficient reason for considering the second case, as the original relation of these several offices. Since the *χαρισμα* of *προσθηται* or *κυβερνάν* (in the First Epistle to the Corinthians, xii. 28, and in the Epistle to the Romans, xii. 8) is so accurately distinguished from the talent of teaching,—and since these two characteristics, the *προσθηται* and the *κυβερνάν*, evidently exhaust what belonged from the beginning to the office of presbyter or bishop, and for which it was originally instituted, we are not obliged to conclude that the *διδασκαλοι* belonged to the class of overseers of the church.

“In the epistle written at a late period to the Ephesians (iv. 11), the *ποιμενες* and *διδασκαλοι* are so far placed together, that they are both distinguished from those who presided over a general sphere of labour, but yet only in that respect. Now the term *ποιμενες* denotes exactly the office of rulers of the church, the presbyters or bishops; it therefore does not appear evident that we should class the *διδασκαλοι* with them. On the other hand, the term *ποιμενες* might be applied not improperly to *διδασκαλοι*, since in itself, and from the manner in which the image of a shepherd is used in the Old Testament and by Christ himself, it is fitted to denote the guidance of souls by the office of teaching. Paul also classes *ειδαχη* with those addresses which are not connected with holding a particular office (1 Cor. xiv. 26), but what every one in the church who had an inward call, and an ability for it, was justified in exercising.

“It might also happen, that in a church after its presbytery had already been established, persons belonging to it might come forward, or new members might be added, who, in consequence of their previous education, distinguished themselves in the office of teaching, even more than the existing presbyters, which would soon be evident from the addresses they delivered when the church assembled. At this season of the first free development of the Christian life,

would the charism granted to such persons be neglected or repressed, merely because they did not belong to the class of presbyters? There were, as it appears, some members of the church in whose dwellings a portion of them used to assemble, and this depended probably not always on the convenient locality of their residence, but on their talent for teaching, which was thus rendered available; as Aquila, who, though he resided sometimes at Rome, sometimes at Corinth, or at Ephesus, always wherever he took up his abode had a small congregation or church in his own house (*ἡ ἐκκλησία ἐν τῷ οἴκῳ αὐτοῦ*). Thus originally the office of overseer of the church might have nothing in common with the communication of instruction. Although the overseers of the church took cognizance not only of the good conduct of its members, but also of that which would be considered as forming its basis, the maintenance of pure doctrine, and the exclusion of error; and though from the beginning care would be taken to appoint persons to this office who had attained to maturity and steadiness in their Christian principles, it did not follow that they must possess the gift of teaching, and in addition to their other labours occupy themselves in public addresses. It might be, that at first the *διδασκαλία* was generally not connected with a distinct office, but that those who were fitted for it came forward in the public assemblies as *διδασκαλοὶ*; until it came to pass that those who were specially furnished with the *χαρίσμα* of *διδασκαλία*, of whom there would naturally be only a few in most churches, were considered as those on whom the stated delivery of instruction devolved. In the Epistle to the Galatians (vi. 6), Paul may be thought to intimate that there were already teachers appointed by the church, who ought to receive their maintenance from them. But the question arises, whether these words relate to the *διδασκαλοὶ*, or to the itinerant *ευαγγελισταὶ*; also, whether the passage speaks, not of any regular salary, but of the contributions of free love, by which the immediate wants of these missionaries were relieved. At all events,—which would also be confirmed by this latter passage, in case it is understood of *διδασκαλοὶ*, these were and continued to be distinct from the overseers of the church in general, although in particular cases the talents of teaching and governing were connected, and the presbyter was equally able as a teacher.

At a later period, when the pure gospel had to combat with manifold errors, which threatened to corrupt it—as was especially the case during the latter period of Paul's ministry,—at this critical period it was thought necessary to unite more closely the offices of teachers and

overseers, and with that view to take care that overseers should be appointed, who would be able by their public instructions to protect the church from the infection of false doctrine, to establish others in purity of faith, and to convince the gainsayers; Titus i. 9; and hence he esteemed those presbyters who laboured likewise in the office of teaching, as deserving of special honour."—pp. 172—178.

Respecting baptism Neander writes as follows:

"In baptism, entrance into communion with Christ appears to have been the essential point; thus persons were united to the spiritual body of Christ and received into the communion of the redeemed, the church of Christ; Gal. iii. 27; 1 Cor. xii. 13. Hence baptism, according to its characteristic marks, was designated a baptism into Christ, into the name of Christ, as the acknowledgment of Jesus as the Messiah was the original article of faith in the apostolic church, and this was probably the most ancient formula of baptism, which was still made use of even in the third century (see my Church History, vol. i. p. 546). The usual form of submersion at baptism, practised by the Jews, was transferred to the gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; the immersion of the whole man in the spirit of a new life. But Paul availed himself of what was accidental to the form of this symbol, the twofold act of submersion and of emersion, to which Christ certainly made no reference at the institution of the symbol. As he found therein a reference to Christ dead, and Christ risen, the negative and positive aspect of the Christian life—in the imitation of Christ to die to all ungodliness, and in communion with him to rise to a new divine life,—so in the given form of baptism, he made use of what was accessory in order to represent, by a sensible image, the idea and design of the rite in its connexion with the whole essence of Christianity.

"Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and in the latter part of the apostolic age, we may find indications of the existence of such a practice. As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of

infant baptism was unknown at this period. We cannot infer the existence of infant baptism from the instance of the baptism of whole families, for the passage in 1 Cor. xvi. 15 shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults. That not till so late a period as (at least certainly not earlier than) Irenæus, a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather *against* than *for* the admission of its apostolic origin; especially since, in the spirit of the age when Christianity appeared, there were many elements which must have been favourable to the introduction of infant baptism,—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation, the notion which gave rise to the myths that the apostles baptized the Old Testament saints in Hades. How very much must infant baptism have corresponded with such a tendency, if it had been favoured by tradition! It might indeed be alleged, on the other hand, that after infant baptism had long been recognized as an apostolic tradition, many other causes hindered its universal introduction, and the same causes might still earlier stand in the way of its spread, although a practice sanctioned by the apostles. But these causes could not have acted in this manner in the post-apostolic age. In later times, we see the opposition between theory and practice, in this respect, actually coming forth. Besides, it is a different thing, that a practice which could not altogether deny the marks of its later institution, although at last recognized as of apostolic founding, could not for a length of time pervade the life of the church; and that a practice really proceeding from apostolic institution and tradition, notwithstanding the authority that introduced it, and the circumstances in its favour arising from the spirit of the times, should yet not have been generally adopted. And if we wish to ascertain from whom such an institution was originated, we should say, certainly not immediately from Christ himself. Was it from the primitive church in Palestine, from an injunction given by the earlier apostles? But among the Jewish Christians, circumcision was held as a seal of the covenant, and hence they had so much less occasion to make use of another dedication for their children. Could it then have been Paul, who first among heathen Christians introduced this alteration by the use of baptism? But this would agree least of all with the peculiar Christian characteristics of this apostle.

He who says of himself that Christ sent him not to baptize but to preach the gospel; he who always kept his eye fixed on one thing, justification by faith, and so carefully avoided every thing which could give a handle or support to the notion of a justification by outward things (the *σαρικα*)—how could he have set up infant baptism against the circumcision that continued to be practised by the Jewish Christians? In this case, the dispute carried on with the Judaizing party, on the necessity of circumcision, would easily have given an opportunity of introducing this substitute into the controversy, if it had really existed. The evidence arising from silence on this topic, has therefore the greater weight. We find, indeed, in one passage of Paul, 1 Cor. vii. 14, a trace, that already the children of Christians were distinguished from the children of heathens, and might be considered in a certain sense as belonging to the church, but this is not deduced from their having partaken of baptism, and this mode of connexion with the church is rather evidence against the existence of infant baptism. The apostle is here treating of the sanctifying influence of the communion between parents and children, by which the children of Christian parents would be distinguished from the children of those who were not Christian, and in virtue of which they might in a certain sense be termed *ἀγια*, in contrast with the *ακαθάρτα*. But if infant baptism had been then in existence, the epithet *ἀγια*, applied to Christian children, would have been deduced only from this sacred rite, by which they had become incorporated with the Christian church. But in the point of view here chosen by Paul, we find, although it testifies against the existence of infant baptism, the fundamental idea from which infant baptism was afterwards necessarily developed, and by which it must be justified to agree with Paul's sentiments; an indication of the pre-eminence belonging to children born in a Christian community; the consecration for the kingdom of God, which is thereby granted to them, an immediate sanctifying influence which would communicate itself to their earliest development."—pp. 187—193.

An excellent rector with whom we were formerly acquainted, was accustomed to say to a baptist minister in his neighbourhood who had not received a classical education, "We do not blame you that you do not know Greek, but that you will not believe us who do." We presume that some knowledge of Greek, however, will be conceded to Augustus Neander.

BRIEF NOTICES.

Annotations on the Pentateuch, or the Five Books of Moses; the Psalms of David; and the Song of Solomon. Wherein by comparing the Greek, Hebrew, and Chaldee Versions, and also by information derived from the Talmuds, and many Jewish Writers, but more especially by verifying the various passages of Scripture by each other, the sacred record is fully explained and faithfully interpreted. By HENRY AINSWORTH. Glasgow: Blackie & Son. Part I. 8vo. pp. 112.

The Annotations of Ainsworth, an eminent Brownist who died in 1629, obtained so high a reputation both in this country and on the continent, on account of his proficiency in Hebrew learning, that it is surprising that they have not been reprinted for more than two centuries. It is proposed now to present them to the British public in thirteen two shilling parts. The first part, containing the text, according to Ainsworth's translation, and his annotations in double columns below, proceeds as far as the twentieth chapter of the book of Genesis.

Peace, Permanent and Universal: its Practicability, Value, and Consistency with Divine Revelation. A Prize Essay, by H. T. J. MACNAMARA. London: 12mo. pp. 354.

Dr. Pye Smith, Dr. J. Harris, and Mr. Pyne of St. John's College, Cambridge, awarded to the writer of this treatise a prize of one hundred guineas, offered by the committee of "The Society for the Promotion of Permanent and Universal Peace," for the best essay to "show that war, under all circumstances, is inconsistent with the precepts of the gospel and the spirit of the Christian dispensation; to point out the duties of magistrates and peace officers in cases of tumults, insurrections, and invasions, with the most effectual method of preventing such calamities; and to show the best means of settling all disputes between nations without recourse to arms." Agreeing with the society in its general views, we have always felt the second of these points one of great difficulty: to define and establish the duties of magistrates and peace officers on the principles which forbid defensive war has always appeared to us the most onerous task which the advocate of non-resistance has to accomplish. The difficulties of the case are not grappled with satisfactorily in this volume: little more is done than to suggest processes by the adoption of which tumults and riots might be rendered infrequent and improbable. The author's talent is not so much, however, the removal of objections and difficulties as the illustration of principles. The work contains much powerful writing and appropriate information; it will give pleasure to every reader who enters fully into the spirit of the gospel; and it cannot be too extensively circulated among professed Christians of every rank, in every land.

A Memoir of the Life and Ministry of the late Rev. WATTS WILKINSON, B.A., Sunday Afternoon Lecturer of the United Parishes of St. Mary Aldermary and St. Thomas the Apostle; Tuesday Morning Lecturer at St. Bartholomew, Exchange, London; and formerly Chaplain of Aske's Hospital, Hoxton. With Extracts from his Correspondence. By HENRY WATTS WILKINSON, M.A., Perpetual Curate of St. Gregory and St. Peter, Sudbury; and late Fellow of Worcester College, Oxford. London: 8vo. pp. 465. Price 10s. 6d.

Mr. Wilkinson was born in November, 1755, and died in December, 1840. He was a man of eminent piety, who lived by faith, loved the Saviour, and delighted in exhibiting his excellencies to others. At the same time, it is evident that he was a man of small intellect and contracted views. Some good experimental observations occur in this volume; but else, very little can be learned from it. Many dissenters were partial to his ministry; but the few references to dissenters in his letters are not generally of a friendly character. He will however be found, undoubtedly, in that assembly where perfect love will cast out all prejudice, and cement all hearts.

Memoir of the late JAMES HALLEY, A.B., Student of Theology. Edinburgh: Johnstone. 16mo. pp. 382.

The young man whose early decease is recorded in this volume, entered the university of Glasgow before he had completed his thirteenth year, made great proficiency in his studies, attached himself to the evangelical church party, visited Madeira on account of incipient consumption, laboured to do good in that island, and finally returned to Glasgow, where he died. Independently of the personal incidents, and extracts from devout and sensible correspondence, the work will yield pleasure to many readers by the insight it affords into college life at Glasgow, and into some political movements during the last few years, in that city, which have excited much public attention.

The Mental and Moral Dignity of Woman. By the Rev. BENJAMIN PARSONS. London: Snow. 12mo. pp. 355.

Woman is the subject, and for female readers the book is intended: very few of our own sex will ever reach the three hundred and fifty-fifth page, by the direct course of perusing the three hundred and fifty-four which precede it. At this, however, the author can scarcely wonder, as he says, "Of the works that have appeared on this subject I have read none." Ladies will perhaps be startled at a phrasology so little accordant with their own as they will have to encounter, when they read of being "led by the nose," and of sending every intellectual subject

"to Coventry," and are told that "Adam was no heastly sensualist;" but the author says, "I write not for ladies, but for women." Few women, however, will relish such nonsense as that "Jacob did not boil his coffee-pot to prepare him to wrestle with the angel; and Mary Magdalene did not require a cup of tea to prevent her falling asleep on her early visit to the sepulchre." But if such things do not, in the author's elegant language, "cow the courage" of the reader, she will find many passages containing important sentiments deserving of her attention. It would greatly improve the work, and comport with his own convictions of female superiority, if the author would avail himself of the assistance of some judicious matron in preparing it for a second edition, requesting her to make free use of her scissors.

Tracts of the Anglican Fathers. Discipline.
Vol. III. London: Painter. 8vo. pp. 364.

Though out of the usual course of their reading, this volume deserves the attention of our ministers. In the times of conflict which are evidently approaching, it will be important to have a clear and accurate acquaintance with the true principles of the church of England, and just perceptions of its proximity to that of Rome. Dissenters generally underrate its exclusiveness, and censure high churchmen for what are in fact proofs of their consistency and thorough participation in the spirit of the system established in past ages. Whoever forms his opinion of the national church from the memoirs or writings of such men as John Newton and Thomas Scott will be egregiously deceived: they and their coadjutors were excellent Christians, but very bad churchmen. The series of volumes of which this is one, contains reprints of treatises illustrative of the principles of the established church "by Standard Divines;" this being on discipline, shows that it was taught in former days, by bishops, deans, and Oxford professors, as well as recently, that "the keystone of the great arch of ecclesiastical polity is the doctrine that there has been since the apostolic times, without interruption, a succession of men apostolically ordained, and to whom was committed the sole ministry of the word—the sole authority of the church—the sole administration of the sacraments."

The Plain Christian guarded against some Popular Errors respecting the Scriptures. A Tract for these Times. By the Rev. J. LEIFCHILD, D.D. London: 12mo. pp. 32. Price 3d.

Directions for the Right and Profitable Reading of the Scriptures. A Second Tract for these Times. By the Rev. J. LEIFCHILD, D.D. London: 12mo. pp. 32. Price 3d.

We cordially agree with the author of these tracts in the principle on which they are founded, and are happy to attest their adaptation to enforce it. The principle is, that "to get divine truth thoroughly wrought into the public mind should be the great object of all who wish well to their country, and would have its inhabitants preserved from the contagion of evil. In this course we may safely bid defiance to the return of papal influence and superstition. Nothing

would be more chimerical than fears of the prevalence of the gross superstitions and abominations of that apostasy, if instead of trusting to an arm of flesh,—to secular protections and defences,—to human traditions or counsels, we sought to put into the hand of every man 'the sword of the Spirit,' and to instruct him in its use. Not by might nor by power is that enemy to be rebuked and repulsed, but by my Spirit, saith the Lord of hosts: for of him it is said, 'Thou shalt that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.'"

The Works of WILLIAM JAY. Collected and revised by Himself. Vol. I. Bath: Bartlett, London: Longman and Co.; Ward and Co.

A new edition of works so popular in their character and so useful in their tendency is a pleasant sight. No man could superintend their publication so satisfactorily as the author, and we cordially wish him health to complete the undertaking. This first volume of the series includes the Morning Exercises from January to March and the Evening Exercises for the same term, now first blended together for daily use. The external aspect of the volume is attractive.

The Birth-Day; a Sermon, occasioned by the Birth of his Royal Highness the Prince of Wales. Delivered at Stepney Meeting, on Lord's Day, November 14th, 1841. By JOSEPH FLETCHER, D.D. London: Jackson and Walford. 8vo. pp. 22.

From the words, "Many shall rejoice at his birth," the respected author takes occasion to remind his hearers that the birth of a child should excite grateful and devout rejoicing, and that at the birth of a child devout rejoicing should be blended with prayerful solicitude; and, thirdly, to direct their attention to that new birth, which alone can prepare us for a spiritual life and a glorious immortality. Under each of these heads the doctor has very naturally introduced his views of infant baptism, in which of course he would not expect our concurrence: but we are far from blaming him for doing so. The question whether infants should be baptized or not is by no means of small moment: if our paedobaptist brethren are right in regarding it as a divine institution, it is an institution of great importance, which they are bound to enforce; if, on the other hand, as we believe, it is a human innovation, and the parent of many other corruptions, we are bound to oppose it. It will afford us great pleasure to find the leading men among our congregational brethren unite with us, in exploding the irrelevant fallacy that it is a trivial matter, which scarcely deserves to be mentioned.

Religious Persecution. A Sermon preached at the Anniversary of the Miles' Lane Protestant Charitable Society, meeting in Salters' Hall Chapel, Cannon Street, London. By R. W. OVERBURY, Minister of Eagle Street Chapel, Red Lion Square. London: 8vo. pp. 22. 6d.

We have perused with pleasure this discourse, which has been published at the request of the

society on whose behalf it was delivered. The profits are devoted to our brethren on the Continent who have recently suffered from persecution, and whose position now requires the sympathy and aid of British Christians, notwithstanding their present freedom from personal restraint.

Letters to a Friend, on the Evidences, Doctrines, and Duties of the Christian Religion. By OLINTHUS GREGORY, LL.D., F.R.A.S., late Professor of Mathematics in the Royal Military Academy, Woolwich. Abridged from the Second Edition. London: (Tract Society) 18mo. pp. 406. Price 2s. 6d. boards.

These letters, which were originally addressed to a scientific but sceptical young man in whom the author took a lively interest, called forth at their appearance very high encomiums, which their subsequent popularity and usefulness have justified. The editions through which they have passed do not differ from each other very materially; but in the third a few passages were omitted, and many paragraphs were added to illustrate and strengthen the argument. Men of erudition and leisure would do well to read the performance as the author left it; but this abridgment retains all that is essential, and for the public at large it is perhaps better adapted than the complete work. A more suitable book to put into the hands of a young person to prepare him to meet objections against the divine authority of the Christian revelation, or its fundamental principles, we do not know.

The Deacon's Office. By WILLIAM BROCK, Pastor of St. Mary's, Norwich. The Circular Letter of the Norfolk and Norwich Association of Baptist Churches, for the year 1841. Norwich: 32mo. pp. 23. Price 2d.

The extensive circulation of this letter among our churches generally would be a public benefit, especially in cases in which the election of new deacons is contemplated. One passage, relating to deaconesses, we have transferred to a previous page, happy to have the sanction of the Norfolk and Norwich Association to our own recorded convictions on this subject.

Reasons for not Uniting with a Class of Religionists known by the Name of "The Brethren;" deduced from their own Publications. By a Member of one of "The Sects." London: 12mo. pp. 50. Price 6d.

The reasons assigned are, 1st, their arrogant assumption of surpassing spirituality and sanctity; 2nd, their extreme sectarianism and intolerance; 3rd, their rancorous hostility to existing Christian communities, and gross misrepresentations of their sentiments and habits.

Psalms, Hymns, and Spiritual Songs. By the Rev. ISAAC WATTS, D.D. London: Ward and Co. 18mo.

Gentlemen desiring a portable edition of this universally needed hymn-book will find this better adapted to their pockets than any other; this paper, double columns, and flexible morocco covers, combining in it their respective advantages.

RECENT PUBLICATIONS

Approved.

The Eclectic Review. No. I. January, 1842. London: Ward and Co.

Companion to Family Worship. The Christian's Daily Companion, presenting an Entire View of Divine Truth, in a Series of Meditations for every Morning and Evening throughout the Year. By Clergymen of the Church of Scotland. Parts 1-4. Glasgow: Blackie and Son. Imperial 8vo.

"The Night Cometh;" or the Soul in Danger. By JOHN ADEY, Minister of Union Chapel, Horsleydown, Southwark. Tenth Thousand. London: Snow. pp. 16.

The Office of the Civil Magistrate in its Nature and Extent. A Sermon preached before the Rt. Hon. Lord Mayor of London, the Aldermen and Liverymen of Companies, on Thursday, Sept. 29, 1720. By B. IBNOTT, D.D., Chaplain in ordinary to his Majesty George I. London: Snow. 12mo. pp. 23.

Advice to a New Married Couple, in a Letter to John Brasier, Esq. By the Rev. HENRY VENN, M.A. Author of "The Complete Duty of Man." London: (Tract Society) 32mo. pp. 32. Price 2d.

Juvenile Melodies: chiefly designed for Youthful Voices, in Families, Seminaries, and Sabbath Schools. Composed by JOHN LANDER. Harmonized for Two Trebles and a Bass, and arranged for the Organ or Piano Forte, by A PROFESSOR. London: Oblong royal 8vo. Tunes 24. Price 1s. 6d.

Fox's Book of Martyrs. Edited by the Rev. JOHN CUMMING, M.A. Part X. London: Royal 8vo. Price 2s.

Pastoral Addresses. By the Author of "Decapolis." Reprinted from the "Christian Examiner." London: Simpkin and Marshall. 32mo. pp. 100.

The Spider. London: (Tract Society) 16mo. pp. 32. Price 4d.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings, by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XX. London: Virtue, 4to.

The Scenery and Antiquities of Ireland Illustrated. From drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XI. London: Price 2s.

The Child's Own Book, for 1842. New Series. No. 1. London: 32mo. pp. 16. Price one Halfpenny.

The Way of Life. By CHARLES HODGE, Professor in the Theological Seminary, Princeton, New Jersey, America. London: (Tract Society) 18mo. pp. 32s.

Rational Reading Lessons: or Entertaining Intellectual Exercises for Children. Edinburgh: Oliver and Boyd. 18mo. pp. 163.

INTELLIGENCE.

SOUTH AUSTRALIA.

BAPTISM IN THE TORRENS.

On Sunday last, October 11th, 1840, David M'Laren, Esq., who has, in consequence of the absence of a regular pastor, generally officiated as minister to the baptist church in Adelaide, administered the ordinance of baptism by immersion in the river Torrens, in the neighbourhood of Mr. Randall's residence, Park Cottage. The banks of the river on both sides were lined by a respectable and numerous body of spectators. Among these we observed persons of all religious denominations. We have had frequent opportunities of witnessing the same rite under similar circumstances at home; but, to the credit of South Australia, we have to state, that we never observed its administration conducted with so much becoming decorum. Besides engaging in appropriate devotional exercises, which were as devoutly conducted as we ever witnessed in any church or chapel, Mr. M'Laren delivered a short address, explanatory and vindicatory of baptist principles, basing them on what he considered "two indisputable maxims, that the observance of every religious rite ought to be the result of personal conviction; and that the suitableness of the scriptural motive of personal holiness, arising from the circumstance of individuals having been baptized, depends on the fact of their having observed that rite intelligently." Not one of the least blessings of the province is the harmony and good feeling existing among all denominations of Christians,—a further indication of which was very apparent on the occasion referred to above. This, it is right to say, is the first baptism of an adult by immersion which has taken place in South Australia since it was created into a British province.—*From the "Southern Australian."*

NEW CHAPEL.

MAZE POND CHAPEL, SOUTHWARK.

On the evening of December 31, 1841, a meeting was held for the purpose of extinguishing the remaining debt on the above place of worship. This having been accomplished, it was resolved, "That the thanks of this meeting be given to those friends not belonging to this church and congregation, who have kindly assisted in contributing to the erection of this chapel." The chapel was opened in April last. The entire cost was upwards of £5,600, which has been readily

and cheerfully subscribed,—thus furnishing another proof of the comfort and efficiency of the voluntary principle.

MANCHESTER.

A new and elegant chapel, in connexion with the baptist denomination, was opened for the worship of God on the 19th of November last. The Rev. Richard Fletcher commenced the morning service by reading the scriptures and prayer; the Rev. Edward Steane, of Camberwell, preached; and the Rev. W. F. Burchell, of Rochdale, concluded the service. In the evening, the Rev. J. W. Massie read and prayed; the Rev. James Parsons, of York, preached; and the Rev. William M'Kerrow closed the service by prayer. Dinner and tea were provided in the spacious school-room adjoining, when about one hundred ministers and friends of various denominations were present. The chairman, Mr. Alderman Callender, stated that the entire expense of erecting the chapel, vestries, school-room, &c., &c., amounted to about £3,650, of which two-thirds had been subscribed. He advised making a vigorous effort to raise the remaining £1,200, and this was met by liberal contributions from many of the friends present. On the following sabbath the Rev. E. Steane preached in the morning, the Rev. James Griffin in the afternoon, and the Rev. Robert Halley, D.D., in the evening. The contributions at the close of the various services amounted to the handsome sum of £700, a noble proof of the efficiency of "the voluntary principle."

The chapel, which is in the Gothic style of architecture, will, in its present state, seat 750 persons, and when side galleries are erected, more than 1,000.

The pulpit stands before a large Gothic arch, under which is the baptistery, with steps on each side leading to the vestries, the doors of which open close to it. The church will be formed on the principle of admitting to fellowship "all who are partakers of like precious faith," without regard to denominational distinctions.

PERRY, HUNTINGDONSHIRE.

On Wednesday, October 6th, 1841, a neat and substantial new chapel was opened, at this village, for divine worship. The services of the joyful day were conducted by the Rev. T. Robinson, of Little Staughton; the Rev.

W. Wright, of Huntingdon; and the Rev. G. Murrell, of St. Neot's. Twenty pounds were collected at the door, towards the expense of the erection. The chapel, which is the fruit of the labours of the Rev. G. B. Watkins, the agent for the Association of Baptist and Independent Churches in the county, is eighteen feet by twenty-eight inside. The cost of the building, with other incidental expenses, exclusive of the purchase of the ground, will amount to the sum of £150, which will be paid by the villagers and their friends. This is the only place of worship within a distance of several miles. A Sunday-school has been formed, and there is the prospect of much additional good being done.

NEW CHURCH.

CHADLINGTON, OXON.

On Tuesday, January 11th, a church was formed at this station of the Oxfordshire Auxiliary Home Missionary Society. A series of services had been held at this place, under the superintendence of Mr. Jameson, an agent of the parent society. Mr. Godwin, of Oxford, preached a sermon, and stated the nature of a church, and the duty of its officers. Mr. Blakeman, of Hooknorton, presided at the formation of the church, and offered prayer for the divine blessing. The church elected Mr. Thomas Eden as its pastor, and Mr. Coles and Mr. Townsend as its deacons. Mr. E. Pryce, of Abingdon, addressed the church on the duties devolving on it, in its associated capacity. Mr. Jameson addressed the congregation, and concluded the service.

This station has a good chapel, and presents a highly interesting and encouraging prospect.

ORDINATIONS.

BRAMLEY, YORKSHIRE.

The Rev. D. Rees, late of Sheffield, has accepted an invitation from the baptist church at Bramley, recently under the pastoral care of the Rev. C. New, now of Nottingham; and commenced his stated labours there in October last.

MAULDEN AND AMPHILL, BEDS.

The public recognition of the Rev. J. Bird, late of Hambleden, near Henley-on-Thames, as pastor of the baptist church at Maulden and Ampthill, took place on Tuesday, Oct. 5, 1841.

HILLSLEY, GLOUCESTERSHIRE.

On Wednesday, Oct. 20, 1841, the Rev.

VOL. V.—FIFTH SERIES.

R. White was publicly recognized as the pastor of the baptist church in this village.

OLD SAMPFORD, ESSEX.

The Rev. B. Beddow, late of Grampond, has recently received and accepted a unanimous call from the church and congregation at Old Sampford, and entered upon his stated labours on Lord's-day, Nov. 20.

NEWARK.

On Tuesday, Dec. 21, 1841, the Rev. C. Kirtland was publicly recognized as pastor of the first baptist church in this town. A meeting for prayer was held in the morning, at six o'clock, which was numerously attended. The forenoon meeting was commenced with reading and prayer by the Rev. J. Phillips, of Southwell, after which, the Rev. C. New, of Nottingham, delivered a discourse on the constitution of a Christian church. The Rev. G. Pope, of Collingham, asked the usual questions, and offered the ordination prayer, and the Rev. J. Simmons, M.A., of Leicester, addressed the minister from 2 Tim. ii. 15. In the evening, the Rev. J. Craps, of Lincoln, preached a stirring and appropriate sermon to the church and congregation, from 1 Thess. v. 12, 13. The Rev. Messrs. Edge and Coles took part in the services of the day.

CLOUGH-FOLD, ROSSENDALE, LANCASHIRE.

On Wednesday, Jan. 5, Mr. Richard Ward was ordained pastor of the baptist church Clough-Fold. The introductory discourse, and the charge to the minister, were delivered by the Rev. D. Griffiths, theological tutor, and the Rev. J. Harbottle, classical tutor, of the Lancashire Baptist Academy. The Rev. J. Driver, of Lumb, offered the ordination prayer, and the Rev. P. Scott, of Shipley, Yorkshire, preached to the church. The Rev. Messrs. Nichols, Blakey, Lord, and Marshall, took part in the services of the day, which were deeply interesting and impressive.

THRAPSTON, NORTHAMPTONSHIRE.

The Rev. B. C. Young, late of Newport, Isle of Wight, has accepted an invitation to become the pastor of the baptist church at Thrapston, and commenced his ministerial duties on Lord's-day, the 9th ult.

HOLT, SUFFOLK.

The Rev. James Cragg having resigned his charge at Sbalton, Devon, has, we are informed, accepted an invitation from the church at Holt.

RECENT DEATHS.

REV. JOHN DYER.

The third son of the late respected secretary of the Baptist Missionary Society died at Camberwell, on the 4th of January, in the 33rd year of his age. His decease will be greatly regretted in Canada, particularly at Kingston, where he was pastor of a rising baptist church, to which he was cordially attached. The climate, however, did not agree with his constitution: he returned about three months ago to recruit his health, but in a state of debility too great to be effectually relieved.

REV. JAMES STUART.

January 8th, 1842, died, aged seventy, the Rev. James Stuart, baptist minister, of Sawbridgeworth, Herts, where he had resided about twenty-eight years, and may be considered as the founder of the dissenting interest in that place. He was a man of a truly Christian spirit, very humble and retiring, and his services were wholly gratuitous. He had been some time laid aside from preaching through declining health, but was always ready to do good; and has left valuable legacies to the Baptist Fund, and some other societies.

REV. JOHN COLES.

Died, January 9, 1842, Rev. John Coles, for nearly twenty years the devoted and affectionate pastor of the baptist church at Wokingham, Berks. Aged sixty years.

MRS. CAREY.

The younger sister of the late Rev. Dr. Carey, of Serampore, died on the 20th of January, at the house of her sister, Mrs. Hobson, Boxmoor, in the 76th year of her age. Her life was a scene of continued suffering, which she bore with unrepining submission. Her papers are in the hands of her nephew, the Rev. Jesse Hobson, who promises to communicate a further account of the course which she has finished.

MISCELLANEA.

TENT SERVICES, HERTFORDSHIRE.

These services originated in the suggestion of the president of the Hertfordshire Union, Sir Culling Eardley Smith, Bart. who, with the suggestion, made the offer of a very liberal contribution towards the expenses which would be incurred by carrying out the plan. The committee of the Union, grateful for the offer made to them, and feeling persuaded that the proposed services would be likely to do much

good, appointed a sub-committee to make the necessary arrangements for carrying the suggestion into effect.

Early in June the tent services were commenced, in the neighbourhood of St. Albans, by the Rev. Dr. Cox, of Hackney; and they were continued in different parts of the county for five evenings in each week. For some weeks, sermons were also preached in a smaller tent, furnished for that purpose by the president of the Union, in the neighbourhood of those places where the larger tent had been previously pitched, a desire for such an arrangement having been expressed by some of the inhabitants of those places.

There have been, in all, seventy-eight services in the tents; and, from the returns made, it appears that the total number of attendants was 20,000; giving an average of nearly 260 at each service. In some cases the attendance was much greater, in others much less, but generally from 200 to 300 attended; among whom were many who had not been accustomed to attend any place of public worship.

The benefit of the tent in these services was very apparent. A lowering sky did not prevent the attendance of the weak; a passing noise did not distract the attention of the congregation; nor did a storm disperse the assembly.

The attendance was composed chiefly of cottagers; but frequently a considerable number of persons belonging to the middle classes attended. The attendance of these and of professing Christians in different circumstances encouraged others to attend, and checked any disposition to levity among the young; whilst they themselves, in many instances, found it good to be there.

The whole amount of the expenses incurred by these services was £141 6s. 10d.

NEWCASTLE BAPTIST ANNIVERSARIES.

On Monday evening, Dec. 27th, the teachers of Tuthill Stairs Sunday-schools held their annual tea-party in the vestry of the chapel, at which there was a good attendance. After tea, the meeting was addressed by Messrs. J. J. Angas, Bradburn, Craig, Maxwell, and others, who reported the state and prospects of the branch-schools of Hillgate and Elswick, which were of a cheering character; and in reference to the parent school, there was much cause for gratitude in its last year's proceedings, it having been able, by an accession of strength, not only to maintain its own position, but also to send out "detachments" of teachers to the "outposts" above-named.—The anniversary meeting of the Tuthill Stairs Juvenile Home and Foreign Baptist Missionary Society was held at a subsequent period of the evening (the Rev. R. Pengilly, president, in the chair), when the

report and financial statement were read by the secretary and treasurer. They were of a very gratifying nature. By the former it appeared that the society was formed so early as 1815, and was the oldest in connexion with the baptist missions in this district; and by the latter we learn that there had been a considerable increase in the society's receipts during the past year, the sum being nearly five times larger than that of the preceding year. Various resolutions were spoken to by Messrs. Craggs, Wilkinson, and others; and the officers having been appointed for the ensuing year, the meeting broke up, all appearing highly delighted with the proceedings,—which, we doubt not, will exercise a healthful influence on the minds of the young people, conductors of the society in question.—On Tuesday evening, upwards of one hundred of the church and congregation of Tuthill Stairs baptist chapel held the annual tea-party in the vestry of the chapel. After tea, the Rev. R. Pengilly was called to the chair, and opened the evening's proceedings in a suitable manner, by narrating the events of the church during the past year; and subsequently the meeting was addressed by various parties, on interesting and important topics. The claims of the *Baptist Magazine*, *Baptist Reporter*, and *Northern Baptist*, on the attention and support of the denomination, were advocated in a manner commensurate with the value of these useful periodicals. The meeting was a very agreeable one, and must hereafter be often reverted to with pleasurable emotions.

GLUCESTERSHIRE CHRISTIAN UNION.

It is the Rev. W. J. Cross, of Thornbury, not the Rev. W. J. Crisp, as erroneously printed in our last, who is secretary of this union, and to whom persons desiring information respecting its operations are referred.

THE LONDON BAPTIST ASSOCIATION.

The London Baptist Association, consisting of twenty-six churches, held its annual meeting at New Park Street, on Wednesday, January 18th. At three in the afternoon, a sermon was preached by the Rev. C. Stovel, from Eph. iv. 16—*Unto the edifying of itself in love*. About seven hundred persons afterwards took tea in the chapel, and at six o'clock the business of the evening commenced, under the presidency of the Rev. J. Aldis. The meeting was principally occupied with the reading of the letters from the churches, from which it appeared that the clear increase reported was one hundred and twelve. The Rev. E. Steane subsequently delivered an address, founded on the contents of the letters. The attendance was very numerous, and a collection of about £17 was made for the objects of the association.

PRESENTS TO MINISTERS.

A most interesting and imposing scene took place recently at the baptist chapel, Frogmore-street, Abergavenny. The church and congregation, anxious to testify their attachment to their beloved pastor, who for thirty-five years has ministered to the people in holy things, and faithfully dispensed amongst them the "Bread of Life," selected, as the most appropriate expression of their cordial approbation and esteem, a copy of the Holy Bible; and thus, whilst a portion of the Christian world, in our enlightened England, is contending for the authority of the Fathers, and would obscure the pure light of truth, they unequivocally and emphatically declare their conviction, that the oracles of God alone, unencumbered by tradition, contain the words of eternal life. The edition chosen was Bagster's *Biblia Polyglotta*, quarto, handsomely bound in embossed purple morocco, silver clasps, corners, and tablet, with the following inscription:—"The church and congregation assembling for divine worship in Frogmore-street chapel, Abergavenny, respectfully and affectionately present to their beloved minister, the Rev. Micah Thomas, this sacred volume, as a sincere though inadequate expression of the high esteem with which they regard him as a faithful, laborious, and successful expounder of its contents."

About 300 persons, admitted by tickets of one shilling each, partook of tea at the commencement of the evening, which added to the interest of the meeting. The proceeds of the tickets, after paying the expenses, were upwards of £10, which was devoted to the African mission.

The Bible, which cost twenty guineas, was supplied by Mr. J. Hiley Morgan, and was presented on an elegant crimson velvet cushion; and it is remarkable that it was the last copy of the edition in the publisher's possession.

On Monday, Dec. 27, the members of the baptist church at Diss, with several friends in the congregation, held a tea meeting at a public room in the town, and presented their pastor, the Rev. J. P. Lewis, with a purse of twenty-two sovereigns, as an expression of their attachment, and their high esteem of his labours among them. The following evening the children of the sabbath school were invited to tea by the teachers and friends; on which occasion the pastor was presented by the children with a valuable copy of Watts's Hymns, purchased with their own subscriptions; and by the teachers, with Bagster's smallest Polyglott Bible, bound in morocco. These books were designed to be associated with a handsome copy of the New Selection of Hymns, recently presented by the members of the Bible class.

RESIGNATIONS.

The Rev. J. B. Walcot has resigned his charge over the baptist church at Ludgershall, Wilts, of which he had been pastor since its formation in May 1818. He was the first resident dissenting minister in the place, having been sent as the Independent minister, in 1817, by the church at Andover, and subsequently baptized by Mr. Millard, at Whitechurch, Hants. As a token of regard, on his leaving Ludgershall, the church and congregation assembling at Fosbury have presented to Mr. W. a royal quarto bible, with marginal references and notes, and a handsome writing desk. As they had no stated minister, he had for more than twenty years regularly preached to them, and administered the ordinances, though at a distance of near seven miles from his residence at Ludgershall. The clergyman's lady also presented Mr. Walcot, on his removal, with a box of fancy articles for the Baptist Mission, which was accompanied with a letter from the clergyman himself, bearing testimony in strong terms to the Christian character he had maintained in his parish, and the regret felt at his departure.

The Rev. D. Pledge having resigned his pastoral connexion with the church at Margate, over which he had presided six years, took leave of the congregation on the last Lord's-day in December. A subscription has been raised and presented to him as a token of esteem; and the children of the sabbath school evinced their attachment by presenting to him a handsome bible.

The Rev. C. Hart, of Bagshot, Surrey, being about to leave his present charge, is open to an invitation from any destitute church whose locality presents a field for activity and usefulness.

MARRIAGES.

At the baptist chapel, Newark, by the Rev. C. Kirtland, Dec. 18, 1841, Mr. J. B. CARNELL to Miss ELIZA CUTLIFF, both of Sutton on Trent.

At the same place, Dec. 25, Mr. JAMES TURNER to Miss FANNY NICHOLSON, both of Newark.

At the baptist chapel, Poole, by the Rev. S. Bulgin, Dec. 25, 1841, Mr. GEORGE HAINE to Miss SARAH VEAL, both of Poole.

At the baptist chapel, Leighton, Beds, by the Rev. E. Adey, Dec. 25, Mr. G. DAVIDSON to ANN the second daughter of Mr. SOUTHAM of Egginton, Beds.

At Robert Street chapel, Grosvenor Square, by the Rev. W. B. Bowes, Jan. 1, 1842, Mr. BENJAMIN GILBERT of Mount Street to Miss MARY WYKE of Robert Street, Grosvenor Square.

At the baptist chapel, Semley, Wilts, by the Rev. J. Webb, Jan. 1, Mr. JOHN BEST to Miss ANN BAWKINS.

At Cannon Street Chapel, Louth, Jan. 4, the Rev. THOMAS BURDITT, pastor of the baptist church, Long Sutton, Lincolnshire, to ANNE MARIA, daughter of the late Mr. B. FOTHERBY of Louth.

At Horsley Street Chapel, Walworth, Jan. 6, 1842, by their pastor, the Rev. R. G. Le Maire, Mr. GEORGE MOSELY CUBITT to Miss MARY ANN WARD, the second daughter of Mr. Wm. Ward of Walworth.

CORRESPONDENCE.

ON THE SALE OF THE BAPTIST MAGAZINE.

To the Editor of the Baptist Magazine.

SIR,—A deacon of one of the baptist churches in London, who is warmly interested in whatever concerns the extension and prosperity of the denomination, has lately exerted himself to promote the sale of your useful publication in a manner which may be recommended with advantage for the imita-

tion of your numerous readers who possess similar opportunities for such an effort. The plan he has adopted is simple and effective. He went round to the different families attending the same chapel with himself, to inquire who was in the habit of taking the Magazine, and to urge it upon the attention of those whom he should find without it. His success has exceeded his expectations, and the result is, that in the limited sphere to

which his operations have been confined, four copies of your periodical will circulate this year for every single copy that was disposed of in the year that has just closed.

My friend was not a little surprised at the various kinds of reception he met with in the course of his mission. Some to whom he applied did not so much as know that there was a Baptist Magazine in existence; others had taken it years ago, but being dissatisfied with it then, had given it up, and had not turned their attention to it again, although they had perhaps heard some one say it was greatly improved of late; and others he found who had adopted it as their maxim to take nothing of the kind, thinking that as in writing, so in buying books, "there is no end." Now, although it may perhaps be safely presumed that there are not many members of baptist churches who have not heard something of the Baptist Magazine, yet it is not too much to suppose that similar indifference and inattention prevail to a considerable extent in other places, which may often require nothing more than such an effort as this to do away. Let but the deacons and influential members of our churches look round among their friends, and recommend the Magazine to the attention of those who do not now see it, and there can be little doubt, I think, that its circulation would be much more widely extended, the standard of intelligence among the members of the body would soon be far higher than it is at present; the principles they profess would be better understood, more highly valued, and more consistently carried out; and the sum for distribution among the widows of the honoured men, who have left the arena of conflict for their resting-place of peace, would be greatly augmented.

I remain, Sir,
Yours very sincerely,
MEGA.

Lambeth, Jan. 3, 1842.

ON THE BATH SOCIETY FOR AGED AND INFIRM MINISTERS.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Will you permit me through the Magazine to express a hope that the suggestion of Mr. Yates on behalf of the Bath Society for Aged and Infirm Ministers will be extensively adopted. Nothing can be more easy than the application of the collection at the Lord's table for March to such a purpose. From a long personal acquaintance with our churches, I have known several instances of aged ministers continuing their pastorate when they ought to have enjoyed the benefits of superannuation, who would have cheerfully resigned their office to more efficient agency, but were compelled to con-

tinue their connexion with the church as pastor, in consequence of having no other means of subsistence; whilst churches so circumstanced have sustained much spiritual injury. Most sincerely do I unite with the brethren who have, through your medium, called public attention to this subject, in expressing a fervent hope that something will be done efficiently for this object. It is our intention to appropriate the amount of our collections at the Lord's table in March to this purpose.

I am, my dear Brother,
Yours truly,
J. MILLARD.

Lympington, Jan. 4, 1842.

To the Editor of the Baptist Magazine.

DEAR SIR,—As many are still desiring information relative to the society at Bath for the relief of baptist ministers, and as the third rule of the society has prevented some from becoming beneficiary members, will you allow me to make a remark or two on it, through the medium of the Baptist Magazine?

The rule referred to is this,—“That any person who shall have become a pastor of a baptist church after the 24th of June, 1816, may be admitted a beneficiary member of this society on commencing his subscription; so that he shall have paid two guineas within two years next after his ordination, but not afterwards; except that if it shall appear that any minister was unacquainted with the existence of this society in time to enter, as above limited, he may then be admitted on immediate application, by paying a sum equal to one guinea per annum, from the 24th of June, 1816, or from the day of his ordination.”

Hence it follows, that in order to render aid to the poorest ministers in the denomination, something must be done in reference to this rule, ere they can be benefited by the funds of this society. There is every reason to suppose that to any alteration in it there would be considerable objection raised by many of its members. Now as this subject was brought forward for discussion at a meeting recently held in this neighbourhood, the following plan was recommended in order to meet the difficulty; viz.—To raise a fund for the specific purpose of enabling any poor baptist ministers in this district of the county to pay the sum required, so as to become members of this society. Several at the meeting engaged to raise or give one guinea each, and others not present doubtless might be prevailed on to do likewise. So that there is every reason to suppose that any in this immediate district who wish to join the society, and who at present are destitute of the means, will soon be able to do so.

If a similar plan was adopted in other counties, the difficulty arising from this third rule would be removed. And in a case like this, I see no objection whatever to devote the moiety, or even the whole of one collection at the Lord's supper to the object, providing a fund cannot be raised by individual subscriptions.

Hoping that through the divine blessing some successful effort will be made to meet the urgent cases of *all* our poor brethren,

I remain, dear Sir,

Yours sincerely,

JOHN EYRES.

Uley, Gloucestershire, Jan. 15th, 1842.

To the Editor of the Baptist Magazine.

DEAR SIR,—As some of your readers may feel anxiety in regard to the safety of the funds of the society for the relief of aged and infirm baptist ministers, in consequence of the insolvency of the late treasurer, I beg to inform you that the capital stock of that society is invested in the funds, in the names of Mr. Robert Leonard, Bristol—Mr. William Lepard Smith, Camberwell—Mr. Henry Kelsall, Rochdale—and my own; and that the small balance in hand stands at the bankers to the credit of the said trustees.

No loss whatever, therefore, will accrue to the society from the above lamented circumstance.

I take this opportunity of enforcing the claims of this society on the laity of our religious body. It is intended to soothe the sorrows and to alleviate the infirmities of the declining life of those who have devoted their best energies to our spiritual welfare.

A donation of ten guineas constitutes an honorary member for life; and a subscription of one guinea per annum an honorary member during its continuance.

At the last annual meeting I think the honorary annual subscribers were only six. The smallness of the number I have no doubt has arisen from the society not being sufficiently known.

Subscriptions will be thankfully received by Mr. E. Tucker, the secretary, Bridge-street, Bath, or by any of the trustees.

I am, dear Sir,

Yours very truly,

J. L. PHILLIPS.

Melksham, Jan. 22, 1842.

ON GRANTING DISMISSIONS.

To the Editor of the Baptist Magazine.

SIR,—A correspondent in your January number solicits a reply to the following question:—"Should a member of any of our churches request a dismission to another

church of the same faith and order, is it the duty of the church of which he is a member to give him a dismission, provided his conversation be as becometh the gospel?"

Without assuming that my remarks may be satisfactory to your correspondent, D., perhaps you will allow me a few words in reply. The solution of the case appears to my own mind clear and simple. Our churches are voluntary, professedly organized and sustained, not only on the principle of voluntary support, but also of voluntary association. When persons unite with us in membership, they do so by their own spontaneous act, without any compulsion or constraint, and undoubtedly with the full understanding that their continuance in the communion of the church shall involve no sacrifice of their Christian liberty; that, as they voluntarily join the church, so they shall be under no compulsion to continue members of it, contrary to their own will, but have the same right peaceably to withdraw from the church, when their conscience constrains them, as they first had to unite with it. Any other principle seems to me an interference with free agency, and a subversion of Christian liberty. Compulsion to remain is as much at variance with the voluntary and scriptural character of a Christian church as compulsion to join it; the individual, while he should be careful not to separate on insufficient grounds, ought to be as much at liberty to make his own choice in the one case as in the other. If his fellow-members think he is doing wrong, they should endeavour to convince him of his error, and persuade him to remain, but they have no right to refuse his dismissal, in case he feels it his duty to leave them, and requests a dismission to the fellowship of another church. Let us remember, as dissenters, what furious ecclesiastics are so willing to forget, or do not care to know, that schism is dissension *in* a church, not peaceable separation *from* it. I fear some dissenters, and even baptists, have yet much to learn on this subject, as well as the haughty episcopalian.

Some churches do not give a dismission to another church, but merely "a recommendation." Their reason for this I do not comprehend, unless it is that they wish to enjoy the absurd gratification of swelling their recorded numbers by still retaining those who withdraw, as nominal members on their books. I hope it does not proceed from any narrow and unchristian principle. The distinction, however, is a trivial affair as it respects the individual so recommended; and I should accept the recommendation precisely the same as if it came in the form of a regular dismission. Should he then stand as a member of two churches at the same time, the fault would attach to neither himself nor me, but to those who gave a recommendation instead of a dismission.

Should a church, in the case supposed, still persist in refusing a dismissal, I should advise the individual to send in his resignation to the church, and should advise the church with which he wished to unite immediately to receive him, supposing them to be satisfied of his Christian character and consistency.

I am, Sir, yours truly,
GUILIELMUS.

Jan. 6, 1842.

DEAR SIR.—On reading the letter from your correspondent (D.) in your Magazine for this month, I could but feel sympathy with him; and I hope some of our brethren will take up the question, as I am certain there are many more interested in the question than the parties on whose behalf he has written.

It often happens (especially in churches where the pastor has contracted views) that if any person among them whose mind has been led to objects which have not that place in the mind of the pastor they ought to have, and who is desirous to be found engaged in aiding so far as he can those measures which are set on foot for the advancement of the Redeemer's kingdom, he is looked on coldly, and thought to be an innovator, and spoken of as declining in sentiment; and this is often carried so far that the person so situated is very uncomfortable; the communion which ought to subsist betwixt him and the church to which he belongs is destroyed. Under such circumstances he wishes to withdraw, and join another church who are of a kindred spirit with himself. But he now finds an obstacle. It is at the pleasure of the pastor and deacons (I know it is said to be the voice of the church, but it is very rarely the case, the pastor and deacons being the ruling party) to give him his dismissal, or refuse it. The individual thus circumstanced must either still appear among them, although fellowship be a mere name, or he is driven to absent himself from them, contrary to that bond of relationship in which he stands as a member, till by such acts of disobedience he is visited, and in the end excluded, and thus his character is branded with the stamp of disgrace as much as if he had been guilty of a breach of the divine law, and had disgraced his profession; when in reality he has been forced into an act of disobedience, and then punished for that act of which those who visit him with the punishment have been the cause.

At the meeting of the _____ Association, held at _____ in June last, a proposition was made by the Rev. _____ of _____ to insert in the tabular view of churches belonging to the Association another line, in which the names of persons might be inserted as having withdrawn; thus providing in some small measure a remedy for the foregoing in-

justice. But he was not even allowed a hearing; one minister asserting that the practice had been the same as it is now before he was born or even thought of. Such was the coarse treatment which an advocate of the liberty of conscience met with in the nineteenth century. From these few hints you will perceive the necessity of the question being calmly viewed, and I hope settled with a view to promote the peace and harmony of the church of Christ.

I am, dear Sir,
Yours truly,
JONATHAN.

Jan. 13, 1842.

BIBLE TRANSLATION SOCIETY.

MY DEAR SIR.—The overland mail, which arrived a few days ago, brought me a letter from our missionary brother, Mr. Wenger, dated Calcutta, Nov. 20th, 1841. After stating that the funds devoted to translations were nearly exhausted, and requesting a further grant from the Bible Translation Society, he adds,—

“Our new edition of the New Testament in Bengali, of 5,000 copies, (with 2,500 of Gospels and Acts extra) is at length finished. It has been revised throughout, and although we have been very sparing in making alterations, I believe there is scarcely a chapter in which one or more passages have not been brought nearer to the original than they were before. Isaiah is completed, and Daniel, which is to be bound up with it, has advanced as far as the end of the third chapter. A new edition of the Proverbs has been commenced. The Bible Society purchased 300 copies of the first, and Dr. Duff sold about 200 more to the pupils of his institution at a very reduced price, not covering more than a fraction of the original cost, but yet affording a contribution the more pleasing as it arises from the first systematic and practicable attempt, I believe, ever made, of making the natives *pay* for the scriptures. The Proverbs are in very great request as they are so admirably suited to the Oriental taste. A small sized but otherwise large edition of Genesis and Exodus down to ch. xx. is likewise immediately required, and would have been commenced ere this but for want of funds. The Bible has advanced to the middle of I Kings, and is steadily advancing.

“The support of the Bible Translation Society has all along been pleasing to us on account of the material aid it has afforded to the distribution of the word of God; but infinitely more because it was a pledge to us of the deep interest which is felt at home in our work,—a work attended with many trials, but in its object and results the most glorious of any in which mortal man can be engaged. May it continue to be prayed for and laboured for in England, and may the blessing of our

heavenly Father rest upon all who take a part in it."

Since the receipt of this letter, the committee have voted £500 in aid of the translations in Calcutta. At their meeting in Oct. they also made a grant of £150 towards a new edition of Mr. Sutton's version of the four gospels into the Oorea language.

In my last communication I mentioned that the committee had been so happy as to engage the services of the Rev. John Green, of Norwich. I have now the pleasure to state that Mr. Green has entered upon the duties of his office as travelling agent for the society. In the month of February he is invited to visit Liverpool, and he will take the opportunity of going to Manchester, Rochdale, and other adjacent places, where he is affectionately commended to the friendly attention of the brethren and churches.

Contributions may be sent to the Treasurer, J. H. Allen, Esq., Old Trinity House, Tower Street, London; or, to the secretary, who is,

My dear sir,

Yours faithfully,

EDWARD STEANE.

Camberwell, Jan. 21, 1842.

QUERY ON SECURITIES FOR MONEY.

To the Editor of the Baptist Magazine.

DEAR SIR,—The following case is one on which considerable anxiety is felt, and the writer would feel highly obliged by a satisfactory answer from some of your judicious correspondents. A is the son of a gentleman or nobleman resident at a distance from home. His remittances prove inadequate to meet his liabilities. He is pressed by his creditors, and consequences very unpleasant and disgraceful are apprehended. He applies to B, who is accustomed to money transactions. B is aware that there is much risk, and cannot be expected to advance on the terms which perfect security would dictate. A offers to give a bill at six months, and to the sum advanced, say £50, to add, as a bonus, ten, twenty, or thirty pounds; and according as the risk may appear to B, he takes the bill, with this sum added, as the security for his money. How far A may be determined to act honourably is uncertain to B. A may be a minor, or he may quit the place before the bill becomes due, or is paid; he may go abroad; he may die; he may not be found. Now, on the principle of insurance—the greater the risk the greater the premium—is B, as a man of business, acting inconsistently with the Christian character in such a transaction?

G.

EDITORIAL POSTSCRIPT.

FROM the numerous letters received this month respecting the Bath Society for aged and infirm ministers, we have selected for publication three, which comprise the principal suggestions, and have the advantage of bearing the names of their respective writers.

If the course described in the first article of Correspondence, respecting the sale of the Magazine, were adopted generally by the deacons of our churches, we have reason to believe that it would be in the power of the proprietors to prefix to every number a handsome engraving, and to distribute among widows of the ministers of our denomination such sums as would afford to them very material advantage.

The Rev. J. E. Giles has declined acceptance of the office of Co-Secretary to the Baptist Missionary Society, believing it to be his duty to remain in his present important sphere of labour.

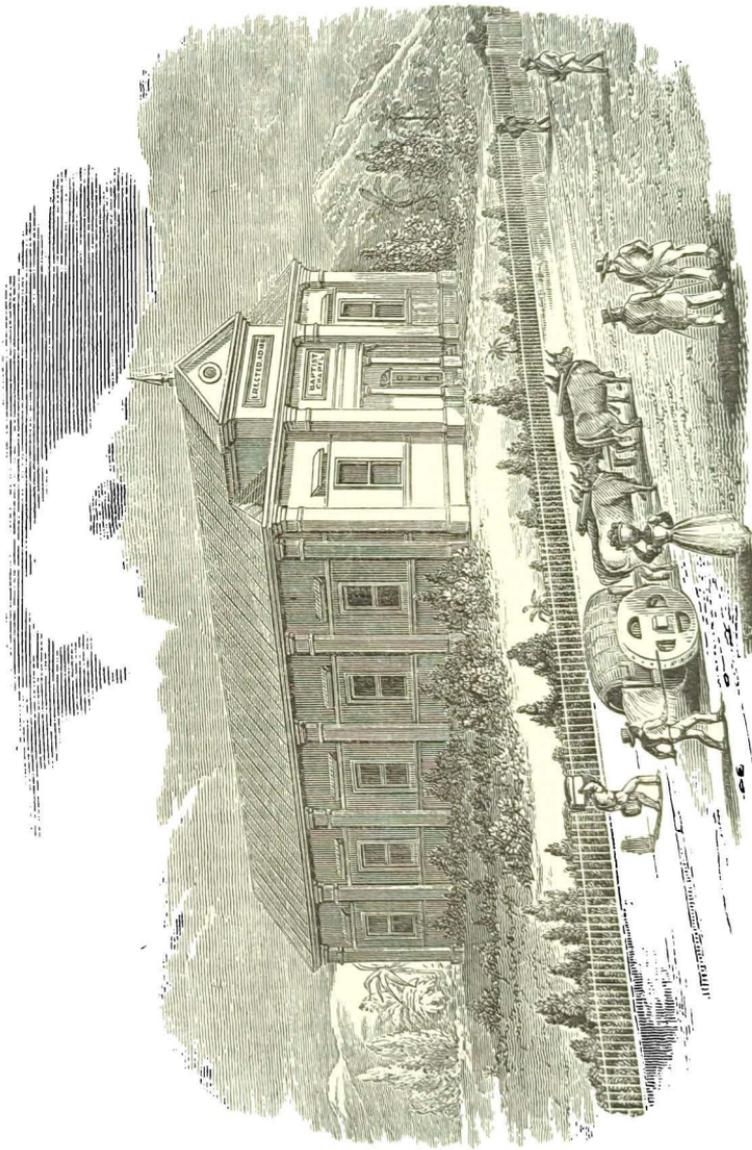
A "Baptist Continental Aid Society" has been formed in Yorkshire. The information transmitted to us was too late for insertion in this number; but inquiries respecting it may be addressed to the Honorary Secretary, James Richardson, Esq., of Leeds.

The Committee of the Baptist Union have agreed to an Address to be presented to the king of Prussia during his visit to this country, acknowledging the kindness which he has displayed to our brethren in Berlin and in other parts of his dominions. Since his accession, in June, 1840, he has done every thing in his power, we believe, to secure liberty of worship to his subjects of all denominations, and the baptists in his capital no longer assemble in obscurity, fearing the interposition of the authorities; they meet in public, in the heart of the city, and arrangements have been made by the government to secure to them the same civil immunities as are enjoyed by the members of the state church.

Our thanks are due to "A Member of the Church of England," for his vindication of the baptists from the recent attack upon them in "The Times;" but its malignant and unprincipled character was so manifest that we cannot think it necessary to notice it in our pages. It is the party that writes and prints such articles which suffers from them, not the party they are intended to vilify.

We are informed that the Rev. E. Hunt, pastor of the baptist church at Deal, Kent, having for some months laboured under much affliction, has been compelled to resign his charge, and has taken his leave of it, assured of the warmest affections of the people.

THE
MISSIONARY HERALD.



BAPTIST CHAPEL, GRAHAM'S TOWN, SOUTH AFRICA.

SOUTH AFRICA.

GRAHAM'S TOWN.

THE annexed engraving presents a view of the Baptist chapel now in the course of erection at Graham's Town. The foundations were laid on the 14th of October, 1840, in the presence of ministers of the Wesleyan, Congregational, and Episcopalian denominations, who kindly assembled to sanction the undertaking, and take part in the devotional and social pleasures of the congregation for whose use it is designed. By this time we hope that it is nearly or quite completed. The dimensions of the building are seventy-five feet by forty. About fifteen feet at the back are separated from the part appropriated to worship, having a ground floor with vestries, and above, a school-room, the whole width of the chapel. Our esteemed friend, Mr. Aveline, the minister, gives the following encouraging account of his position and prospects:—

I wish a better opinion were entertained at home of this colony, and that steady, especially pious, mechanics and labourers, would resort hither, as certain employment and ample remuneration would be obtained. This town is daily increasing in wealth, extent, and I hope I may add in intelligence too. We are now engaged in establishing a permanent library, and have raised in 5*l.* shares a sum for that purpose, which will render about 800*l.* immediately available for the purchase of books. The colonial chaplain, one of the Wesleyan missionaries, and myself, are on the committee.

Both Mrs. Aveline and myself are not only satisfied, but thankful for those leadings of Providence which conducted us to this distant land. I am constantly and laboriously, and I hope usefully occupied, and my health is mercifully good, as, with the exception of an accident in treading on an iron hoop which by its rebound cut my leg, and produced serious inflammation and illness, I have had no occasion for medical attendance since leaving England, in September next three years ago.

Our congregations are still good, with every prospect of a large increase on removing to our new chapel. Our Sunday school, both European and native, contains about a hundred children, and as an instance how well such objects are supported here, nearly 40*l.*, both this year and last, were raised for its furtherance.

Last summer Mrs. Aveline and myself visited in a pretty extensive tour, in the customary South African mode of transit, a bullock-waggon, with saddle horses to ride occasionally, the Kat River Hottentot settle-

ment, and various missionary stations in Kafirland connected with the Scotch missions and the London society, and we were not a little gratified with what we saw and heard. We were absent about three weeks, and on every occasion that presented itself I was happy to speak to groups of my own countrymen, assembled at the solitary farm house from the surrounding, but not near habitations; and to the Hottentots and Kafirs on the missionary stations, through an interpreter. One of the farms was that occupied by Mrs. Albutt, and amidst surrounding solitudes of the wastes, it was delightful to see the goodly number that had come to listen to the word of life:—what Dr. Johnson said of family worship in one of the Hebrides, was true here, "Paradise was opened in the wild." It was often necessary to bivouac for the night with no covering but our waggon tent, and we slept as securely by the hut of the Hottentot, or in the howling wilderness, as in any spot of our native land.

We have been expecting to hear something of another missionary, in whose coming out Mrs. Albutt has taken much interest, and about which Mr. Collett, a wealthy farmer, and myself, wrote some time ago. We could have no difficulty in obtaining for him a sphere of labour either amongst the Dutch colonists, or the native population, within or beyond the boundary; but at first, at least, it is indispensable that the Society should ensure his support, and I much fear that this is the great obstacle to the realization of our wishes. It would to me be a high gratification to welcome to these shores a brother beloved.

WESTERN AFRICA.

A letter from Dr. Prince to Dr. Cox, dated Fernando Po, August 29th, 1841, contains the following interesting facts:—

We are accustomed to meet our classes on the evenings of Wednesday at half-past seven, and as our house can hardly accommodate the two at the same time, the numbers being twenty-four and twenty-three, I repair to the house of John William Christian, and there meet him and the remaining twenty-two. Last Wednesday, the 25th, I was about to quit at the termination of the meeting, when he requested me to be seated, as he had something to say for himself and fellow-members. He began by saying how greatly they all rejoiced in the coming of the missionaries, and as we had read to them from the magazines, &c. lately received, accounts of what their countrymen and fellow-Christians were doing for their good in Africa, they also desired and considered it their duty to do something for the mission to help to support us, and to erect a place of worship. Thereupon he handed me a list of names with sums annexed, of parties belonging to my class, who had engaged to contribute quarterly the amount specified, and he and the members, after our prayer-meeting last night (Saturday), paid over three guineas sterling, and unanimously expressed the satisfaction they experienced by doing so; indeed their countenances told that fact; any one looking on, but not hearing their remarks, would have conjectured that they were the receivers, rather than the payers, unless as I conceive with a tutored eye the observer would detect an expression of superior delight to that which a receiver of coveted gold betrays, for this was the joy of them who were more blessed in giving than they could be by receiving.

When Christian intimated their united intention at the class-meeting, I was surprised into a fulness of pleasure which we afterwards attempted to utter in praises to the Most High, and upon our bended knees. How elevated were the emotions which seemed to be then

perverting the hearts of the worshippers; and the emphasis upon the concluding *Amen*, and the affectionate grasp which all in turn made upon my extended hand, assured me that the Lord is the God of this people also, and that we, his unworthy messengers, have not run before being sent. What pleased me the more is that their act has anticipated the purpose which brother Clarke and I had formed a few days previously, of calling their attention to the performance of the duty, and that very night, at one time of the meeting it occurred to me to do this, but I was secretly overruled, for the better manifestation of His grace by whom the hearts of this people are affected.

This morning I delivered an occasional address to the congregation, descending upon, illustrating, and applying practically the bounty of king David, his chiefs, and people, towards the building of the Temple, as narrated in the first twenty verses of the last chapter of 1st of Chronicles. And though I committed what is often termed a fault with inexperienced preachers, and discoursed to them an hour and twenty minutes, after having engaged them for one other hour in the earlier parts of the service, the Lord secured to me a lively attention throughout; tears flowed from some eyes apace, I believe, from thoughts of the loving kindness of God in bringing them to the knowledge of his name, and disposing them to the privilege of making sacrifices to the glory of it. Then, when I finished by a call upon them in the language of the Israelitish king, verses 13 and 20, to bow once again in reverential praise, the breathing of their hearts, the solemnity that pervaded the assembly, and the good-will that afterwards seemed to knit them one to another and all together, convinced me that the unseen One had indeed been in our midst, and that God in very truth delights in the habitation of men.

On the 6th of October, Dr. Prince wrote to the Secretary as follows:

On the 25th ult. the Soudan entered our port, in a very disabled state as to her crew. The first rumour from her was truly appalling.—"Bird Allen and most of the men were dead." Relieved we were when this rumour was corrected; he had stayed behind up the river with the other two commanders, and had entrusted his vessel to Lieut. Fishbourne, of the Albert, to bring down the sick: thirty-five in that state were transhipped into H. M. Sch. Dolphin, to go to Ascension; twenty others were on board the Wilberforce when they parted, and a few on board the Albert. Fif-

teen had died since they entered the river, and much greater mortality was expected. Many of the scientific gentlemen and sappers were invalided to Ascension. Two doctors, two pursers, and one master, are amongst the dead, and a surgeon is now in *articulo mortis*. The Soudan was but two days and a half coming down the course that took the fleet three weeks to ascend. Only the lieut. (now very ill) and the doctor were able to move about; the engine was superintended by the former. The pestilential fever did not break forth till they had reached Adda cliffs.

Mr. William Kingdon wrote me, by B. Allen's request, that Obu of Eboe had stipulated to put down slave traffic, to find a place for white missionaries, whom he wished to come forthwith, though he feared there was too much water in his country for white man, but he would try get place where he might do. The king of Atta consented to suppress the inhuman trade, had sold a run of land just abreast of the confluence of the Niger and Tchadda (whence my informant was writing), upon which they were erecting tents preparatory to the establishment of the model farm. There Mr. K. has consented to stay. "Every where scenes for usefulness are opening, but Allen advises no one unseasoned to venture up." Atta is very desirous of white teachers, and has given ground for one; in fact, these two chiefs are described as being impatient for white man's custom. The Soudan brought word that Capt. Trotter intended to have the rocks at Boussa, so fatal to Park, blasted, and then to persevere, in sailing or rowing boats, up to Timbuctoo; but down here the expectation is that he will be completely disabled by the sickliness of the crews, as they are affrighted; the panic seems very general, and all exclaim against a second trial this year. Not twelve of the whites had escaped more or less. Not one coloured person had died of fever. The doctor reports, as the combined opinion of his brethren and of Dr. McWilliam, that no one having organic affections, either of the stomach, bowels, liver, or bladder, should venture up, for those organs, as well as the head, are very apt to be implicated, and when previously diseased, the aggravation to the general disease is almost sure to be fatal. They can give no explication of the nature of the disease, nor does there seem to be any one mode of treatment promising of cure. Mercury is, of course, resorted to and praised as the best. On the 30th, the Pluto came in last from Gaboon, thither from Bonny, at which latter an arrangement had been made to pay King Pepper 10,000 dollars annually, for five years, for his discontinuance of the slave traffic and interest to suppress its practice by others;—a vast sum, with very little guarantee for the fulfilment of the stipulations by Pepper, whose fidelity is to be attested by the British traders resorting to him for freight! King Denis, at Gaboon, frankly said that if man-of-war did not prevent the ingress of Portuguese and Spanish ships, he would sell them human cargoes, and he declined the bribe for an abstinence. The Pluto did not bring a reply from Commodore Tucker to a note written by Mr. Clarke, inquiring whether it would consist with his pleasure, &c. to give us an occasional passage from one part to another of the coast in H. M. vessels. On Friday the 1st inst., the Wilberforce hove in sight, and came in burthened with sick; two have died since (and one on board the Soudan). She left the Albert two or three

days after the Soudan. Dr. Vogel has been brought ashore in a very critical state. Commissioner (alias Captain) Cook is on board. We accompanied him and Capt W. Allen to the agent's residence. On the way, Capt. Cook said he would not advise us to attempt to go up this year; the waters would quickly be subsiding and leave uncovered the banks, when the air would be still more pestiferous. He said it was unfit for Europeans; so has the Rev. Mr. Muller, the chaplain, since expressed: in fact every one seems dismayed. The Ethiope is now taking in coals, and is chartered to carry them up to the Albert: there is a belief that the latter will be met returning between this and the Nun. The report is that the Soudan is going back to the mouth of that river; the Wilberforce is about to carry her sick to Ascension. Mr. M. said, "It will be most prudent for you to stay and see whether government will prosecute this dangerous enterprise; for unless she keeps open the communication, how will you, and how will any missionary carry on correspondence with his brethren?" He thought it a climate too deadly for Europeans.

We have felt willing to be disposed of according to divine purpose; and our safest course has been to sit still and observe the leadings. Most probably the end will be an actual seclusion of us from the Niger's course; the indications, as you may gather from what I have already related, point to that, and I shall add a few thoughts which tend to that conclusion. Did the Lord intend our going, might he not have induced Jamieson (who has had my letter but not answered it) to retract his interdict, seeing his vessel is under sailing orders for the river. Then, could we go just now, we should not be able to ascend above the site occupied by the religious teachers attached to the Expedition; nor could we penetrate inwards during the short while the steamer will remain up, so there would be the difficulty of getting back, if we stayed. We already know that there is an earnest desire for missionaries; we could not stay as such, nor have we any teachers to leave with the people. We are of opinion that the explorators should be accompanied by men prepared to remain, as is done in the South Seas. We have found an eligible locality upon the coast, and plenty of work in it, with a hearty welcome; and here we see more claimants for labourers than we believe the Society is prepared to furnish,—to say nothing of Cameroons. Had we not found a resting place for our soles, we must have journeyed till we could pitch a tabernacle. Let the demand already made upon us, and, through us, upon the Christian brethren of Great Britain be responded to. Presently I will give you additional reasons in support of the suit for an immediate supply. And lastly, had every thing else been straight, and our way for the Niger clearly patent, we must have declined going at pre-

sent on account of brother Clarke's sickly state. He was very recently convalescent from a three weeks' illness, of a nature more hazardous and uncertain than at any former time, and now he is again very much indisposed and disabled from public engagements; of course I would not leave him under these circumstances. We think you should dispatch, as quickly as possible, successors to us, because the reasons against leaving this people unprovided are accumulating. The spleen of "certain lewd fellows of the baser sort," though of British origin and fair colour, has been ejected, and attempts are being made by the seductive drum and fife, and by invitation to festivity and dancing, to re-engage our followers in those follies they have so lately abandoned. Ridicule, and measures more tangibly offensive, are being resorted to, and we ourselves have been menaced in our lodgings by some of the worthies, who openly aver that if we leave, a desertion to them will be general; no doubt they will try to effect it.

On Sunday last the whole community was put into commotion by a notice from ship-board, that the Rev. Mr. Muller would attend at ten o'clock to christen as many big and little ones as might be presented. He sent us a message, desiring to see us before that hour. We met him cordially and avowedly as a dear Christian brother, and gave him such good reasons for the impropriety of his meddling with the people, ignorant as he was of them in every respect, that he abandoned his purpose, and disappointed an assemblage of about 300. However, he promised to represent the encouraging scene in England, and obtain a church missionary, if possible, and satisfied them by telling them of the coming, per Albert, of a church minister who will remain here some months, examine, and satisfy them by the desired performance. That dear man amused us not a little by gravely advising us not to be in haste to impress upon our auditories our peculiar views of baptism, but to teach them rather first principles, and lay foundations. We said it had been thus we had unremittingly done for nine months, and had not yet pressed one into the water; it was irresistible not to show him the contrast between his precept and practice, and between his incautious haste and our regulated leisure; it compelled him to surrender at discretion, and admit that he

was foiled by his own weapon. The balk to the people has been ascribed to one of us by the *pious* whites, and our favour in their eyes waxes still lower: here, then, is a reason to keep our ground till another can occupy it, but that will operate to confine us here unless you send successors quickly, and we may miss opportunities for visiting the coast about Accra, Whydah, or Badagry, and the tribes round about, or be by the consideration induced to forego a hoped-for opportunity to Sierra Leone and homewards in about six months.

To-night we shall meet our classes, and shall propose to those who have any disposition to offer for baptism to be ready to give in their names for examination in the course of the week following, for we are satisfied that out of the fifty-five followers, a few are prepared for the privilege, though most likely some will keep back to *follow* the first initiated ones.

8th, Friday. Yesterday brother C. and I invited ourselves to the Wilberforce. We saw enough in her lumbered and sickly condition to account for the little notice taken by her commander and officials of any persons not connected with themselves, and therefore acquit them of a faulty and uncivil disregard of us. Of course nothing positive can be said now of their next year's proceedings, but the supposition is that the Soudan will rejoin the Albert up the river, and after the two have returned to the coast, they will join the Wilberforce at Ascension, and remain there till the end of December, then revisit our island, and reascend the Quorra in April or May, and do their utmost, and as high up as they can possibly reach. Can you find approvable men to come hither speedily, that they may have a short seasoning here, and be in readiness to accompany the expedition next year, with or without us, and to take up their position in the interior; if they shall not be able for that, or should it not be advisable, they will at all events find ample employment in Fernando Po; they might come by either a Bonny, Calebar, or Cameroonian trader, stipulation being made for their landing from the ship at this port, provided there is no vessel presenting for Fernando Po. Liverpool will afford opportunities for passage almost at all times.

Mr. Clarke writes thus, from Fernando Po, October 21, 1841:—

When I commenced my letter to Mr. Dyer, I seemed to have little to say respecting our prospects of being able to visit the interior of Africa by means of the Niger expedition. Since that time the Albert has arrived; and the Soudan and the Ethiopie have returned. The Soudan did not enter the river at all, but met the Albert and turned back with her, outside of the bar. The Ethiopie got up

to within a few hours' sail of Eboe, when she met the Albert. Captain Becroft found both Captain Trotter and Captain B. Allen sick; Dr. McWilliam in charge of the vessel; Dr. Stanger assisting with working the engines; a black man steering; and scarcely any but black men able to walk the deck; he nobly offered to give up his voyage, and turn with them to assist them down the river; and they

wisely accepted of his valuable services. He brought an engineer out of the Ethiope, and himself piloted the vessel, and got here on sabbath the 17th inst.; his own vessel and the Soudan reached on the Monday in safety.

On the 18th, Captain B. Allen was carried on shore in a very low state; he took ill on the day the vessel left the Confluence for Egga, and has often been at the point to expire; still he lives, thanks be to God; and we have not given up *all* hope of his recovery. Dr. Prince sat up with him the night before last, and we join in fervent prayer to God from time to time for him and for his fellow-sufferers. He and several others are devoted servants of God. Captain Trotter was also carried up the hill in his cot; he is recovering slowly; all the rest of the sick were brought on shore, and all spare buildings were occupied with them. Many are still very ill, one has died, and a few are creeping about when the weather is dry, glad to leave the hammock in which so much suffering has been endured.

Captain Trotter has been very kind to us; almost daily we have visited him, and think him a most excellent Christian. He wishes to assist us all in his power; not only in getting up the Niger in March, if a vessel is sent, and we are determined to go; but in little matters of convenience here: we expect some Sunday-school books and some writing-paper from him, both of which we greatly need.

It is not for us to conjecture what effect the disastrous result of the present expedition will have upon the minds of the people of England. If the Model Farm be given up, and the Niger communication again becomes closed, it would be folly in us to recommend a missionary establishment at the Confluence, or in that part of Africa, to the attention of the committee. It is quite plain to us that a communication with England must be kept up; and for this the work must be begun near the coast, if the Niger refuse to admit us through her mouth of death.

Our good brother Mr. Kingdon died near Eboe, on the 13th of October, and was buried at a little village on the bank of the river. He became ill at the Confluence, and was in

a dying state when they left for the sea. We had two pious letters from him; his heart was in his work, and his spirit was with God. I take it for granted you knew he went with the expedition as a schoolmaster, intending to remain up the Niger.

I know and am assured that if the African mission be taken up in faith and with zeal, God will bless it and those engaged in the work. If with a faint heart and a feeble hand, the Baptist Missionary Society will, so far as doing any thing for Africa is concerned, lose another forty years, the work will be given by God into the hands of others. But the hearts of most in the committee are too warm with love to Africa to allow the work to stand still because Africa requires the missionaries sent to her shores to possess the spirit of martyrs: you have such spirits in England in abundance; and when Africa takes these men to her burning bosom, and even supplies many of them with a quick passage to glory, the spirit will not be destroyed, nor the numbers in England who possess it decreased. No, my brethren; one such spirit will be used by the Holy Spirit to produce many more; and Africa, with all her wild wastes, and sterile plains, and burning fevers, and savage beasts, and men more wild, will not affright the servants of Jesus, who count not their lives dear unto themselves, from coming to rescue her from the dominion of darkness. The time is at hand when Jesus will take possession, in his appointed way, of the purchase of his blood.

It hath pleased God to favour me again with good health. I seem fully restored from my sixth fever in Africa, and after sixty-four days of sickness in Fernando Po, my constitution seems to me as good, at least, as it was when I left England; but who can tell what a day may bring forth? Soon my work may be done, and my course fulfilled. My mind is still towards the interior of Africa, if God shall be pleased to open the way. Pray for Africa daily, and for a world in wickedness.

Oct. 25th. Captain Bird Allen expired this morning: we have just returned from following his remains to the grave. Capt. Trotter kindly offers us a passage to Bonny.

It is desirable to recall the attention of our readers to the statements of our brethren in Fernando Po, respecting the importance of connecting with the mission to Africa a skilful physician. The committee have not yet heard of any medical gentleman, with requisite qualifications, who is willing to engage in the arduous but honourable work: they trust, however, that there are men whose zeal for the extension of the Redeemer's kingdom, and pity for perishing myriads, would render them willing, if they were aware of the opening for usefulness which is presented, to consecrate talent of this kind to the service of Christ in Africa.

EAST INDIES.

CALCUTTA.

A letter from Mr. Thomas, dated Nov. 13, 1841, contains the following intelligence :—

You will be pleased to hear that the mission circle is in tolerable health. The brethren Wenger and Pearce are gone to the villages to the south ; the former will be back on Monday, Mr. Pearce will remain a few days longer. Brother Evans baptized three persons on the last sabbath in October, and I believe there are several more candidates for admission. Brother Morgan, at Haurah, speaks of two or

three who appear under a concern of mind, and wish for baptism. He is in very good health, but his partner is very sickly, nor is she ever likely to be in good health. He appears very happy in his work, though he has had a good deal to try him. The intelligence from the country stations is on the whole favourable ; at several, additions by baptism have been recently reported.

Seven days afterwards, Mr. Thomas writes,

Mrs. G. Parsons has just arrived in Calcutta, preparatory to her embarking in the Owen Glendower, which is to sail, D. V., on the 11th December. I have not yet seen her, but believe she has somewhat improved by her trip down the river. Mr and Mrs. Moore have accompanied her from Monghyr. Mrs. Moore's ill health has obliged them to try the effect of a change ; what their intended movements may be I have not heard. A letter received a few days ago from Mr. John Parsons, mentions the return of himself and Mrs. Parsons to Monghyr, and states

that Mrs. P's health has greatly improved, and that she is able to resume her wonted domestic duties. Mrs. Lawrence, he says, is still a great sufferer ; Mr. Lawrence is in pretty good health. Our mission circle in Calcutta is on the whole at present in the enjoyment of a good state of health, though much sickness prevails around, and many deaths are occurring. Oh that we may all be spared, and that a season of refreshing from the presence of the Lord may now be afforded!

Mr. Pearce writes from Luckyantipoor, Nov. 15, 1841 :

I came down to this place the day before yesterday, where, after an absence of four years, you may imagine the visits of the people and their numerous affairs have left me little leisure time. I think I mentioned in my note last month that the brethren in Calcutta had requested us to take charge of the Christian Institution in Entally, to which, after much deliberation, we consented. We found, on entering on this department of labour, forty-two boys on its foundation, and five young men students for the ministry or the education of youth. Within the first year ten of the scholars have left, in consequence of the inroads made on our village stations in the south by missionaries of the Propagation Society ; their parents or guardians having left us, the boys refused to remain any longer. We have now only two boys whose friends are not in our connexion ; as these have stood so long they may perhaps remain. The duties of the institution we have found very arduous, especially my dear wife, who has the whole burden of the domestic part of the school upon her. Her strength, I am most thankful to say, has greatly increased since

she left England, and hence she has had strength equal to her day. My duties in the institution will be chiefly with the students, and the religious instruction of the lads of the school, superintending of course their general studies. I am sorry to say that I find the religious character of the school-boys low. Already I have had the painful necessity of excluding two of them from church fellowship for immorality of conduct. The students are, however, a pleasing exception ; their deportment is, for the most part, very gratifying, and in respect to some of them highly so. At present there are but three boys of the institution in the church. We need, indeed, the outpouring of the Spirit to awaken a better state of things in the seminary. Pray that our labours may be blessed to these young people. Sad has been the havoc made at our village stations by the missionaries of the Propagation Society. Invited by some disaffected persons who had been excluded from the church for evil conduct, they have plied teachers in our villages, and by bribes and promises they have drawn off not less than sixty families ; and in order to secure this

attachment, they are scattering money with a most liberal hand. In one village they make allowances to almost every house, amounting to more than 100 rupees monthly. To a poor Bengalee, who is proverbially attached to money, their conduct is a great temptation, and it is truly wonderful that so many of our people have withstood it: but I shall have the more confidence in them and labour among them with greater pleasure. My return has already been attended with a good effect: ten of our straying members have returned to us

with much desire and contrition. Much of the evil that has arisen was owing to the people being left, at my illness, without a superintendent. They were as sheep without a shepherd; and the like will happen again unless we are better supplied with labourers for the future.

My health, I am thankful to say, is very good; and I feel that I have done right in returning to India. God has not disappointed my hopes.

AGRA.

Mr. T. Phillips writes, Oct. 17th :

I am happy to inform you that for some few months since I have commenced regularly preaching to the natives. Soon after my last letter I went to Muttra, where in company with Brij Lal, I distributed several Sanskrit books, and talked as well as I was able to the many pilgrims who had come to celebrate the birth of Krishna. The brahmans behaved very civilly, and were delighted with the Psalms in Sanskrit. About a month ago we moved into a house much nearer the city than our former one, in order that I might be near the scene of my labours. Since then, every morning and evening almost, we have visited the banks of the river, the city gates, the large town of Taj-ganj, or the opposite bank of the river. The best preaching place has been the river side, where almost all the temples are situated, and to which every morning crowds of bathers resort. There we can always secure an attentive congregation of fifty or sixty Hindus, who seldom oppose, unless amongst them there be a priest from an adjoining temple, who thinking his craft in danger will step forward as a champion to defend their ancient religion. A well directed sloke from Brij Lal, however, generally silences if not convinces the gainsayer. This is not invariably the case, for such is their strong and determined opposition, that I heard a man not acquainted with Sanskrit, stoutly deny the existence of a sloke which Ganpat had quoted, and by the admission of which he would have lost his argument. The better informed are never so rude as this, but will sometimes quote without end, either to show the extent of their knowledge, to overwhelm the preacher with a torrent of words, or to ward off the force of his arguments. To induce any, however, to listen, and much more to think and discuss, is a great point gained. We have twice lately experienced the reverse of this. Last evening we went into the heart of the city for the first time. We had previously heard from native and European preachers that the citizens were the very worst hearers, and we proved it so. When

we began, several rakish young men pushed through the crowd and began to assail and insult Brij Lal, for having become a Christian. He, notwithstanding much noise was purposely made, went on preaching at the pitch of his voice, until the crowd became so dense that I proposed going to some elevated spot. Upon moving, the whole multitude began to hoot and laugh at us in our progress. We reached however a rising ground, and to give my assistant some breathing time, I began to address the crowd, who heard very attentively till I had closed. Others then made other objections, and when Brij Lal began again, they almost drowned his voice by clamour. When we retired, they gave another yell, exulting as though they had driven us from the field. In this case there was the want of the hearing ear, and this morning we saw the want of the understanding heart. Having endeavoured to draw the attention of some shop-keepers from earthly to heavenly things, we could perceive by their answers that they were as ignorant as the passing cattle, for they knew not that they had a soul, and the only reason why they called Ram, Ram, and wrote his name on their walls, was because their neighbours did so. Surely this is darkness and the shadow of death, in which these people are sitting without care or desire to be enlightened. It is only the Being who moved on the stagnant waters of the abyss, giving impulse, light, and life, that can agitate and vivify this moral chaos.

We have however met with some encouragement. After preaching, several have walked a part of the way home with us, talking with great seriousness of eternal things. One man said that he would give up caste and become a Christian, and we had made arrangements for his living with us as an inquirer, when his heathen neighbours so violently opposed and jeered at the poor man, that his courage failed and he did not come. He, however, and some few others, are regular and attentive hearers.

Extract of a letter from Mr. Williams, August 12th :

I am happy to say that the cause of our blessed Redeemer is progressing among us, as usual. One young man has been added to the church by baptism last month, and others I know are under serious religious impressions, and may shortly be expected to come forward and declare themselves on the Lord's side.

On the 2nd instant I went to a village called Rampur, accompanied by the missionaries of the local Society; the people seemed very glad to see us, gave us a place to sit down, and many heard the gospel attentively; some portions of the word of God and a few tracts were distributed, and the whole of the interesting service was concluded with prayer, in which many of the poor people appeared to join. On our leaving the place, we observed a group of females near a pool of water; on my asking what it meant, I was informed that they were making the necessary preparations for worshipping Mahadev at the mela next day. I said such proceedings were directly opposed to the word and command of the Most High; that idolaters could not inherit the kingdom of God; and that therefore they ought to abandon such wicked and unworthy practices, and adhere to the worship and service of the one living and true God, in the manner we had directed them. The reply was, We know that what

you say is true, and that your religion will increase, and all this false religion among us will be blotted out of existence, but you cannot expect this to take place immediately, but by degrees.

On the 3rd, I went to the mela at Goborka chauki. I took my stand under a large mango tree; a great crowd soon gathering round, I preached to them first, and was followed by three of the missionaries, after which an extensive distribution of scriptures and tracts took place; and lastly, a long controversy with some Muhammadans on the divinity and atonement of Christ. It ended well; our chief antagonist admitted the force of our arguments, and took a New Testament from me, promising to read it carefully. I attended three other melas last month in the vicinity of Agra. I cannot go any great distance on account of my other duties. I had a great desire to go to the grand mela at Muttra a few days ago, but circumstances would not permit; however I sent a good quantity of scriptures and tracts by brother Ganpat, to be distributed there. I regularly attend the Hat as usual, twice a week, and go out to some of the villages, but alas! it is but little that I can do among the heathen, my time being spent in English preaching and other pastoral duties in town.

PATNA.

Extract of a letter from Mr. Beddy, dated Patna, Nov. 15th, 1841 :—

My last letter stated that I was in some hopes that the Lord was about to give us two or three additions. I am now, I hope, thankful to be able to inform you of the full realization of my hopes. On last Sunday week, the 7th instant, I baptized the following persons :—my own daughter, twenty years of age, Mrs. Verboon, Mrs. D'Moy, and Mr. D'Moy; the former person about sixty years of age, and mother to Mrs. D'Moy; these three persons are what we call country-born, the mother is of Italian extraction; her son-in-law, Mr. D'Moy, is of French; they were all Roman Catholics, but some time ago their minds became impressed with some ceremonies in that corrupt church which induced them to think all was not right. This, with opportunities of hearing us expound the scriptures, and conversation with some of our brethren, together with reading the Testament, led, under the blessing of the Lord, to the happy result of turning them entirely away from popery; and searching the scriptures

led them also to believe in adult baptism, and reject the other. We are much pleased with the three. I have also the pleasure of stating that we have had a very cheering revival in our congregation on sabbath evenings to English service, and this circumstance has induced me to open a Thursday evening service in English, which has, all things being considered, been tolerably well attended. Our English congregation now generally exceeds sixty persons; formerly we had only twenty or twenty-five.

Mrs. G. Parsons, who will be on her passage homewards ere you receive this, will be able to mention some particulars relative to mystation, which may be interesting, and which, coming from one who has been among us, and consequently possesses information from personal observance, will be the more gratifying. She spent some time with us, and comforted us much; and she has left us followed by the regrets of all.

DACCA.

Extract of a letter from Mr. Robinson, dated August 5th:—

On the 10th ult. brother Leonard and I went to the chawk once more to distribute a few books. I looked at my old place, and wanted to preach, but the heat was so oppressive, and I felt so weak, that I durst not attempt it. Our native brethren however preached, and many books were put into circulation. There was a great cry for Bengali books; but we had only a few with us, as we are obliged to be economical. The Musalmans were remarkably civil. What this civility portends, I cannot tell; but the fact is undoubted.

One of them said, "The Armenian priest here wears a beard, and we suppose Jesus Christ wore a beard! why do not you wear one?" "It is," said I, "the custom in some countries to wear beards, in others they are not worn; neither a beard nor any particular kind of dress can recommend us to God; he looks at the heart, not at the outward appearance. As to the Armenian priest, he is not a guide to us; the Armenians believe and practise many things which we disapprove; the bible is our rule."

On Monday, Chand and I went to Fari-dabad, a village separated from Dacca by a small creek. The walk exhausted me; but a poor man kindly offered me a seat, and being a little rested, I was able to address the people when Chand had done. They heard as usual, and took books; but there was no appearance of any good impression.

On the following Friday, Chand and I went to the Iron Bridge, hoping to see the old man whom I have several times mentioned; but he had removed to a village several miles distant. He has a Testament and some other parts of scripture; but will he read them? I am sorry he is gone; we can now do no more for him. We got a good congregation, and after Chand had done speaking, I was able to speak at some length. The Lord had renewed my strength, nor has my former distressing weakness since returned. While Chand was speaking, a man endeavoured to interrupt him by making some foolish objections. I told him he talked like a child; that silenced him, and he walked off. Some objections must be answered, as a reply may be useful; but others must be considered unworthy of notice.

On sabbath morning, the 18th, we had a good congregation at the native chapel. Nothing is so pleasant to me as preaching in this place when the people are attentive. I had, on this day, more than usual liberty, and the native brethren were much interested in the subject, but I cannot say that any good was done among the heathen.

On Monday brother Leonard and I went to Urdu Bazar, where we gave away many

Hindustani books, and talked a little; but I was too weak to attempt a long address.

As we felt a great wish to see the large market mentioned in my last letter, we determined to visit it on Thursday, the 29th. We all went but Nonez, who remained at home in charge of the school. The distance by water, at this time of the year, is, I suppose, about eight miles. We were favoured with a fine day, a thing rather uncommon of late; had it been a stormy day, we should have been much endangered, for we had to cross a jhil, or lake, several miles in extent. We spent about four hours in the market, during three of which I was engaged in preaching and conversing. I occupied three different stations, two in company with Ramjiban, and one alone. The weather was hot; crowds gathered round, and we could not always command a little shade, so that I foresaw that I should suffer in consequence of the effort then made; but the opportunity was too good to be lost.

The attention of the poor people was quite animating; they were very eager for books, and we gratified them as far as we were able. There was a little cavilling, but not so much as to cause any serious disturbance. "How can I," said one, "worship a God whom I cannot see?" "You do not then regard things which are not the objects of sight!" "No! how can I, since I cannot see them?" "You cannot see your own mind, yet you know that you have a mind. How do you return home to-day?" "By water." "May not the wind then assist you, or may it not be strong enough to upset your boat?" "That is possible." "Then I see you regard a thing which is invisible; for though you cannot see the wind, you acknowledge that it is very powerful." The very same objection was urged in another place, when I was speaking against idolatry. It was argued that men cannot worship an invisible being. "That which they worship," it was said, "must be an object of sight." "But are not many invisible things realities, and worthy of as much regard as things that are seen? What now, if we take a cup of cold water, and put into it a quantity of clean salt. That salt, you know, will dissolve, become invisible, and the water will be as clear as before. Would you like to drink that water?" "No!" "Why not? It is clear and looks good." "True, but it will not taste well." "Then I see that you pay some regard to invisible things; and if so, why say that you cannot worship an invisible God?" This silenced the objectors on that point; but, said one—"If idolatry is sinful, why do the Company offer goats to Kali?" "I do not know that the Company offer goats to Kali; but if they do, they commit sin. What is the

Company but a number of men? And that which is sin in one man, is sin in another; what is wrong in you, is wrong in the Company." "Well, this is the Kali jug, and it may be, that all men will embrace your religion." No rancorous feelings were exhibited by any one; and many important truths were received with strong expressions of approbation. It was a most gratifying time; one of the most pleasant days that I have seen for months past. By preaching in this market, hundreds will hear the word, whose villages we may never be able to visit.

On Saturday, the 31st, being a fine evening, we all went to the chaur; and I once more ventured to ascend the cannon platform, and address the people. There was no want of hearers, nor were they inattentive. When I had done, Ramjiban addressed them, and made so long a speech that no time remained for Moses. Chand was in another part of the chaur, addressing the Musalmans in Hindustani. When we began to distribute books, a man said—"Sir, give me that book from which you have been reading." It was the gospel of John. I had read the passage, "God so loved the world," &c., and made it my text. I hope the poor man paid some attention to this important truth. The pressure of the people to obtain books was so great, that we were almost thrown down. The chaur, which was once thought the most unfavourable spot in Dacca for preaching, on account of the numbers of Musalmans who resort thither, has now become the best place in the city. We have a good pulpit, no small advantage in a crowd, and we can always get a congregation. So far things look well; but the great desideratum, conversions, are still wanting.

Bhawal was visited last month by Nonez and Ramjiban. They preached in the sabbath-day market, in which Chand and I

preached on the last sabbath of May. The people, they report, were very attentive, and many requested books. When our brethren left the market in the evening, many followed them to their boat to hear and obtain books. Not fewer than 200 of the poor catholics attend this market on the sabbath. Such is their regard for the sacred day of rest. This market is, as far as we know at present, the only place in which we can address these poor men in any numbers.

May not some of our good friends in England think it almost a profanation of the sabbath, to preach in a market on that day? Such a practice is, no doubt, very foreign to their ideas of keeping the sabbath. But as our Saviour associated with publicans and sinners, not because he approved their conduct, but that he might do them good; so we may appear in a market on the sabbath, not to purchase goods, but to make known the way of salvation to the multitudes there convened. I think I could feel pleasure in preaching in that market every sabbath of my life; but I would rather see the market on another day, and the people assembled on the sabbath for the express purpose of hearing the word of God. As matters now stand, markets are first-rate places for preaching, often better than chapels, for we are sure of a congregation. Paul seems to have been of our opinion, for he disputed in the market daily; and who can say he was not there on the sabbath?

Tears have for once been seen to flow. While Nonez was preaching one day in the native chapel, an old man was observed to weep. On being asked, by one of his brethren, why he wept; he replied, "What that young man said affected me very much." He inquired at what times the chapel was opened, but he has not been there since.

CEYLON.

A letter has been received from Mr. Daniel, dated Colombo, Aug. 14, 1841. Being written on the anniversary of the day on which he first trod the shores of Ceylon, he naturally reverts to the trials which he has been called to endure in the eleven years of his residence, and then refers gratefully to the improvement which he has witnessed in the scene of his labours.

Though I have had frequent debility and occasional affliction, I can say, what I never could in my own land, that during the whole of the eleven years I have never been a single sabbath laid by from the important work of preaching the gospel; and though exposed to vertical sun and tropical rain, to dangers by night and by day, yet having obtained help from God I continue to this moment. While sensible of my many deficiencies before God, he has enabled me to preach his word stately or occasionally in hundreds of places, and to thousands of souls. Nor has he suffered it to fall to the ground without effect. When I

arrived here we had only Hanwella and Colombo as our stations, and they were in the most deplorable state. We have now ten distinct stations with the villages around, in which its missionary preaches the gospel of the eternal Saviour; viz. 1, Colombo; 2, Hanwella; 3, Weilgana; 4, Byanville; 5, Kottigaha Watta; 6, Matelle; 7, Hadela; 8, Calany; 9, Kandy, with several stations around it; 10, Matura, just formed. I expect in a few weeks to commence another station near Mooroottoo, about fifteen miles from this place, on or near the road leading to Galle. When it is considered that around some of these station-

there are seven, ten, or twenty villages in which the word of life is preached by the resident missionary and the aid he can obtain from the members of his church, and that there are in these places about thirty-five schools containing 1,500 male or female children receiving the elements of a Christian education, you must be aware of the amount of labour expended, and the quantity of supervision which is requisite in order that the work may be successfully carried on. Beside having to watch over and visit the different stations in the southern division of our labours, there are about sixteen places where I have to preach the truth of the gospel.

I leave brother Harris to detail his labours and those of his assistants in the Kandyan provinces, and shall now review the state of things in the maritime district since I returned to Colombo. I have met with several things to try me during the six months I have been located here, particularly in the little regard some of the members have paid to religious ordinances, of whom we have been obliged to exclude several for their non-attendance. But on the whole things wear an encouraging aspect. I have divided the Hanwella station into two, leaving Hanwella and its neighbouring villages to Carlis, and allotting Weilgana, where we have twenty-two members, to one of our members who has preached there in times past, and will enter more steadily on his labours to-morrow. At Hanwella, since I left it, great opposition has been made to our proceedings, and insidious writings in favour of Buddhism and adverse to Christianity have been circulated. This for a time wore a frowning aspect, and shook the minds of some who were inquiring about religion; but by the steps taken to oppose these artful proceedings, a spirit of inquiry has begun to be

awakened, which will, I hope, issue in the divine glory. I expect at the Weilgana station ten or twelve natives will be baptized and added to the church in a few weeks. At Kottigaha Watta six persons have been baptized, and others I expect will soon follow them. They are proceeding with a place of worship. I have succeeded in obtaining, either as promised or paid, about £98 for it. I may want £10 more. I do not think we can raise that additional sum here.

At Hadela station six persons have been baptized since my return here. There are now about thirty members. During the same period twenty-six have been baptized and added to the church at Byanville; and twenty-one persons, viz. seventeen natives and four burghers have, after receiving baptism, been added to the church at Colombo. Kalany is a station which wears a discouraging aspect; though it is regularly supplied on Lord's days and other occasions, no good seems to be producing. We have only five members there. Oh that the Lord may appear and pour out his Spirit on the members and the people around! To meet the demands for active exertion in the forming of the two new stations at Weilgana and Moorootoo, I have agreed to take two of the members of the church at Kottigaha Watta into the service of the mission. They have for some time been engaged occasionally in preaching the word, and appear to have gifts adapted to benefit their countrymen. Our native missionary at that station, who is a very gifted man, will for a time be able to aid them in their studies for the work. I am aware it will in some measure increase the expenditure, but I cannot resist the openings which appear to call for aid in those places. The additional charge to the mission will not be very great.

A letter from Mr. Harris, dated Kandy, Ceylon, Nov. 11, 1841, contains the following passage:—

My time is greatly taken up in studious occupations and in preparing different works in English and Singalese, for the press. I preach regularly twice on the Lord's day, and on an average three times a week, besides visiting out-stations; the difficulty of forming which on new ground has been felt, and their spiritual demands daily becoming more urgent, render restraint, in reference to money matters, almost intolerable. Mr. Dawson is so engaged with the press that he preaches only on Sundays; generally he does this twice, once in Kandy, once in a neighbouring village. Our success cannot be accurately conveyed to you, inasmuch as it consists now greatly in giving the population at large correct ideas of what Christianity really is, a primary work for enlightened missionaries in the East, and impossible of attainment without zealous and able controversy. Continually we receive fresh evidences of the

success of this mode of operation. One after another is expressing verbally and by letter the revolution of their sentiments concerning the established religion and infant baptism, a sure presage of the ultimate triumphs of truth in this island. The formalism of Christianity is the monster of terror to the benevolent Christian. Here it has luxuriated and become wanton, and mainly because of the unnatural and unholy connexion between "church and state." If you wish to be more certainly convinced of the anti-scriptural, anti-benevolent nature of church establishments, you must take up your abode in some of the colonies of England. The sphere of observation is more contracted, and therefore minute examination easy, although heart-rending. I have baptized about sixteen since I reported the visit to Matura. Others I have waiting to receive this rite at the opening of the new chapel.

WEST INDIES.

JAMAICA.

WALDENSIA.

In a letter dated Nov. 2, 1841, Mr. I. E. Henderson says:—

My dear partner as well as myself has suffered severely, and been brought to the very border of the eternal world, but through the	mercy of our God we are now fast recovering, and I trust both will soon be able to attend as usual to our arduous, but delightful duties.
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OLD HARBOUR.

In a letter dated Old Harbour, Nov. 15, 1841, Mr. Taylor says:—

I am sorry to say that both Mrs. Taylor and myself have had fever attacks. Through	mercy we are better, but change of air is requisite.
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LUCEA.

From Gurney's Mount, Mr. Woolley writes as follows, Nov. 16, 1841:

My dear brother Francies is, I am grieved to say, very ill at Montego Bay; I believe he is now out of danger. I attribute his illness to anxiety in building the chapel, especially as it respects the monetary part of the business, and to his exertions in preaching at	his stations, though exposed to the dreadful weather which the leeward parts of the island have experienced for nearly five or six months. I am going to Lucea, if God suffer it, to preach for him, and to meet his various classes of inquirers, candidates for baptism, &c.
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MANDEVILLE.

Mr. Williams, in a letter dated Dec. 1841, says:—

I am at present very busily employed in examining a number of persons whom I expect to baptize at Vale Lionel, on Christmas-day. I also expect to have a baptism at Victoria township, on New Year's-day. I am not yet in good health: I am better. I trust	the Lord will perfectly restore me and establish my health for my arduous work. It is God's work, and I am willing to spend and be spent in its advancement in this delightful country. I am happy to say Mrs. W. has been quite well for some time.
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PORT MARIA.

Mr. Day writes from Port Maria, Dec. 7th, 1841, as follows:

I beg to forward to you the annexed resolutions, which were unanimously passed at a public meeting held in Oracabessa Chapel on Saturday the 4th inst. If you think the publication of them may have a good effect in silencing the tongues of gainsayers, by exhibiting the sentiments of our people towards the society at home, and their agents who labour amongst them here, you are not only at liberty to make such a use of them, but we shall feel obliged by your doing so.	the present world. That they desire also to record their thanks to the managers and officers of the Baptist Missionary Society for the deep and benevolent interest which for many years they have taken in their welfare, and for the appropriation of the funds of the society to supply them with the means and ordinances of religion.
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1. That this church and congregation are thankful to God for having sent to this neighbourhood the gospel of Jesus Christ, by which they have been taught the way of salvation, and to live soberly, righteously, and godly in	2. That while this meeting rejoices in the extended operations of the parent society, and in the success which has attended them, it heartily sympathizes with the society in its present pecuniary difficulties; and deeply deplores the fact, that Christian liberality is not proportionate to the wants of the society.
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	3. That while the members of this church
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desire to maintain the same friendly relations to the Baptist Missionary Society which they have hitherto enjoyed, it is their determination to be no longer burdensome to its funds, but to enjoy the privilege, and perform the pleasing duty, of voluntarily supporting the religion in which they have been instructed, and to which they owe their present happiness and their future hopes.

4. That this meeting contemplates with deep interest the efforts now making by the Baptist Missionary Society to spread the knowledge of salvation through all the earth, especially in Africa, and pledges itself, both by its prayers and contributions, to co-operate with them in their work of faith and labour of love.

The above resolutions were severally moved and seconded by the members of the church, and the speeches they made were characterized by a deep feeling of gratitude to God, love to the society, and a desire to see pure and undefiled religion universally known.

Immediately after the meeting we proceeded to an elevated spot on the mission premises, which I had previously chosen as the site of a dwelling-house, when I laid the foundation-stone of a new house to be erected by the voluntary contributions of the people, and to be the residence of the minister of the station; a liberal collection in aid of building the house was then made, and the services of this interesting day concluded.

It will afford you pleasure to be informed that after waiting more than three years, and suffering much inconvenience and disappointment in endeavouring to obtain a few acres of land in the neighbourhood of Bagnals' Vale, I have succeeded in obtaining the promise of as much as I require for this purpose, in a very convenient situation. I hope soon to get possession of it, and the people are only waiting to know what they are to do in order to get a temporary place of worship erected, and then they will immediately begin.

BAHAMAS.

After experiencing many difficulties, and passing through many dangers, Mr. and Mrs. Littlewood have at length reached their destination. Mr. Littlewood gives the following account of their voyage from New Providence to Turk's Island :—

We left Nassau on the 16th of October, with a prospect of a short and comfortable passage, but it is very certain that we are ignorant as to the future; the path marked out for us to tread in is wisely hid from our sight. I am increasingly satisfied that every thing or trial which I have been called to experience has been an act of mercy, and God has done it in love.

Our voyage from Nassau to Turk's Island was very trying. We were nearly five weeks sailing about four hundred miles; several times the wind blew a heavy gale, and the sea presented a formidable appearance, too dreadful for any to make light of it; twice we carried away the greater part of our rigging, and each time had to put back twenty or thirty miles for shelter.

We put in at Great Harbour, Long Island, but did not expect to stay long. After we arrived the weather became exceedingly boisterous, and so it continued for more than a week, which rendered it quite impossible for us to put to sea; besides this, the captain and three of the men caught the fever, and were very bad. At one time the captain thought he should never leave his bed again, and there not being a man able to take the vessel on to Grand Kay, we expected that he would have sent her back to Nassau again. Our detention here for fifteen days was exceedingly

trying to our patience. During my stay I did what I could in preaching and visiting the people, who were highly delighted, and entertained me to visit them frequently.

Could a missionary be stationed at Rum Kay, this island and many others might be visited, whilst at present they must be much neglected. On our way we fell in with many vessels in the greatest distress, some wrecked, others sprung a leak, many carried their anchors away, and some that were destined to the same port we were, have not been heard of since, so that, although we have been placed in the greatest dangers, yet we were not alone; others had to endure the same trials. Oh how many mercies have we had granted us, for which we desire to be thankful.

The Lord hath apparently dealt severely with us; the dangers and fatigue of a missionary's life have already been realized to some extent; the beginning of my course has been rough; what the remaining part will be is unknown, neither am I anxious about it. I desire to submit myself to God, and learn to be patient in the hour of tribulation.

There is a reason for every action performed by our gracious Parent. May every event be sanctified, that I may be better prepared for the work before me.

HOME PROCEEDINGS.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, J. Thomas, 13 and 20 October.

CEYLON.—Colombo, E. Daniel, 15 December.—Kandy, J. Harris, 11 Nov.; C. C. Dawson, 11 Nov.

WEST INDIES.

JAMAICA.—Port Maria, D. Day, 7

Dec. 1841.—Spanish Town, J. M. Phillippo, 18 Nov.—Mandeville, J. Williams, — Nov.—Old Harbour, H. J. Taylor, 16 Nov.—Falmouth, W. Knibb, 13 Nov., 10 Dec.—Stewart Town, B. B. Dexter, — Nov.—St. Ann's Bay, T. F. Abbott, 12 Nov.—Ocho Rios, B. Millard, 10 Dec.—Bethsalem, J. May, 28 Oct.

WESTERN AFRICA.—Fernando Po, Dr. Prince, 6 Oct. 1841.

ACKNOWLEDGMENTS.

The thanks of the committee are presented to Rev. Mr. Rust and friends, of Colchester, for two boxes of useful articles and magazines for Jamaica schools; to Mrs. Jones, of Clifton, for a box of useful and fancy articles for Rev. J. Williams, of Mandeville, Jamaica; to a clergyman's lady for a box of fancy articles through Rev. J. B. Walcot, of Luggershall; to Mrs. Mills for 5 vols. of Periodical Accounts; and to friends at Blackwater for a box of useful articles for Rev. W. Knibb. A case has also been received for Rev. J. M. Phillippo, and a case from St. Albans for Rev. J. Harris.

SALE OF THE HERALD.

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the exertions of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of December, 1841.

Annual Subscriptions.		HAMPSHIRE.		£ s. d.	
	£ s. d.		£ s. d.		£ s. d.
Taylor, W. Esq.	1 1 0	Beaulieu	13 17 0	Philip's Norton	1 15 2
Thornton, Mrs.	1 0 0	Do. Sunday School..	0 7 0	Trowbridge	70 13 0
		Blackfield Common...	1 0 0	Westbury Leigh	11 5 9
		Lymington	30 3 10	Westbury	5 8 11
		Portsea, &c. on account	80 0 0	Wootton Bassett—	
				Mr. Mackniss	1 0 0
Donations.		HERTFORDSHIRE.		WORCESTERSHIRE.	
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Female Anti-Slavery Society, by Jos. Sturge, Esq., for Jamaica Schools	5 0 0	W. W. Nash, Esq. ...	10 0 0	Atch Lench	2 10 0
Gladding, Mr.	1 0 0			Alcester	6 10 0
Howard Luke, Esq. additional	30 0 0	KENT.		Bromsgrove	14 18 1
M. E.	3 9 0	Sbeerness—		Brookley	18 2 6
Ronse, Miss	1 0 0	Mr. W. Blessley ...	2 0 0	Camplen and Paxford..	4 17 9
Do. for Africa	1 0 0	Do. annual subscription	2 0 0	Cheltenham	62 5 0
Sturge, Joseph, Esq. for Africa	109 0 0	Miss Pine	0 10 0	Cubberley	3 0 0
For Missionary to Annotta Bay, collected by Mr. Tinson	37 2 6			Coleford	42 12 7
		LANCASHIRE.		Evesham, 1st Church ..	8 5 2
LONDON AUXILIARIES.		Liverpool, on account..	100 0 0	Ditto, 2nd Church ..	38 10 1
Devonshire Square, on account	40 8 8	LEICESTERSHIRE.		Gloucester	25 8 6
Walworth, Rev. G. Clayton's, one-third	30 0 0	Market Harborough—		Hereford	6 13 0
		Mr. Tollers	2 0 0	Kidderminster	8 8 7
BERKSHIRE.		MONMOUTHSHIRE.		Leominster	10 0 0
Farringdon	15 0 2	A Monmouthshire Friend, for Africa	1 0 0	Stratford-on-Avon ..	8 5 3
Kingston Lisle	6 2 4	Monmouth	2 0 0	Tewkesbury	80 0 6
		NORTHAMPTONSHIRE.		Upton	8 10 0
BUCKINGHAMSHIRE.		Braybrook	0 15 2	Westnancote	4 17 6
Colnbrook	5 0 0	Kettering	10 0 0	Winchcomb	8 2 6
Haddenham	14 17 6			Worcester	43 11 9
Marlow	1 14 6	SOMERSETSHIRE.		YORKSHIRE.	
Olney Friends, per Jos. Sturge, Esq. for Jamaica Schools	5 0 0	Bristol—		West Riding Auxiliary	175 8 2
Wycombe	44 11 3	Pithay Church	1 0 0	Do. for Africa	5 4 10
		R. Leonard, Esq.	50 0 0	Do. for Savanna la Mar	57 12 0
CAMBRIDGESHIRE.		Minehead, for Africa..	2 10 0		
Chrishall Grange—		SUSSEX.		NORTH WALES.	
Mrs. Ellis	2 2 0	Hastings	29 13 11	Bangor	5 0 0
Stretham	10 10 10	Do. Sunday-school ..	1 12 9	SOUTH WALES.	
Triplow, by Miss Foster	0 19 5	Sussex Auxiliary, balance	24 10 0	Carmarthenshire	81 17 6
				Lantwit Major	2 10 0
DERBYSHIRE.		WILTSHIRE.		Langollen Friends, by Rev. T. R. Jones	11 8 5
Derby	22 14 8	Wilts and East Somerset Auxiliary—		Swansea—	
		Beckington	9 1 0	D. Walters, Esq.	5 0 0
DURHAM.		Bradford	26 7 10	SCOTLAND.	
Durham—		Chippenham	7 19 4	Greenock	2 3 6
Rev. J. Ebdon ... (T)	1 0 0	Corsham	13 0 0	Montrose, Missionary Association .. F. E.	2 0 0
		Devizes	61 1 0	Ditto Sunday School Teachers .. F. E.	1 0 0
ESSEX.		Downton	18 0 0	Stewartfield	2 10 0
Rayleigh, for Missionary to Annotta Bay..	5 0 0	S. Whitchurch, Esq. ..	10 0 0	Tough—	
		Laverton	5 10 9	Dr. Walker	1 0 0
		Melksham	90 0 0	FOREIGN.	
		Penknapp	12 12 5	Old Harbour, Jamaica, for Africa	70 0 0

ERRATUM.

In the contributions from Watford, in the last annual report, for "redemption," read for "education" of an African child by Miss Galer.

IRISH CHRONICLE.

FEBRUARY, 1842.

WE intend in this monthly paper, to occasionally insert articles on the religious wants of Ireland generally, and the attempts made to meet them, and we invite communications accordingly. Our persuasion is, that though Ireland is near us, and its people mingle—especially in large towns—with our own, but little is known of its condition, and still less hope cherished that its darkness and superstition are likely to yield in any considerable degree to the light and power of the gospel.

The faithful and very wide preaching of the gospel, with especial reference to the condition of Ireland, has not yet been tried.

We cannot judge what the success of this labour would be, except from what has been realized in other lands, and where has it ever failed?

Our friend Trestrail favours us with a few observations, which may be regarded as introductory to our design, and to his letter we solicit attention.

Cork, Dec. 12, 1841.

MY DEAR BROTHER,—To any one acquainted with the state of Ireland, it is very evident that there exists, at this moment, a pressing want of ministers of the truth. It is useless to expect any great advantage from the ministers of the established church. Their peculiar position, the restraints which the system imposes on them, disqualify them for being missionaries. Roman Catholics will not attend the ordinary preaching of the gospel, in protestant places of worship. The Wesleyans are active, and possess many facilities for diffusing the truth. But unhappily they are, almost to a man, inveterately hostile to the extension of political equality to the Romanists. The Presbyterians are a semi-ecclesiastical endowed sect, and in the synod of Munster, the majority of their ministers are unitarians. The independents and baptists occupy important stations; but they are few in number, and ministers who have the oversight of churches can scarcely devote much of their time in missionary excursions to a distance. We want, therefore, missionaries assigned to particular districts—men of enlarged and liberal views—well instructed in the doctrines and practices of Romanism; who can preach in the open air, and discuss the debateable points of the great controversy with ability and Christian temper. The Irish Congregational Union has acted on this plan, to a small extent, and with considerable success. Let such a system of operations be extensively carried on, and great good would be the result. The evangelization of Ireland can only be entrusted, with any reasonable hope of success, to nonconformists.

The Roman Catholics will come to hear lectures of a controversial nature. They will listen to open air preaching. We want agents able to do this work; send them, and they will have as much as they can do.

Look at this county. Besides a pastor for each of the congregational churches in this city, at Mallow, and Youghall, and a missionary in connexion with the Irish Union, the nonconformists have no agency besides. We have nearly a million of souls in it. There is, therefore, not the smallest approach to any proportion between want and supply. Will our friends in England much longer permit this state of things to last? I earnestly entreat those who can do so, to read a letter in the Patriot, of the 10th instant, from my friend, the Rev. J. Godkin. No man better knows the state of Ireland than he; no one can afford such extensive and satisfactory evidence of the facilities of getting at the masses of the people, and the best means of doing so. What are our churches doing in comparison with the wants of Ireland? It is unreasonable to expect much from such limited efforts. And yet some persons ask, "What are you doing?" as if they were putting the means of doing into our hands! It is impossible to exaggerate, by any language, the need which exists for faithful ministers of Jesus. "If there be no vision, the people perish." That is, to a large extent, the state of things here. Oh, then, press this matter on our friends at home. *The harvest is great, but the labourers are few.* What is to be done? Are we to be content to suffer things to remain as they are? No. For our divine Master bids us *pray the Lord of the harvest to send more labourers into it.* But while we ask Him to

raise up, qualify, and incline, fit men to go, let those who pray remember that it is mockery to pray for the men, unless they determine to provide the means of sending them, and supporting them when in the field.

I am, my dear Brother,
Yours very truly,
FRED. TRESTRAIL.

A meeting of the Southern Baptist Association has recently been held, of which the SECRETARY communicates the following report to Mr. GREEN:—

Waterford, Dec. 14, 1841.

In the prospect of brother Thomas having his meeting-house at Limerick ready for occupation, you will recollect it was resolved at Fербane, that our next quarterly meeting should be held in that city, when we might render our united services at its opening.

Some little delay occurred, but at length the 16th of November was fixed upon for that purpose. On the previous evening, a meeting for prayer was held, and the divine blessing fervently implored to rest on this increased effort to diffuse the knowledge of Christ in that interesting and populous city.

On Tuesday, the opening sermons, as previously arranged, were preached by the brethren Trestrail and Hardcastle. It proved to be the day for the election of the new corporation, and many were therefore busily engaged, who might have been expected to attend; but the congregations were, on the whole, encouraging. In the evening, the place was very respectably filled, and the collection indicated the interest which had been felt in the services and the cause they were intended to promote. The brethren Bates, Sharman, J. and W. Hamilton, Berry, M'Carthy, Mullarky, and Thomas, respectively took part in the services of the day.

The piece of ground which brother Thomas has obtained appears to us peculiarly eligible in situation, and if his generous device could be accomplished, of obtaining the purchase-money for the whole, it would be a most valuable acquisition for the society. The alterations made in the building, by which a meeting-house and small dwelling-house have been obtained, have been so accomplished, as to combine neatness, comfort, and economy; and we sincerely hope our dear brother may meet with much encouragement in his appeals to Christian benevolence, in collecting the comparatively small sum expended on it, and in any further attempt to reduce the rental to which the premises are subject. I cannot refrain from repeating the expression of my opinion, that the friends of Ireland *must* direct their attention to the providing suitable places of worship in this country, if they are to realize the *permanent* fruit of their labours,

whether it be by a revision of the rule* which prevents the society from so expending its funds, or by separate contributions for this purpose:—*something must be done.*

What could be expected in Limerick, without a place of worship? The case of Conlig is one of great interest too, which I trust our diligent brother Mulhern will keep before the eyes of the friends of the Redeemer, until his own are gladdened by the sight of an edifice, within which may be realized much of the presence and blessing of the Saviour; similar circumstances at Coleraine have evidently demanded an effort, not only as a dictate of prudence and good policy, but as of imperative duty. It is a question deserving some consideration, whether it be not even better to have fewer stations, vigorously supported, than a greater number, necessarily left to struggle with accumulated difficulties.

The whole of Wednesday was occupied in deliberation, the result of which you have received in our minutes of proceedings. In the evening, our public religious services were resumed, and the brethren John Hamilton, Bates, and M'Carthy, delivered very serious addresses on the duty and encouragement of Christians to seek the conversion of sinners,—the duty of sinners to turn unto God, and the final condition of the impenitent. There can be no doubt but our congregation would have been overflowing but for the unusual severity of the weather—a heavy snow falling incessantly throughout the day. Under all circumstances, the attendance was very encouraging, and we hope beneficial.

On Thursday evening, the services were resumed, and the brethren Berry, W. Hamilton, and Mullarky addressed Christian professors in the language of warning, instruction, and encouragement. After which we separated with increased experience, that our quarterly meetings are eminently adapted for our own refreshment, and the promotion of the Saviour's cause.

The brethren desire unitedly to express their very grateful acknowledgments, for the kind presents of clothing for the poor, which brother Trestrail brought to Limerick for distribution. May the unknown but generous donors abound in the evidences and the enjoyments of pure and undefiled religion.

In May, I hope to receive the brethren here, and am encouraging faith and hope in the prospect. On the last occasion, when a few brethren kindly assembled with us to conduct special services, the result was at least one instance of genuine conversion, as we trust; why may not the blessing be greatly multiplied?

I am, yours affectionately,
C. HARDCASTLE.

* Our brother is not quite right in supposing the society has a rule on this subject. Its necessities have operated perhaps as a rule would have done.—S. G.

Mr. ECOLES writes under date Coleraine, Nov. 12, 1841.

I may mention, that, in addition to my other stations, I now preach regularly once a fortnight on the Sabbath evening, in the Town Hall. This, at first, I dared not attempt. A considerable number of the brethren reside in the country, and, of course, could not be present at the late hour, when, being obliged to give place to more popular sects, the hall could be obtained by us. It was feared that the paucity of our numbers, exposed to view in such a large place, would injure rather than advance our cause. The trial, however, has been made, and the event has more than justified our most sanguine expectations. Twice have I now lifted up my voice in that place, to declare the glorious gospel of the blessed God; and, on each occasion, to a numerous and respectable audience. My people had exerted themselves nobly to secure a congregation; and the result has been, in our circumstances, very pleasing. The Lord, too, has given us "a token for good," by impressions already produced. This door, so providentially opened, from the aspect which affairs wear *at present*, promises more than any other circumstance connected with our labours, to ensure ultimate success. The country people had often heard us gladly; but, by stubborn facts, the painful conviction was continually forced upon us, that even numerous triumphs in this way would tell but feebly upon the cause itself. It was but capturing a number of widely-separated fortresses, which we could not sufficiently garrison, and which, accordingly, we must successively abandon to the enemy, who had all the advantage of contending with us in his own country. Sound reason recommended the occupying of one position, in full force, from which we could brave hostility, and command the surrounding territory. The necessity, therefore, of concentrating our operations upon the town itself appeared unquestionable. How to do this in a manner sufficiently free from menace, and yet effectual, was the difficulty,—one which, notwithstanding, through the good hand of God upon us, is now surmounted. The prospect is *now*, accordingly, very encouraging; but the influence of the spiritual guides of those who hear the word joyfully, is still sufficient to inspire caution in our calculations respecting the future. The coincidence of this opening with the erection of our chapel, is certainly, however, very auspicious. Let us thank God, and take courage. Let us trust, and not be afraid. He, under whom we act, has all hearts in his hand, and can turn them as the rivers of water. His smile is prosperity to his friends. Our extremity is his opportunity. Babes and sucklings he can make successful warriors. The glory and the victory are his. Already has he spoiled principalities and powers, and led

captivity captive. Even now he occupies in triumph his throne in the highest heaven, on which the meanest of his victorious followers shall, in due time, be privileged to sit, and from which he proclaims, with sovereign authority, "Be ye faithful unto death, and I will give you a crown of life." Oh let us not be afraid of conquered foes, encouraged by such a promise, and under the direction of such a leader.

"Fight, the battle has been won;
Still the prize is glorious;
Shout, you yet shall share the throne
Of him that conquered all alone,
Suffering, yet victorious."

Mr. TRESTRAIL also writes under date Cork, Dec. 16, 1841, to Mr. GREEN:—

MY DEAR BROTHER,—I am happy to state that our prospects at the present time are somewhat encouraging. We have had some additions lately, which have strengthened the interest very much. When I came here there were eleven members in the church; now there are twenty-three, though we have lost two by death, and four by removals, besides four Christian friends who now *regularly* sit down at the Lord's table. The congregation has increased equally. It was not more than twenty or twenty-five at first, and it is often in the morning more than seventy. These are small figures, but the state of the cause, the state of the country, must be considered. We have a prospect of two or three for baptism.

Mr. McClure attends to his duties regularly. He has had good access to the Catholics. Some few have come to hear him at the Bethel, and at the room at Ballintemple. Two, sometimes three, Roman Catholics, are present at our services in the chapel, who have been brought mainly by him under the sound of the truth. The school at Black-rock, under his care, continues to increase, and the congregation continues steady. His visits continue to average about thirty-six per week.

A young gentleman from Mayo was here on his wedding tour a few weeks ago. Passing our chapel he walked in, and asked what chapel this was? "Baptist," said a friend. "Baptist. Do they dip people here?" "They do." "Extraordinary," said he; "I never heard of such persons, but suspected, from my reading with my pupils the Greek New Testament, that there must have been such people formerly." This led to much conversation on other points, then, and afterwards at tea at a friend's, where the doctrines, discipline, and constitution of our churches, were explained to him. He came to the evening sermon, and my exposition in Acts turned upon the subjects which had been conversed about. I observed this stranger, who paid remarkable attention. He was introduced to me afterwards, and stayed until my return from Limerick, to see me.

I found that he knew nothing of the Protestants, except what he had from the minister of his parish, and had been puzzled to see the pattern of the state church in the New Testament, and had thought much on the matter, but had no one to guide him. He was delighted beyond measure to hear what I had to say, and that such large bodies existed in England, who were carrying out these principles. Such is the power of the state church in this country to diffuse truth. I hope this gentleman was a sincere inquirer. He has written to some of our friends since his return, and I expect to hear from him shortly.

I am, dear brother,

Yours truly,

FRED. TRESTRAIL.

—

A READER says in a letter of Oct. 1:—

Though providence at present has placed my lot in a county where the Irish language is not much spoken, I find a desire, among some of the people, to learn, so that I consider if I had Irish primers and portions of the gospel by St. John, I could form an Irish class.

There is a young gentleman in R—, Mr. H—, who comes here every morning at 7 o'clock, to learn the Irish language; his proficiency for the last month is surprising; he has read over the lessons in the Irish primer, and also can read and translate the six first chapters of John's gospel. If you have any Irish primers or portions, I would feel much obliged by receiving some from you. An Irish class might, through the blessing of God, be a means of directing the attention of many Roman Catholics to the reading of the scriptures.

—

ROBERT BEATY writes:—

Since the date of my last letter to you, I have been diligently endeavouring to bring the light of the knowledge of the gospel of Jesus to the minds of many who were sitting in the region and shadow of death.

Some time ago, I visited a lonely cabin on the side of a mountain near L—. I read here several portions of the word of life, pointing out to the people their depraved state by nature, and the only way of deliverance through the merits of a crucified Redeemer. I also read part of a tract, and then gave it to a girl who I perceived could read it; they seemed to consider this, in connexion with the pains I had taken in telling them the way of a sinner's acceptance with God, as a great mark of friendship, and were extremely thankful, and indeed I was thankful to the

Lord for giving me entrance in a place where I supposed the glad tidings had never before been heard. On the 19th instant, I called here again, and found some other persons present, besides the members of the family. They talked with me freely on the important matters of salvation; I answered their objections by referring to the word of God. They seemed to receive instruction, and were extremely thankful. When leaving them, I gave a tract, praying that the Lord would follow his word with his blessing.

A Roman Catholic named B—, with his family, attends our prayer meeting at D—. They are very attentive hearers. I have also observed that they bring in their friends and neighbours. The wife can read, but B— cannot. She applied to me for a Bible; I have given her one, and some tracts. Some time ago she asked a tract for a friend, living at a distance.—I then gave two. At our next meeting I was told that her friend thought very highly of the tracts; I then gave two more. Thus, I trust the heaven of the word is spreading on the right hand and on the left; and in many cases without much observation.

—

A READER recently writes:—

Is it not cheering to think that Roman Catholics have the courage to listen to the gospel both read and preached, notwithstanding the fulminations of their leaders? It has been my privilege this month to address the words of eternal life to many of them in public assemblies, and I can say that they appeared a vast deal more attentive and concerned than their Protestant neighbours. In a neighbouring village, after I had been for nearly an hour explaining the way of salvation, to a house full of men and women, and inviting them to come to the Saviour, that they might be eternally happy, a Roman Catholic besought me to remain a while longer with them, that I might solve some questions, and tell them more about the Saviour.

In taking the general inspection of the schools in this district, I felt greatly delighted with the children's attainments, not only in literary, but also in spiritual knowledge. I do most confidently hope that those who are thus instructed in our society's schools, will hereafter serve as lights to dispel the long-continued darkness of Ireland.

I have visited a good many families in various parts of the country, and have been gladly received. In many places, in addition to the reading of the scriptures, I have read some religious tracts, which excited great attention in the minds of the people.

In all my excursions I find that the harvest is truly plenteous, but that the labourers are few. May the Lord very soon send forth more labourers into his harvest!

Another READER :—

Last week I visited a cabin where I had given a bible and some tracts, and was told that the priest came into the cabin, and seeing the bible lie on the window, he took it up, and asked who in the family read that book. The mistress replied, Every one in the family who can read ; and indeed, Sir, said she, I think they are the better for reading it ; it keeps them from doing harm, and they get good advice in it. Indeed, said the priest, while they are reading that book, they will do no harm ; he then called a little girl to him, and heard her read a chapter.

I lately visited T——, a place where I had not been before, and found in a tradesman's house ten persons present, some at work, and some waiting to get work done. In course of conversation I introduced the scriptures, and only one in the ten seemed to know any thing of the word of God. This man had read the Old and New Testament, but was in much need of instruction ; he talked of repentance, of confessing to a priest, getting absolution, and falling into sin again. I told him that true repentance comes from God,—that it is written “Jesus is exalted a prince and a Saviour, to give repentance and remission of sins,”—that when he gives repentance he changes the heart from the love of sin to the love of holiness. He then told me that he heard the priest say that if a man die in twenty-four hours after committing a gross sin his soul is lost ; the man said that he often thought of this, and asked my opinion. I told him that all are sinners, and in a state of condemnation, but that all are invited to come to the Saviour, that they may be saved, and that if we die in our natural state without faith in Jesus Christ, we cannot be saved, for there is no other name under heaven, given among men, whereby we must be saved. All present seemed serious, and heard with atten-

tion ; and here I enjoyed an opportunity of stating the gospel, and none seemed offended.

Mr. BATES, of date, Ballina, Nov. 21, 1841, writes :—

A short time ago, brother Mullarky lost his wife rather suddenly, as she was removed after a few hours' affliction. I went up to his house one evening, about eight o'clock, and found it full of persons, nearly all of whom were Roman Catholics. After some little conversation, I read the scriptures, and gave them rather a long discourse, suitable to the solemn occasion, in as plain a manner as I possibly could. Occasions of this sort are of very great importance, as there are always many Roman Catholics to hear, and they generally hear with the greatest attention. I spoke of the evil of sin, the guilt and helplessness of the sinner, the solemnities of death, and the way of salvation, according to the ability that God has given me. I think that there were many Roman Catholics there that night, that very seldom, if ever they did at all, hear the gospel before ; and perhaps they may never hear it again. May the Lord bless his word, and make it effectual in their conversion, that they may be saved and have everlasting life.

The schools are well attended ; indeed some of them are more enlarged than ever. In this department of labour I trust that the Lord will smile upon our labours, and bring many of the rising population unto a saving knowledge of himself.

The package of articles for the children, which you were kind enough to send by sea to Sligo, has been safely received. I thank our English friends for their kindness, and only wish that they could see the smiling faces that the children manifest when they receive them.

CONTRIBUTIONS.

UP TO THE END OF DECEMBER, 1841.

Collected by the Rev. G. Frances.

	£	s.	d.
Stratford-on-Avon—			
Rev. John Edwards	10	0	
Rev. J. K. Foster (Uckfield),			
per ditto	1	0	0
Mr. T. W. Lane	5	0	
Mr. S. C. Cox	5	0	
Mr. J. Cox	5	0	
Rev. T. Helmore	5	0	
Small sums in the vestry ..	6	3	
	3	1	3

	£	s.	d.
Henley-in-Arden—			
Rev. D. Crumpton	5	0	
Mr. E. King	5	0	
Mr. — Stanley	2	6	
Miss London	2	6	
Mr. A. Piuu	2	6	
Mr. J. Arnold and daughter	3	6	
Mrs. Harrison	2	6	
Small sums	3	5	
	1	7	0

	£	s.	d.		£	s.	d.
Rev. James Smith	1	1	0	Cheltenham—			
Collection	3	6	6	Collection at Salem Chapel	10	10	0
				Rev. Jenkin Thomas (2			
Alcester—			4	years)	1	1	0
Mr. H. Brown	10	0		J. W—, Esq.	10	0	
Miss A. Smith	5	0		— W—, Esq.	10	0	
A Friend	5	0		J. B—, Esq.	10	0	
Mr. P. Allen	5	0		Miss Kirkland	10	0	
Mr. B. Brook	4	6		Mr. J. Franklin	10	0	
Collection	2	11	0		14	1	0
			4	Upton and Westmancote—			
Dunnington and Lenck—			1	Mr. S. Hudson	5	0	
Mr. H. Bomford	5	0		Mr. W. Barnard	5	0	
Mr. T. Bomford	5	0		A Friend	2	6	
Mr. B. Bomford	5	0		Friends in vestry	5	6	
Mr. J. Bomford	5	0		Rev. J. Freer	2	0	
			1	Mr. J. Merrell	5	0	
Chipping Norton—			0	Mr. J. Merrell	2	6	
Mr. William Huckvale	10	0		Mrs. Barnard	2	0	
Mr. G. M. Smith	10	0			1	0	6
Mr. Palmer	5	0		Evesham—			
			1	Collection at Rev. G. Coles	4	0	0
Rugby and Woolston—			5	Do. at Rev. J. Hocken's ..	2	14	8
Collection	1	4	4	Mr. Thomas Malin	10	0	
Messrs. Collin	2	6		Mr. Check	5	0	
Mr. J. Harrall	2	6		Miss Turner	2	6	
Mrs. Reynolds	10	0		Rev. J. D.	2	6	
Mr. J. Masters	5	0		Messrs. Bomford and Pearce	5	6	
Small sums	7	0		Mrs. S. Burlingham for Schools			
			2	and Readers	5	0	
Kidderminster—			12	Mr. Charles Burlingham ..	2	6	
Mr. J. W. Clewes	2	6		Mr. Henry Burlingham ..	2	6	
Mr. Mattacks	2	6		Mr. James Gregory	3	6	
Mr. Hiles	7	6			6	13	8
A Friend	5	0		Leamington—			
Small sums	7	3		Rev. Octavius Winslow ...	5	0	
			1	Mr. P. A. Thorne	1	0	0
Bewdley—			4	Mr. P. Collier	2	6	
Mr. John Brookes	10	0		Mrs. Hanson	2	6	
Mr. J. B. B.	5	0		A Friend	2	6	
Mrs. Lowe, sons, and friend	6	6		A Friend	5	0	
			1	A Friend	2	6	
Bromsgrove—			1	A Friend	5	0	
J. Adams, Esq.	1	0	0	Mr. J. Ransford	2	6	
L. Minshall, Esq.	10	0		Mr. Glenn	2	6	
J. W. Scropton, Esq.	5	0		Mr. Cox	2	6	
Rev. T. Scropton	5	0		Mr. Carter	5	0	
Mr. J. Smith	2	6		Mr. W. Hughes	2	6	
Mr. B. Troth	2	0		Mr. W. Melbourne	2	6	
Mr. J. Amiss	5	6		Mr. W. Hiron	2	6	
Mr. B. Witherford	2	6		Mr. D. Clarke	2	6	
Mr. J. Perry	2	4		Mr. A. Hill	2	6	
Mr. J. Witherford	2	6		Mrs. Locke	3	0	
Friends	6	4		Mr. Harris and friends	11	0	
			3	Mrs. Watson	2	6	
Tewkesbury—			0	Mr. J. White	5	0	
Thomas Caddick, Esq.	2	0	0		4	11	6
A Friend	10	0		Warwick and Banbury—			
A Friend	10	0		Friends at the Baptist chapel	2	0	
A Friend	10	0		Mrs. Mallory	2	6	
A Friend	10	0		Mr. Perry	2	6	
Mr. W. Knight	5	0		Rev. Caleb Clarke	10	0	
Mr. J. Parnell	2	0			1	4	9
Mr. W. Potter	2	6		Ipswich—By the Rev. R. Bayne			
Mr. P. Osborne	2	6		R. D. Alexander, Esq.	10	0	
Mr. C. Clifford	2	0		Mr. Goodchild	10	0	
Mr. W. Knight	2	0		Mr. J. Peck, Otley	10	0	
A Friend	2	6		Mr. W. Bailey	10	0	
Friends	2	6		Mr. Root	5	0	
Mrs. Price	2	0		Mrs. Limmer	5	0	
Mrs. E. M.	2	6		J. Ridley, Esq.	1	0	0
Mr. S. Jones	5	0		A. K. Cornell, Esq.	1	0	0
Rev. J. H.	5	0		S. H. Cornell, Esq.	1	0	0
Mr. Skeavington	2	6		J. Head, Esq.	10	0	
Mr. J. Potter	2	6		Mr. Ewing	2	6	
Small sums	13	7		Mr. Buckingham	2	6	
A Friend	10	0		Mr. S. Hunt	5	0	
Mr. Y. F.	5	0		Mr. Abbott	5	0	
Mr. G. Pursor	5	0		J. F.	2	6	
Mr. P. Howe	2	6		Mr. Everett	10	0	
			16	Mr. Lacey	10	0	

	£	s.	d.
H. Leveret, Esq.	10	0	
Mr. Pollard	5	0	
Mr. R. Thomson	5	0	
Mr. Quadling, Sen.	5	0	
Mr. Neane	5	0	
Mr. Elmore	2	6	
Friends	3	3	
Collection at Stoke Meeting	4	6	8
	14	0	0
Collingham—			
Mrs. Nicholls (don.)—by the Rev. G. Pope	5	0	0
Bedford—Collected by Mrs. Gale and Miss Kilpin			
Rev. T. King	1	1	0
Mrs. Gamby	10	0	
Mrs. Gale	10	0	
Mr. Kilpin	10	6	
Miss Langly	10	0	
Mr. White	5	0	
Mr. E. Malden	6	0	
Mrs. T. Green	5	0	
Mrs. Williamson (Sharnbrook)	5	0	
Mrs. Lilly	5	0	
Mr. Hill	2	6	
Mr. B. Malden	2	6	
Miss S. Kilpin	2	6	
Mr. F. Green	2	6	
Mrs. Burr	2	0	
Rev. G. Maclean	3	0	
	5	1	6
Cambridge Collection—by Rev. W. Groser			
	18	11	2
By Rev. P. S. Saffery, Messrs. Jenkins, Caerleon			
	2	2	
Collected by S. Davis.			
Bramley—			
Collected at Rev. D. Rees's			
	4	3	0
Stanninghey—			
Collected at Rev. J. Jordan's			
	2	4	0
Mr. G. Thomas (Ripon) ..	1	0	0
	3	4	0
Berwick-on-Tweed—			
Collection at the Baptist Chapel			
	8	10	9
Collected by S. Davis.			
Baptist Church, Fordforge—by Mr. Thomas Black			
	4	0	0
Edinburgh—			
Collected at Rev. C. Ander- son's			
	35	5	0
A Friend by do	50	0	0
Ditto	5	0	0
Collected at Innis and Wat- son's			
	8	16	4
Collected at the Tabernacle, Leith Walk			
	6	9	0
Collected at the Baptist Chap- el, Bristo Street			
	7	0	1
Collected at the Rev. Dr. Brown's			
	1	14	4
Rev. Dr. Brown	1	1	0
Rev. Dr. Ritchie	1	0	0
Dr. Sanders	1	0	0
Mrs. Dr. Buchanan	1	0	0
Mrs. Lyon	1	0	0
Mrs. Mc Kay	2	0	0
Mr. Thomas Robertson ..	1	0	0
Miss Walker	1	0	0
Mr. Whytock	10	0	
Mr. Paul	1	0	0
Mrs. Bruce, by Miss H. Hal- dane	1	0	0
Miss H. Haldane	5	0	
Mr. John Wigham, Jun ..	1	1	0
Mr. R. Stephenson	1	1	0
Mr. Gibb	1	1	0
Miss Carruthers	10	0	

	£	s.	d.
A. Gillon and sons	5	0	
Mr. G. Mickie	9	0	
Mr. J. Richardson	5	0	
Mr. Thomas Clapperton ..	5	0	
Mr. J. S. More	1	1	0
Mr. A. Cruikshank	10	0	
Mrs. Ferguson	10	0	
Mr. W. Whyte	10	0	
Miss M. Pringle	5	0	
Mr. John Gibson	1	0	0
Mrs. John Crease	1	0	0
R. Laidlaw and sons	5	0	
Mr. J. Wigham (tertius) ..	10	6	
Mr. R. Scott	5	0	
Rev. H. Gray	10	6	
Mr. Jamieson	5	0	
Mr. G. Inglis, sen.	5	0	
Mr. J. Inglis	5	0	
Mr. Thomas Arrol	5	0	
Collected at Baptist Chapel, Argyle Square	3	15	0
	141	15	9
Cupar—			
Mr. Thomas Gregg	1	0	0
Mr. C. Lees	10	0	
Mr. A. Sharp	10	0	
Mrs. Shaw	6	0	
Mrs. Storrock	2	6	
Mr. R. Methven	10	0	
Mr. R. Taylor	5	0	
Mr. J. Honeyman	2	6	
Friends	2	0	
	3	15	0
Dundee—			
Mr. A. Lowe	1	0	0
Mr. Mc Gavin	1	1	0
Mr. G. Rough	5	0	
R. N.	5	0	
Mr. D. Urquhart	5	0	
Mr. E. Urquhart	5	0	
Mr. W. T. Langdlans	10	0	
Mrs. Wright	10	6	
Mr. D. Low	1	1	0
Collected at Baptist Chapel, Meadows			
	1	15	7
Ditto Rattray Court			
	3	10	6
Mr. P. Watson	1	1	0
Mr. Pitcairn	10	0	
Girzul Robertson, by Mr. A. Low			
	1	1	0
Mr. Crichton	10	0	
Mr. Christie	5	0	
Mr. J. Smith	5	0	
Mr. Thomas Low	5	0	
Mr. Mathewson	5	0	
	14	11	7
Montrose—			
Mr. Alexander Watson	2	0	0
Mr. William Durward	1	0	0
Mr. D. Milne	5	0	
	3	5	0
Aberdeen—			
Collected at Baptist Chapel, Silver Street			
	9	3	3
Collected at Massie's Hall ..			
	10	13	4
Collected at Baptist Chapel, John Street			
	0	0	0
Mr. P. Macdonald (Elgin) ..	10	0	
	20	5	7
Sevenoaks—			
Mr. Reid	10	0	
Hackney—			
Mrs. Cotton	10	0	
Oswestry	17	4	

		£	s.	d.			£	s.	d.		
Mrs. Moore (Homerton) by Mr. Angus		1	1	0	Hitchin—						
Banffshire, Abruhrider, Matt. vi. 3, by Mr. John Alexander, jun.	2	0	0		Miss Bradley	10	0				
Mr. John Donald	7	0			Mrs. Hainworth.....	10	0				
					Miss Palmer	5	0				
					Mr. Perks	10	0				
					Miss Stringer	5	0				
		2	7	0				2	0	0	
					F. M. by Mr. Pritchard.....					5	0

•• For Conlig Chapel, the following sums have been received.

	£	s.	d.
Mr. Cartwright, Bedford Place.....	1	0	0
Mr. Packer, Walworth.....	10	0	
Anonymous, left at Mr. G.'s house, Jan. 6, 1842	10	0	
Rev. R. Bart, Beaulieu	1	0	0
A Friend, by the Treasurer	20	0	0
C. B. Robinson, Esq., Leicester	5	0	0
J. Head, Esq., Nottingham	1	0	0
S. B. Edmonton, by Mr. Cozens	1	0	0

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., 19, Bridge-street, Blackfriars; SANDERS, 104, Great Russell-street, Bloomsbury; GLYN, HALIFAX, MILLS, and Co., 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; and by any Baptist Minister, in any of our principal towns.

BAPTIST MAGAZINE.

MARCH, 1842.

MEMOIR OF THE REV. THOMAS ROBERTS.

BY THE REV. E. HUXTABLE.

MR. ROBERTS was born in Chester, Sept. 22, 1780. His father was a cabinet-maker, and, though not rich, was yet by no means in indigent circumstances. Both his parents were pious, and members of a baptist church. When he was two years old, they removed to London. We are informed that an aunt placed him in St. Paul's school, intending to bring him up to the ministry in the established church; but not liking, as it is said, his destination, he went to sea. A violent storm,—some say a shipwreck,—was the means of awakening in his mind strong religious emotions; under which he resolved to abandon that course of life and live to the service of God. Considering, however, his years, we need not wonder at finding that those feelings soon faded away. The next trace we discover shows him employed, along with his father, by a master cabinet-maker in London.

Of his conversion we have, most happily, an explicit account, written by himself, soon after he entered the Baptist Academy at Bristol. Though the youthfulness of the writer is betokened by the style of the composition, yet those who have often heard him, will

find no difficulty in recognizing his manner—just as the face of the man may be recognized in a picture taken in earlier life. The record is further of interest as being the only document originating from himself which we have been able to procure relating to his personal history. On these accounts we shall quote the greater part of it as it stands.

“I was born in sin, and in sin did my mother conceive me. When I came to the age of fourteen, the Lord thought fit to call me by divine grace, which he purposed before time began. One evening, being much pressed upon by my master to go to a place of worship with him, I consented and went. Mr. Austin, pastor of the baptist church in Fetter Lane, was the minister who preached. He was directed to these words, ‘Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.’ He was concluding his discourse with these words: ‘Death is nigh; eternity is at hand; time is short; and judgment is to come. Then, sinner, where wilt thou appear?’ The minister asked these words; but, to my great surprise, conscience asked them, and God asked them! God the Holy Spirit plunged

the arrow of conviction deep in my soul. 'The commandment came; sin revived; I died.' My sins were brought to my remembrance. Methought hell was gaping wide to receive me. God and justice were frowning upon me; conscience was condemning me; and no shelter in Jesus seemed to be open for me. Surely, pain of body is great, but 'a wounded spirit who can bear?' Here I laboured for some considerable time, about three months, and not a glimpse of hope and comfort appearing, I did not open my mind to any one, save the minister; to some I was afraid, and to some I was ashamed. However, trouble of mind did not abate. I strove to stifle conscience, and bring my mind to ease; but who can withstand His power? Here I laboured under a legal frame of mind till my body was reduced; eat much I could not, sleep much I could not. But, however, I have found since that it was needs be, or else the worth of my lovely Jesus I never should have known. Oh, how true are those words—'The whole need not a physician, but they that are sick.' I do not remember any particular passage being applied to my soul for relief suddenly, but it was various passages through reading the word of God. Faith came by hearing. I read my Bible. I found guilt being removed, and the healing balm of Gilead applied to my soul! Oh, how acceptable was the blood of Jesus to such a hell-deserving wretch! Now, instead of hell there was heaven; instead of damnation there was salvation; instead of justice being executed, mercy was manifested. Here, I trust, I knew what a Saviour was in sincerity. Soon after this, I thought that, as I was a follower of Jesus, I would tread in the footsteps of his authority. I proposed joining the baptist church under the pastoral care of my spiritual father in Christ Jesus. I was brought before the church to give an account of what God had done for my soul; which I did, and was

received into the church. I soon after made a public profession of my faith in Jesus Christ, in the ordinance of baptism, before hundreds. Truly, my soul was delighted and cherished at that juncture with a sense of the love of God shed abroad in my heart. Thanks to his name for bringing me thus far!"

Of his first appearance as a preacher, and some other incidents following his conversion, we have the following account given by the Rev. William Cooper, now in Dublin.

"We became acquainted long before I was twenty or he seventeen years of age, I think at a prayer-meeting. Soon after my first sermon to the Jews in London, I essayed to preach to that people in the open air in Duke's Place. Mr. Roberts was with me. Every kind of missile was hurled at us from the streets, and the windows and roofs of the houses. These we bore; but at length the mob raised an incessant yell, which we could not overcome; so I waved the people near us to follow us to the Spa-fields pipe-field. The whole multitude followed, increasing as we moved to the place. I was so much fatigued with the heat of the sun, and the dust and crowding of the people, that I was obliged to sit down on one of the wooden pipes for recovery. My young friend offered to lead the hymn; after which he modestly said, 'Brother Cooper, if it would relieve you, I think I could lead the prayer;' which he did. This was his first appearance in public, at the age of between sixteen and seventeen, before, at the least, thirty thousand people. He often assisted me afterwards in London. At this period we became acquainted with the late Mr. C. Taylor, editor of the quarto edition of Calmet's Dictionary, with notes, fragments, &c., who introduced us to a Jewish rabbi, who held a school, in which we attended three evenings in the week to obtain a little Hebrew, until I was sent out in Lady

Huntingdon's connexion, to supply, as minister, her ladyship's chapels in Bristol and Bath. At my second visit to Bath, Mr. Roberts had entered a student at the Baptist Academy in Bristol, and our former acquaintance was renewed. On a visit to me in Bath, I induced him to supply my pulpit there, *and put on the robes*; which he did; for which some of his fellow-students were not pleased, and for awhile annoyed him. This was, I believe, his first appearance as a preacher in a regular pulpit."

That he excited a good deal of attention, even at this early period, appears from the fact, that in a number of the *Lady's Christian Pocket Book and Diary*, published towards the close of the last century, there was a profile of his face, with the inscription, "T. R. Minister of the Gospel. Aged 17."

In the autumn of 1797, Mr. R. was admitted, at the expense of his friends, into the Bristol Academy, then under the presidency of Dr. Ryland; and for two years he remained in that institution. But, whilst he was thus prosecuting a course of study, with the view of qualifying himself more perfectly for the work of the ministry, there was awaiting him a field of labour for which he was eminently adapted. The town of Brixham, Devonshire, was at that time a place of great religious ignorance and even barbarism; and, in consequence of the ships of the royal fleets much frequenting the place, together with the military camp which was formed in the neighbourhood, there was superadded that demoralization which was too commonly the effect of much intercourse with the seamen of our navies, or with the licentious idlers of our army. The town was occasionally visited by Mr. Giles, now at Preston in Lancashire, who was then located at Dartmouth, and who used, according to the practice then common with the more earnest of our ministers, to travel about the towns

and villages in his neighbourhood to preach the gospel. By the blessing of God, his teaching was the means of converting Mr. Hannaford, a resident at Brixham, who, in concert with Mr. Giles, opened a room for preaching. Shortly after, application was made to Dr. Ryland, for a supply during the summer vacation, and Dr. Ryland sent Mr. Roberts. This was in the autumn of 1799. Hardly could a more judicious appointment have been made. Boldly to encounter the obloquy and violence with which in such a place as Brixham it might be expected a preacher of the truth would be greeted; to meet and subdue the boisterous and rude levity of seamen on shore; and to represent the gospel in such a way as would win the souls of a people so barbarous, was a task from which the minds of most men would have shrunk, but for which the active and enterprising piety of Mr. Roberts, and the remarkable address which distinguished him, fitted him in an extraordinary degree. And the result justified the appointment. In a short time, the room in which their meetings were first held, and even larger accommodation which was next provided, proved insufficient to accommodate the multitudes who came to listen; and, by the liberality of Mr. Hannaford, aided by a gentleman of Bath, a piece of ground was purchased and a chapel built. This was opened for divine worship in 1801, and on the same day Mr. Roberts was ordained to the pastoral office. Dr. Ryland, Dr. Steadman, and Messrs. Winterbotham, Birt, and Sprague were present. Dr. Ryland delivered the charge. The church had been formed eighteen months before.

In the discharge of the function which he had thus been called to undertake, the labours of Mr. Roberts were earnest and indefatigable. Not only in the chapel, but out of doors, wherever he could get an auditory, addressing himself now

to the townfolk, now to the soldiers and sailors whom he could induce to listen, he was unwearied in his efforts to convert sinners to God. Neither did he restrict his operations to the town. In co-operation with Mr. Giles, he would go through the villages around, in pursuance of the same course of honourable toil. And these efforts were not made in vain. Many were those whom he turned "from the power of Satan unto God;" some of these are yet living, and, as we are told, bear striking testimony to the power of the gospel, which they first heard from the lips of this young minister.

But the infant church, with its youthful pastor, were for some years exposed to violent persecution, both in the town and in the neighbourhood. The evil passions of those whose evil courses were reprov'd, were inflamed by the interested malignity of others, to whom their reformation seemed to threaten loss; the then popular contempt for "methodism" was also, of itself, infectious, as all popular passions are; and there was not wanting, either, the more sober, but sometimes equally malevolent rancour of those who hated "sectaries," as such, to lend some sort of religious sanction to the persecution. The many most significant and harassing means of expressing hatred and contempt, in words, looks, and gestures, were not all that this band of Christians had to endure. In the then very imperfect administration of police, to say nothing of the connivance of magistrates themselves, too commonly sympathizing in the vulgar feeling, they were liable to brutal assaults of violence, from which the law ought to have sheltered them. Mr. Roberts was several times in direct imminent peril to his life in the country villages. Mrs. Roberts is remembered to have said, that she had sometimes been in fearful apprehension of his being brought home dead. After some of the

seamen had felt the power of religion, several of them would accompany him to those places; and the firm adherence of men of their intrepid and daring character, considerably let down the courage of the rustic barbarians.

The windows of the chapel, as we learn from living witnesses, were *frequently* broken during the time of divine service, the large stones falling in the midst of the congregation, and the people were subjected to many annoyances when going to the chapel and returning home, by the mob in the streets. "Yet, precious were those seasons," said a good old Christian to our informant very recently, "for we enjoyed much of the sweet presence of the Lord." The peaceable pursuance of the course of duty, and the sheltering care of God, which we cannot doubt was afforded to his servants, frequently in remarkable instances frustrated and turned back the evil doings of their opponents. Two anecdotes may not be without interest, as they verify this last observation, and also throw light on the nature of those difficulties which Mr. Roberts had now to encounter.

H., a ringleader in the opposition to the little church, once, with others, hid himself behind the hedge, intending to waylay and attack Mr. Rowe, who was then preaching for Mr. Roberts, and was expected to return from Churston, one of the village preaching stations, with Mr. Giles. Providentially, as it should seem, they stayed all night at Churston. H., being very anxious to hear the singing, came one evening to the chapel, resolved, however, not to hear the sermon. But God ruled it otherwise. Mr. Roberts's text was, "He that hath ears to hear, let him hear." The man heard, believed, and was baptized.

The insolent profanity of the officers of the navy would sometimes intrude itself into the chapel so offensively as to disturb the worship. One instance of

such riotous outrage, in which the chaplain and second lieutenant from the admiral's ship (Lord Gambier's) had been concerned, coming to Lord Gambier's knowledge, they were tried for their offence, and Mr. Roberts, with some others, as witnesses to the outrage, were requested to attend the trial on board ship. On Mr. Roberts's arrival, the admiral told him that the second lieutenant was broke, and requested him not to be severe with the chaplain, there being some extenuating circumstances in his case. Mr. Roberts assured his lordship, that he had no desire to proceed any further than was necessary to preserve the peaceable maintenance of the worship of God, and therefore if the chaplain would sign a paper containing an acknowledgment of his offence, to be read three following evenings in the chapel, nothing further would be required. This was accordingly done, and the effect of this, in allaying the violence with which the church was assailed, is stated to have been very great.

It is an easy thing to preach the gospel now; nor does it require any very great self-denial, even to preach the gospel successfully. But at that time, and in such a place, "a good soldier of Jesus Christ" would be called upon to "endure hardness." To use the language of a letter now lying before us, "he made a long, and gallant, and skilful, and successful fight, with all sorts of vile men, from the magistrate and squire down to the country lout or desperate smuggler;" and, in the end, "greatly changed and half-subdued a most heathenish, barbarous locality." It is highly gratifying to observe so youthful a warrior acquitting himself so manfully. The reader will remember that when he commenced this fight he was only nineteen years of age.

It was during his residence at Brixham, in the year 1804, that Mr. Roberts married the daughter of Mr. Hannaford,

whose services to the cause we have before referred to. She has been left to mourn her bereavement.

In the year 1807, Mr. Roberts received an invitation from the church at the Pithay in Bristol, to spend a month with them, with the view of becoming their minister. This resulted in his being designated their pastor, on the 15th of October in the same year. This was an important station, the baptist church assembling there being at that time, with the exception of that at Broadmead, the only one of importance in the city. Both these churches had originated in the middle of the seventeenth century, and had "held forth the word of life," for several generations, in its brightness and purity. Dr. Ryland, on these grounds, and from a strong persuasion that Mr. Roberts was well qualified to occupy that station, had greatly urged him to accept the invitation. As his departure from Brixham was not occasioned by any disagreement with the people, but by the leadings of religious prudence, he left it deeply regretted. His lively, cheerful disposition, his generosity and benevolence, his indefatigable zeal and his talents as a preacher, had rendered him the object of their esteem and their love.

Indeed his qualifications as a preacher must, most especially then, if we may judge from what we have heard and known, have appeared to be of a high order, partly in consequence of his previous history, and partly in spite of it. Though only twenty-seven years of age, it is probable that he had few of those faults which are commonly to be observed in preachers so young. Since his first entrance upon public work, he had constantly been in the habit of addressing congregations of almost every kind, and under almost every variety of circumstances; sometimes having to convey the very elements of the Christian faith into minds so rude and depraved

as to make the undertaking appear well-nigh desperate ; at other times to administer "instruction in righteousness" to well-established Christians: now invited and allured forward, by the admiring and intelligent attention of a crowded assembly, to perfect self-abandonment to the dictates of religious fervour, and the promptings of a kindling imagination ; now compelled to face down insolence, to overpower the outcries of a brutal rabble, or to assert his right to the respect of his hearers (or rather of those to whom he addressed himself), even amidst those more practical demonstrations of scorn and ill-will with which a preacher of the gospel in the open air was then not unfrequently greeted. If the importance of *habituation* in forming a public speaker be so great under ordinary conditions, how much more perfect would be its results, when it was tested under circumstances so favourable to its perfect efficacy. He was also naturally of a bold and fearless temper, and familiarity with success in dealing with others would of course have strengthened his self-confidence, a quality of foremost importance in public speaking. Then, he was a man of warm feelings, which would soon be deeply moved by the subject on which he might be discoursing, particularly if it was one which nearly touched upon the sympathies of the human heart, and which being, so to speak, transparently exhibited, by great pathos, both of language and of manner, would speedily awaken kindred feelings in the bosoms of others. Further, it was perhaps the natural consequence of the qualities already stated, when fairly combined with each other, and with a not ungraceful exterior, that his mien and gesture were dignified, and at the same time that they adapted themselves with great pliancy to the strain of thought and feeling which the passing subject might suggest. With all this were joined an understanding vigorous and

prompt in seizing, so to speak, the general contour of ideas, a strong memory, great tact, much liveliness of imagination, and a most ready volubility. Lastly, he was gifted with a voice of singular melody, compass, and power. If there were sometimes felt to be wanting, either exact precision in the thought, or a well-chastened taste in the selection of images or words, his stock of merits was already so large, that he might, at least for ordinary purposes, succeed even without these qualifications ; while a glance at his previous history will show that he never had the advantage of that rigid intellectual training which alone can secure these qualities, except in a few highly favoured cases, and which, indeed, in the same time, could only have been pursued to the sacrifice, in some measure, of the advantages which he actually possessed:

But, however this might have been, on Mr. Roberts's settling in Bristol, it very soon appeared that he was quite adequate to the position to which he had been called. The congregation very quickly increased, until at length it was usual for the meeting-house to be crowded to overflowing, every standing-place even being occupied. Neither did his preaching please the majority merely. As a striking instance in proof of the contrary, it may be mentioned that the late highly gifted and accomplished Mr. Coleridge, being repeatedly a hearer, more than once expressed the high admiration which he felt, assuring a gentleman from whom we had the fact, that Mr. Roberts was the only extemporary preacher he had ever listened to with pleasure. And the attention which he thus excited was not the mere result of novelty. He was capable of sustaining, as well as of exciting it. And if, in after life, his sermons would sometimes betray a want of study and digested thought, at this time he apparently bent all the powers of his mind upon his

public work. Although he was constantly subject to comparison with men of such high standing in ministerial qualifications as Dr. Ryland at Broadmead, Mr. Thorp at Castlegreen, and Mr. Lowell at Bridge Street,—men towards each of whom he entertained warm feelings of friendship, blended in the case of Dr. Ryland with almost filial reverence,—he yet continued to maintain his high popularity, and his great usefulness, until, the conviction being forced upon the church that the meeting-house, though by no means of small dimensions, was insufficient for their purposes, they built a much larger chapel in King Street, into which they removed with their pastor from the Pithay in the year 1817. Here Mr. Roberts continued to labour till his decease.

Most preachers have their favourite line of public instruction, some portion of the Christian scheme on which they discourse with the greatest pleasure, and dwell with the greatest variety of illustration. With Mr. Roberts this, no doubt, was the doctrine of the death of Jesus Christ as an expiatory sacrifice. This was ever the prominent feature in his representations of the truth; and, in order to illustrate it with the greater effect, he delighted to borrow largely from the typical parts of the Old Testament, labouring most diligently in investigating those things which were “written in Moses, and the prophets, and the psalms, concerning the Christ.” It was probably in consequence of the clearness and force with which he illustrated this master-truth of Christianity, that his preaching was so eminently successful as it was for a considerable number of years.

We must not leave the subject of his pulpit labours, without adverting to the great beauty of his prayers. In this most important, though greatly neglected part of our public services, Mr. Roberts most especially excelled. There

was in particular a devout pathos, an unction, in his addresses to the Supreme Being, which was well adapted to take up and heighten the pious feeling of his fellow-worshippers, and which often sufficed to refresh their spirits, even if it happened that the sermon did not exactly “find” them. It has been noticed that he used to pray with his eyes open. Whether this be on the whole the more advisable method, must be left, as Dr. Doddridge has remarked, to each preacher’s own judgment. Probably if some would occasionally open their eyes, and observe the weariness and want of devotional feeling betrayed by their congregations, and owing to *their* slovenly way of performing this duty, they might be induced to bestow more attention in preparing for this most solemn part of their function.

It was not, however, in the pulpit only that Mr. Roberts was eminent and useful. His inimitable address in stating his own views on any subject, just in that light in which they would be best calculated to commend themselves to others, was of no less avail to him in conversational intercourse, or in public addresses not strictly professional, than in his discourses from the pulpit. And if his friends might wish that he had *more* constantly employed this mighty engine of influence in the promotion of the highest ends, on the other hand, even his more unfriendly judges must be constrained to allow the very large services which he has in this way rendered to his fellow creatures. Whether insinuating the truths of the gospel into the understanding and heart of the hardened criminal under sentence of death, in pleading with the powerful for the mitigation of that sentence, in moving the sympathy of the wealthy in favour of the distressed, or in soliciting pecuniary aid for some religious society or institution; or, turning to more public engagements, in advocating the cause of the slave, in lifting

up his voice in maintenance of our civil and religious rights as dissenters, in promoting the advancement of political improvement, or in forwarding plans for the mitigation of our penal code and the amelioration of prison discipline ; in exertions so various, so numerous, so resolute, and in *perfectly gratuitous* services, some of them such as most other men would have shrunk from—Mr. Roberts has laid a claim to no small degree of public esteem and gratitude. Whatever he undertook, he was wont to throw all the energies of his mind into the effort, and, having rendered the cause his own, he did not often fail of winning the success which he sought. In every report of the Bristol Baptist College, he is acknowledged, in a singular manner, to have rendered essential services to that society. As an example of his success, it may be worth while to mention, that, by one effort, he collected £500 for its funds. His services to the Baptist Missionary Society, to the Bristol branch of which he was for some time secretary, when he raised its income to a higher sum than it has reached at any other time, up to the period of the unhappy division respecting the Serampore brethren ; and after that period, to the Serampore Mission, which he took up with great earnestness, are well-known. At the request of the Baptist Missionary Society in the year 1818, he, in conjunction with Mr. Potts, visited Holland for the purpose of soliciting, from the king of that country, full liberty of conscience, and security of residence, for our missionaries at Java, then under the Dutch dominion. Considering his great adaptation to diplomatic operations, we are not surprised at the perfect success of the deputation. He distinguished himself in the denunciation of slavery, both in our own colonies, and also, after the emancipation act, in the United States, in South America, and in India. Against that foul iniquity in the two countries

last named, he not only spoke, but directed his pen with no small pains and zeal. His deep sympathy with the suffering, combined with his consciousness of his conversational address, led him in particular to devote himself most earnestly to the assistance of condemned criminals, both in labouring to convert them to God, and, if there was a chance of success, in efforts to procure their relieve. It is interesting to picture him to our minds, day after day, in the condemned cell, striving to gain access to the dark and obdurate mind of the unhappy inmate, if perchance he might introduce the knowledge of the Redeemer. The number of prisoners whom he thus attended there are perhaps no means of ascertaining, for he left no record of his labours ; but it is known that he attended about fifty who actually suffered, in different parts of the kingdom ; for in this charitable work he spared neither time nor trouble. In many instances, there is reason to hope that his efforts were successful, though none were more earnest than he in setting forth the doubtfulness which must ever attach to the genuineness of a repentance which has been forced upon the mind by the immediate prospect of death. But while thus earnest in attempts to prepare the prisoner for death, his whole soul, when away from the prison, would often be absorbed in efforts to procure some alleviation of the sentence. With what eloquence would he plead the unhappy man's cause ! With what ingenuity and address would he bring the agency of others to bear upon the government of the country ! And, when all had been done, with what eagerness, and even anguish of expectation, would he await the final answer ! Surrounded by a dense population, who had only that interest in his fate which is felt towards any object of public notoriety, the wretched outcast from society, and now well nigh from life, might be assured

that there was *one* heart which deeply sympathized with his solitary misery, and which felt a brother's eagerness in averting, if possible, the dreaded stroke.

In further illustration of the character and life of one who certainly was no ordinary man, we will in part avail ourselves of some remarks in a letter which we have received from one who knew him well, and was eminently qualified to form a discriminating judgment.

"It was probably to the injury of both his religious and his ministerial character, that in a considerable degree from necessity, and partly in the indulgence of his active and *antagonistic* temperament, he was much involved in worldly affairs, and in public and sometimes tumultuary movements. From this latter he was of late years very much withdrawn. With some prompting of vanity, willing to make a conspicuous figure, I have no doubt that he had a strong motive of genuine public spirit in the part he took (to an excess, as many of his religious friends thought) in local and other public secular concerns. But partly he may be said to have been almost *compelled*. On account of his extraordinary adaptation—his popular eloquence, his invincible courage, and his no small degree of what may be called *tact*, he was on all hands solicited, urged, pushed forward, into public exhibition. But, besides, he really thought religious men and ministers were defective in co-operation for the public good, beyond the specifically religious sphere. He thought they held back from public demonstrations, if some of them from a genuine, but somewhat misjudging piety, others from a shrinking, cowardly spirit, protecting and exempting itself under the *profession*, the pretence of that pious motive.

"He was not of a cautiously deliberate temperament, or patient or anxious to take a comprehensive view: if he could seize suddenly and strongly on

some one part of a subject, he would assume it, and maintain it, as the essence of the matter. When he was in the temper of assertion, he would not admit the force of objections; he drove over them; or he would set them aside, perhaps *scout* them, by some dashing or ludicrous fling, for which he was never at a loss. Yet, sometimes, when the subject was very serious, he would *hail* and gravely apply his mind; for he would not indulge this, what I may call, intellectual wantonness, on subjects of deeply serious interest. Though not to be wholly acquitted of the fault of occasional levity, there was a point where it would always stop in any approach toward the sacred ground. I believe that religion, in the inner recess of his mind, if I may so express it, was an affair of serious reality.

"The impatience of strict rule and cautious consideration here noted, would of course give too much license in the social traffic of observations and opinions on things and persons; neither the judgment itself being deliberately formed, nor the language selected with any careful discretion. Add to this, a warmth of feeling tending to impetuosity; according to the various and hasty impulses of which he would represent a subject, a character, a proceeding, in terms not exactly consistent at one time with those he might have used at another; thus falling into a material inaccuracy even in the relation of matters of fact. He had, especially, a strong propensity to exaggeration. It is the orator's business to speak for *effect*; and in this capacity he had had so many occasions of giving full scope to the practice, that he had come to feel as if a language repressed down to cold, measured exactness were spiritless and powerless. But it is to be acknowledged, with a wish that he had been duly aware and considerate of it, that the habit had an unfriendly effect on his reputation for strict conscientious-

ness; affording an advantage to those who liked the invidious employment of tracking every error into which a culpable carelessness of speech or conduct might betray him."

Though the moralist must condemn such a habit of laxity in speech in the general, a close observer of Mr. Roberts's character, and of the qualities of mind and the circumstances from which in his case it sprung, would regard it rather as a failing, to be regretted, indeed, but not to be visited with the censure which we reserve exclusively for want of principle. But, while it could not but happen, that one with whom it was a law of his nature that he should speak and act by the impulse of his feelings at the moment, should expose some imperfection to rigid criticism, yet in the scales of human judgment (in those of divine judgment who could endure that his merits should be estimated?) this, or even more grievous faults, if they had existed, would appear to be very far outweighed by his excellent virtues and his meritorious deeds.

"He was of a frank, generous nature; had the utmost contempt of meanness and petty selfishness. If he had had ample pecuniary means, there is no doubt they would have been as liberally dispensed, to all good purposes, as his immense gratuitous exertions."

His disinterestedness, indeed, was a fine trait in his character. Whether he undertook the cause of a society, or of a friend, or of a criminal, he would not evade the reliance which was imposed upon him, by half-hearted or merely perfunctory services; but, day after day, forgetful of himself, and absorbed by the object which had attracted his attention, he would think, and feel, and toil for others. Of course, such a man was not born to make himself rich. He had not that incessant regard to his own interest,

nor that indifference to the miseries or wants of others, which, except in cases of extraordinary good luck, are generally necessary in order to amass wealth. He lived and died a poor man.

"He may most truly be said to have *lived a very hard life*, a course of great exertion in different ways of public service (in which view he has left no equal, or perhaps second in our denomination); besides the onus of his personal and family concerns."

It may, perhaps, be regretted, that there has been in this most imperfect sketch so little development of his private religious feelings. But it has already been mentioned, that he left no papers illustrative of his personal history, except the single one relating to his conversion. It may, indeed, be greatly doubted whether even that document would have been preserved, had it not been given by him, soon after his entrance at the academy, into the hands of a friend. It was not his disposition to make any parade of his piety. There are some persons of such *transparent* character, that they cannot think a pious thought without letting others, in some way or other, be aware of the circumstance. This was not the case with Mr. Roberts. From a deep-rooted detestation of aught approaching to any undue assumption of religiousness, he appears to have always shrunk from making a talk of that which was passing in the sanctuary of his heart. It is, however, pleasing to add, that some of those who knew him most intimately, and conversed with him most in private, bear strong testimony to the indications which would thus transpire of the depth and earnestness of his pious feelings.

After a short illness, succeeding a gradual decline of his strength, Mr. Roberts departed this life, Dec. 22, 1841, resting all his hopes of acceptance on the blood and righteousness of his Redeemer.

THE PERSECUTIONS OF DAVID.

BY THE REV. C. M. BIRRELL.

I. THE CONSECRATION.

"He walked with God in holy joy,
While yet his days were few;
The deep, glad spirit of the boy
To love and reverence grew."

WHEN God formed the Israelites into a nation and a church, he reserved to himself the supreme authority in both. During the progress of the infant community through the wilderness, that authority was administered by Moses and by Joshua. After the settlement of the people in Canaan, they found themselves compelled to maintain an almost perpetual warfare which opened to persons of distinguished personal courage the way to superiority. From such individuals, for the most part, were selected the judges, under whose immediate dominion the nation spent an era of greater order and prosperity than is generally concluded from the history of their times, extending over four hundred and fifty years.

At the close of that period, a variety of causes, among which were the degeneracy of manners introduced by the sons of Samuel, and the reluctance of the northern tribes to share the hardships of their southern countrymen, concurred to induce the people to demand a king. Samuel resisted the proposal; and, with all his influence, represented the evils which would result from compliance. But, as they persisted in their request,—a request laid before the spiritual monarch through the appointed mediation of his prophet, and therefore so far respectful and constitutional,—it was at last acceded to, and Saul was appointed the first visible king.

Although such a change was opposed to the perfect purity of a theocracy, Moses had been led to foresee the possi-

bility of its occurrence, and to prescribe the principles on which the choice should be made; as well as the manner in which the duties of the office should be discharged. It was ordained, that the individual chosen should be a native Israelite, pointed out by Jehovah himself; and it was required of him to introduce none other than the authorized worship; to abstain from the excessive luxuries of other monarchs, and to forbid the introduction of cavalry into his military forces; while the throne, if honourably filled, was to be secured to his posterity.

The nation thus entered upon an entirely new epoch; and for a considerable time every hope was realized. Saul acted in accordance with the laws, and with becoming respect for the chief prophet. But he was influenced more by a regard to public opinion than by respect for the divine will; and his refined hypocrisy having on one occasion strikingly appeared, it drew down upon his head the signal wrath of Jehovah. Samuel was, in consequence, commanded to go and declare to him that his person had been rejected, and the kingdom awarded to another. Such a commission filled that venerable man with poignant grief, as he imagined that the nation would be once more plunged into anarchy. But, whose desires for the welfare of the church are exceeded by those of God himself? Often while his servants are mourning over the failure of streams upon which they had fixed their hopes, he is opening new fountains of prosperity to reprove their tears, and glorify his

own faithfulness. At the very moment that the prophet was weeping over the nation's prospects, divine providence was rearing on the plains of Judah, like some wild flower, the "son of Jesse," the "sweet Psalmist of Israel," "the man," in regard to the kingdom, "after his own heart."

It was probably about one thousand and fifty years before the birth of Christ, that this remarkable crisis occurred. Samuel was commanded to prepare the consecrating oil, and to proceed to Bethlehem, a town interesting in early history as the place where Rachel died, and where Benjamin was born, and, in later times, by the still more hallowed event of our Lord's entrance into the world. It appears that at this time there was living in it, far from the anxieties of the court, a simple pastoral family, consisting of eight sons and two daughters. We read of the two latter in the "Book of Chronicles," where also only seven sons are enumerated, as one probably died before David came to the throne, or is omitted on some other account. To this family Samuel came, and invited the father and his sons, with all the elders of the town, to join in offering sacrifice. After it was offered, he proceeded to select the chosen of the Lord. Struck with the appearance of the eldest, he said within himself that certainly he was destined to be anointed; but the Lord secretly communicated the command, not to look upon the outward appearance, as had been done in the case of the former monarch, but to look upon the heart. Eliab accordingly passed away; and Abinadab, and Shammah, with four of their brethren, successively appeared, without any choice being made. All who had been present at the sacrifice now stood before the prophet, but not one was chosen. Samuel then inquired of Jesse if all his children were present. He replied, that the youngest only was absent, and that he was watching the sheep. A mes-

senger was instantly despatched for the boy, who was all unconscious of what awaited him. Born the youngest of the family, he had no privileges, and anticipated no other employment but wandering with his peaceful charge over the sward of Judah. But what situation is so lowly or retired as to escape the eye of omniscience? The youth was soon brought, and ushered into the presence of Samuel and the small, but solemn assembly. "Now," says the historian, with graphic simplicity, "he was ruddy, and of a beautiful countenance, and goodly to look to." Then Samuel,—not staggered at the apparent unfitness of such a youth for the government of a distracted kingdom, and recollecting perhaps his own early consecration, when "being yet a child, girded with a linen ephod, he ministered before the Lord,"—obeyed the secret intimation; rose up, took the horn of oil, and anointed David, "in the midst of his brethren."

Thus was the son of Jesse set apart for the kingly office. From that day "the Spirit of the Lord came upon him," enlarged his knowledge of the God of Israel, and led him by a succession of singular events to the throne for which he was now destined.

The youthful readers of this introductory passage will not overlook the encouragement it affords them. It was the lad, whose mind was yet in the act of opening; who had, as yet, rejected but seldom the admonitions of conscience; who was unseared and unpolished by the gay, and the trifling, and the vicious; it was he on whose brow the anointing oil was poured, and into whose heart the Spirit of holiness entered. To you God has given the assurance, "They that seek me early shall find me;" and to you, many kings, and prophets, and evangelists of holy writ, call by their own example of youthful piety!

But, O remember, youth is not per-

manent! This season of hope does not remain for ever! Every moment bears you onward! You have already left the port; you still sail quietly under shelter; all now is calm. But yet a little while, and you shall be tossed on yon angry sea: the fierce winds of anxiety will vex you; and the never-resting waves of worldly occupation will forbid

all attempts at devout inquiry. "Tell us, ye fathers, struggling with the difficulties of a precarious trade; and ye mothers, absorbed in the duties of a rising family, which, think ye, is the best time for beginning the pursuit of eternal life? With tears they respond, 'Seize, oh, seize, young people, the halcyon days of youth.'"

STEPS TOWARDS ROME.

From an Exposition of part of the Twenty-eighth Chapter of the Acts of the Apostles, by the late Rev. James Dore, November 9, 1806.

"And so we went towards Rome."

WOULD to God this were the only way in which men can be said to go towards Rome. Indulge me one moment while I digress. Some, perhaps without being aware of it, adopt principles which, if carried to their full length, will infallibly conduct them to Rome. They may possibly be bad logicians, and may not be able to perceive the extent of their principles, or their principles may create other principles in their minds by which these are counteracted. Hence there may exist mental confusion. Or persons may find themselves so hemmed in on every side as not to be able yet to go the lengths they would on some accounts desire, and to which their principles would lead them. They may not be able to leave their present connexions, so as to reach Rome, notwithstanding they are in the high road, and, were they to act out their principles, would soon arrive in the metropolis. One principle which conducts towards Rome, and which is avowed by many, is, that the New Testament is not a sufficient rule for the regulation of the faith and practice of Christians. Another principle, true indeed in one sense, but not in the sense in which it

is used, is, that the Christian church is not less perfect than was the Jewish; that "the law made nothing perfect, but the bringing in of a better hope did." But, then, let us recollect, the great distinction between the Jewish church and the Christian lies here—that was of a worldly nature, this is wholly spiritual. When men reason from what existed under the old economy to what they think ought to be under the new, if they do not reach Rome, it is owing to some cause of which they are not aware. It is not owing to the principle, as I think it would be very easy to make appear. For instance, it is said, the Jewish church was national, therefore should be the Christian, or it may be said, the Christian church is less perfect than was the Jewish. The Jewish males were introduced in their infancy into the church by a certain ceremony, therefore some ceremony analogous to that, whether Jesus Christ has instituted it or not, should be used to introduce the children of believers. Under the old dispensation, there was a dignified priesthood; therefore, say those who have adopted this principle, there should be now a dignified priesthood. Under the old

dispensation there was a splendid temple. So, say some, there should now be a grand edifice, worthy of the presence of God. In this temple a magnificent form of worship was maintained; God was worshipped with pomp and ceremony; there was instrumental music, there were rich perfumes. Therefore, say some, these should have an existence now. Adopt the principle, and these will naturally and necessarily follow. They will carry any man who reasons properly to Rome. Under the old economy, the priests appeared in sacerdotal vestments. So, say some, they should now. I hope no one will suppose that I consider every one as assuming the priest, who loves to appear, like Aaron and his sons, in gorgeous apparel. Let every one act on the conviction founded on his own reasonings. I only say, let him look well to his principles. Again, under the old economy, the priests were supported by tithes; and that has been made a

plea, by those who have adopted the principle, for that imposition on the people. Again, under the antiquated dispensation, persecution was justified; hence, those who have pleaded for persecution on religious grounds, have extracted it from the Old Testament, not adverting to the peculiar aspect of that economy. Give them their principle, and their reasoning is perfectly legitimate; but I deny the principle. The New Testament is that under which it is our privilege to live. Let us not obscure the light, the perfect light it affords, by the comparative darkness of the former dispensation. Let us not surrender that liberty wherewith Christ hath made his people free. Let us ever bear in mind the spiritual nature of the Christian system, and this will preserve us from many of the errors which are abroad in the world.

But I return from the digression. . . .

THE NEW JERUSALEM.

My soul, awake! forget thy cares,
And take an eagle's wing,
Beyond this wilderness to soar,
And meet thy loving King!

I see the new Jerusalem
In shining pomp come down,
Immanuel at length assumes
His sceptre and his crown.

Before the throne seven spirits burn,
Diffusing fragrant light;
And all the saints are harping there
In fulness of delight.

To Calvary and bleeding love
They tune their joyful strains;
With rapture now the Lord beholds
The fruit of all his pains.

O Sion! what a glory then
Shall on thy bosom shine!
The blessedness of Eden's bowers
Was nought, compared with thine!

REVIEWS.

The Martyr of Erromanga, or the Philosophy of Missions, illustrated from the Labours, Death, and Character of the late Rev. John Williams. By JOHN CAMPBELL, D.D., Honorary Member of the Literary and Philosophical Society of St. Andrews, Author of "Jethro," "Maritime Discovery," &c. London: 8vo. pp. 478. Price 10s. 6d.

THE Baptist Missionary Society having entered on its fiftieth year, and preparations being in progress for the celebration of a jubilee of praise, prayer, and thankofferings, our readers will readily unite with us in welcoming, as remarkably seasonable, a publication whose object is to show that moral greatness is greatness of the highest order, and that in the missionary character it attains its loftiest elevation. The author is not indeed a member of our section of the Christian church, and his argument is illustrated almost exclusively by references derived from a part of the missionary field cultivated by that society with which he is most intimately connected; but, though his illustrations are topical, his views are comprehensive, and we believe that his heart is sufficiently large to derive pleasure from service rendered to the regiment to which we belong, equally unfeigned to that which he would receive from the consciousness of having rendered similar aid to that division of the army in which his own name is enrolled.

We accept this volume, then, as a contribution to our jubilee; and cordially recommend its immediate perusal to the members of our missionary committee, to all who are likely to take part in our public meetings, to all who are anxious for the promulgation of the gospel among the heathen, and to all, if such there be among our readers, who have been accustomed to regard the subject with indifference. They will find in it much original thought, much tending to elevate their own minds into a state of religious heroism, to assist them in bearing up against disappointments and difficulties, to infuse into their spirits confidence and joy, and to stimulate them to increased exertions in the career of exalted

benevolence to which divine condescension has summoned them.

Contemplating the effects of the gospel upon the temporal and everlasting interests of those to whom it is brought, and in whom it "effectually worketh," and on their relations to the rest of mankind, the author compares this result of missionary labour with what the world has been accustomed to consider most glorious, and shows the superiority of the self-denying spirit evinced by him who consecrates his life to the promulgation of Christianity among the heathen, over that of the warrior, the statesman, the scholar, or the common philanthropist. Considering the aspects of missionary usefulness on society at large, he surveys them in reference to those interests which men of different classes prize most highly; and then, selecting a prominent individual of each class, he addresses him on the subject in the manner which seemed best adapted to arrest his attention and affect his heart. The work is in the form of letters, and he tells us that "the individuals to whom the letters are inscribed have been chosen solely on the ground of congruity between their characters and the subjects on which they have been respectively addressed." Thus the letter to Lord Brougham is on the results of missions in regard to slavery and education; that to Dr. Gillespie is on intellectual and moral greatness, containing a comparison of the late Mr. Williams with the philosophers, historians, and poets of ancient and modern times; and that to the Duke of Wellington, compares and contrasts missionary with military enterprise, in relation to their respective characters, claims, and glories.

The intellectual stature of Mr. Williams, according to Dr. Campbell, was not very lofty, and this renders him a more suitable example for the mass of mankind.

"The simplicity of Mr. Williams lay at the foundation of his noble character. His greatness was altogether moral; in point of intellectual powers, as we have seen, he was a very ordinary man, respectable, but nothing more. It is probable that many who have not had suf-

ficient means of judging, or who have not turned their attention to the point, may think I have under-estimated our friend. They will consider the elements here set forth as insufficient to form the basis of so much excellence; they will be at a loss to reconcile a fame so vast with powers so unpretending; at a loss to understand how a name representing so little brilliancy should have acquired so much glory. Now herein lies the mystery. Here is the real source of that glory. This is the very thing that I am anxious, with the greatest possible prominence, to exhibit to the minds of men, especially to those of the rising ministry. It is not only granted, but even contended, that the mental powers of Mr. Williams were of a common order; and on this ground I chiefly rest his claims to high praise and universal admiration. The practical value of his history arises from the fact, that his was a race in which all may run, and in which all who run will infallibly gain a prize. The folly and stupidity of mankind have, in all ages, been apparent, from the absurd and fatal preference which they have given to intellectual as compared with moral greatness. Now, where there is, and where there can be, no competition, there ought to be no comparison, in order to praise or to censure. Ought corporeal magnitude to be a ground of reproach or commendation? Is a man to be held responsible for the hue of his skin or the height of his stature, and to be stamped with renown or covered with infamy, according as he approximates the giant or the dwarf, the European or the African? Such a course, however, would be just as rational as that which, in all ages, has been almost unanimously adopted, even by civilized men. The *possession*, not the *use*, of talents, has too generally been the ground of their applause and admiration. Preposterous folly and infatuation! Why should men be rewarded with praise, or visited with contempt, for that which is an accident of birth—a thing beyond the control of its object—a thing with which the will and the intention can have no concern? No matter at what point of the intellectual scale may be the faculties with which a man is born; whether he bring with him into our world the abilities of a Bacon, or the imbecility of a 'Poor Joseph,' there he is—is as God hath made him. Yes; *as God hath made him!* And shall men be so idolatrous and foolish as to extol and adore the one,—so impious and cruel as to despise and degrade the other, on the simple ground of the states in which they have been respectively brought into being by their Creator? Is there merit or demerit in simple essence apart from action? Is there any thing moral in mere being? No! morality is inseparable from voli-

tion. Our praise and our reprobation ought to rest, not upon what men *are*, but upon what men *do!*"—pp. 201—203.

Several beautiful incidents are brought forward as illustrations of the utility of missionary work. This is one:

"Our next illustration is supplied by Me, who was among the first converts of Raiatea, and one of the earliest members of the first church formed in that island. Me had been a warrior of great note; he was the terror of all the inhabitants of Raiatea and the adjacent isles; but, in the last battle that was fought before the introduction of Christianity, he received a blow which deprived him of sight. But, although he was blind, none excelled him in diligent attendance on the means of grace. Me was at no loss for guides: the most respectable females, the principal chiefs, and at times even the king himself, might be seen leading Me to the house of God. He attended the adult schools at six o'clock in the morning, and by hearing the scriptures read then and at other times, he soon acquired an extensive acquaintance with the inspired volume. The death of this son of slaughter supplies a glorious illustration of the value of the gospel, and the unequalled importance of missionary labour. Mr. Williams, on returning from one of his voyages, missed Me at public worship, and ascertaining that he was ill, went to see him. On entering the blind man's hut, the missionary said, 'Me, I am sorry to find you so ill.' The gladdened sufferer exclaimed, 'Is it you? Do I really hear your voice again before I die? I shall die happy now. I was afraid I should have died before your return.' The missionary then inquired what brethren visited him in his affliction, to read and pray with him. The poor patient, naming several, said, 'They do not come so often as I wish, yet I am not lonely, for I have frequent visits from God. God and I were talking when you came in.' What pathos, piety, and dignity in these words! But this is little compared with the burst of sublimity that followed. Mr. Williams having signified an opinion that the warrior's days were numbered, asked what were the views of himself in the sight of God, and what his hopes rested upon. Mark the reply: 'I have been in great trouble this morning; but I am happy now. I saw an immense mountain, with precipitous sides, up which I endeavoured to climb, but when I had attained a considerable height, I lost my hold, and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance, and sat down to weep; and while weeping, I saw a drop of blood fall upon that mountain, and in a

moment it was dissolved.' Here he paused. Mr. Williams, anxious for his own idea of the figure, asked what construction he put upon it. He said, 'That mountain was my sins, and the drop which fell upon it was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away.' How vast were this man's conceptions of the magnitude of his guilt! How lofty and just were his ideas of the efficacy of the sacrifice of the Son of God! The missionary thus concludes the scene. 'On saying, at the close of the interview, that I would go home and prepare some medicine for him, which might afford him ease, he replied, 'I will drink it, because you say I must; but I shall not pray to be restored to health again, for my desire is to depart and be with Christ, which is far better than to remain longer in this sinful world.' In my subsequent visits I always found him happy and cheerful, longing to depart and be with Christ. This was constantly the burden of his prayer. I was with him when he breathed his last. During this interview, he quoted many precious passages of scripture; and having exclaimed with energy, 'O death, where is thy sting?' his voice faltered, his eyes became fixed, his hands dropped, and his spirit departed to be with that Saviour, one drop of whose blood had melted away the mountain of his guilt. Thus died poor old Me, the blind warrior of Raiatea. I retired from the overwhelming and interesting scene, praying as I went that my end might be like his.'"—pp. 44—46.

Having exhibited the results of missionary labour in relation to the institution of marriage, arts, commerce, and civilization, the author asks,

"How long, my friend, is the world to be unjust? When will it awake to the glory of the gospel and the utility of missions? As a man of reading and observation, and great experience, you are but too well informed of the contempt with which multitudes of educated men, among the middle and upper classes, regard the missionary character. I challenge the attention of all such to the facts of this chapter. If the man who achieved works so various, so wondrous, so beneficent—works embracing so many people, and in their effects extending through all coming time—be contemptible, I ask them, who is illustrious? If John Williams be little, let them tell us who is great. Is any man great but as he promotes greatness? Who can do more for the creature than he who restores him to the favour and friendship of his Creator, and at the same time lifts him up to the elevation of civilized man? Who can do

more for the isles of Polynesia than he who fits them for the fellowship of Christian nations? Truth answers, He, and only he, who fits them for the fellowship of angels and of God! John Williams has done both! Who, then, I desire to know, can add to the benefactions of the man who has done these things? Let the pretender stand forth, put in his claim, and hasten to make it good. He who can do so, and he alone, is of a rank superior to the missionary—he, and he alone, is a greater man than the martyr of Erromanga!"—p. 102.

In addressing Lord Brougham, the writer faithfully points out the inadequacy of his lordship's estimate of the missionary character, and of the potency of that gospel which is the instrument by which success is attained.

"The power of the missionary arises from the things which he believes respecting the love of God, the death of Christ, and the Eternal Spirit. These, my Lord, are the weapons of his warfare, by which, in a brief space, he breaks down strongholds of darkness and superstition which have stood thousands of years, and on which this world's vain philosophy could have made no impression. Pity it is that such men as your lordship do not condescend to examine the facts of the gospel record, and the facts of the history of its propagation! The latter is the medium through which the missionary character and enterprise ought to be contemplated; for there is no other method by which justice can be done to either the men or their work. The want of a correct apprehension of those facts, accounts for the imperfection and meagreness of your lordship's views; for you always speak of the missionary simply as related to the West India Islands, and appear to think of him merely as a patient, painstaking, and conscientious schoolmaster—as an efficient sabbath and day-school teacher! Nothing seems farther from your lordship's thoughts than the idea that both his mission and his message are of divine origin; that he is really the servant of Christ, and under his immediate protection and patronage; that he is attended by a special divine power which operates on the minds of those that hear him, quickening their torpor, enlightening their darkness, convincing their understandings, bending their wills, renovating their hearts, and moulding their characters by the knowledge and belief of scripture truths. These, my Lord, are facts; and, as a disciple of Bacon, you can test them by the inductive logic. As causes, do they, or do they not, account for the effects? The hook itself which supplies the facts and doc-

trines, abundantly testifies to the invariable results which the knowledge and belief of them will produce in the hearts of men, whether Scythian or barbarian, bond or free. The missionary, in every part of the world, tests the book by experiment, and the result is uniformly the same—the message is always ‘the power of God unto salvation to every one that believes.’

“But, my Lord, let us come at once to the source of all your lordship’s misunderstandings relative to the work of missions,—wrong views concerning the Lord Jesus Christ. The facts of his divinity, incarnation, vicarious sacrifice, resurrection, ascension, and mediatorial reign, lie at the foundation of the Christian mission. The enterprise is carried on under the express sanction and authority of the Son of God.”—pp. 113, 114.

In his letter to Dr. Gillespie, one of the best in the volume, the author speaks forcibly of the antichristian tendencies of the educational system generally pursued in universities and public schools, and of the undue homage paid to intellect.

“You know full well, Sir, that *intellect* is the great idol, and its culture the chief business, of the juvenile myriads who resort to our universities. Moral greatness is by them but slightly heeded; it is, indeed, seldom mentioned, little desired, and less pursued. I now look back, with views much altered, to the course of study pursued both at St. Andrews and at Glasgow, during the period of my attendance at those seats of learning. I can now perceive that immense improvements might be introduced into all the classes, but especially into those of Latin, Greek, logic, and ethics. The manner in which these classes used to be conducted, rendered them fearfully perilous to the piety of spiritually minded young men. Their tendency was, and that most decidedly, antichristian. The man who prosecuted his studies in the light of eternity, and contemplated the bearing of all his academic pursuits upon the service of Christ, the glory of God, and the good of mankind, as the true end of life, had much to grieve and discourage him. The air of academic groves was not, to such a man, the air of heaven. The genius which there presided was the genius of heathenism. The whole system required a thorough reformation. There was nothing done to infuse right views either of study or of life; nothing to purify and regulate the fires of literary and philosophic ambition, which burned and blazed so fiercely, and with such a lurid flame, in a multitude of bosoms. The consequence was often lamentable. I speak from

close observation, as well as from bitter experience. In the four classes which I have mentioned, frequent and most seasonable opportunities occur for passing remarks from the professor’s chair, which would have more weight with the confiding and admiring auditors than a hundred languid homilies from the pulpits of the college chapels. It will be a happy day for these nations when all professors of colleges shall awake to the ineffable importance of the question of true greatness. Public opinion must be corrected; and the work should begin at the fountains of light. Let the ministers of the word, professors of law and medicine, men of letters, teachers of youth, conductors of the press, patriots, rulers, and statesmen,—let all these classes be thoroughly enlightened on this point, and it will be a sure pledge that the regeneration of our world is at hand. It is above all things to be desired that our academic senates should be deeply moved to consider the question of true moral greatness, of the importance of missions, and of the evils of war. They are training the future intellectual sovereigns of the empire. Theirs is the high and awful responsibility of forming the principles and characters of this important portion of the rising race. College opinions are, for the most part, the opinions of future life; they are seldom exchanged for better.”—pp. 233—235.

The tendency of missionary labour to establish universal peace, is a topic to which Dr. Campbell recurs, *con amore*, in various parts of the volume. To war, in all its forms, he is a determined enemy, and it would afford us pleasure to transcribe many pages in which he illustrates its aspects, its causes, and its dire influence. But we must omit these in order to afford space for a few passages relating to the immediate duties and interests of our readers. It is British type, the author justly remarks, that is diffusing the scriptures of truth among all nations; it is the English tongue that is calling upon those nations to behold the Lamb of God; and the real purposes of heaven in giving to Britain so much colonial territory will soon become obvious even to statesmen.

“The population question will shortly be solved. A current of distress is setting in which will try the skill of those who guide the vessel of state. Temporary expedients may be adopted, and, for a season, they may appear to succeed; but the evil will, from time to time, return with a more appalling power and a more deadly malignity. Philosophers may speculate, statesmen may debate, party may upset party,

experiment may succeed experiment, and scheme follow scheme, but the affliction will continue, without any material abatement, in spite of the legislature. The province of true legislation is limited. In regard to commerce and colonies, it generally does most for their benefit when it does least, unless in the way of undoing its previous enactments. When all has been done that can be done by either of the great parties in the state, or by both, should the cry of calamity happen to unite them, still wants, vast and pressing, will remain, which nothing can supply, and hardly any thing mitigate. Legislation cannot ultimately defeat the purposes of divine providence; but by delay it may double the difficulties of obedience, and prolong the calamities which it is intended to alleviate. Carefully surveying the present state of the globe, with the history of past times before me, and with the condition of our country full in view, I am reluctantly, but irresistibly, led to the conclusion, that England is on the brink of a great era—an era marked by difficulty, distraction, convulsion, and peril. But her affliction will, in the end, redound to her honour and glory. She will be summoned to the self-denying task of sowing the seed of her people, her institutions, her arts, her sciences, and her piety, in far distant lands. The people of England must, at a day not very distant, emigrate by millions; and the process, at brief intervals, will be repeated. This, however, will, no doubt, be attended with sore, although temporary trials, to the separated parties; but these will diminish with time, and soon be much mitigated by circumstances; while the benefits to posterity and mankind will be boundless and endless.

“Taking a wide view of the whole question of civilization, of which the grand element is Christian missions, I conceive that prophecy, providence, the temporal welfare of England, and the general good of all nations, alike and urgently call for British emigration upon a scale which no country has ever yet attempted. This measure, wisely conducted, will be fraught with a multitude of benefits. To England it will be profitable at once in point of wealth and of morals, both of which will be increasingly and fatally affected by the perpetuity of things as they now stand. Want apart, it is not desirable to cover England with buildings, and thus to convert the whole island into one great city. Emigration, on right principles, commercially, politically, morally, religiously considered, is a measure which well merits the support of every true friend to England and to mankind. Let cities rise in the wilderness, and let the desert echo the accents of Englishmen. Let the virgin soil of fertile regions,

which have lain waste since the deluge, be broken up, that they may pour their treasures into the lap of man. Let those regions be replenished with British subjects, alive to wants numerous and various, which only Britain can supply, and British canvas will still continue, with increase, to whiten every sea, and the manufactories of England be kept in busy play, teeming with well paid, intelligent, virtuous, and happy men. It sickens the very soul to see how lightly human life is estimated in England. A man is often little more accounted of than a dog! The feelings of nature, too, are shocked, and the laws of propriety are violated, in relation to the increase of mankind. Children are actually considered a ‘cumbrance,’ a great family, a great misfortune. This language is heard only in England. In America the feelings which prompt it have no place. Where such sentiments exist, and children are a hardship, there is something wrong. They ought to be viewed, as scripture represents them, in the light of a blessing. The feeling here condemned is that in which infanticide originates!”—pp. 429—431.

“England could at present spare four or five millions of her people, without in the least degree impeding the operations of either her agriculture or her commerce; and, consequently, the withdrawal of such a body would serve powerfully to invigorate the whole system of society, while their location on other shores would lay the foundation of new and civilized kingdoms, open for England fresh and valuable markets, and give a rightful importance, as well as impart a substantial felicity, to multitudes of immortal beings who now feel existence to be a burden, and are tempted to curse the day that they were born! On these, and other grounds, my lord duke, I consider Christian protestant missions as the great and paramount work of the present age,—missions first to our colonies, and then into all the world. The establishment of the former in great power, because among great numbers, will most materially facilitate the latter. By multiplying great centres of evangelical operation, at wide distances over the earth, we shall proportionately augment power of action.”—pp. 432, 433.

Far from thinking that the results of missionary exertion bear no proportion to the cost and labour, as some have said, Dr. Campbell maintains, that the aspect of the horizon is so much brightened during the last half century as to furnish abundant cause for congratulation and thankfulness. Speaking of the alteration of public opinion, among lite-

rary men and legislators, as well as in the churches of Britain and America, he says,

“ Surely the finger of God is here ! Brethren, even if nothing had yet been done or begun, in foreign lands, still to have brought about such a revolution in the mind of a great empire, extending itself to the churches in America, within the short space of fifty years, is surely a stupendous result ! Yet this is only the beginning of the wondrous recital. Allow me to recommend to those who are sceptical upon the subject, to sit quietly down and peruse the reports, for the past year, of the Baptist, the London, the Methodist, and the Church Missionary Societies ; and, when they have completed the task, let them speak their honest opinion. Let them take care to weigh well the difficulties attendant on the conversion of men under any circumstances, but especially in heathen lands ; let them compare the result, in the missionary field, with the agency ; and then let them tell us whether the reaping, to say the least, has not been in full proportion to the sowing.”—p. 444.

And again,

“ To all who honestly ask us, What have ye done ? We reply, Come and see ! What hath God wrought ? In all parts of the world in which we have sown, we have already received at least the first-fruits, and in many regions we have already reaped a very considerable harvest. The Lord hath no where left us without witnesses. You may, with all safety, even on this point, challenge a comparison with the success even of home ministrations of the gospel, under analogous, although infinitely more favourable circumstances. You may ascertain the number

of true Christian missionaries, of all denominations, now at work in the foreign field ; you may calculate the aggregate amount of their period of service ; you may then determine, as far as practicable, the number of converts they have made, of hearers they have gathered, of schools they have established, of scholars they have assembled ; you may next ascertain the catalogue of school books, and of religious treatises they have composed, or translated, and printed ; and lastly, the number of translations of the sacred scriptures which they have made ; and when you have done all this, you may select an equal number of evangelical ministers from Christendom at large, all ordained within the same period, all ordained to *new stations*, and the aggregate amount of whose period of service is the same as that of the missionaries, and then you may compare the former with the latter, point after point, as above specified. Let this be done, and, if the result of the process be not decidedly, prodigiously, in favour of the missionary body, my reading, observation, inquiry, and experience, have entirely misled me.”—pp. 447, 448.

These extracts will recommend the work more effectually than any sentences of commendation which we could frame. They give, however, but an inadequate idea of the amount of instructive and animating thought with which it is replete. It is a work which could not have been penned at any earlier period of this world's history ; which required for its production stores of diversified knowledge derived from ancient and modern literature, and which could only have been written by a man of independent and powerful intellect, strongly excited by his theme.

BRIEF NOTICES.

Illustrations of Scripture, from the Geography, Natural History, and Manners and Customs of the East. By the late Professor GEORGE PAXTON, D.D., of Edinburgh. Third Edition. Revised and greatly enlarged by the Rev. ROBERT JAMIESON, Minister of Currie, Author of “*Eastern Manners Illustrative of the Holy Scriptures*,” &c. Vols. I. and II. Edinburgh : Oliphant and Son. Pp. 476 and 488.

The manners and customs of those countries which are the scenes of scriptural history and

the sources of biblical imagery, are so different from our own, that some acquaintance with their peculiarities is quite essential to an accurate perception of the meaning of many parts of the sacred writings. An Englishman, knowing only the habits acquired in our cold climate, under the influence of institutions totally different in their genius from those of Asia, will meet with difficulties where to an oriental every thing would appear quite natural, and will attach mistaken notions to incidents, proverbial remarks, and prophecies, which familiarity with the eastern world would have effectually pre-

cluded. Books of this kind, therefore, in which the disclosures of modern travellers, and pertinent observations made by ancient writers, are collected and brought to bear upon the elucidation of scripture, are exceedingly valuable. Dr. Paxton's work has long been in good repute, and the additions made by Mr. Jamieson augment its value. The two volumes before us relate to pastoral life, agriculture, habitations, dress, meals, marriage ceremonies, contracts, funerals, public games, military affairs, and other kindred topics; two others are to appear soon, one on the natural history of Palestine, the other on its geography. It is a work which will be found especially serviceable to village preachers and the instructors of youth, furnishing illustrations level with the apprehensions of those whom they address, and intrinsically important.

Notes on the Acts of the Apostles. By ALBERT BARNES. With a Map. Reprinted from the Tenth American Edition, 1841. London: 8vo. pp. 292. Price 6s.

Having had occasion recently to characterize the expository writings of this author, it is not necessary to say more of this work than that it is similar in plan and execution to its predecessors. His erroneous views of baptism are brought into notice more frequently, of course, in commenting on the Acts of the Apostles than they would be in treating of other portions of scripture; but we have observed nothing to censure in his manner of discussing the subject, however decidedly we may differ from his opinions. This constitutes the thirty-sixth part of Ward's Library of Standard Divinity, and is a valuable addition to our expository literature.

The Goodness of Divine Providence explained and illustrated. By ROBERT MAXWELL MACBRAIR, Author of "Sketches of a Missionary's Travels," &c. London: Nisbet and Co. 8vo. pp. 249.

Though the judgments of the Most High are unsearchable, and his ways past finding out, it is not only lawful but advantageous, to meditate on those parts of his procedure which are mysterious, with the desire of discovering wisdom, justice, and mercy, when at first sight there is an appearance of severity or impenetrable gloom. This the author of the present volume has attempted with considerable success, applying himself to the elucidation of difficulties in the providential system of the Almighty, and to the illustration of that goodness which pervades his works. We cannot go with him, however, in all his conclusions: when he maintains that "every person is brought into life in that particular situation which is best calculated to minister to his welfare, according to his natural talents, and the means afforded for their improvement, or, according to God's knowledge of the use which he is disposed to make of those gifts," he seems to us to substitute human for revealed philosophy. In sovereign and inscrutable wisdom, according to the views which it appears to us the scriptures teach, God bestows upon some, in their birth, education, and moral training, advantages which others do not enjoy, who yet have no right to complain; but

advantages the distribution of which to their possessors can only be traced to the exceeding riches of his grace towards them, which he has intended shall issue, through the influence of his Spirit, in their complete salvation. Surely, special kindness to some, which is not shown equally to all, is taught in the declaration, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion!"

A Brief Memorial of Mrs. James, late of Kettering, Northamptonshire. By MATTHEW HENRY CROFTS, Baptist Minister of Ramsay, Huntingdonshire. London: Ward. 16mo. pp. 144.

The subject of this memoir was born in 1803. Her life was eventful; as her reception of the gospel led to her expulsion from her father's house, and experience of painful vicissitudes. Decision, promptitude, and integrity, are exhibited more conspicuously in the portraiture of her character, than some other habits of mind which would have been advantageously connected with them; but the author has with great propriety pointed out, in some cases, a better course than that which in the early part her career she adopted. The uncertainty of earthly things was exemplified in her end. The troubles with which she had been exercised appeared to have passed away; she had witnessed the conversion of some of her connexions; and she had found a comfortable home; but disease smote her, and she was taken from her husband and infants, Aug. 19, 1841.

Zaida: a Tale of Granada; and Minor Poems. By LEWIS EVANS, Author of the "Pleasures of Benevolence." London: Houlston and Stoneman. 16mo. pp. 187.

When Mohammedanism and spurious Christianity grappled in the south of Spain, and the alternative offered to a prisoner of war was to embrace the religion of the conqueror or endure the worst effects of his cruelty, the bosoms of many unhappy captives must have been agitated by powerful and contending emotions. Some of these it is the object of the principal poem before us to describe; but the motives actuating the sufferers are almost exclusively, what they probably were in fact, motives drawn from worldly reputation and interest, not from the higher principles of relation to the Supreme Ruler. The volume evinces considerable poetic talent.

Unfulfilled Prophecy respecting Eastern Nations, especially the Turks, the Russians, and the Jews. London: Snow. 12mo. pp. 262.

As we are informed that this is the work of a respected baptist minister in the northern part of the island, we introduce it to the attention of our readers, though we are unable to express concurrence in the opinions which it is intended to promulgate. On such a subject it becomes reviewers, as well as authors, to speak with diffidence; and, as we cannot now enter into the discussion, it may suffice to say, that prophecies are treated in this volume as unfulfilled which we believe to have received their accomplish-

ment many ages ago, and others are interpreted literally, the true meaning of which appears to us to be spiritual. Like many others, the author seems to have overlooked certain principles clearly taught in the apostolic writings, which bear very directly and extensively on the interpretation of the Old Testament prophecies. The preface states that "the chief design of the following attempt is to illustrate the doctrine of the literal restoration of the Jews,—to point out the dates of the periods specified by Daniel, of which some are also found in the Revelation of John,—to prove the application of what is said by Daniel, in the eleventh chapter, concerning the king who does according to his pleasure, to the Ottoman power,—and to show that the modern Czar of Russia is there designated 'the king of the north,' and is elsewhere called Gog and the Assyrian, and will be overthrown in Palestine, prior to the conversion of the Jews and the millennial glory of the church."

The Modern Persecutor Delineated. London: Dinnis. 18mo. pp. 16.

This tract owes its origin to the lamentable fact, that in many districts dissenters are experiencing severe persecution from landlords, customers, and employers, who require all who are in any degree dependent on them to go to church, and not to the dissenting chapel, and in many cases to send their children to the schools of the established church, and not to the schools connected with dissenters. The writer shows that persons who pursue this course are aliens from the spirit and letter of British law and of the British constitution; that they are doing more than any other class to strengthen feelings of opposition to Christianity and of insubordination; that they offer a bounty upon religious hypocrisy; that their conduct proceeds on the odious maxim, that it is well to do what is wrong in morals, for the sake of what is deemed right in religion; that it makes the institutions of a particular church of greater importance than the Christianity common to all churches; that they contract an awful measure of that kind of guilt which attaches to the men who sent the protestant martyrs to the stake; and that their course, as being thus contrary to the will of God, and to the rights of humanity, must in the end be attended by discomfiture and shame. The tract evinces the hand of a master, and is written in that gentlemanly style which adapts it for distribution among those classes on whose misconduct it animadvert.

The Royal Baptism: a Dialogue between Truth and Candour. Second edition. London: 12mo. pp. 24.

The identity of one of the interlocutors in this case is questionable. It was apparently a friend of Truth, one who was acquainted with her sentiments on sponsorship and baptismal regeneration, that conversed on this occasion with Candour. Had it been Truth herself, we think she would not have said, "I highly approve of the baptism of the infant prince."

The Baptism of the Heir Apparent. A Sermon, preached on Lord's Day Morning, Jan.

23, 1842. By WILLIAM BROCK, *Pastor of the Baptist Church, St. Mary's, Norwich.* Norwich: 18mo. pp. 34.

Mr. Brock has availed himself of a fair opportunity of bringing our sentiments respecting baptism before the public. He assigns three reasons why he and his hearers could not with propriety take part in acts expressive of sympathy with the then approaching ceremonial, though they rejoiced in the infant prince's birth. "In the first place," he says, "we believe that the act, which will be denominated his baptism, is a perversion of the divine command. . . . In the second place, we believe that the assumption that he is qualified for baptism is repugnant to the divine command. . . . In the third place, we believe that the doctrine inculcated in his baptism is subversive of the divine word."

The Candidate for Christian Fellowship encouraged and directed. By THOMAS COLEMAN. London: 18mo. pp. 93. Price 1s.

This little work is the production of a paedobaptist minister in Northamptonshire. The title well explains the subject. The book itself is plain, sensible, and suitable to be put into the hands of that interesting class of persons—candidates for church-fellowship. One chapter is injured, in our apprehension, by the writer's theory that baptism should be received in infancy: it is that on the nature of the Christian profession, and the act of union with a church of Christ. He treats of making a profession of Christianity and joining a church as of one thing:—"You are now to think," he says, "when joining the church, 'I am making a profession of Christianity.'" In our judgment they are two things, quite distinct from each other. A profession of Christianity is made in baptism; joining the church is uniting with one particular community of Christians,—an act of obedience devolving on those who have made a profession. It is of great practical importance that these acts should not be confounded together by the candidate for communion. With this exception, the manual is adapted to its purpose, containing much faithful and pertinent advice.

The History of England, from the earliest period to the present time. Adapted for youth, schools, and families. By MISS JULIA CORNER. Author of "Questions on the History of Europe;" "A Sequel to Mangnall's Historical Questions," &c., &c., &c. London: 12mo. pp. 311. Price 3s. 6d.

Believing that the histories of England generally used in schools are very detrimental to the religious interests of the rising generation and the political well-being of the country, we always regard with complacency any attempt to supersede them. The peculiarities of the present volume are three: first, the writer has borne in mind, throughout, that simplicity of style was essential to her purpose; secondly, she has endeavoured to select those facts which were best adapted to give to children a general idea of the events and the customs of the successive ages; and, thirdly, she has avoided the high church and tory spirit with which books

of similar pretensions are usually imbued. Five engravings and a small map elucidate the narrative. For a child of ten or twelve years of age this is decidedly preferable to any other work on the subject with which we are acquainted.

Sketches of Sermons, designed for Special Occasions. By a Dissenting Minister. Author of "Four Hundred Sketches and Skeletons of Sermons;" "Sketches of Sermons on Types and Metaphors;" "Sketches of Discourses for Sunday Schools, and Village Preaching," &c., &c., &c. London: Houlston and Stone-man. 12mo. pp. 311.

This volume, which is one of a series, is from the pen of one of our brethren of the General Baptist denomination. It has evidently been his desire to avoid controverted topics, and elucidate the first principles of gospel truth. Considerable ingenuity is displayed in some of the discourses. They are intended for openings and anniversaries of chapels—missionary occasions—school anniversaries—ordinations—funerals—the commencement and the end of the year—and, what we should not have expected, services intended for Christmas day, Good Friday, and Easter.

Connexion of Sacred and Profane History; being a Review of the Principal Events in the World, as they bear upon the state of Religion, from the Close of the Old Testament History till the Establishment of Christianity. By D. DAVIDSON, Author of "The Pocket Commentary," "Biblical Dictionary," &c. Edinburgh: 24mo. pp. 576. Price 4s.

Eyes which have an instinctive aversion to small type and crowded pages are hereby cautioned against this volume; but readers to whom cheapness and condensation are of primary importance may find in it much to instruct and delight them. It contains an epitome of the history of mankind from the time of the Babylonian conquest of Judea to the time of the destruction of the Hebrew community by the Romans, with a constant reference to the bearings of the political events to which it refers on the religious interests of mankind.

Two New Arguments in Vindication of the Genuine and Authenticity of the Revelation of St. John. The First, from Contemporary but hitherto Unnoticed Evidence; the Second, from certain unheeded and unurged Circumstances connected with the Early History of the Asiatic Churches. By JOHN COLLYER KNIGHT. London: Rivingtons. 8vo. pp. 44.

The first argument is that Ignatius, a disciple and friend of the apostle John, evidently alludes to a sentence in the epistle to the church at Philadelphia (Rev. iii. 12), when he says, writing to the same church, "If they do not speak concerning Jesus Christ, they are but sepulchral pillars, and upon them are written only the names of men" (Epist. ad Philad. 6). The second is based on historical minutiae which the author adduces, and respecting it he says, "The argument furnished by the unostentatious accuracy insisted upon is not indeed demonstrative; but taken in connexion with the reception of the book as genuine by Justin—with the like

reception of it as genuine by Irenæus, who, from his connexion with Polycarp and Smyrna, was so well qualified for forming a correct opinion—and with its apparent reception by Ignatius within ten years from its supposed date—it is I conceive not altogether valueless." The pamphlet deserves the attention of inquirers who desire additional evidence on the subject to which it refers.

RECENT PUBLICATIONS

Approved.

The Christian's Triumph over Death. A Funeral Sermon occasioned by the death of Mr. Frederic Cox, preached by the Rev. JAMES SHERMAN, of SUREY Chapel, at the Rev. Dr. Cox's Chapel, Hackney, on Sunday Evening, Jan. 9, 1842. Revised by the Author. With a Biographical Sketch. London: 8vo. pp. 24. Price 6d.

Christian Baptism Explained, and Modern Evasions of Believers' Baptism Examined and Refuted. By T. H. HUDSON. Sheffield: 12mo. pp. 28. Price 2d.

Ancient History. History of the Persians. From Rollin, and other Authentic Sources, both Ancient and Modern. With two Maps. London: (Tract Society) royal 8vo. pp. 124. Price 2s.

The Eclectic Review. No. II. February, 1842. London: Price 2s. 6d.

Fox's Book of Martyrs. Edited by the Rev. JOHN COUMING, M. A. Part XI. London: Virtue. Royal 8vo.

The Scenery and Antiquities of Ireland Illustrated. From drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XI. London: Virtue, 4to.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings, by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XXI. London: Price 2s.

A Declaration of Views and Principles on various Questions agitated at the Present Crisis, which affect the Duty and Reputation of Independent Churches. Adopted at the Autumnal Meeting of the Congregational Union of England and Wales, at Nottingham, October 21, 1841. London: 12mo. pp. 12. Price 10d. per dozen, or 6s. per hundred.

The Pocket Biblical Dictionary, condensed from Calmet, Brown, Clark, Jones, and the most recent sources of Information. By D. DAVIDSON, Author of "The Pocket Commentary," &c. New Edition. Edinburgh: Oliphant and Son. 18mo. pp. 604.

Reasons why I, a Jew, have become a Catholic, and not a Roman Catholic. A Letter in Reply to the Rev. R. W. Sibthorp, B.A., late of Ryde. By RIDLEY H. HERSCHELL, Author of "A Brief Sketch of the Jews." London: Unwin. 8vo. pp. 40.

The Nest. London: (Tract Society) Square 16mo. pp. 32. Price 4d.

Palestine in the Time of our Saviour. A Large Sheet. London: Ward and Co.

INTELLIGENCE.

AMERICA.

NEW YORK.

The New York Baptist Advocate says, "While many suppose that crime is on the increase in a ratio greater than our increase of population, it is gratifying to find that the data furnished fully sustain the contrary. The number of recognizances to answer, increased from 2,354, in 1830, to 3,790 in 1836, and they decreased from 3,790, in 1836, to 2,179, in 1841. The number of complaints not acted on by the grand jury, in 1830, was 1755; they increased to 3,412, in 1836; since which date, such cases have decreased to 950, in 1841.

"Our population in 1830 was 202,589. Convictions then were one for every 321. Our population in 1841 was 312,852, and the convictions were one for every 345."

BOSTON.

In the Christian Reflector we find the following intelligence. It is headed, "Brother Knapp and the Revival in Boston," and dated, Dec. 28, 1841.

"The work has commenced, and commenced gloriously; and our cry is, 'The sword of the Lord and of his faithful servant.' There are already between four and five hundred souls, desiring an interest in the prayers of God's people, and earnestly inquiring what they must do to be saved.

"The contrition, the confessions and abasement of the people of God—the deep feelings of the anxious—the solicitude of multitudes to hear the word—and the prevalence of prayer in the churches for a blessing upon this effort, are so many indications that this work will be mighty, and that thousands will have to bless God for it.

"There is one thing connected with this effort that deserves special notice, and to which, under God, may be attributed the present almost unprecedented success of our brother's labours; that is, the almost unanimous co-operation of our churches and pastors in this work.

"Brother Knapp arrived in this city on Wednesday evening, the 22nd instant. A number of ministering brethren were at the house of Brother Neale, to welcome him, and to pray that the Lord would bless him, and grant him strength and grace to accomplish great things.

"The meetings commenced at the First Church on Thursday afternoon. The house

was crowded, both afternoon and evening. Saturday was observed as a day of fasting and humiliation before God. It was evident on that day that God was in our midst. Professors began to weep, and pray, and confess their sins before God, and to one another.

"On sabbath evening, the meeting was held in the church in Baldwin Place. Hundreds could not get in. After the sermon, about two hundred came forward for prayers; and it was thought there would have been double the number, if they could have forced themselves through the press of people that filled the house. Last evening, after the sermon, in Baldwin Place, inquirers were requested to repair to the lecture-room, when as many as it would hold crowded there; afterwards an invitation was given to those who could not get into the lecture-room, to come forward for prayer in the house, when about a hundred presented themselves for the purpose.

"The work is extending already to the villages in the vicinity, and our prayer is, that it may extend until the kingdom shall be given unto him whose right it is."

The Christian Watchman says (Jan. 14), "The religious interest in this city continues to increase. Multitudes flock to hear the word, many appear to be solemnly impressed, and a considerable number give evidence of conversion to God. During this week, the Rev. Mr. Knapp has been preaching afternoons and evenings in the Bowdoin Square house. His manner is solemn, befitting a messenger of grace to guilty men; his language plain, perspicuous, and forcible; his illustrations, in which he abounds, are strikingly apposite and effective: but, above all, it is evident that the power of the Holy Spirit is with him, and this is the grand secret of the effects produced by his preaching."

In the following number, Jan. 21, the same paper adds, "During the present week, the meetings have been continued in the Bowdoin Square church, in the forenoon for prayer, in the afternoon and evening for preaching, and after the evening discourse, a meeting for inquirers. An intense interest has been excited, but it is impossible at present to compute numbers. A spirit of bitter and even turbulent opposition, too, has manifested itself; and such has been the press to hear the preaching, that it has been impossible to accommodate but a small portion of the crowds within the doors. Amidst these mingled scenes, while some are bowed down under a sense of unpardoned guilt, others re-

joining in a new-born hope, and others still more over the return of a prodigal son, a daughter, a brother, or a parent, to the fold of Jesus; the hearts of the people of God are made glad, and strengthened in hope, or are failing them from fear."

DEMAND FOR MISSIONARY EXERTION IN
CANADA.

From a letter addressed to Jos. Gurney, Esq., by the Rev. John Edwards, senior, dated Clarence, Dec. 7, we give the following extracts.

"In the number of the *Missionary Register* for this month you will observe some account of a recent tour I made through part of the Home, Newcastle, Midland, and Johnstown districts. All that is there said of the destitution comes short of the full extent.

"I never before saw the necessity for faithful, laborious, devoted missionaries, so much as when on this tour. It is but little of this country that can be seen and known by merely sailing on its lakes, and travelling on its high roads. To become acquainted with it thoroughly, you must penetrate into the interior, travel from settlement to settlement, come in close contact with the inhabitants, and converse with them fully. I have often thought of the observation of the late excellent Mr. John Campbell, when he was in Africa, 'Oh that I could create a missionary!' when listening to the heartrending tale of those who were suffering for want of instruction and pastoral oversight. Never was the prayer more necessary, that the Lord of the harvest would send forth more labourers into the harvest. I intend, *p. v.*, as soon as there is good sleighing, to pursue the work assigned me, namely, visiting our churches, endeavouring to stir them up to liberality, collecting information, and ascertaining, as far as possible, the extent of our destitution.

"I have to visit during the winter the Bathurst, Ottawa, and Eastern districts; besides, if practicable, the Eastern townships. You will see I have a most extensive field for the distribution of tracts. I received in safety the parcel of tracts granted by your excellent society. Please tender my sincere thanks to your devoted committee for their liberality on behalf of Canada. Please accept the same to yourself, not only for this, but for the many favours you are conferring on us here. May we have grace to lay out to the best advantage what Christian benevolence commits to our trust! Your tracts will receive an extensive circulation, and will be read by many; and you will, no doubt, join with us in praying that they may be made the means of spiritual good to many.

"During my late tour, I found a great destitution of tracts, and a great desire to obtain

them. Not having a conveyance of my own, I was unable to carry with me the supply necessary; but I assured several, that if I was spared to next summer, I should endeavour to carry with me a stock. In my intended journey I shall have my sleigh, and consequently can take an ample supply.

"It will gratify you much to hear of the success attending the mission at Grande Ligne. About three weeks ago I saw Mr. Thomson, the writer of the article in the *Register* for August; he lives near it, and speaks highly of the progress of the mission. The priest who sometime ago received the gospel is busily employed in preaching to his countrymen salvation through faith in the Redeemer.

"There are at this station three or four pious young men (Canadians), receiving instruction preparatory to their preaching to their countrymen. The good that has been achieved calls for thanksgiving to him, the word of whose grace has been made effectual in their salvation. They now number fifty in church fellowship. A Dr. —, who was a ring-leader in the late rebellion, is said to be a decided Christian, and his wife is now at the mission-house in a hopeful state. These devoted labourers have been supported—some time from the commencement from our society—by private donations from individuals—and during the last two years they have received the greater part of their support from the States. I have heard it hinted that support from the latter source would be withdrawn. In the event of this taking place, we hold ourselves in readiness to do our utmost to sustain them. They have never received any support from the French Canadian Missionary Society.

"During the last two years, upwards of fifty-two thousand emigrants from Great Britain and Ireland landed on our shores; besides, several hundreds of Africans have found their way from American slavery to this land of liberty and equal rights. Another reason to double our diligence is, error is making fearful progress; catholicism is spreading rapidly; and, what ought to stir us up, other denominations are multiplying their ministers, and making strenuous efforts to disseminate their sentiments. We rejoice when the gospel is preached, by whomsoever it may be; but surely we should not be the last to do our part of the work! There are so many of our churches without pastors, and the general destitution is such, that if it were possible to have a supply of suitable labourers, it is very much to be desired."

ORDINATIONS.

AMERSHAM.

The Rev. W. A. Salter, late of Henrietta Street, London, has entered on the pastorate

of the church assembling in the Lower Meeting-house, Amersham, Bucks, late under the care of the Rev. Joseph Burton.

The Rev. John Cocks, late of Bath, has accepted the unanimous invitation of the church assembling in the Upper Meeting, Amersham, to become their pastor, and entered upon his labours, Jan. 2, 1842.

BARTON MILLS, SUFFOLK.

The Rev. Jesse Hobson, late of Stepney College, has accepted an invitation to the pastorate of the church at Barton Mills, and entered upon its duties on the first sabbath in February. His prospects are encouraging. The erection of a new chapel has been cordially determined, since his entry upon the pastorate; upwards of £500 have been promised in the neighbourhood, and a few handsome donations have been received from other sources. The church is endeavouring, in a praiseworthy manner, to collect the whole amount requisite previously to the day of opening, that no debt may press upon the new erection. The attainment of this desirable object they fully anticipate by the end of August, at which period it is expected the new building will be opened for public worship.

In addition to this movement, a separate subscription list was opened for the erection of a small meeting-house at the village of Tuddenham, where stated services are conducted by the minister of the place, assisted by one of his deacons residing in that neighbourhood.

HASTINGS.

The Rev. J. M. Cramp, of St. Peter's, Thanet, has received and accepted an invitation to become pastor of the church at Hastings, late under the care of the Rev. P. J. Saffery.

RECENT DEATHS.

REV. JAMES ELVEY.

This amiable and conscientious minister of Jesus Christ was born in the village of Herne, Kent, in the year 1780. His educational advantages were slender, but when he was about fifteen, he was deeply impressed by the ministry of the word among the General Baptists. He subsequently removed to Canterbury; attended at the Countess of Huntingdon's chapel; was encouraged by the good people worshipping there to preach; and did so for the first time the day he was twenty-two years of age. In 1808 he quitted business to devote himself to study

at Hackney, under the direction of the Rev. G. Collison; and afterwards exercised his ministry among the independents, first at Petersfield and then at Wandsworth. In consequence of an alteration in his views respecting baptism, he was compelled to resign the pastoral office at Wandsworth in 1817, and soon afterwards succeeded Mr. Austin as pastor of the baptist church in Fetter Lane. Mr. Elvey was not a man of great constitutional energy, but he was a clear thinker, a diligent reader of the scriptures, and an affectionate pastor. He died January 27, 1842, after some weeks' illness.

MR. BUTTENSIAW.

Mr. Edward Buttenshaw departed this life, at his residence, Camberwell, Jan. 6, 1842, in the eighty-first year of his age, after having been a member of the church in Eagle Street fifty-two years. He had been afflicted with paralysis for the last five years, which confined him occasionally, though not constantly, to the house. He was mercifully permitted to attend the public means of grace until a short time previous to his decease; a fortnight before which he took to his room, when it became evident to himself and those about him, that his earthly tabernacle was about to be taken down. His mind was calm and composed, and his hopes fixed on the Saviour's finished work. "None but Christ will do for me now," he said; "I have nothing but sin; he is all and in all." When asked if he was suffering pain, "No," he replied; "it is restlessness from my age and infirmities. Think of the Saviour's sufferings for us; it is all mercy." His end was peace.

MRS. HODGSON.

December 26, 1841, died, aged fifty-six years, Mrs. Hannah Hodgson, wife of Mr. Thos. Hodgson, of High-Royd, near Hebden Bridge, Yorkshire.

MRS. SHILLING.

Departed this life, after a lingering and painful illness, on Feb. 13, 1842, Mrs. Ann Shilling, aged eighty-two years, the wife of Mr. Abraham Shilling, pastor of the baptist church at Bethersden, Kent. The deceased, prior to her residence at Bethersden, which has been for many years, was a member of the baptist church at Folkstone, under the pastorate of the late Mr. Attwood.

JAMES EDWARDS, ESQ.

This gentleman, whose residence was at Lyme Regis, Dorsetshire, died recently, after a short illness caused by inflammation of the

lungs. Mr. Edwards was one of the original proprietors of the Baptist Magazine, and took an active part in establishing the Bath Society for Aged and Infirm Ministers. He died, as he had lived, full of hope and joy in the Redeemer.

MISCELLANEA.

BAPTIST COLONIAL MISSIONARY SOCIETY.

The funds of this society are in a state of exhaustion requiring the prompt attention of its friends. The correspondence which the committee receives from Canada is cheering; their agents in that province are active and successful; openings for usefulness are continually presenting themselves;—every thing is encouraging, excepting the tardiness of the religious public to recognize practically those claims to support which have in words been extensively acknowledged. During the year ending April, 1841, a personal appeal was made by the Rev. J. Edwards, sen., from Canada, in many of our towns and cities; but no vigorous effort of the kind has been made since, and the spontaneous contributions received have been inadequate to the regular expenditure. Remittances must be made to Canada at the end of this month, or the engagements of the society will not be fulfilled. Donations and congregational collections are therefore urgently requested.

Mr. Try, the treasurer, being in Canada, and his immediate return not being expected, Mr. Harwood has kindly consented to act as sub-treasurer; and the Rev. Joseph Davis having found it necessary to resign the secretaryship, the committee have requested the Rev. W. Groser to undertake that office. To this he has acceded, hoping that the churches of Britain will respond to the powerful and increasing claims of the colonies upon their liberality. Contributions will be thankfully received by the sub-treasurer, J. U. Harwood, Esq., 26, Queen Street, Cheapside; by the secretary, the Rev. W. Groser, 5, Gloucester Terrace, Hoxton; and by the Rev. Joseph Angus, A.M., 6, Fen Court, Fenchurch Street.

BAPTIST CONTINENTAL AID SOCIETY.

On reading the name of a new society, some of our readers will doubt the wisdom of those who resolved on its formation, and such objections are often found amongst the warmest supporters of an institution, when their doubts are removed.

Recent events have called the attention of the baptist denomination in Great Britain to the state of the Christian churches on the continent of Europe. The information obtained by the deputations from the West Riding Baptist Association to Hamburgh in 1840,

and to Denmark in 1841, resulting from the persecution of baptists and of baptist churches, have brought into discussion, in private circles and in public meetings, the extraordinary difficulties under which the baptists are placed in many of the European nations, as well as the favourable openings which providence has mercifully afforded, in some few of those nations, for the extension of Christianity, in connexion with the peculiar institutions of our blessed Lord. The attention of the public has no doubt been drawn to this subject, more decidedly, by the report of the public meeting lately held in London, relative to the Denmark mission, contained in the Baptist Magazine for the month of December last.

There had arisen, in some of the baptist churches in the midland and southern counties of England, as well as in some of the baptist churches in the West Riding of Yorkshire, an anxious and prayerful desire that something should be done to arouse the tens of millions of the inhabitants of continental Europe from the infidelity, indifference, superstition, and gross ignorance in which, with trivial exceptions, they are involved.

After much discussion in the metropolis and in different parts of the country, a society has been formed for the purpose of affording to baptists and baptist churches on the continent of Europe, suffering from persecution or other temporary causes, such countenance and pecuniary aid as they may require, under the name of "THE BAPTIST CONTINENTAL AID SOCIETY." The friends in London, some of whom have promised subscriptions, urged that the head quarters of the society should be in the West Riding of Yorkshire.

The baptist churches on the European continent are dear to the heart of our blessed Redeemer. The multitude of souls there perishing for lack of knowledge are precious beyond all utterance. Are the members of Christ's mystical body in Britain to stand still, to make no effort, to withhold the silver and the gold from this part of the world? Is the seat of the Beast never to be assailed with the weapons of the Christian warfare, which are not carnal, but mighty through God to the pulling down of the strong holds of superstition and of spiritual domination? If the apostle Paul had walked upon the southern shores of our island, and looked upon the continent in the distance, teeming with millions wholly given to idolatry, or sunk in forgetfulness of God, would he have been inactive for a quarter of a century? The continent of Europe was open to the exertions of British baptists by the peace of 1816, and men of commerce, of science, of taste, and of pleasure, have gone and spent their millions of money in the pursuit of the objects dear to their hearts; but a quarter of a century has gone into eternity, without the record of one effort made by the baptists, as a denomi-

tion, to extend the kingdom of our Redeemer there. Is there not cause for humiliation and repentance in reference to the past? Is there not a powerful call to energetic exertion and earnest prayer for the future?

Subscriptions and donations for the society may be remitted to Mr. George Morton, Leeds, treasurer; or to Mr. James Richardson, solicitor, Leeds, honorary secretary.

MARRIAGES.

At Street, Somerset, June 17, 1841, by the Rev. H. Crossman of Wells, Mr. JOHN LITTLE, the minister of the place, to Miss THIRZA HARRIS, late of St. Alban's.

Jan. 5, 1842, at the baptist chapel, Street, Somerset, by the Rev. John Little, Mr. GEORGE SMITH WESTLAKE of Street to Miss MARY CARY of Ashcott.

Jan. 5, at the baptist chapel, Street, by the Rev. John Little, Mr. THOMAS OTHERY of Butleigh Wootton to Miss MARY WAKE of the same place.

Feb. 1, 1842, by license, at the baptist chapel, Coate, by the Rev. B. Wheeler, Mr. JOHN GILES of Gaunt House, Oxon, to Miss ELEANOR PINNOCK, youngest daughter of the late Mr. John Pinnock of Standlake, Oxon.

Feb. 1, by license, at the baptist chapel, Wallingford, Berks, by the Rev. Joseph Tyso, Mr. SAMUEL GIBBS, farmer, of Hook Norton, Oxfordshire, to Miss ELIZABETH GILKES, of Shillingford, Oxfordshire.

Feb. 16, by license, at the baptist chapel, Wallingford, Berks, by the Rev. Joseph Tyso, Mr. JAMES HOBSON WHITE, son of the Rev. Daniel White, Cirencester, to Miss MARIANNE SAUNDERS, daughter of Mr. William Saunders, Shillingford, Oxfordshire.

Feb. 16, at the baptist chapel, Semley, Wilts, by the Rev. J. Webb, the Rev. JOHN HERBERT to Mrs. SARAH SHELL.

CORRESPONDENCE.

ON THE BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—In requesting the insertion in your magazine of the following document, on behalf of the brethren whose names it bears, and on behalf of others who would have signed it but that time could not be allowed, a few words of explanation are necessary. We wish that all the friends of the Bible Translation Society may know what some of their brethren have thought and done. A difference of opinion on the point mooted in the document will, of course, be expressed. Your pages may be too much otherwise occupied to allow of your publishing *all* that may be sent. If letters be addressed to me they will have the same effect, so far as proceedings in the case are concerned, as if they were published, and I shall be glad to receive them. I may add that we who have signed the document are warmly attached to the great principle on which it was projected that the Bible Translation Society should be formed; and though we have occasion to dissent from its present constitution we greatly deprecate division among its friends and supporters.

Bible Translation Society.

At the close of the proceedings of the first

annual meeting of this society, 30th of last April, a previous step having been taken with the committee and adjourned by them to "a future meeting," the following document was submitted to their consideration:—

"To the Committee of the Bible Translation Society.

"Dear Brethren,—We, the undersigned, members and friends of the Bible Translation Society, have contemplated its formation and advancement with unfeigned pleasure, and entertain the most cordial respect for its officers and committee, together with very earnest desires for its extensive usefulness.

"Approving also, as we do, of every other part of the constitution of the society, we are grieved at the necessity which compels us to dissent from the present form of its second rule. We should rejoice if more private efforts had succeeded in removing what we deem objectionable, and shall be glad if now such steps be taken as may obviate the necessity of resorting to other measures. We sincerely deprecate even the appearance of division, and seek by this step to avoid it.

"We protest against the second rule, but more particularly against its latter clause:—'It being always understood that the words relating to the ordinance of baptism shall be

translated by terms signifying immersion; for the following reasons as well as others:—

“ 1. Because it is superfluous.

“ 2. Because it applies to a particular case only a rule which should apply to every part of the word of God.

“ 3. Because it gives to the society unnecessarily a sectarian character.

“ 4. Because it interferes with the conscience and moral independence of the translator.

“ 5. Because it divides the denomination in reference to a society which ought to have our unanimous support.

“ We feel that we are addressing friends and brethren, and therefore suggest a modification of the second rule which would remove the grounds of our objections.

“ It shall be the object of this Society to aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other complete and faithful versions of the word of God.”

This document bears the following names:—

F. A. Cox, (*D.D., LL.D.*)

Thomas Price, (*D.D.*)

Thomas Morgan,

Samuel Green,

J. Leechman, (*A.M.*)

J. Sprigg, (*A.M.*)

Charles Stovel,

J. M. Cramp,

J. B. Pike,

H. H. Dobney,

F. Trestrail,

R. Roff,

T. H. Morgan,

D. Pledge,

Mortlock Daniell,

Ebenezer Davis,

R. W. Overbury,

William Payne, (*Chesham*)

H. Dowson, (*Bradford*)

T. Davis, (*Ashford.*)

The presenting of this protest led to certain proceedings which need not be specified, all arising out of a strong desire felt both by the committee and by the protesting brethren to prevent division, till, in August last, the committee resolved, in answer to the document, as follows:—

“ That, with the same sentiments towards them and the society as the protesting brethren have themselves expressed, the committee would have been happy if their sense of public duty would have permitted them to say that they would take upon themselves the responsibility of presenting the modification of the second rule which the brethren

have suggested, to a general meeting of the society. Withheld from doing this, as the proposed modification now stands, they would with pleasure recommend it to the adoption of such a meeting, were there appended to it the following phrase, viz. ‘constructed on the same principle.’”

Here the facts and the history terminate. It may be convenient to give the rule as it stands and is objected to, that your readers may have full opportunity of comparison.

“ 2. It shall be the object of this society to encourage the production and circulation of complete translations of the holy scriptures competently authenticated for fidelity, it being always understood that the words relating to the ordinance of baptism shall be translated by terms signifying immersion.”

I am, my dear brother,

Very sincerely yours,

SAMUEL GREEN.

Watworth, Feb. 12.

ON THE BATH SOCIETY FOR AGED AND INFIRM MINISTERS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I have been much interested in the communications of Mr. Yates and others, respecting the present very inadequate provision for aged and infirm ministers of our denomination. A hint was thrown out respecting an easy mode of raising the funds of the Bath Society to that point which would render the whole of its income available to the relief of its needy claimants. It appeared to me a valuable suggestion, and at a full church meeting I stated the case of our superannuated ministers, and the object and constitution of the Bath Society, and it was at once cordially and unanimously resolved that the collection at the Lord's table in May should annually be given in aid of the funds of this society. I shall be highly gratified to hear, through the medium of the magazine, that this or some such plan has been adopted by other churches, and is likely to become general.

I have long thought, my dear sir, that the want of any thing like a general and adequate provision for our retiring and aged ministers, who are worn out in the service of the gospel, is an opprobrium on our denomination which it is high time to wipe off. The Bath Society for the relief of aged and infirm ministers, which has now been in existence for a quarter of a century, presents a basis on which to construct something permanently and extensively beneficial in the removal of this evil. It has been gradually accumulating funds, and must, according to its rules, go on accumulating till £1,000 per annum, at least, be distributed among its claimants. But it is to

be regretted that, with so much promise of good, it has hitherto met with so partial a support. Of all our ministers who might become beneficiary members, only 120 are subscribers: of these some may not need the aid proposed, they have either personal property or wealthy churches on whose liberality they can rely, and perhaps they forget the necessities of others; some are connected with local societies of a similar kind, very limited in their range, and, it is to be feared, in most cases, not very secure as to their permanency. But after making these deductions, there surely must be a very large proportion who neglect the precaution of a provision for the future. How is it, I have sometimes been disposed to ask, that, with all the liberality called forth by objects of benevolence in the present age, there should have been, in this case, so great an apathy among our churches? During the last year, I perceive by the report, not a single benefaction has been made to the funds of this society,—not a single legacy has been received by its treasurer,—not a single collection has been made by a church or congregation, and the whole support it has received from the religious public has been, with the exception of the annual payments of its beneficiary members, £6 in yearly subscriptions! How can this be accounted for? Will you allow me, my dear sir, to make a few suggestions of what have occurred to my mind as some of the probable causes?

1. The support of ministers worn out in the service of Christ has little of that *ecclat* about it to which even the best of us, in this state of imperfection, are not entirely insensible. It is never the theme of Exeter Hall eloquence. Institutions of almost every kind have their advocates ever agitating from the pulpit, the platform, and the press; and, amidst the loud solicitations of a thousand societies, the "still small voice" of the worn-out minister's appeal is scarcely heard.

2. The cause wants pleaders, and that from a peculiar circumstance,—ministers advocate all causes but their own. They naturally feel a delicacy on such a subject, perhaps too great a delicacy; they cannot speak for themselves, and no one scarcely speaks for them.

3. Churches are often so absorbed in the present that they forget the past. While their minister was full of vigour, they were "willing to rejoice in his light;" when he declines, past services are forgotten in the attractions of a successor. So the hunter is caressed and cared for while his speed continues; when he fails ———.

4. Perhaps the Bath Society may have created an objection by its very name. It may seem to many to be a local rather than a general institution, and what do ministers or churches in Cornwall or Lancashire know about Bath? Might not a more general

name and a more central seat of management secure for it increased support?

5. Is there not something in the rules of the Bath Society, as to its mode of distribution, too partial to posterity and too unmindful of the present generation? Not till the annual income reaches £1,000 can the whole annual proceeds (still preserving the principal untouched) become available to those who are entitled to its aid. And now, after an existence of twenty-five years, the present needy claimants must give up nearly £150 a year to create a fund for posterity, while they are sinking into the grave on an allowance of £6 or £7 per annum. May not this circumstance have influence with some in keeping them aloof from the society?

If I were asked, What is the remedy? I would venture to propose, with perfect willingness to listen to any better suggestions, the following things:—

1. That every church which has not its own local society of a similar kind to support, should make it a point to give to the Bath Society an annual collection at the Lord's table or otherwise.

2. That all ministers who are eligible, who do not belong to any other society of the same kind, should immediately join this.

3. That the members of our congregations should kindly take the claims of this society into their consideration, and become annual subscribers.

4. And that proper measures be taken gravely to consider whether an alteration in the name, the place of management, and the mode of distribution according to rule 14 of the Bath Society, be desirable.

I am, my dear sir,
Yours, with sincere regard,
B. GODWIN.

Oxford.

ON GRANTING DISMISSALS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Without recapitulating the views expressed by your correspondents of last month, which some of your readers will probably consider not altogether satisfactory, I would venture on an additional and brief reply to the original question:—"Should a member of any of our churches request a dismissal to another church of the same faith and order, is it the duty of the church of which he is a member to give him a dismissal, provided his conversation be as becometh the gospel?"

It has always seemed to me, that a church becomes obliged to grant a dismissal only on the existence of these two conditions: first, that the individual be of consistent Christian character; and second, that the church to which he desires to be transferred is deemed such as will promote his spiritual edification.

The propriety of the former of these conditions is obvious; and, with regard to the latter, it will probably be admitted, that a church has the charge of the spiritual interests of all its members, and is under a sacred obligation to do nothing which it considers likely to injure them. It therefore becomes its duty to advise confidentially with any of its members when about to remove to another community; to inquire not only into the "faith and order," but into the general spiritual character of the one they may select; and to give or withhold concurrence with their ultimate decision, as it may judge expedient, on the principle referred to.

It is true, that every member is free to retire, and, if deserving, entitled to receive a testimonial of Christian character; but more than this he cannot *require*, without infringing on the liberty and even duty of the church. On such retirement I conclude, of course, that the church will remove his name from its books, and place no obstacle in the way of his union with another society; which will then become an act for which he alone is responsible. It appears incredible, that any church should imagine that it has power to retain an individual in its fellowship whether he will or not; and still more so that, after his resignation, it should continue to number him amongst its members.

Sincerely desiring that some of your correspondents will correct these views, if erroneous, I would conclude by suggesting, what often comes into practical operation, the corollary—if a church is not bound to transfer an individual to any other church, without first examining and approving of its spiritual character, so no church is bound to receive an individual which any other church may choose, by letter, to dismiss to it, in the absence of its own conviction of his religious character,

I am, dear Sir,
Yours very truly,
C. M. B.

Feb. 6, 1842.

ON THE BAPTIST MAGAZINE.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—When I read the statement of your correspondent Omega in your last number, that members of London churches were found, who were not aware that a Baptist Magazine exists, I knew not how to credit it; but yesterday in conversation with a lady, a member of one of the associated London churches, brought up in the denomination and living on intimate terms with several of our ministers, I had occasion to mention the Magazine, when she startled me by the inquiry, "Is there a Baptist Magazine published?" In answering her question, I gave her such information as will, I hope, induce her to be one of your readers. But

surely this matter ought to be looked into. Why do not our pastors and deacons take it up, and resolve to make the Baptist Magazine a household book to the denomination, as the Wesleyans have made theirs? I know Baptists who *take in* "the Evangelical," but *never see* "the Baptist," except by accident. Whose fault is it? *It is the fault of our pastors and deacons.* No wonder, with such lukewarmness on the part of the leading men, that baptists are not united, but drift hither and thither with every wind and tide.

A LONDON MINISTER.

Feb. 11.

ANSWER TO A QUERY ON SECURITIES FOR MONEY.

To the Editor of the Baptist Magazine.

SIR,—In reply to a suggestion of one of your correspondents in last month's Magazine, respecting the consistency of requiring a bonus for the advancement of money without adequate security, I beg leave to offer a few remarks.

It appears evident that in deciding this question very much must depend on relative circumstances. The question naturally suggests itself, whether A has the means of repaying, also whether he has the inclination. If by prodigality he has acquired habits more expensive than his means will provide for, the risk in advancing money would be considerable, and no person would advance money at such risk without considerable emolument. If, on the contrary, A's embarrassment has arisen from circumstances over which he had no control, or from causes not likely again to occur, and A would have the means of repaying, and B believed A would act honourably towards him, in such case B would not be justified in requiring more than ordinary remuneration. If he were to do so, he would be taking advantage of another's misfortunes, by taking from him that which he had not the power to retain, to enrich himself; and acting in direct opposition to that rule laid down by Christ by which every case may be decided—Do unto others as ye would they should do unto you.

E. B.

EDITORIAL POSTSCRIPT.

OUR correspondence this month contains a Protest, signed by twenty baptist ministers, which was delivered to the chairman of the Bible Translation Society, at the close of its first Annual Meeting, in April, 1841. It refers to what has been called "the disputed clause," that portion of the second rule which reads thus: "It being always understood that the words relating to the ordinance of baptism shall be translated by terms signifying

immersion." Though this subject has been previously discussed in the Magazine, the editor has never intimated any opinion of his own respecting it, or explained the course which he has pursued. At first, he did not wish to obtrude his own individual judgment, especially as it was in opposition to that of men with whom he has long been accustomed to find pleasure in acting; and subsequently, when a discussion arose, he thought there would be some advantage in maintaining an official neutrality. As, however, his views have in consequence been misconceived, he thinks it due to himself on this occasion, the last probably on which it will be necessary to refer to the question, to say that before the formation of the Society he did his utmost to prevent the adoption of the restrictive principle. He disapproved of the course pursued by the British and Foreign Bible Society, chiefly because it interfered with what he thought the just independence of translators; his desire being that every translator should perform the functions of his solemn and responsible office, according to the dictates of his own conscience, unfettered and unbiassed by fallible societies. He thought that the proposed restriction was based on the same principle as the prohibition of the Bible Society; that it would unduly narrow the sphere of our Society's operations; and that it would place its founders in a false position. He had the honour of a seat in the Provisional Committee; and when the point was finally decided, which was in the early part of the evening in which the Society was formed, he felt so strongly on the subject that he declined to take any part in the proceedings of the public meeting, or even to appear on the platform. After the Society was constituted, however, and received, as it speedily did, the sanction of a large portion of our ministers and churches, it appeared to him that it was too late to rectify the mistake. He wished therefore to discourage the agitation of the question. The letters which have appeared in the Magazine on the subject he has admitted with some reluctance; a reluctance partly arising from a general conviction that it is undesirable to promulgate objections to our denominational institutions, or communicate to the public an impression that we are divided among ourselves, and partly from the persuasion that the alteration could not now be effected with prudence, as many brethren whose opinions deserved respect were decidedly favourable to the clause, and as, were it now expunged, much misapprehension would ensue among the less informed portion of the community. If he might be permitted to advise the brethren who have signed the protest, and the many other brethren who think with them,—and, perhaps, viewing him as one of the earliest objectors to the clause, they will pardon his

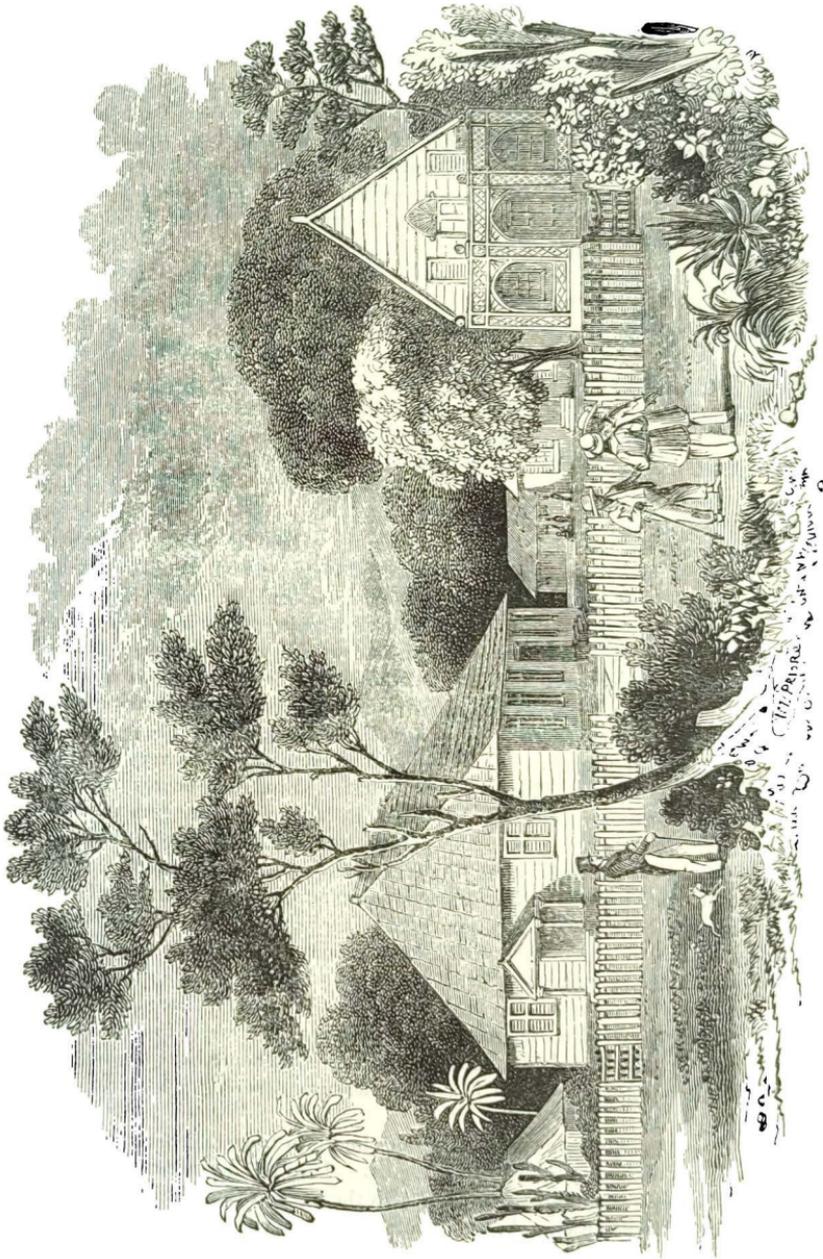
apparent assumption in doing so,—he would say, Be content now with this public declaration of your sentiments. It would enfeeble the society to attempt now to alter its constitution. It is a good society, though we think that it might have been better; it is doing an important work, though we think that it might have been originally so constructed as to be more comprehensive. He is persuaded, however, that it is not necessary to say this to those brethren who have signed the document which, in compliance with their wish, he has deemed it his duty to publish. He is assured that, like himself, they are prepared to sustain vigorously an institution which has caused the hearts of our laborious brethren in India to rejoice, and which has already done much for the dissemination of complete and faithful versions of the life-giving word among the heathen. He believes sincerely that there is no danger of a contrary course: the society will continue to receive, as it deserves, the harmonious support of the whole baptist denomination.

Mr. Brock has directed our attention to an oversight in a note attached to his sermon on the baptism of the Heir Apparent, desiring to correct it before it is pointed out by others, in which he has spoken of Cyprian, with several eminent men of the third and fourth centuries, as "baptized in mature life, on their own profession, although they had been brought up in the nurture and admonition of the Lord." Mr. Brock justly observes that there is no evidence that Cyprian had received a Christian education. Pontius, indeed, his biographer, intimates the reverse, speaking of him as brought over from the errors of heathenism to the knowledge and profession of the true religion.

We are informed that the Rev. Alexander Carson, A.M., of Tubbermore, Ireland, author of "Baptism, in its Mode and Subjects, considered," and several other valuable works, has received a diploma of LL.D. from the United States.

The Rev. Micah Thomas, in a letter which we received from him some months ago, but for which we have not found room, expresses his deep regret that Dr. Carson's able work on baptism should remain out of print. Aware that the republication of such works is too frequently a pecuniary loss to the author, he proposes that a list of subscribers should be commenced, and adds that if it be commenced in the metropolis, he has no doubt that country ministers will co-operate cheerfully, and that a thousand names may be speedily obtained. This would be an appropriate and truly English mode of doing honour to our acute and learned friend.

THE
MISSIONARY HERALD.



YALLAHS, JAMAICA.

YALLAHS, JAMAICA.

THE following account of the interesting station at Yallahs is from the pen of our brother, Mr. Tinson :—

“ Early in 1830 I made a missionary tour through some parts of Saint David, and the adjoining parish of Saint Thomas in the East, to ascertain the state of the people, and see if any suitable situation could be found for the establishment of a mission station. After journeying for several days amidst scenes of great moral destitution, I was returning home, unable to accomplish my purpose, for in the then state of slavery it was very difficult, and often impossible to procure a place in which to preach the gospel. On stopping at Yallahs for refreshment, I learned from my servant that several persons once belonging to our church in Kingston were living on different estates three or four miles back in the country, and that two members, a man and his wife, were residing in the neighbourhood. We went in search of them, and after wending our way through the jungle for half a mile, we found the wife and two daughters; they were all free, the mother not being a slave when she was married, and she was the only free member we had in the church until the abolition of the apprenticeship. They were greatly delighted with our visit, and one of the children ran to inform her father, who was a slave labouring in the neighbourhood; as soon as the toils of the day were ended, he hastened home. A few of the neighbours were collected, and a most delightful meeting we had in the poor man’s hut, while we talked of Him who came ‘to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.’ Understanding the object for which I left home, these poor people were importunate in their entreaties that I would visit them. This determined me to stay a day or two and see what could be done. An elderly lady of colour, living near, kindly offered the use of her house in which to hold service the next night, if I would remain. I gladly accepted the offer. The news soon spread, and the next evening we found the house far too small to hold the people who flocked to hear. I felt that something must be attempted, and engaged to visit them once a fortnight on a week evening, if any place could be obtained in which to preach. The lady before mentioned was very kind, but could not let us her house. There was an unoccupied building near, for which I made application, and was promised the hire of it, but before arrangements could be made the parties died; the premises passed into other hands who refused to let them, and we were fearful that no other place could be procured; but God was better than our fears. I called on another coloured family, persons of some wealth in the neighbourhood, and, several coming in, we held a short service at the request of the mistress, after which I expressed my solicitude to procure a place for preaching. She said to her brother, who happened to be present, and who was and is still a tavern-keeper in that district, ‘Why not let the minister your house near the tavern?’ He expressed his willingness; we went immediately to see the building, engaged it, had it roughly fitted up with some benches, obtained a license for it, and once a fortnight I had the pleasure of seeing it quite full with attentive hearers.

“ Several persons who were members of our church in town had been sold many years before to different estates in that region. Like the disciples when driven from Jerusalem, they carried their religion with them; and though not in circumstances to form a Christian church, they made known, according to their ability,

the gospel to others, and only waited for a fitting occasion to be associated in church fellowship. They had been greatly helped by a free black woman residing among them, who was truly a mother in Israel, and who had suffered much for righteousness' sake. On the 25th of December, 1830, we formed a church of forty-eight members, thirty of whom had been previously baptized, and to eighteen the solemn rite was administered on that day. We continued to occupy this place, preaching once a fortnight on a week evening, and as often as possible on the sabbath, till early in 1832, when the disturbed state of the country greatly hindered all missionary effort, and for a season entirely prevented my visiting the station. During martial law the chapel was occupied as a barrack, the pulpit used as a liquor-case, and the proprietor was threatened with loss of public patronage if he did not pledge himself never to suffer his house to be again occupied as a place of worship. He was not a professor, but he would make no such promise. He said it was very likely the building would not be again required, as he had just sold us a piece of land, on which we intended to erect a chapel, but whether it would be wanted or not, he would promise nothing. This increased the displeasure against him, and his license was taken away for a year; but seeing him firm in his determination, it was renewed. The merciful care of our heavenly Father was obviously manifest in obtaining the ground on which the mission premises now stand. It is about three acres, admirably situated, forming an angle at the junction of two public roads. There was a small wattle cottage on the spot where the dwelling house is now situated; in that we held service of an evening, but on the sabbath we worshipped under the trees: the large gueness tree that overshadows the school formed a pulpit.

“The chapel, which is the building on the left hand, was first erected, and opened for the service of God on the 1st of August, 1835. It will hold about 700 persons, but is now far too small for the congregation. The church has continued to prosper since its formation, and now consists of 549 members. After completing the chapel, our next care was to build a school-house in which we might instruct the young in the principles of the bible, and thus fit them for usefulness in the world and the church. In this building, the front of which is partially seen through the trees, between the chapel and the dwelling house, a school was commenced on the ever-memorable day of August 1st, 1838. It pleased God to provide for the school pious teachers, and its success has exceeded our expectations. The number of scholars at our last annual association was,—in the day-school, 123; infants, 30.

“The building in front, on the right hand, is the dwelling house. Behind the chapel is a range of out-offices, consisting of kitchen, stable, &c.; and beyond them are the infant school room, dormitories, and class-house, none of which can be seen in the view given. The small cottage seen beyond the school-house to the left is occupied by the poor man before mentioned, in whose hut we held the first religious meeting. Both of his daughters joined the church; one of them and the mother have entered into their rest. The high road passes in front of the premises, on the other side of which is a small pasture, and immediately below is the new free village called Knight's Ville, which is gradually rising and affording another proof of the activity and industry of the people. Thus hath God established the work of our hands upon us:—to him be all the glory.”

WESTERN AFRICA.

In a letter dated Clarence, Fernando Po, Nov. 16, 1841, Mr. Clarke writes as follows :—

We are looking forward with anxiety for the arrival of the Golden Spring. In her we hope to find devoted men sent out by you to the help of Africa; to go forward with the work which God has enabled us to begin. The field is white; the people crowd every part of our little dwelling on the sabbath to listen to the word of God. Week-night meetings are well attended; often our morning

worship collects from eight to twelve or fifteen persons to join in the work of prayer and praise. Our classes number between sixty and seventy people, and many of them cause joy and rejoicing to our spirits. Frequently the vilest of sinners are breaking off from their darling lusts, and displaying, in their striking way, the power of the gospel upon their hearts.

In the following week, Dr. Prince wrote thus to Dr. Cox :—

On August 31st I despatched a letter for you, containing interesting particulars concerning J. W. Christian, one of our inquirers, but omitted to name that he had some weeks before that date originated a social prayer-meeting, for which he opens his house every morning and evening at five o'clock. His example has been followed by two other brethren, and the attendances are very numerous and regular at each. I am very happy to say that the conduct of Christian continues to develop a converted character; the heavenly love with which he has been inspired burns actively, and seeks, according to its nature, to spread towards surrounding objects. I shall illustrate this by a lengthy extract from my journal of the 13th instant :—"J. W. Christian returned from his excursion to two of the Boubie towns on the eastern side. When he went away on the 28th ultimo his diffidence concealed his principal motive for going, and he spoke of it as a trading excursion. At eight, A. M., on the 28th, he left Clarence in a canoe, accompanied by three boys, and arrived at Bani (a Boubie town) about six P. M.; there met negroes from Clarence and summoned them to prayer. About six the following morning he departed for Bassa-ka-two, and arrived in four hours, assembled his boys and some Clarence people to prayer; three Boubies also joined the company. At mid-day he walked three miles along the coast to see the chief, and unexpectedly met three Krous, one of whom was formerly his servant and had run away twice. J. W. C. reports that Krous, who resort to the woods, become freebooters upon the Boubies, and commit all manner of licentiousness and depredations. The king, Wi-ar-ri-rup-we, came, inquired if Christian wanted to trade; being answered in the negative, and told of the disinterested errand on which his visitor had come, he could not apprehend that motive, was very suspicious, and rather fearful of Christian as a Ju-ju-man who har-

boured some sinister intention that would be injurious to him; but at last he began to credit Christian, who continued to decline all trade, and told him that he did not come to meddle with his wives either, nor had rum, but only a little tobacco to 'dash' him, and that he came purposely to apprise him of two white God-men having come to Clarence, all the way from their own country, just to teach the Boubies God palaver and their children the white man's book; he, therefore, had to propose to the king that he should order a house to be prepared for the missionaries, because they are not used to sun and rain. The proposition was instantly acquiesced in, and the option of a spot granted. Christian selected one which happened to comprise a portion upon which some sacred grass was growing. The king demurred a little to the surrender of this, but relinquished it with good will when assured that there was no god there, and that the white men would tell him better. After listening to a pious exhortation and a prayer offered by Christian, the king went away much pleased, promising to return the next day to construct the hut. He was as good as his word, and made an early appearance with a large concourse of his people, who began to clear away the herbage, &c., Christian setting the example upon the sacred grass. Wi-ar-ri-rup-we did not say a word about a recompence either for the land or for the edifice, nor did he at any time beg of Christian. The presentation of two leaves of tobacco pleased him, and he was not discontented that Christian had no rum to give. He welcomed 'good men,' and told the grievances which he and his people are accustomed to suffer from ordinary visitors and traders, who defraud the Boubies of their property, and seduce their wives. When the chosen spot had been cleared, Christian again addressed the crowd and prayed. All behaved well, and were unanimous in a declaration of their purpose to follow the example and counsel of their chief,

whenever he might sanction the removal of their children to Clarence for book instruction, or adopt any reformation in their own locality. On Sunday, the king returned with many of his 'gentlemen,' and other subjects, bearing presents of fowls, which Christian would not receive on that day, and explained his reasons; they were afterwards offered and accepted. There was one miserably diseased man full of sores, the features of his face destroyed; his own people kept aloof from him, and he was an outcast amongst his brethren. Christian took especial notice of this man, gave him tobacco, invited him to sit near to him, drank of some palm wine from the same gourd, an act which not one of his countrymen would do. The man felt this kindness very sensibly, and brought, as a token of gratitude, one egg, alleging that he had nothing better to present; he was told that nothing was required, but that the egg would be received with pleasure, and that Christian regarded him as his friend. This manifestation of good principle excited great astonishment in the chief and his company, and they reasoned—'what sort of man is this, he does not come here for any thing, and lets that sick man come near him, and drinks Topee with him.' A conversation took place upon the crime of polygamy; one man commended himself to Christian by saying that he had but one wife, then, said Christian, 'You are all the same as I, and you shall fix the posts of the house;' others who advanced to do so were rejected because polygamists. (Whilst Christian was narrating this story, a bamboo palm-tree, which had been trimmed of its lower branches, arrested my attention because of the beauty of its terminal branches bending over like a plume, and waving gracefully in the gentle morning breeze. I took Christian's attention to it, and inquired whether he saw any beauty in it, and whether the objects of nature imparted delight to him. He did not immediately understand the point of the inquiry, but presently said, 'When I look upon these things they make me feel very curious, and cause me to think of the miracles of God, which they did not use to do. Now when I cut through the stem of a plantain tree, though I see nothing upon the cut surface, I know that up from thence will spring leaves and fruit, and I wonder. When I go amongst the Boubies I feel sorry for them and say to myself, 'These people are waiting the judgment, and they don't know it;' and when I see them busying themselves in nothing but the acquisition of some of the poorest things of this world, I reflect upon the vanity of the best, and despise my own clothing and the abundance of my own comforts, and conclude that nothing but heaven is worthy of pursuit.') Some of the Boubies told him that they did not believe in all their superstitions, but allege that they must go on with them, for they cannot attain certain ends without countenancing them. Christian pry-

ed and conversed with them, and had such a lengthy succession of hearers, and found so much satisfaction in his occupation, that he did not feel hungry or break his fast till five, P. M.; he then cooked what he had brought for himself and invited others to partake; by doing so they gave great proof of their approbation of him. On Monday the 1st instant, his entertainers returned with a large supply of fowls, yams, wine, and some eggs also, as a 'dash;' and when he bade them farewell, three days after, a large fowl was presented, of a breed that they refuse to sell, assigning as a reason, 'that kind too big to sell;' this fowl Christian has requested us to accept of him.

"On the 4th he despatched his Clarence attendants with the canoe they came in, and some articles he put in it, for them to return home with, and then bring back to him one of his sheep which he had bargained to exchange for a canoe from one of the natives: he then took leave of the Bassa-ka-two people, promising a return, and pushed on to Ba-ka-ka; the passage occupied six hours. When he inquired for the chief he was from home. On Friday the 6th, however, he made his appearance with his wives, boys, and about fifty of his people; brought palm-wine, deer, &c., on purpose to trade with the new comer.

This man's name is Bo-wi-e; he had purchased from Christian, twelve months since, a dog, and had stipulated to pay 500 yams, 20 fowls, and a large quantity of palm-oil. When spoken to about it, he acknowledged the claim, and was willing to discharge it. He had never before seen Christian, for the transaction was mediated by one of his 'gentlemen;' however, he betrayed no suspicion, and took for granted that Christian was the rightful claimant. Christian then told him that he had not come upon that business, but to acquaint him with the arrival of two God-men at Clarence, whose intention it was to visit all the native towns; and as to the debt, he remarked, this time not like old time, people ask too much from Boubie when they trade, and that he would not accept the entire debt, but content with a moiety, and would even give that up if could not settle it conveniently, and that he might take his own time to do so. This generosity made Bo-wi-e suspicious of his creditor, and he seemed to be in awe of him as one whose secret power he dreaded, but Christian re-assured him of his sincerity, and made so light of the debt, that he was at last believed when he declared that, rather than be paid, he would prefer the building of a house to receive the missionaries; a hearty consent was given to the raising of one: to accommodate Christian whilst he superintended the work, the king had a shed put up.

"At this place Christian met a native who had dwelt some time at Clarence; her he exhorted to communicate to her townsfolk what she had there seen and heard, and calculated

to make them desire the like advantages. Not fewer than 500 assembled to hear him, taking their seats upon a rising slope. When Christian took leave on the 7th, the posts of the hut were planted and the material for completing it was upon the spot. Bo-wi-e said that if Christian would return, he would afterwards send one of his own sons to learn book, but he was disposed to be incredulous of the promised return, and explained his doubts by the repeated want of good faith in those who have before visited to trade; who get their oil, yams, &c. upon trust, and afterwards falsify their assurances to return and pay. Christian came away without taking any part of the debt due to him by the chief, and departed with many tokens of good-will.

“By eventide he regained Bassa-ka-two, and there expected to meet those who had been sent away for the sheep, but had the mortification of hearing that they had not proceeded further than Bani, and were on shore there, and had reported that the canoe and the property in it had been lost, by drifting from anchorage; but the thievish, deceptive habits of these boys gave room for suspecting them of having appropriated all the property; and sure enough the canoe was espied a long way out at sea opposite to Bassa-ka-two. With some difficulty Christian persuaded some natives to put out for it; when brought ashore, it contained nothing, and since returning to Clarence, Christian has detected his monkey-jacket, which was part of the property entrusted, on the back of a stranger, who says he bought it of one of the said rogues. Christian waited at Bassa-ka-two till yesterday morning, still hoping for the arrival of the barter for the new canoe, but having waited in vain, he departed for Clarence, declining to take it, and leaving his cooking apparatus and cutlass, as pledges that he would return and take all away. The people of this town had continued the construction of the house during his progress more eastward, and whilst he sojourned with them in returning. He arrived at Clarence this afternoon, and shortly after came to pay his respects and re-

late his adventures to us. These events encourage us greatly in the hope that the Lord is preparing our way amongst the aborigines, and the employment of Christian for an annual salary, as an evangelist, has occurred to brother Clarke, but we have not named it to him; he appears very willing to dedicate himself to the work, and has been providentially delivered from all entanglements with ‘the Company;’ he also has some good natural qualities, which under the direction of the Spirit would become very valuable adjuvants to the work. He has suffered worldly loss by this recently performed deed of charity, but that is evidently not appreciated, though he clearly manifests his high valuation of his privilege to bear the message of repentance from dead works to serve the living God.”

It is now our pleasing duty to inform you that the forementioned worthy candidate, together with Phœbe Christian (i. e. Christian’s wife), Joseph Wilson, Peter Nicolls, and Mary Ann Duroo, were baptized yesterday morning, and so initiated into the visible church, and that we afterwards had the spiritual feast in commemoration of our Redeemer’s sacrifice for our sins; the first occasion to brother Clarke and me, since we had that fellowship with you. Perhaps brother Clarke will describe this happy occurrence in his next letter for England. One accepted female was too ill to be baptized; the scene was beautiful to the tastes both of the renewed and unrenewed nature. Our tent gave accommodation to brother Clarke, and others were appointed for the men and women. The day had been anticipated with great interest by all our hearers. A great many of them passed the night in the tent, singing and praying; others did the like in their own houses. Many more than the number baptized applied, but we acted very scrupulously in our examinations, and hope to receive the other hereafter. I trust this intelligence will put wings to the feet of our successors, and the spirit of praise into the hearts of our home brethren.

CALCUTTA.

Mr. Gibson arrived safely in Calcutta on the 14th of December. In a letter written two days afterwards he gives the following pleasing account of his voyage, and his reception in that city:—

After a passage, speedy, fair, and in every other respect very pleasant, I landed near Fort William on the morning of Tuesday, Dec. 14. Singularly enough it was my birthday, and more singular still, it was on that day just twelve months since brother Tucker embarked for England. Between pilot and pilot we were less than fifteen weeks in our passage, by one day, which for the time of year, is very fine.

I am happy to say I find all friends well, prepared too to give me a hearty welcome, and at once to fill my hands with work. And not less happy was I to find it had been arranged for me to make one under the kindly roof of Mr. I. B. Biss. I soon saw most of the brethren in the neighbourhood. As Dr. Yates's house is only the length of two gardens from Mr. Biss's, I at once called on him, on my arrival. Of Mr. and Mrs. Yates, each gave me a truly characteristic reception. Mrs. Y. received me with the kindness of a mother, and took me into the doctor's study, where he rose to welcome me from between two pundits, with Bengali proofs lying before him. In the evening I called on Mr. and Mrs. Pearce, both of whom are looking exceedingly well, much better, indeed, than when I saw them in England. Yesterday was held an examination of the children of the Benevolent Institution, but I was unable to attend, as I had to get up my baggage from the vessel. I ought to tell you that we had divine service in the morning and evening of every sabbath throughout the passage, usually in the cuddy, but when the weather permitted on the quarter-deck, where the sailors and soldiers could all

attend with the passengers. I distributed a good number of tracts during the passage, and was pleased to find that all the sailors and nearly all the soldiers, though the latter were mostly Irish Roman Catholics, were both able and willing to read. You will be surprised when I tell you, that I once found a sailor reading one of the last numbers of the Edinburgh Review, which he told me he bought in town to read on the voyage; it was open at that excellent article on the British Pulpit. The passengers evinced a great respect for religion, and attended service on the sabbath, all of them once, and most of them twice, throughout the passage. Generally they were exceedingly agreeable, and not a few of them, I have just reason to believe, were truly good people. In several cabins to my knowledge was divine worship daily performed. The character of the sailors, too, must be vastly improved, from what I have heard, upon what it used to be. All these things show that the influence of religion is working its way throughout society, and surely, though gradually, introducing the time when it shall reign in every heart.

The following extract from a letter written by the deacons of the church in the Circular Road, in anticipation of Mr. Gibson's arrival, dated Nov. 19th, will not fail to gratify our readers:—

We have the pleasure to acknowledge the receipt of your letter dated 30th August last, communicating the gratifying intelligence of the departure of the Rev. R. Gibson, B.A., with a view to his taking the pastorate of the church in the Circular Road.

At a church meeting held on the 4th inst., the following resolution (which we solicit the favour of your conveying to the committee) was unanimously passed:—

"That the best thanks of the church be presented to the committee of the Baptist Missionary Society in London, for the kind manner in which they had received the letter of the church, and for the prompt, generous,

and effectual exertions made to supply the church with a pastor."

It gives us much pleasure to inform you that the church will be able to meet, to a considerable extent, the expenses of Mr. Gibson's passage to India, the particulars of which will form the subject of a future communication, upon his accepting the church's invitation.

With our sincere prayers that Almighty God may return into the bosom of the society a tenfold blessing for this proof of its interest in our success and comfort, and that abundant prosperity may rest upon all its operations for the advancement of the Redeemer's kingdom, we are, &c.

The following account, furnished by a native preacher, gives a description of missionary scenes in Calcutta:—

October 1st.—In the morning I went to Jan Bazar chapel, and preached the gospel to a large congregation. While preaching, the people seemed to be very attentive. In the afternoon I preached in the Circular Road to numerous Hindus and Muhammadans. After the discourse was over, a brahman expressed his great resentment at our dissuading men from the old way. Another respectable and learned brahman having heard me a little while, asked me, "If salvation is not obtained by bathing in the Ganges, by making holy pilgrimages, by worshipping the Debras, &c.,

how are men to be saved?" I replied, By believing in the Lord Jesus Christ.

He asked me, "How do you prove that Christ wrought the miracles mentioned in your bible by his own power?" I mentioned to him some of the passages which speak to that effect. He said, "It is written in the Koran that Christ wrought the miracles by the help of God, as Moses and others." I attempted to satisfy him by further proofs from the bible, but he said, "The proofs of your bible are not very strong, since it is become *munsukh* (abrogated)." I told him that God is not man,

that he should change; as long as God lives, so long shall his word stand; "till heaven and earth pass, one jot or one tittle shall no wise pass from the law, till all be fulfilled." I also showed the fallacy of the Koran. The brahman not being able to support his cause, kept quiet for a time, but in a short time his anger was kindled against me, and he began to abuse me for forsaking the religion of my forefathers, and bringing disgrace on my family by embracing the religion of the Feringis. Thanks be to God who enabled me by his grace to be ill spoken of for his cause.

October 4th.—I went to Jan Bazar chapel and preached the word of God to a multitude of Hindus and Muhammadans.

October 5th.—I went to Baliya Ghata, and took my stand near the market, but not being much encouraged, I left the place, and went to a native merchant's office where several people were assembled. Finding them all busy for the approaching Durga Puja, I embraced the opportunity of asking them—"What advantage will you derive from worshipping Durga, and offering lotus at her red-painted feet?" They said, "Great advantage." I showed them from the doctrine of their shastras the inefficacy of pujas, bathing, &c.—that after their death their souls cannot enter into heaven until the ceremony of Shradha is performed, &c. Your shastras, I continued, which contain so many flattering promises, cannot be proved to be divine. That which is from above cleanses the heart of men and turns them from the way of sin to the way of righteousness. Your shastras rather encourage people to commit sin, since they say that a man can buy heaven by offering a plantain to Shiva, however wicked he may be. Who is there amongst you so poor that cannot afford so trifling an offering? And they also say that however great a man's sins may be, he is sure to go to heaven, if he can repeat the name of Ram or Krishna. By these and other promises people continue in sin without fear, knowing how easy it is to be saved.

A proud young brahman seeing his privileges at stake, said to me, "Do not speak against our shastras. I know your bible; I was in Serampore College. I heard with my own ears your Dr. Carey, who first brought this religion into this country, praying to the Ganges: 'O Mother Bhagirati, do not cause thy waves to strike against the mission-house!'"—What falsehoods such people will stoop to in order to make the people believe that even the Christian missionaries respect the Debtas! I gave a few tracts to some who read them before me, and promised to make a good use of them.

October 8th.—In the morning I went to Jan Bazar chapel. It was with great difficulty that I could succeed in collecting people. However, when at length a few persons had come in, many others within a short time fol-

lowed their example. Some heard with attention; others interrupted. At the conclusion of the discourse some Muhammadans argued with me on subjects not worth mentioning here. When they could not defend their cause, they desired me to go to their priest. In the evening I went to the Circular Road and preached the gospel to several Hindus and Muhammadans. Some brahmans opposed me, and forbade the hearers to give heed to my words, saying, "It is a sin to hear one who has forsaken the religion of his forefathers." A young brahman out of the company stood forward and began to speak against Hinduism. The hearers thinking him to be a Christian, said, "Oh, you have lost your caste, and it is no wonder that you should thus speak against our religion." He continued to tell them of the absurdities of Hinduism and the craftiness of the priests. At this the brahmans were much enraged and abused him; he could not bear it, but abused them in return, calling them rascals. No sooner was the word sounded, than all the people began to cry out, saying, "Oh, you are no Christian; a Christian never becomes angry, never uses ill language." The friends of the young man and myself said, "He is not a Christian." From this remark let Christians be careful how they behave before the Hindus. They know what Christianity requires. The same young man, when the crowd passed away, asked me to prove to him the existence of God. I asked him, What sort of an atheist are you? There are some who deny the existence of God that they may go on in their sinful career without fear, just as a wicked child desires the non-existence of his father or guardian. They do not say that there is no God, but they wish there were no God. He felt a little ashamed and confessed, "I do believe in the existence of God." I showed him the necessity of a divine revelation, and that Christianity was that revelation. He expressed a desire to know something more of Christianity, and to attend our worship.

October 11th.—Went to Jan Bazar chapel, and preached the gospel to a large audience. All heard with attention; none argued, none interrupted.

October 12th.—Went to Baliya Ghata, and preached the word of life to several Mahajans and poor boatmen. What shall I say of to-day's work? While preaching, a woman of loose character, all intoxicated, came among the people: upon which they all left me. However, I did not leave my place: and to my joy several others came round me to hear. While they were hearing attentively, some Muhammadans came, created a great disturbance, and took away most of my hearers. The few that remained listened, and such as could read took tracts with thanks.

October 14th.—I went to Dharamtala, and preached the gospel to several Hindus and Muhammadans. Some heard with attention,

others opposed. A young Muhammadan said, "God is a great Being, how can we sinners approach unto him? We want a Mediator." I said, "There is one Mediator between God and man, the Lord Jesus Christ. A Mediator must be one whom God hath approved: he should be free from sin, &c." I showed

him that Muhammad could not be the Mediator, since there was no proof of his being approved of God, and since he was not free from sin, as the Koran testifies: "O Muhammad, confess thy sins." He made no further inquiry, but went his way.

HAURAH AND SALKIYA.

Mr. Morgan writes thus, Nov. 29th, 1841:—

Our English congregation retains much of its former characteristic, fluctuation; but our encouragements are more than our discouragements; therefore we thank God and take courage. Three young persons have been lately proposed for baptism. For the benefit of the rising generation I have lately established a bible class, the attendance upon which is better than I expected. For the benefit of the same we are indebted to the Committee of the Tract Society for a small library: by these means we hope to gain and to impart much biblical information.

You are not to infer from the above premises that the heathen are neglected. No; I continually cultivate the feeling that I am a missionary; and Harish and I daily go to the roads, bazars, and ghats to preach and distribute tracts; and the more I go out among the people, understand their language, and acquaint myself with their manners and customs, the more interesting the work appears.

You may ask, Do the people understand you now? I think they do. Formerly when I went, well crammed with choice words, the people stood and stared, and said, "The Sahib speaks good words, but we do not understand them." I found it high time to lower my standard, and to learn the language from the people, and not from books; and to this end I often select the most ignorant man I find in the congregation, and ask him some questions; and if he does not understand one set of words, I try others and others, until he understands me. Could I but tell you the glowing pleasure of my heart in the success of these humble efforts!

While at Ramkissenpur reproaching the habit of telling falsehoods, so common among the natives, one poor man said, "We must tell a hundred lies a day, or how can we live? It is impossible for us to live without telling falsehoods." At the same time I asked a man what would become of him after death? His reply was, "How do I know?" Thus I find

them generally in a most deplorable state of ignorance.

The day on which the Kartik puja was celebrated, I went out early in the afternoon and walked about five miles—a good opportunity for tracts. Harish took another direction. Many brahmans refused my tracts, but some rich Babus took them, and I was pleased to find them retiring to a secluded spot to read them.

While standing at Banda-ghat, I witnessed an instance of the duplicity so common among the natives, and even towards their very gods. After yellow Kartik passed us to the river, a man touched his forehead with his hands; presently the image returned—while Kartik was facing him, he bowed to the ground. What caused this difference? In the first instance, the back of the image was towards him, and in the second his face.

At the same time I saw a number of persons assembled to hear the Ramayana song. The principal singer recited some passages. The rest of the singers and the multitude devotionally burst into a loud chorus. During the short time that I remained, the theme was the monkey Hanuman. I said to the brahman standing by, "How can the people hear without disgust these abominable tales?" He said, "They may appear so to you, but not to us; and more, they are the actions of a god, therefore we are not ashamed." Truly these people have changed the glory of God into four-footed beasts.

An old man came lately to our door to beg. I asked some questions about religion, and invited him to come to chapel; he did so, but persons that knew him saw him and informed his friends of it. The result was, that the old man was persecuted and prohibited from attending our chapel, and they have succeeded. I doubt not but that many are hindered in the same manner from embracing Christianity.

AGRA.

Mr. Williams writes as follows, Oct. 22, 1841 :—

I deeply regret to say that, in consequence of ill health and various necessary engagements, my labours among the heathen have been greatly hindered, particularly in the latter end of August and the beginning of September; however, I am thankful to state that I have not been altogether laid aside, and I am now much better, so that I am enabled to attend to my usual labours without any inconvenience; thanks be unto the Lord for all his mercies.

I have lately visited several villages around Agra, in many of which I have met with encouragement. At Sha-ganj on one occasion the people manifested much readiness to receive the word of eternal life. I was greatly delighted in observing this, as here much opposition has often been offered, especially by the Muhammadans, who are the most numerous in this place. Many a time have they succeeded in frustrating all our attempts to preach to the people. We have regularly attended this village for years, and I have reason to hope not without some good effect; at any rate we are much better heard than formerly, which circumstance proves the necessity and utility of keeping up regular and stated ministerial instructions among them. But alas! this cannot always be done; would that we had more labourers, for the harvest is abundant.

At another village called Barronli, I was much gratified with the becoming and decent behaviour of the inhabitants; on my arrival I was received with a hearty welcome, at least ostensibly so. At first there were but few assembled, but the congregation soon increased, they heard with marked attention; after prayer I asked them if they understood all that I had said to them, they answered in the affirmative, but one of the most apt and intelligent among them said, "We should understand much better, if you would come oftener; you only come once in three or four months perhaps, and how can you expect us to understand much about your religion? Do try and come more frequently than you have hitherto done." I promised to do so. I could only find one man who could read, and to him I gave a book, requesting him to read it to all his neighbours.

At Sha-ganj I met with a good deal of opposition from a Hindu; he would not permit me to preach in peace. Consequently I was obliged to defend the great doctrines of the cross in the best manner I could, against this poor, ignorant, but proud man—so that the whole of my time was spent in controversy, seemingly with little benefit to the individual himself, though I have reason to hope that it was not without some good effect upon the

hearers, many of whom took part with me. It was most painful to hear the blasphemy of the opposite party, together with their truly shocking and abominable ideas of the Deity, making him the author of every sin that men commit. After distributing some scriptures and tracts, I left them, pained and grieved at heart on account of their impiety and wickedness. May the Lord turn them from darkness to light, and from the power of Satan unto himself; no power can make them what they ought to be, and what we desire to see them, but that of the holy and blessed Spirit—alas! what are all our efforts without his blessing? He alone can give the increase, and therefore we ought to proceed in our humble labours in dependence on the Spirit's influence.

At another place called Rui-ka-mandi, which I have twice visited, the people soon gathered round me and heard attentively; only one individual wished to know why and wherefore God permitted sin to enter into the world. That all men are sinners he did not doubt: but then God made Adam and Eve, also the serpent who beguiled them, was he not therefore the author of all the miserable consequences that ensued? I then explained to him and others, that God made man upright, holy, and in his own image, and that man made himself a sinner by his disobedience, &c., after which they seemed to understand much better. The origin of moral evil is a difficult subject; the scriptures do not explain why God permitted sin to enter into the world, or why our first father was allowed to fall and be the means of conveying a sinful nature to his posterity, but they inform us of the fact, and we may be assured that however inexplicable to us, all things under his directing influence shall be made subservient to his glory.

Some time ago, in the *hat* which I visit twice a week, I observed in the crowd a bairagi having his legs much swollen, and on my inquiring into the cause, he informed me that it was in consequence of his having stood in one position for the period of twelve years. I said, "Why did you do so? and for what purpose?" His answer was, "That I may please God, obtain salvation, and get a good livelihood." May not the zeal of this poor ignorant man in a bad cause chide the coldness of many of the followers of Christ in a good one?

Yesterday in the Saddar Bazar I preached to a good number of Hindus and Muhammadans: the latter greatly withstood me, arguing against the divinity of Christ and the efficacy of the atonement. One of them made certain assertions which of course he could not prove; this made him ashamed, and he soon became silent; but loath to give up the contest, he

called one of his acquaintance to his assistance, a man of respectable address and appearance: to him I stated the points at issue between us and the arguments which had been advanced on both sides. He said, "I have never read the New Testament in my life, and therefore I am perfectly unable to argue with you on these matters. I see that the subject is an important one and worthy of being considered; it is certainly right and proper for us to read your books, and if you will give me a New Testament, I will carefully read its contents." I said, "I will give you one with pleasure, this is just what we wish you to do, to read and judge

for yourselves; you see there is nothing in Christianity hidden or concealed; it even courts investigation." This had a very good effect upon the people.

On the 3rd instant, I baptized seven persons. I trust the Lord is with us; may he establish the work of our hands. Notwithstanding all our discouragements in the work of the Lord, he in mercy gives us to see that our labours are not altogether in vain; his blessed word does sometimes come in the demonstration of the Spirit and of power, and then the entire conversion of the soul is the effect produced.

WEST INDIES.

Letters from Jamaica have arrived by the last mail, but too late to allow us to give extracts from their contents in the present number. Mr. Williams of Mandeville has suffered severely from repeated attacks of fever, and the possibility of his continuance on the island appears to be doubtful. Mr. Phillippo writes from Barbadoes, having taken a voyage thither in accordance with the advice of his medical advisers, for the benefit of the sea air. Our other friends were, as far as we have learned, in the enjoyment of their usual health.

HOME PROCEEDINGS.

THE JUBILEE.

"Ye shall hallow the fiftieth year."

The Jubilee Sub-Committee have had frequent meetings at the Mission House, Fen-court, and have commenced an extensive correspondence with the missionaries abroad and the pastors of the churches at home, respecting the celebration of the Jubilee. They have the pleasure of stating that Joseph Tritton, Esq., has been added to their number by a vote of the Central Committee. Several contributions to the Jubilee fund have been received.

They now beg to submit the following short address to the friends of the mission.

"In the day of atonement shall ye make the trumpet sound throughout all your land, and ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family."

These were some of the directions given by God to his ancient people. We who then were not a people rejoice in being his people now. The atonement then made was by the blood of bulls, and goats, and sheep, but now Christ has offered himself, the one all-sufficient sacrifice. The sounding of the gospel trumpet

is not to be confined to any particular period. For fifty successive years it is our happiness as a denomination to have been engaged in awakening the glad echoes and proclaiming liberty throughout the earth unto all the inhabitants thereof: but there is an obvious and special propriety in sounding this fiftieth year a louder blast, again to gladden the Hindoo and the Negro, and to kindle new and deep emotions of joy in the inhabitants of Africa. Millions of men, bone of our bone and flesh of our flesh, are still slaves to sin and Satan, hateful and hating one another, oppressed and oppressing one another. Let us bend before the throne of mercy and plead with intense earnestness that to many of these captives the present may be a year of release, and that the channels of the waters of life may be deepened and their streams flow with a fuller tide of heavenly blessings. Every man was to return unto his possession. Our possessions are not the things of this world, but the truths of revelation, an interest in Christ, and the graces of the Spirit. May God make the trumpet of the Jubilee an awakening sound, that we may return to the freshness of our first love, secure the fruits of experience, and feel enlarged desires for the coming of the day when the knowledge of the Lord shall cover the whole earth. And every man was to return unto his family. May love be revived, may we feel our hearts knit and bound together, advance as soldiers with one unbroken front, and unite as brothers in one noble, generous effort for the glory of our Father who is in heaven. And if our piety is deepened and the church enlarged, then, notwithstanding worldly trials and difficulties, it will be a year of joy, and praise, and triumph.

The objects to which the Jubilee fund is to be applied were mentioned in the "Herald" for January. Most of our friends know that among the new fields of labour there adverted to, the western parts of Africa are included, regions of immense extent and full of people, but where the climate is so unhealthy to Europeans that few of them can sustain it. The negroes are the men for that country; their black skins cover noble hearts, and God has called many of them by his grace who earnestly desire to be instructed themselves that they may go to Africa and preach the gospel. To teach and send them, and to defray other extraordinary and temporary expenses of exploring and opening this great field of missionary labour, is one of our objects. We hope in some future papers to be able to advert to it again and to the other objects of the fund. The eyes of the world will be upon our denomination in this great movement, let it witness amongst us entire union, ardent love, self-denial, and generosity. The eye of God is upon us, let us act in his fear and for his glory.

We hope that the ministers, deacons, and members of all Baptist churches, all attendants at Baptist chapels, all Sunday-schools connected with our churches, and all friends of our mission, will cordially unite in the celebration of this Jubilee, and we respectfully place before them the subjoined recommendations.

1. Set apart a time for special private prayer for the divine blessing upon our missionary society and kindred institutions.

2. Attend all Jubilee meetings that may be held in your neighbourhood.

3. Review the mercies received during the whole or some part of the society's existence by yourself and family, and present a special thank-offering to God. To friends whom God has blessed in their circumstances, we submit the propriety of thank-offerings on a suitable scale of liberality.

4. If it is in your power, please to take a Jubilee card, and collect from others for the fund, explaining the objects, and then leaving it to them to give as they may think proper.

5. Our friends will see the necessity which there is to make all Jubilee offerings special for this occasion, without interfering with usual efforts for the mission; and

they will please to consult with their pastors should they feel any difficulty as to time or mode of collecting.

By direction of the Jubilee Sub-Committee,
 JOSHUA RUSSELL, Hon. Secretary.

N.B. There are two Jubilee medals one: having the same device as on the cards we call the Jamaica medal; the other has a likeness of Dr. Carey. They may be had in any quantities on application at the Court, price Sixpence each. Jubilee cards may be obtained in the same manner; and we hope to have some Jubilee hymns published before long.

DESIGNATIONS.

Mr. J. H. Wood, late of Stepney College, who is appointed to labour as a missionary in Jamaica, was ordained at Alfred Place Chapel, Brompton, on Monday evening, January 24th; when, after prayer by Mr. Leslie, Mr. Angus gave an address on the missionary office and work; Mr. Barnes asked the questions, and offered the ordination prayer; Dr. Murch delivered the charge, and Mr. Tinson concluded the interesting service with prayer.

Mr. and Mrs. Wood embarked at Gravesend on the 5th of February, in the Tulloch Castle.

On Friday evening, 11th of February, at Prescot Street Chapel, Mr. Edward Hewett was set apart to missionary service in Jamaica. After reading and prayer by Mr. Russell, of Melksham, Mr. Tinson, from Jamaica, gave the introductory address, with an account of the state of the mission in that island. The usual questions were asked by Mr. Stovel, who received from Mr. Hewett a statement of his doctrinal sentiments, and of the views and motives that had induced him to devote himself to missionary work. Dr. Murch being absent from unavoidable circumstances, Mr. Stovel also gave the charge from "Be thou faithful unto death, and I will give thee a crown of life."

Mr. Hewett is about proceeding to the north side of the island, and probably before our pages meet the eye of the reader, he will have embarked for his destination.

DURHAM.

A public meeting on behalf of our society was held in the Claypath Chapel (the Rev. Mr. Goodall's), kindly lent for the occasion, January 17, 1842. The Mayor of Durham presided, and introduced the business of the evening with an interesting speech. The resolutions were moved and seconded by the Rev. Messrs. Goodall and Scales, Independents; Vasey, Wesleyan; by W. Green, Esq., and by the deputation, the Rev. Messrs. Sample and Saffery. Notwithstanding the very inclement and severe state of the weather, a considerable number of persons attended, and practically evinced their catholic spirit and deep sympathy in the operations of a society with which they were not connected by denominational ties. At the close of the meeting the respected minister of the place declared, in the kindest and handsomest manner, the pleasure he felt in receiving a deputation of his Baptist brethren, and his willingness to grant the use of his chapel on any future occasion when it might be needed.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of January, 1842.

Annual Subscriptions.		£ s. d.		£ s. d.			
£	s.	d.	£	s.	d.		
Angus, Mrs. Joseph.....	1	1	0	Salterns' Hall, ditto.....	19	8	5
A Friend, by Rev. J. Angus.....	0	10	0	Tottenham, ditto.....	6	1	9
Francis, Mr. J.....	1	1	0	Do.	3	0	7
Gurney, Hon. Baron.....	10	10	0	Do. for Africa.....	0	15	0
Gurney, W. B. Esq.....	50	0	0	Mr. Henchman.....	1	1	0
Do. for Africa.....	10	0	0	Walworth, Lion Street, Christmas Cards.....	1	0	0
Gurney, Joseph, Esq.....	19	10	0	MIDDLESEX.			
Gurney, Thos. Esq.....	2	2	0	Staines.....	5	2	6
Gurney, Mrs. T.....	1	1	0	Uxbridge.....	12	7	6
Gurney, Mr. Henry.....	1	1	0	BEDFORDSHIRE.			
Gurney, Miss.....	1	1	0	Ampthill.....	1	10	0
Jameson, Mrs. W. K.....	1	1	0	Bletchley.....	0	12	0
Masters, Mrs.....	2	2	0	Leighton Buzzard, Christmas Cards.....	2	10	0
Marsh, Miss.....	1	0	0	Sharnbrook ditto.....	1	5	0
Moore, Miss.....	2	2	0	Sewell.....	0	10	0
Salter, Mrs. W. A.....	1	1	0	Sandon.....	0	9	1
Smith, Mrs. J. J.....	1	1	0	BERKSHIRE.			
Weate, Rev. W.....	4	4	0	Maidenhead.....	10	0	0
Donations.				Wallingford, <i>Entally</i>	11	13	0
Borditt, Mr. J., Christmas Card.....	0	5	0	Windsor.....	11	18	6
Eason, Mrs. and pupils, for <i>Entally</i>	5	0	0	BUCKINGHAMSHIRE.			
Conquest, Dr. on reading Circular on Jamaica Churches.....	5	5	0	Amersham—			
Freeman, Messrs. R. and T. for <i>Annotta Bay</i>	5	0	0	Mr. E. West.....	5	0	0
Jackson, Elizabeth, collected by.....	0	5	2	Chesham, for <i>Annotta Bay</i>	1	0	0
M. E.....	3	0	0	Datchet.....	1	0	0
Phillips, W. H. late 14th Regt.....	2	0	0	Fenny Stratford.....	2	14	4
W. W.....	0	10	0	Newport Pagnel.....	1	11	0
Legacies.				Olney, Christmas Cards.....	0	12	0
Buck, the late Mr., of Piccadilly.....	22	10	0	Wrybury.....	2	0	0
Davis, the late Mrs., of Eastbourne.....	45	0	0	CAMBRIDGESHIRE.			
Do. for Africa.....	22	10	0	Cambridge.....	103	0	9
LONDON AUXILIARIES.				Do. Christmas Cards.....	7	15	0
Battersea, Christmas Cards.....	2	18	4	Waterbeach.....	3	0	0
Blandford Street, on account.....	20	0	0	CORNWALL.			
Clapham Ladies' Negro Education Society, by Mrs. Browne, for <i>Jamaica Schools</i>	5	0	0	Cornwall Auxiliary, on account.....	100	0	0
Clapham, Christmas Cards, by Rev. C. Darkin.....	4	0	0	DERBYSHIRE.			
Church Street, Christmas Cards.....	5	15	4	Derby, Christmas Cards.....	2	16	8
Devonshire Square, do.....	8	10	0	DEVONSHIRE.			
Eagle Street, ditto.....	0	10	0	Bampton.....	1	0	0
Hammersmith, ditto.....	9	10	0	Chudleigh.....	1	0	0
Miss Ruff.....	1	0	0	Devonport and Saltash Paignton, Christmas Cards.....	21	5	9
Henrietta St., Christmas Cards.....	2	12	6	ESSEX.			
Meard's Court, on account.....	20	12	3	Colchester, Christmas Cards.....	1	0	0
Park Street, Christmas Cards.....	3	13	9	Harlow, do.....	2	0	0
Stepney—				Hedingham Sible, do.....	2	6	6
Mr. J. Martin, Christmas Card.....	0	8	0	Loughton Association..	5	10	4
				GLOUCESTERSHIRE.			
				Coleford, Christmas Cards.....	5	14	2
				HAMPSHIRE.			
				Blackwater.....	5	0	1
				Hartley Row.....	8	10	0
				Hampshire Auxiliary, on account.....	66	6	8
				Ditto, Africa.....	20	0	0
				Lymington, do.....	7	18	10
				Do. Christmas Cards.....	0	14	2
				Romsey do.....	1	9	0
				Whitchurch do.....	1	7	3
				HERTFORDSHIRE.			
				Aspley.....	0	5	0
				Berkhamstead.....	1	17	6
				New Mill, Friend at.....	1	0	0
				HUNTINGDONSHIRE.			
				Bluntingsham, Christmas Cards.....	1	16	6
				Kimbolton do.....	1	8	2
				St. Neots.....	21	4	2
				Warboys.....	10	0	0
				KENT.			
				Ashford, Christmas Cards.....	0	10	6
				Ramsgate, do.....	25	0	0
				Tunbridge Wells.....	3	12	6
				LANCASHIRE.			
				Manchester, by Miss Culverwell, for Africa.....	3	0	0
				LEICESTERSHIRE.			
				J. B.....	5	0	0
				Loughboro', Christmas Cards.....	0	10	0
				NORFOLK.			
				Worstead, Christmas Cards.....	1	4	0
				NORTHAMPTONSHIRE.			
				Clipstone, Christmas Cards.....	0	15	0
				Kettering, Christmas Cards.....	13	9	6
				Do. by J. Jenkinson.....	0	10	0
				First Fruits from Stanwick, by J. B. Walcot.....	0	10	0
				NORTHUMBERLAND.			
				Ford Forge, Christmas Cards.....	5	0	0
				Newcastle on Tyne—			
				Tuthill Stairs, Juvenile Society.....	8	11	8
				NOTTINGHAMSHIRE.			
				Collingham—			
				Mrs. Nicholls.....	5	0	0
				Sutton on Trent.....	24	0	0

OXFORDSHIRE. £ s. d.		MILLENHALL, CHRISTMAS £ s. d.		YORKSHIRE. £ s. d.	
Alcester, Christmas Cards	3 7 0	Cards	0 11 0	Bradford, Christmas Cards	1 2 6
Oxfordshire Auxillary	81 10 4	Stradbrook	10 13 7	Leeds	9 13 3
Do. Africa	4 1 0	Stoke Ash	5 0 0	Do. <i>Entally</i>	1 10 0
Do. Schools	18 0 0	Winfarthing	4 0 0	Scarboro', Christmas Cards	3 8 0
Do. (T)	1 0 0				
SOMERSETSHIRE.		SURREY.		NORTH WALES.	
Crewkerne, Christmas Cards	0 17 6	Addlestone	2 12 6	Bont	1 3 6
Paulton, do.	1 14 0	Bagshot	6 0 0	Carnarvon	6 3 4
		Horsell	1 15 6	Cefnawr	0 17 0
STAFFORDSHIRE.		SUSSEX.		Holyhead	8 13 0
Walsall, Christmas Cards	0 10 0	Battle, Christmas Cards	1 0 6	Holywell	9 16 6
SUFFOLK.		WARWICKSHIRE.		Llangollen (additional)	8 0 0
Aldborough	2 15 0	B. Birmingham	1 1 0	Pen-y-cae	1 10 0
Botesdale, Christmas Cards	22 1 10	Leamington, Christmas Cards	4 0 0	Pwllheli	11 9 6
Diss	1 9 2	Miss M. A. Ryland	1 0 0	Rhuddlan	1 4 5
Eye, Christmas Cards	1 1 6	Mr. D. Clark	1 0 0	Rothin	8 12 6
Horham	7 10 4			SOUTH WALES.	
Ipwich, per Mr. Polard	6 18 9	WILTSHIRE.		Cardiganshire, &c. per D. Rees	70 0 0
Do. Christmas Cards	1 5 0	Damerham and Rockbourne, for Africa	7 7 0	SCOTLAND.	
Do. Stoke Green	21 0 0			Aberchirden	2 7 0
				Paisley (T)	5 0 0
				Tough	1 15 0

Liverpool. In the £100 acknowledged last month from Liverpool, were included—

	£ s. d.
Pembroke Place Chapel Quarterly Contributions	52 10 11
Ditto, Sunday School—half-yearly payment for Education of two Orphan Girls in India	4 0 0

ACKNOWLEDGMENTS.

The committee thankfully acknowledge the receipt of a parcel of magazines for the mission, from Kentish Town; a box from Mr. Hatchard of the Strand, for Mr. Knibb; and 3 vols. of Baptist Magazines from Miss Jacobson.

Mr. Philippo, of Spanish Town, wishes thankfully to acknowledge the donation of £10 from the Liverpool Ladies' Friend Society, for schools under his care.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

ANNUAL MEETING.

The Annual Meeting of the Society is to be held in Exeter Hall, on Thursday, April 28th. On Wednesday, the 27th, the Rev. W. Robinson, of Kettering, has engaged to preach on behalf of the Society in the morning, at the Poultry Chapel; and the Rev. H. Dowson, of Bradford, in the evening, at Surrey Chapel.

OUTFIT OF MISSIONARIES.

Many kind friends have in previous years contributed fancy articles for the use of the mission. It is suggested that, if their attention were turned to the making up of the ordinary articles of dress, what they might thus kindly furnish, could be most usefully employed in the outfit of missionaries, whereby a great saving would be effected to the funds of the society. The following articles are in common use for the purpose:—morning gowns (prints), stockings, neckerchiefs, handkerchiefs, collars, hats, straw and gossamer, linen shirts, cotton ditto, towels, blankets, sheets, pillow cases, flannel articles, calico ditto, and materials for the usual articles of dress.

The outfit of a missionary's wife is composed of the articles of dress used in this country, and light-coloured prints and muslins, and flannel articles are of great value.

Printing paper, writing paper, blank books, quills, slates, &c. are always of use for the mission and mission schools.

SALE OF THE HERALD.

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the exertions of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.

It is respectfully requested that, where it is practicable, the friends in the country ordering missionary cards, &c. would, at the same time, kindly mention the name of a country bookseller and his London agent, through whom the parcels may be sent; or such other mode of transmission as may most economize the funds of the society.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

MARCH, 1842.

AMONG the intimations reaching the Secretary, in approval of a contemplated improvement in the amount of information given by the Chronicle, there have come requests that the coincidence between the religion of the deluded peasantry of Ireland and the idolatry of the heathen may, if it exists, be fairly brought out. There is a vague notion that the Catholic church teaches practices bordering upon idolatry, but as to many of our readers the half is not known.

We do not wish to call our Irish brethren by hard names; we would not exasperate by imputing to them practices which they disavow; and once for all we beg to declare we have no sympathy with those who raise an outcry, as if on account of religious profession men are by right excluded, or ought to be, from the enjoyment of any one political privilege; our motto is in all such matters,—“*Fiat justitia.*” We would even regard with the greater kindness those of whose religious profession we were obliged to speak in terms of condemnation. Yet no kindness to them will permit us to be kind to a faith which deludes, we fear ruins, multitudes of immortal souls.

An extract or two from a tour in Ireland, and over that part of it where some of our agents labour, may not be either inappropriate for the purpose which has been mentioned, or unacceptable to our readers. It shall be premised only that, so far as the Secretary of the Society has had opportunities of observing, he most fully corroborates the perfect correctness of the representations given. Who that has read of idolatrous temples will not trace the coincidence?

“The next morning,” says the Hon. and Rev. Baptist Noel, “between half-past eight and nine o’clock, I visited three of the Roman Catholic chapels. At the Dominican chapel the service was not begun, but hundreds were kneeling at their separate devotions. It is a handsome structure, fantastically

ornamented in the interior. At the door was the holy water, then the confession boxes, then there was a space for the poorer congregation, and then, railed off and supplied with benches, a space in front of the altar occupied by the richer members of the flock. On each side the altar was drapery sparkling with tinsel; not far from the altar was a pulpit. In the Augustinian and Franciscan chapels, the mass was begun, and in both, the numbers coming in were so great that I could stand near the door and observe the order of the service without wounding the feelings of any of the worshippers, though I did not cross, and bow, and kneel, as they did. In the Franciscan chapel I was so hemmed in by the poor people, that when I wished to come out, I was obliged to step over a poor old woman beside me, who had prostrated herself with her face on the ground in prayer. I never see a Roman Catholic congregation without the deepest interest and pity. They seem so much in earnest, so humble, and so devout. As they kneel on the bare ground, one lifts up his eye to heaven; another wipes away the tear that has rolled down his cheek; a third, with clasped hands, looks earnestly at the crucifix; and a fourth is devoutly reading his book of prayers. Superstitious as they are, I always hope that God may have his children among them. But then what is there to guide and elevate their devotional feeling? After each one has sprinkled himself with holy water at the door, *ad abigendos daemones*,* crossed himself, and knelt on one knee, he sees before him the altar, the pix, the crucifix, the chalice, the paten, and the two lighted candles. Then comes in the priest with his amice, cincture, maniple, stole, and chasuble, makes a sign of the cross, kneels on one knee, goes up to the altar, retires from it, bows to it, goes up again, and kisses it. This done, he walks to the epistle side of the altar, and, after another crossing, reads the introit. Other prayers follow. He then advances to the altar, bows down, and remains for some time in that posture silent. After this he walks to the gospel side of the altar, and carries the mass-book thence to the middle of the altar. At the beginning of the gospel all cross themselves on the forehead, mouth, and breast. Now comes what is supposed to be the awful mystery. The priest unveils the chalice, puts bread on the paten,

* To drive demons away.

mixes water with the wine, covers the chalice with the paten, washes his fingers, rests a minute or two in perfect silence, then mutters something in a low voice—then spreads out his arms above his head—then spreads his hands over the bread and wine—then holds up the wafer—then the chalice. Meanwhile a bell rings vehemently; upon this he makes five crossings—strikes his breast—mixes a crumb of the wafer with the wine in the chalice—again strikes his breast—says the *Agnus Dei*—wipes the chalice clean—covers it—goes to the epistle side to read—carries back the mass-book to the right side—turns round—lifts up both his hands, and at last says, 'Ite, missa est.' The whole of this scenic representation seems, to every educated mind, so childish, and yet so calculated to impose upon the simplicity of an ignorant multitude with its mock solemnity, that it always excites my indignation. Is it possible, I think to myself, that that man, with his gorgeous chasuble, is not at this moment insulting his Maker and deluding his flock, by performing ceremonies which he feels to be worthless, and by upholding tenets which he knows to be false? They may be deceived: but does not he know that all that bowing, and wiping, and crossing, and genuflexion, those burning candles, and that muttered Latin, are altogether unworthy rational beings, and offensive to Almighty God? 'There are not ten priests in Ireland,' said a converted priest to me once, with impassioned vehemence, 'who are not gross hypocrites. They know, sir, that bread and wine are not converted into the body and blood of Jesus Christ. But they dare not meet the consequences of owning their disbelief.'"

Among the books greatly circulated, and used by the Irish as manuals of devotion, there is one entitled "The Christian's Guide to Heaven," which we have reason to believe enjoys an immense circulation, and is read devoutly by almost every Catholic in the land. As to objects of worship, whether they be not gods many and lords many, let the following brief extracts from this book show. The suppliant for forgiving mercy addresses the Virgin Mary in this language:—

"Mother of Divine Grace, most amiable Mother, most admirable Mother, most prudent Virgin, most venerable Virgin, most renowned Virgin, most powerful Virgin, most merciful Virgin, most faithful Virgin, mirror of justice, cause of our joy, mystical rose, tower of David, ark of the covenant, gale of Heaven, morning star, health of the weak, refuge of sinners, comforter of the afflicted, Queen of Angels, Queen of all saints..... pray for us.—41.

"Hope and comfort of dejected and desolate souls.....thou art the only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable, forlorn child of Eve.....Whither can I fly for more secure shelter.....than under the wings of thy maternal protection? And as I am persuaded my Divine Saviour doth honour thee as his beloved mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession.—404-7.

"Then he is to pray to his guardian angel thus:—

"O Holy Angel... who doth assist me in all my wants, and comfort me in all my afflictions.... I conjure thee to continue thy charitable care.... Protect me in all the temptations and trials of this life.... and do not quit me till thou hast conducted me into the presence of my Creator.—158.

"Then he is directed to have recourse to Saint Joseph, with this information, 'St. Theresa assures us that she never asked any favour of God in his name but what she obtained.'—159.

"Besides praying to particular saints or angels, he is also to pray to them all together, thus:—

"Holy Mary, St. Michael, St. Gabriel, St. Raphael, all ye Holy angels and archangels, St. John Baptist, St. Joseph, all ye Holy patriarchs and prophets.... all ye Holy apostles and evangelists.... all ye Holy innocents.... St. Laurence, St. Vincent, SS. Fabian and Sebastian, SS. Cosmes and Damian, SS. Gervase and Protase, St. Sylvester, St. Gregory.... St. Martin, all ye Holy bishops and confessors, all ye Holy doctors, St. Anthony, St. Bennet, St. Dominic, St. Francis, all ye Holy priests and levites, all ye Holy monks and hermits, St. Agatha, St. Lucy, St. Cecily, St. Anastasia, all ye Holy virgins and widows, pray for us.—146."

"Vain repetitions" are characteristics of heathen's prayers. The guide above quoted directs that in certain formulæ of devotion the name of Jesus shall be repeated 150 times. "Have mercy on all sinners, I beseech thee, dear Jesus," must have 15 repetitions. The "Lord's prayer" and the "Hail Mary," 18. Page 259.

"In using the prayer of St. Bridget, comprehended in nine 12mo. pages, he is to repeat fifteen times, Lord Jesus, be propitious to me a sinner; adding most gracious, or most pious, or most sweet, or most noble, or most wise, or most potent, on each occasion; and at the same time he must pronounce fifteen Pater Nosters and fifteen Ave Marias.—370.

"In the Rosary of the name of Jesus he has to repeat as follows:—

O Jesus, Son of David, have mercy on us	50 times
O Jesus of Nazareth, King of the Jews; have mercy on us	50 times
O Jesus, Son of the living God, have mercy on us	50 times
And the Gloria Patri	16 times

—379

"Lastly, in the Rosary of the Virgin, there are to be the following repetitions:—

The Lord's Prayer	15 times
The Gloria Patri	16 times
And the Hail Mary	160 times

—386.

With these illustrations but little doubt can be entertained of the idolatry of the lower class of Catholic worshippers; and who will not add concern for them to his compassion for heathen devotees? who will not arouse himself to the effort necessary to bring them out of darkness and from dumb idols to the light, and living worship directed by the gospel of salvation?

We have room only for a very few extracts from the letters of the last month.

Cork, Feb. 8, 1842.

MY DEAR BROTHER,—My predecessor, Mr. Young, has called my attention to the first paragraph in my communication of December 16, in which this incorrect form of expression occurs:—"When I came here there were eleven members in the church." It should have been, "*Since I came here eleven have been added to the church.*" And again, "It (i.e. the congregation) was not more than twenty or twenty-five at first," that is to say, on our re-assembling in Marlborough-street, after the chapel was re-opened in January, 1841, for you, my dear brother, as well as myself, never considered that I had fairly entered on my work until we were settled in our own place again. The prospects springing up were very pleasing at the time of Mr. Young's departure. They were considerably clouded by that circumstance, as several who were attached to him and his ministry declined attending any more. In addition to this, we suffered greatly from the irregularity of our services generally, and the suspension of others, as well as from the causes previously stated, of which I have informed you from time to time.

Be kind enough to insert this in your next Chronicle. I greatly regret the want of attention which suffered so inaccurate a mode of expression to escape me, but to allow it to remain unnoticed would be unjust to Mr. Young, as it might seem to reflect on his

statements in his letter in the Chronicle for August, 1840. I have the greatest pleasure in bearing my humble testimony to his usefulness during his short residence here, and fully believe that the good impression produced by his ministry is still working favourably to the cause.

I remain, yours very truly,

FRED. TRESTRAIL.

"I have visited," says one of our readers, "at their own house, one hundred and twenty-five families, in many of which I had the most satisfactory evidence of the Lord's blessing accompanying my feeble efforts in making known the truth that saves the lost. I could point to some who have hitherto been 'careless and out of the way,' now brought to listen to the word of God with the earnest desire of knowing the way of life and salvation; and many of the Lord's people have had their 'feeble knees' strengthened when ready to sink under severe trials of affliction. Others, whose heads were hanging down, have had their spirits cheered in the prospect of death, by having the glorious hope of 'life and immortality' brought before them in a clear and scriptural light, through their union with the Lord Jesus, who has become one with his children, and, in their room, not only obeyed the law to entitle them to life, but by his death has 'destroyed him that had the power of death, and delivered them who through fear of death were all their lifetime subject to bondage.' I could mention many very interesting cases on all these heads. The following conversation which I had with an aged female whom I have frequently visited during the last twelve months, and who has for a long time been under affliction, will, however, suffice. Until the beginning of her present illness she was not only ignorant of the salvation of Jesus, but was proverbial for her grovelling, worldly spirit; in both these respects I am happy in witnessing a complete change. 'Are you unhappy in your present condition?' I inquired. With tears she replied, 'No, no, dear, I am waiting the Lord's time.' 'That's a good time,' I said. 'It is, it is,' was her answer. 'Do you think you would be afraid to die?' I asked. With every appearance of humble, Christian confidence she meekly replied, 'I *hope* not; sure I *should* not.' 'And why *should* you not be afraid to die?' 'I trust in Jesus, and he has torn all my sins off me and thrown them away.' 'Do you think does God love you?' 'Yes, I'm sure he does.' 'And how are you sure he loves you?' 'I love him in my heart, and I am sure I could not do that unless he had loved me.' I questioned her no further, but knelt at a throne of grace, and commended to the care

and sympathy of the 'Father of mercies and God of all consolations,' this simple-minded, suffering child of sovereign grace, and left her, rejoicing in what God had wrought in the salvation of this hitherto ignorant and worldly-minded old sinner."

Again,—

"About a mile from this station I have another where the Lord's word is becoming effectual in many respects; a most pleasing instance of which occurred during the last month. A very respectable female had attended this and the above meeting for several months. She was, for many years, labouring under a bilious affection of the stomach, of which she died in the middle of the past month. Although she was a regular attender on those occasions, she was quite unobserved by me. Her clergyman, since I began to occupy this hitherto neglected ground, has been very active in opposing these efforts, chiefly in private, among his own people, and others. She fought her way, however, against all opposition, so that she never missed hearing me on any occasion on which I visited the place. One of our brethren, who lived conveniently, had frequent opportunities of seeing her before her dissolution, to whom she spoke freely on the advantage she received from my meetings. Our brother had the

fullest confidence in her death as that of an heir of glory. I knew nothing of her till after her death; but this friend tells me she died rejoicing in the Lord; and, with her latest breath, praised God for sending me to make known to her the gospel of peace, ascribed all her joy, in the prospect of death, to what she heard from my lips; and expressed the greatest horror at the thoughts of 'any man, pretending to be a minister of Christ, speaking against a person who preached the gospel of Jesus in such plainness and simplicity, and who was so evidently honoured of God.'—Oh, dear brother, what a blessing is this! Surely there is enough here to encourage the Baptist Irish Society to persevere in their glorious work of commending the gospel of the grace of God to the consciences of their fellow-men in 'simplicity and godly sincerity.' They may 'sow in tears,' and, in doing so, have to wade through many difficulties; but the seed will bud and bring forth at least some fruit; the truth will ultimately triumph, solely because it is the means which the Eternal Spirit uses in 'pulling down imaginations, and every high thing that exalteth itself against the knowledge of Christ.' 'Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.'"

Contributions next month.—Our kind friends at Worstead, Norfolk, will kindly accept thanks for their valuable box of useful articles.

** * * The Committee have for some time past been anxious to send a minister to Clonmell, where the society has a small house for a minister to inhabit, with a chapel adjoining, and a small church. As yet no suitable minister has presented himself. This notice, it is hoped, may excite some warm-hearted brother, anxious to labour in Ireland, to say, "Here am I, send me." If so, Mr. Green will be glad of communications that may lead to the occupying of the now vacant post in that town.*

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., 19, Bridge-street, Blackfriars; SANDERS, 104, Great Russell-street, Bloomsbury; G. LYN, HALIFAX, MILLS, and Co., 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; and by any Baptist Minister, in any of our principal towns.

BAPTIST MAGAZINE.

APRIL, 1842.

MEMOIR OF THE REV. JOHN CLARE.

BY THE REV. ISAAC NEW.

THE Rev. John Clare was eminently a man of God. His piety was above suspicion; its principles were prominently conspicuous in his conduct and character. He exemplified the varied virtues of Christianity, with an undeviating steadiness and consistency, through a profession of nearly half a century. As far as human observation can reach, there were no fluctuations in his course. His was an onward progress in the path of righteousness and truth; he set the Lord always before him, and followed the footsteps of Christ with an unflinching constancy, maintaining a reputation stainless to the close. He was revered and beloved by all who intimately knew him; hence he descended to the grave amid the regrets of survivors, and not a whisper of reproach can be breathed over his tomb. Though not extensively known beyond the sphere he adorned, arising from circumstances to which we may advert, yet with the virtuous and good of every age he will be "had in everlasting remembrance," notwithstanding. He has entered a world where true worth is duly estimated and cannot be concealed, and where those excellencies he but partially developed on earth have

acquired a splendour and perfection which are immortal.

Our departed friend was born at Ashton, Berks, in the year 1776; of the independent church in which place his father was a member, and his grandfather an honourable deacon; his mother, having been baptized by Mr. Macgowan, was originally a member of the church in Devonshire Square. His early religious history resembled the religious history of many others; it commenced in deep conviction, was followed by faith in the Saviour, by peace with God, and incessant conflict with remaining corruptions, which issued at length in that complete victory, the fruits of which he is now enjoying before the throne.

It was whilst young that he seems to have been brought to a knowledge of the truth. Realizing the unspeakable privilege of being the son of godly parents, it was from this fact that he became early the subject of deep and strong feeling as to his lost and ruined condition. It does not appear that he was ever betrayed into any of those more flagrant vices and follies which have often distinguished the early days of many who have afterwards been

brought to the enjoyment of mercy ; consequently, it could not be a sense of these that alarmed him ; but it was the consciousness of a depraved nature, a heart far from God, and a total unfitness for heaven. The impressions successively made on his mind at this period of his life, produced in him, therefore, an earnest concern for religion and salvation ; to attain which he began, as others usually begin, by forming resolutions, by fervent prayers, by a more diligent attention to the means of grace, and by an outward reformation of life ; in a word, using language employed by himself in a private record of his religious history, he began to seek salvation by the deeds of the law, and endeavoured to remove guilt from his conscience by a more strict observance of duty. "The workings of my mind," he says, "were legal ; I strove to fulfil the law, and worked hard for life." This, in some measure, abated his sorrow, and, by quelling the monitions of conscience, was productive of false peace. This treacherous repose, however, was but transitory ; not being built, as he tells us, on a right foundation, he was driven about by every wind, and tossed. In this uncertain, fluctuating state of feeling, he appears to have continued for a long period, sometimes earnestly seeking, at other times carried away by vanity ; sometimes indulging hope, at others, the subject of alarming fears. "Many," he says, "were the solitary places that witnessed my fervent supplications and expressions of regret on account of broken resolutions, and the want of that degree of holiness which might warrant the conclusion that I was a child of God. Impelled more by fear than love, I sometimes redoubled my exertions to obtain the favour of heaven. But the more I strove to fulfil the law, the more I saw of its spirituality, till, at length, the commandment came, with such convincing power, that I saw my-

self altogether vile, and utterly unable to effect my own salvation."

About this period he began to attend the ministry of the Rev. Mr. Pentycross, rector of Wallingford ; and of the benefit he derived from the labours of that excellent man he speaks with considerable interest, for by them he gradually acquired clearer views of the method of mercy by Jesus Christ, till, at length, he was delivered from a feeling of self-dependence, and was enabled to commit his immortal interests to the hands of him "who is able to save to the very uttermost."

After, however, he was brought to experience satisfaction in the enjoyment of peace through believing, he was called to pass through a severe and afflicting process, before his timid spirit would allow him publicly to profess his faith in Christ. Though renewed, he began to feel he was not perfect ; though experimentally acquainted with the source of his security and joy, yet he had to learn that a life of faith was one of successive conflict and victory, before it could be one of absolute triumph. He became, therefore, as he informs us, the subject of sore mental trouble ; temptations harassed him, vile and wicked suggestions distressed him, carnality of spirit, unholy feelings, the influence of the world, originating unbelieving doubts and fears, proved to him a source of unusual grief. Bitter are the expressions he has used at this period of his history ; "I found," he says, "that to be carnally minded is death ; my desires, my hopes, my love, my joy, languished ; looking within, all appeared gloomy and vain ; I seemed to be filled with unbelief and sin ; my mind was darkened, my evidences lost, my hope appeared to be cut off from the Lord ; Jesus hid his face and my soul was troubled ; the billows and the waves of tribulation rolled over me." Using the language of Jeremiah as expressive of his experience, he says,

“I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, and not into light. Surely, against me is he turned. He hath caused the arrows of his quiver to enter into my reins. He hath filled me with bitterness. He hath made me drunk with wormwood. And thou hast removed my soul far off from peace; I forgot prosperity, and I said, my strength and my hope are perished from the Lord.”

This was the kind of training to which he was early subject, and through which he acquired a vivid sense of the value of prayer, and the efficacy of truth. “I remember,” he says, “one sabbath morning, before I rose from my bed, it was suggested to my mind that I had committed the sin against the Holy Ghost. It was, indeed, a fiery dart. I arose and walked into the fields to abate my sorrow, mourning and humbling myself before the Lord, crying to him to help and deliver me; when, at length, I came to the resolution to cast myself at the feet of Jesus, and if I perished, to perish crying for mercy; and this abated my distress.” “Frequently,” he says again, “was I deeply troubled with unbelieving and sceptical thoughts, and for a considerable time I went forth, armed with a small Bible in my pocket; so that, when my mind was particularly pained by these suggestions, drawing it forth, I generally opened on some passage, the majesty and glory of which made the tempter to fall back, and as often as he renewed the attack, so often did the sword of the Spirit cause him to flee.”

They were these early struggles with the workings of evil, and with the various forms of temptation, from which our esteemed friend derived that strength of heart and vigour of determination which bore him along steadily throughout his remaining course. This severe discipline, to which the God of all grace frequently subjects his people in the beginning of

their career, may be intended not merely as a test of their principles, but to familiarize their minds to an immediate application to the only infallible source of security and help. Hence we generally find, that the wisdom acquired by such painful experience is of unspeakable avail through the subsequent conflicts of life.

After having realized a more distinct and satisfying consciousness of an interest in divine mercy, and being convinced of the propriety of believer's baptism, he was induced to offer himself to the baptist church at Wallingford as a candidate for that ordinance. Though, from his diffidence, it was with considerable difficulty he could be brought to disclose his feelings to his pastor; yet, even when he had done that, from the same constitutional infirmity, instead of giving a verbal account of his experience, contrary to the custom of that church a written one was admitted as a substitute. This event took place when he was between eighteen and nineteen years of age; from which time he became more intimately and actively identified with the more public engagements and services of religion.

It appears to have been when very young that his thoughts and desires were directed towards the ministry. As early as sixteen years of age he began to write short sermons as “an amusement and an exercise,” he tells us; two of which the writer of this paper has seen, and which are remarkably distinguished, for one so young, by considerable correctness and propriety, both of thought and expression. It was not, however, till after he was united to the church, that he was at all engaged in preaching, and when he did commence this exercise, he was rather beguiled into it by those who were acquainted, not only with his piety, but with his extremely retiring and timid disposition.

After being employed in this work for

some time, applications for his services became frequent. For six or seven sabbaths in succession he preached once a day for Mr. Hinton of Oxford, "whose friendship, conversation, kind instructions, and useful hints relative to the ministry," he says, "I shall not soon forget;" and from whom, together with his friends, were conveyed to him most "sincere congratulations" on the acceptance of his labours; a fact which induced Mr. Hinton to propose to send him to Bristol Academy, but with which kind proposal he refused to comply. Notwithstanding this, however, he continued to preach as opportunity offered, and supplied at various places, as Hammersmith, Brighton, Eagle Street, and received invitations from various other churches of considerable respectability, all of which bespeak the estimation in which his talents and services were held. But these invitations he refused, from timidity we apprehend, but ostensibly from "imperfect health, discouraging feelings, and not having fully made up his mind to enter the ministry." That Great Being, however, who has the hearts of all men in his hands, and who determines their condition, having intended him for his service in the gospel of his Son, in a manner peculiar to himself introduced him into it. "Though," he says, "I ever felt a desire to be employed for God, and to be doing something for eternity, yet I could not well rise superior to my fears, and I hope that my being employed in the ministry is of the Lord. One thing, however, is certain, that I did not thrust myself into the work, for I never, from first to last, went any further or faster than I was led, and almost driven, from circumstances or by the hand of providence."

By a course of events strikingly indicative of divine guidance, he was conducted to Downton, the only place where he was permanently settled, and where for more than thirty-seven years

he laboured in word and doctrine. Such, however, was the uniformity of his life and of his duties in this comparatively secluded station, that it supplies but little incident for record. He had his sorrows and his joys, his successes and discouragements, through which he steadily held on his course, as beneath the eye of his Lord. And there are many remaining, "who are witnesses, and God also, how holily, and justly, and unblameably, he behaved himself amongst those who believe, and how he exhorted, and comforted, and charged every one of them, as a father doth his children, that they should walk worthy of God, who had called them into his kingdom and glory."

After having been at Downton some six or seven years, he became united in marriage to Miss Frances Tendall of Hammersmith; a union most auspicious at its commencement, and which eventually proved to him a source of unspeakable consolation and assistance in his varied afflictions and duties; delicacy, however, to the feelings of his excellent partner, still surviving, forbids us to say more.

In 1822, the distressing disease from the effects of which he ultimately died (said to be an obstruction in the vessels of the liver) first manifested itself, and brought on a severe illness, attended with violent paroxysms of pain, which laid him aside from his engagements for eleven sabbaths. After, however, he had recovered from this long affliction, yet the cause being unremoved, it produced great debility, and, at times, an exceeding depression of spirits, so that, using his own words, "I pursued my course as under the pressure of a heavy burden, requiring an extremity of exertion to prevent me from sinking, and giving up my engagements."

In 1827, he was again taken ill, and for eleven sabbaths he was precluded from preaching, during which period he

was confined to his bed, with scarcely any expectation of recovery; but a gracious God once more raised him up. Referring to his feelings during this season, and when apparently on his death-bed, he says, "It appears to me, that had I then died, my death would not have been what is called triumphant. Such was the kind of weakness I felt, that I seemed scarcely able to fix a thought, or form an idea, and had no energy of mind to express the little I did think or feel. I was not greatly oppressed with fears, nor had I that assurance of hope and those pleasing prospects which are to be desired. And though I would wish and pray for holy triumphs of soul, which "shall death itself outbrave," yet from my past and general feelings, and from the nature of my constitutional weaknesses, I am inclined to think that my death will not be attended with those joys and expressions of triumph which have marked the end of some of the people of God. But, be this as it may, 'the foundation standeth sure;' and, whatever may be my state in the sight of God, it is not to be determined by my feelings or expressions in the hour of weakness at the closing scene; the promise is, 'The righteous shall go into life eternal.'"

At the close of the year 1840, our esteemed friend had another attack, which issued in his death; and, according to his own forebodings, he had none of those transports or elevated feelings which he wished, but he had what perhaps was equally desirable, a calm and steady confidence in the Lord Jesus; he felt his foundation was rock. "I know," as he several times said, "in whom I have believed;" and in this confidence he expired; thus ending a life embittered by much suffering and conflict, but distinguished to the apprehension of others by a serene and chastened radiance, that was never obscured till quenched by death, and then only to be

rekindled to an intenser brightness in that world where "the righteous will shine forth as the sun."

The ministry of our esteemed friend was distinguished by uncommon evenness. It derived its aspect from his character, calm and tranquil, but devoted; if there were less of noise, there was more of solemnity; and if his course was attended with less apparent success than that which has attended the labours of some others, it did not arise from a want of fidelity, of earnest desire, or of fervent prayer. Success comes from God, and the blessing he confers upon his servants is various, as it seemeth good in his sight. We readily admit that it is regulated in some measure by the adaptation of the instrument; and if there was any deficiency in this respect in Mr. Clare, it was what principally arose from his constitutional temperament.

Judging from some of his papers, his views of divine truth appear to have been remarkably scriptural, discriminating, and correct. Decidedly Calvinistic in his doctrines (using a theological phrase), yet he held those doctrines in harmony with the responsibility of man to believe the gospel, and the freest invitations to the chief of sinners.

His life, as all can testify who knew him, was marked by an unblameable integrity. Correct, consistent, upright, in all his proceedings, he has passed away from earth without a blemish on his name, and his grave will be associated in the recollections of survivors with a virtuous and upright man.

His character was distinguished by uniform steadfastness in his adherence to the great principles of the gospel. He was not "driven about by every wind and tossed." Those ephemeral opinions which too often shake less stable minds did not disturb him: "he held fast the profession of his faith without wavering." There was much meekness, too, in the

character of our friend. There was none of that violence of passion, or sensibility of resentment, which distinguish more susceptible spirits; he was mild, gentle, and, under the hand of God, submissive as a child—"he held his peace."

We may advert also to his spiritual wisdom. He carefully husbanded the means which heaven has prescribed for our use, and appropriated them with diligence to his spiritual improvement; he was prudent in his conduct and movements, in his actions and plans. There was, consequently, a freedom from many of those follies and irregularities which too many Christians exhibit. His communion was with him who "giveth wisdom liberally, and upbraideth not." His, too, was a peaceful spirit. He dreaded strife, contention, bitterness, and wrath, as being productive of every evil work. This was an element in which his singularly placid temper could not live.

The tone of his piety was eminently devotional. The sanctification of his spirit, and his resemblance to Jesus, were objects of his daily concern. God was in all his thoughts. His word was his constant meditation, his providence his continual acknowledgment, and his throne of grace a place of familiar resort. And such was the effect of all this upon his character, that we needed not his dying testimony to justify our confidence as to his meetness for heaven.

But our beloved friend was not perfect; he himself could have told us of evils concealed in the depths of his nature, and over which he mourned in secret, but of which others had no knowledge. There were imperfections, however, more manifest; the most conspicuous, perhaps, of which was his proneness to silence, not merely an incommunicativeness of disposition, but a *studied* reserve. A part of the motto

with which he commenced his course, "To be slow to speak," was unnecessary in his case, for loquacity was never likely to have been a sin of which he would have had often to repent. This feature of his character, therefore, tended to repel rather than invite the confidence of his friends, and could not but materially impair the usefulness and detract from the pleasure of his visits among his people.

Another fault was the low estimate he formed of his own talents; instead of thinking of himself as he ought to think, he thought of himself too meanly. We cannot, it is true, lie too low, or take too abasing a position in the presence of God; but it is possible, from a mistaken opinion of his own abilities, for an individual to take a wrong place in reference to his fellow-men, a circumstance which must inevitably diminish his efficiency in his progress through life. This was the infirmity of Mr. Clare, so that whilst the light which was in him shone steadily, yet, from his diffidence, it did not shine with that brightness which natively belonged to it. And when we take into consideration the disease under which he suffered, which induced nervous feelings, depressed his spirits, and subdued his energies, he was prevented from acting with that vigour which otherwise he might have done, and the consequence was, he was known, esteemed, and loved, within a far more limited circle than he would have been. But, peace to his memory! He will be remembered by those who intimately knew him with affection; and, when the extremely few imperfections which marked his character are forgotten, his virtues will live, and not die; they will survive the corruptions of the tomb, and be developed in the "perfection of beauty" when time is no more.

THE PERSECUTIONS OF DAVID.

II. THE CONQUEST.

"God gave him reverence of laws,
Yet stirring blood in freedom's cause."

COLERIDGE.

MIZRAIM, the grandson of Noah, was the head of an extensive family, which originally settled in Caphtor, on the north-eastern border of Egypt; a situation which in course of time was deserted for the fertile plains and extensive sea-coast of Canaan.* There they acquired very extensive influence, if we may judge from the circumstance, that the whole country derived from them its name of Palestine, that term being generally regarded as identical with Philistine, the appellation which they had previously assumed.

These were by far the most powerful enemies with whom the children of Israel had to contend. During the whole era of the judges they occasioned perpetual warfare; for, down to the time of Samson, almost the only business of the state was to resist them. Under the mild, yet firm government of Samuel, and during the early part of the reign of Saul, which was conducted under Samuel's influence, they appear to have kept themselves in abeyance: but no sooner did they suspect that that unhappy monarch was incapacitated for the proper discharge of his duties, than they determined on bloodshed, and "gathered together their armies for battle." Their territories lay in the province allotted by divine appointment to the tribe of Dan, directly to the westward of that which belonged to Benjamin, in

which Saul and his army were situated. These two districts were divided by a chain of mountains, on which the hostile armies stood in mutual defiance: "the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them."

We need not be astonished at the Christian's horror of war, when we see two of the most warlike nations hesitate to begin the conflict. Each would willingly subdue the other, but both shrink from the thought of an encounter. There does not subsist between them a spark of friendship, but both have a horror of mutual carnage. Thus were they fixed in silence, when the Philistines, with a complacent conviction of security to themselves, sent forth a champion, challenging single combat. This warrior was a man of enormous stature and of frightful aspect. His height was upwards of ten feet, and his armour of terrific construction. "He had a helmet of brass upon his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron." Such a foe struck dismay into the souls of the Israelites; so that day after day he repeated the challenge, the defiance, and the insult.

Leaving the armies, for a moment, let us return to trace the footsteps of David. After spending his early life in retirement, he was summoned to soothe the mind

* "The Caphtorim which came out of Caphtor destroyed them and dwelt in their stead."—Deut. ii. 23. "Have I not brought up the Philistines from Caphtor?"—Amos ix. 7. "The Lord will spoil the Philistines, the remnant of the country of Caphtor."—Jer. xlvii. 4.

of the king, by his skilful music. God blessed him in these his earliest services; for, not only was the soul of Saul quieted by his strains, but he was raised to the dignity of his armour-bearer. So little, however, was he allured by all that he saw at court, that he was ready, on the very first occasion that offered, to return to Bethlehem. Why should not these scenes be beloved by him? It was here that the Holy Spirit (of whom the anointing oil was the symbol) first opened his eyes to discern the excellency of God; and discoveries so interesting and so sublime could not but endear the earthly spot on which they had been made. The voice of a parent, however, was enough to call him even from a retreat like this. The news of war had awakened anxiety in the mind of Jesse, as to the lot of his three eldest sons, who served as soldiers in the army. He was desirous that they should possess some proof of his affection, and that he should receive in return some pledge of theirs. He accordingly requested David to go with all convenient speed to the seat of war, taking with him some simple provision for his brothers, and a small present to their superior officer. Promptly was the command obeyed. He rose up early in the morning, and, after properly securing his sheep, that he might not neglect one duty while discharging another, set out on his journey, little conscious of what was preparing for him, and ignorant of the reasons why his father had selected him, rather than any of his four brothers, for this perilous message. It was enough for him, to be convinced that he was complying with the requirement of providence: and, bending his way north-westward, he soon became lost in the mountains which formed the boundary of the province of Benjamin, and finally emerged in the valley of Elah.

There a new spectacle burst upon his view. He saw the army of Israel cover-

ing the mountains on one side, while, glittering on the opposite height, stood the legions of the Philistines. Just at that moment a movement was taking place as if a battle was about to ensue. The sound of the war-cry reached his ear. He leaped from the carriage, and ran with all speed to his brothers. As he stood speaking with them, the champion of the Philistines came forth, and uttered his boasting challenge. David heard his words, and witnessed their strange effect: "the Israelites, when they saw the man, fled from his face, for they were sore afraid." O Israel, how low art thou fallen! How unworthy of the name thou bearest! No longer wielding the sword of prayer, or using the shield of faith, thou hast ceased to be a "prince with God," and art trodden under foot of men! This dishonour arouses the heart of the anointed shepherd, and brings the flush of resolution to his countenance. Mark the cause of his emotion. It is not the prospect of honour, it is not even the safety of his countrymen; it is the reputation of Israel, and the glory of **Jehovah**. "And David spake unto the man that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel: for who is this uncircumcised Philistine that he should defy the armies of the living God?"

This language, alike brave and religious, was overheard by his eldest brother, and drew forth a sarcastic reproof, representing him in the most unamiable light. While such conduct meets with disapprobation, every reader should inquire whether he is not involved in the same crime. Has it never happened, that when one who has acquired vivid impressions of his obligations to Christ Jesus, has shown us that we were living in the neglect of important efforts for the promotion of his glory, we have been ready to ascribe the appeal to mere

temporary warmth, or to obtrusive vanity? Nay, have we never, even by neutrality, encumbered the holy zeal of others; seeing that sloth is more powerful in its effects than positive opposition? Oh, let us shun the conduct of Eliab, and emulate the spirit of David! When thus rudely discouraged, he replied with the meekness and decision which distinguish the child of God. He did not enter upon the defence of his character; leaving that to the events of providence: but intimated that the language he had uttered was not unsuitable to the serious circumstances in which they stood. Passing by one in whose heart he could find no response, he wisely resorted to other individuals; who no sooner heard him speak than they hastened to report his words to the king.

Saul, reduced to the last extremity, and eager to seize on any one who was willing to risk his life in such an adventure, commanded him to appear. David, entering, said, "Let no man's heart fail because of him: thy servant will go and fight with this Philistine." Astonished at the determined offer, and gazing with wonder on the boyish figure before him, he exclaimed, with the wisdom of the warrior, "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." But David, with the higher wisdom of the saint, and with an admirable modesty befitting the situation in which he stood,—not presuming to enforce before Saul the duty of trusting in Jehovah,—narrated a few facts which conveyed his meaning more impressively than could have been done by a thousand arguments. "Thy servant," he at once replied, "kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth; and when he rose against me, I caught him by the beard, and smote him, and slew him.

Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. The Lord, that delivered me out of the paw of the lion, and out of the paw of the bear, he shall deliver me out of the hands of this Philistine." Saul was struck with the narrative, and immediately said, "Go; and the Lord be with thee."

Rejecting the armour with which it was attempted to invest him, he went forth in his simple dress, having his shepherd's staff in the one hand, and a sling in the other. First, he went down to the brook, which probably flowed through the valley, and selected five smooth stones, such as experience had taught him,—what science has since demonstrated,—would proceed with the greatest velocity, and the most exact precision: and then, with his heart resting upon God,—inwardly convinced that he had been providentially directed to this service,—and sustained by the remembrance of past deliverances, he drew near to the Philistine. The Giant drew near to him. What a singular spectacle! An enormous warrior, of terrific form and apparently impenetrable armour, approached in a hostile manner by a shepherd boy, unguarded and untrammelled,—while on either height, armies intensely interested await the issue! The two combatants watch each other. The Philistine, in a voice corresponding to his magnitude, coarsely "cursed David by his gods;"—disdaining the proposal of a conflict. David, in as firm a tone, challenges him to fight, and avows the foundation of his confidence. "Thou comest to me with a sword, and with a spear, and with a shield: but I come unto thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied!" The presence of Almighty God explained the mys-

tery of David's assurance and success. His shield overshadowed his slender form; and His arm directed his simple but fatal weapon. These words had just escaped from his lips, when in the act of running towards his opponent, he put his hand into his bag, took thence a stone, and slang it. The missile sunk into the forehead of the giant; he staggered, and fell headlong. In another moment the Philistine army had vanished from its position, and the head of Goliath hung from the grasp of David!

This victory affected the whole subsequent life of the son of Jesse. He was immediately adopted by Saul, intensely beloved by Jonathan, universally lauded by a grateful nation, and introduced into that series of persecutions through which we have now to trace him.

May we not pause to admire the parallel between these transactions and the work of our adorable Saviour! Is it not calculated to endear him to our hearts, to remember, that when hostility and warfare against the true church abounded in the earth, when the great spiritual leader of the ungodly had waxed presumptuous by long continued power, and when, in short, hope was apparently on the eve of extinction, and all deliverance depended on some new

protector, he who was "in the form of God, and thought it not robbery to be equal with God," condescended "to be made of a woman, made under the law, to redeem them that were under the law;" and from that same Bethlehem came forth, to the eye of man, feeble and unassisted, yet possessed of unlimited power; despised and rejected of men, yet clothed with the glory of Deity; esteemed stricken and smitten of God, yet himself smiting his enemies with the arm of Jehovah!

So on behalf, too, of each believer, who has been so effectual a conqueror as the spiritual David? When the soul was led captive at the will of Satan, he brake the snare of the fowler, and set the prisoner at liberty. When trials have been drawn up in fearful array, threatening to overwhelm the wavering spirit, he has dispersed the danger and the fear, by simply uttering the assurance, "My grace is sufficient for thee." And when the soul shall eventually encounter him who has been called "the last enemy," the "king of terrors," it will be found that even his hostility has been allayed; that his standard of warfare has been supplanted by a banner of peace, through the all-subduing arms of "the Captain of our salvation."

POOR PREACHING.

From an American Periodical.

It would be hazardous to deny that there is some such preaching. And we will not hold a shield over the head of that man whose feeble faith, sloth, or worldliness, makes his preaching poor. We would use a rod rather, though we would be careful that the rod should be a twig broken from the tree of brotherly love.

But there are some causes of poor preaching not found in the preacher. 1. *A poor place of worship* is apt to make poor preaching. You cannot look round in some of the sanctuaries of the land, without suffering a chill morally—and a chill physically, if you enter them between November and April. Broken panes of glass admit the wind of all de-

nominations, and the conflict that ensues between them and the generations of caloric, if there are any, is like that of him that cometh against ten thousand with an army of twenty thousand. Some of these places of worship are enormously large in proportion to the congregation. The preacher must encounter a frightful number of empty pews in search of a hearer. Then there are large tracts of uninhabited territory in the galleries. Cheerless wastes they are to a preacher. There is the pulpit, too. Such is its height that the ascending preacher cannot but realize he is leaving the world otherwise than morally. It requires good nerves to keep from being dizzy. Then he must shout down to the regions below, that the people may know there is somebody somewhere above them. The exterior of the house never had an acquaintance with a paint brush, and looks dark and gloomy, as if frowning at such neglect. Many a clap-board has long since ceased having attachment to the sanctuary, and many a shingle has taken advantage of a fair wind to go in pursuit of the deserters. What wonder if you have poor preaching in such a sanctuary? This is but putting like and like together. The unhappy preacher studies his sermon with all the undesirableness of his forlorn place of worship stalking like gloomy ghosts before him. What wonder if their foot-prints are seen all over the sermon?

2. *Poor hearers* make poor preaching. Some come lingering and late, as if it were a drudgery to come at all. Numbers stop about the church door to chat about every thing in the creation but religion, till the preacher's voice, commencing service, wakes them to the fact that they are at the house of prayer, and not at the town house. Some seek the most comfortable place in pews studiously accommodated for repose, and in the very face and eyes of the preacher take their leave of him in the total unconsciousness

of deep sleep. Some, not disposed of as the last named, examine with curious eyes every visible object but the speaker, and show vast interest in the rattle of every passing wheel, and the costume of every new comer. Some take their dogs with them, to eke out a scanty congregation, and to give the church officers a chance to exercise their powers in keeping them quiet. Now, is there not some tendency in such things to make poor preaching; and would not a prompt and thorough-going reform, that should reach every biped or quadruped of the congregation, have some influence in giving a new inspiration to the preacher?

3. *Poorly paid* preaching is likely to be poor preaching. It shrivels a man up terribly to be straitened about his temporal support. If he must move in the hampers of all sorts of shifts and expedients to make the ends of the year meet, he cannot sail freely and joyously forth on the great sea of truth. He can only play the puny part of creeping along the shore. With this kind of care upon his shoulders he cannot rise up to the stature and vigour of a giant. He is crippled and becomes a dwarf. His poor pay makes him feel poor. And it is in poverty of spirit that he undertakes a sermon. His thoughts will have a hue of poverty about them; chance if he does not write his sermon on poor paper, and with a poor pen, and move poorly, and with a sorrowful spirit, from the alpha to the omega of it. And then he feels poorly prepared for the pulpit; and what can the result be, but poor preaching? Unloose this fettered bird. Take the lead from his wings, the care from his heart, by promptly paying all arrears, and amply meeting all his wants. Give him the chance thus to spread his pinions, and see if his joyful and animated enterprise in his work does not stop the cry about poor preaching.

4. The *spiritual poverty* of the church is a fruitful source of poor preaching.

Mind acts on mind. The glowing and animated minds of the saints are so many agents of powerful excitement to the preacher. Their prayerfulness, zeal, unity, and fidelity, lift his soul upward as on a rising and powerful tide. Their devotedness to God cheers his mind, and rouses thoughts that breathe, and puts upon his lips words that burn. He must preach good sermons, for the goodness of the saints, enkindling his own, sets his soul on fire, and the sacred flame will be seen as he delivers the messages of the Lord. The opposite course will be likely to secure an opposite result. A slothful, worldly, stupid church breaks down the spirits of a pastor. They fetter his ardent mind. They chill and cramp his enterprising spirit. A grand inspiration of preaching is gone. Great responsibility rests on those unfaithful saints.

Such fallen disciples, moreover, are often the first to raise the cry of poor preaching. The preaching may be spiritual, and searching, and sanctifying, but their moral sensibilities have been benumbed by their worldliness. They are too insensible to divine things to dis-

cern the value of the ministrations they enjoy. They grope, and stumble, and cry "darkness," though it is mid-day. The poverty is all in their own souls, and had they the spiritual and heavenly mind, the true meekness and docility of the gospel, their despised pastor's doctrine would "drop as the rain, and distil like the dew."

Reader, do you think you have poor preaching in your place of worship? Will you not inquire whether there may not be causes of it which take from the preacher some, at least, of the responsibility? Is there nothing in your place of worship, nothing in the deportment of the hearers, nothing in the preacher's support, or the state of the church, that may have an unhappy influence on the preaching? May there not be something in the state of your own heart that has an important bearing on the subject? I do not say that any of these things, or all of them, justify poor preaching. His is a fearful responsibility who suffers them to do it. But, in a matter of so much interest, it is of the utmost consequence that men be sure they bring the right criminal to justice.

PRAYER FOR THE LATTER RAIN.

INCLINE thy holy ear, O Lord,
Nor let us plead in vain;
Remit our sins and hear our prayer,
Send down the latter rain!

Before the Son of God shall come,
With sickle in his hand,
To bear away the ripened sheaves
Within thy courts to stand;

Before the priestly Husbandman
Shall wave his golden grain,
The church elect, first fruits to God—
Send down the latter rain!

Oh, bid the cloud of mercy now
Discharge its vernal showers,
And, while refreshing other fields,
Dear Lord, remember ours!

REVIEWS.

Congregationalism: or the Polity of Independent Churches, viewed in relation to the State and Tendencies of Modern Society. By ROBERT VAUGHAN, D.D. London: Jackson and Walford. 8vo. pp. 196.

Historical Memorials relating to the Independents, or Congregationalists: from their Rise to the Restoration of the Monarchy, A.D. MDCLX. By BENJAMIN HANBURY. Vols. I. & II. London: Printed for the Congregational Union of England and Wales. 8vo. pp. 588 and 583.

THE distinctive principle of Congregationalism is declared by the Congregational Union to be "the scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs." If this definition be correct, and we are not about to impugn it, the distinctive principle of Congregationalism is a negation: it is a denial of the authority of any man or combination of men, whether civil or ecclesiastical, to interfere with the worship of a company of believers who have united together as a Christian church, or with the arrangements which they make for the promotion of their spiritual interests. An episcopalian congregation yields its allegiance to the bishop of the diocese; a presbyterian congregation is subject to the control of the synod; the advocate of an establishment acknowledges the right of the government to patronize and direct. But an independent church rejects all spiritual authority, but the authority of Christ; it claims a right to regulate its own worship, choose its own officers, admit additions to its number, and expel the disorderly from its communion, uncontrolled by fellow-men; and he is a congregationalist, whatever else he receives or renounces, who holds "the scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs."

According to this definition the baptist churches throughout the world are all, strictly speaking, congregational. In common parlance the title is given to pædobaptist independents alone; but in fact it belongs to us as truly as to them. It may cheer our brethren therefore to

remember that in reference to that portion of divine truth for the assertion of which they are distinguished, while they have formidable bands of antagonists against them, they have in us a body of faithful allies. If at any time they should be tempted to regret the promulgation of our peculiar views, or to imagine that we are unduly zealous in advocating them, let them remember that the spread of those views will be accompanied by the spread of their own "distinctive principle." As our numbers augment, that principle will extend its influence. There is no reason to fear that it will ever be renounced by baptists. Exceptions may occur, anomalies in this as in every other case; but, as a class, we may in this respect be relied on. We begin our religious life with an assertion of independence. In making our profession, at the commencement of our course, our language is, We must act for ourselves; we are responsible to God, and our profession must be personal. If when we were babes our parents made profession for us, this is nothing. If when we were unconscious of what was passing, we were either sprinkled or immersed by our friends, this is nothing. If a majority of our countrymen believe that affusion is baptism, and that infants are entitled to receive it, if in that majority are men eminent for piety, learning, and usefulness, this must not counterbalance our own personal conviction; we must obey what appears to us, after investigation of the inspired rule of faith and practice, to be the command of Christ, and make our personal profession in baptism. The man who begins his religious course thus is not likely to succumb afterwards to human authority in religious matters. He is an independent, and an independent he is likely to continue. Should he become a father, he will find occasion at the birth of every child to break through the customs of society around him, and render a new act of homage to the voluntary principle. He will refrain from the attempt to initiate his little ones into a course of voluntary obedience by the administration of a compulsory rite. He will instruct his child, he will set before

it, as its intellect expands, every scriptural inducement to surrender to Christ its heart, and yield to him its reasonable service; but he will not attempt to bring upon it, while in a state of unconsciousness, engagements to which it is not a consenting party. His own profession was voluntary; the profession of his children must be voluntary also. If he be a consistent man, he will act in a similar spirit among all his religious connexions, neither seeking to exercise spiritual authority over others nor submitting to it himself. Every church composed of men and women whose religious profession commenced thus, and has been carried on under the influence of this spirit, will be a church of independents; a church not merely congregational by accident, but a church consisting of individuals who understand and firmly adhere to congregational principles.

Whatever be the advantages of congregationalism, then, our churches partake of them, and whatever its beneficial influences on society, our churches contribute their share. We can welcome cordially every illustration of its workings, and every defence of its principles; and as, like any other good thing, it is liable to be abused, we rejoice in the circulation of judicious counsels applicable to its adherents. The pages of Dr. Vaughan have yielded us unforgotten pleasure. They bear the impress of an intelligent, matured, and candid mind, zealous for the maintenance of "the liberty with which Christ hath made us free." The first part of the volume contains the substance of an address, delivered before a meeting of the Congregational Union, convened at Nottingham. In this, after explaining the nature of the independence claimed, he shows that congregationalism is not only in harmony with the beneficial tendencies which now characterize society generally, but that, in respect to them, while there is very little that it can learn, there is much that it can teach. He illustrates its relation to popular intelligence, to the higher departments of learning and science, to the arts of peace, to the principles of a representative government, to the free intercourse of nations, and to the principle of union as acted upon by independent states in ancient and modern times. The advantages of union among congregational churches are insisted upon, at some length, and the accordance both of

county unions, and of the more comprehensive union by which the discourse was originally occasioned, with the perfect independence of the constituent parts, is vindicated. A comparison of the systems of congregationalists and episcopalians in England, as regards an efficient ministry, succeeds; and the address concludes with a view of the position and prospects of congregationalism. The second half of the volume is occupied with a series of essays on the character of the efforts now made to punish protestant nonconformity, and to crush and destroy it; on the hostility of the public press; on the claims of the church of England, and on several kindred topics. There is much reasonable instruction in these chapters; especially in one "on the slowness of religious improvement, with its analogies in nature and providence."

The principles of congregationalism are as old as the New Testament. There is no reason to believe that they have ever been extinct, though we are not in possession of such historical details as might enable us to trace them in practical operation throughout the dark ages. When the English nation cast off the Romish yoke, however, these principles animated some eminent reformers; and when, under Elizabeth, a system was established in many respects analogous to popery, conscientious men soon began to assert their right to unite in the observance of institutions which they deemed pure and scriptural. It has been the laudable desire of Mr. Hanbury to investigate and rescue from oblivion the opinions, deeds, and sufferings of men who in those trying times maintained the right of every distinct congregation to regulate its worship by its own views of divine appointments. The Congregational Union encouraged Mr. Hanbury in this good work; and under its auspices, two volumes of Memorials have appeared, and a third is about to be published. The diligence of Mr. Hanbury in searching out, digesting, and recording so large a body of historical information respecting men of whom the world was not worthy, has earned for him an honourable place among the living defenders of truth and piety. His work will not indeed be popular with the many, but it will be useful to the patient and studious few. It will not compel the reader to proceed by the attractions of the style; whoever goes

through it must set himself to peruse it for the sake of the knowledge it contains; it requires close attention, and the hasty reader will be occasionally bewildered; but he who desires to understand thoroughly the subjects of which it treats will be amply repaid for his perseverance, and to future historians it will be invaluable.

It is necessary to observe, that the good men of whom Mr. Hanbury speaks as independents or congregationalists are uniformly pædobaptists. We do not complain of this, because usage justifies this restriction of the terms; but it is requisite to mention it to prevent mistake, as, if any person should expect to find in these volumes the history of all the eminent maintainers of congregational principles in those times, he would be grievously disappointed. Frequent references are made to baptists, anabaptists, and "baptists so called;" but in a manner which seems to indicate that the author has been more accustomed to contemplate them as rivals than as allies, and that his mind is more deeply affected by their opposition to that form of congregationalism which he prefers, than by their attachment to the great principles of independency which he advocates. Indeed, while we are fully prepared to admit, with Dr. Vaughan, that "a man may cherish a strong preference in respect to his own religious party, and still do homage to religion itself, as a good much too benignant and divine to be confined to the limits of any party," we have thought repeatedly, in passing through these volumes, that Mr. Hanbury's "strong preference" for his own section of congregationalists, is carried to, at least, the utmost desirable extent. Sometimes it has appeared to us to interfere even with his logic. One instance may exemplify our meaning. A work maintaining the broadest principles of religious freedom, but combining with them our views of baptism, was printed in 1615. The title was "Persecution for Religion judged and condemned." Mr. Hanbury adverts to it in the following terms:

"But another work appeared in 1615, under the title of 'Persecution for Religion judged and condemned.' It is anonymous, but the dedication is subscribed, 'By Christ's Unworthy Witnesses, his Majesty's faithful subjects, commonly, but falsely, called Anabaptists.' On this it is that some modern baptists found their

boast of *priority* on the subject of toleration; attributing it to Helwiese, and his church in London. See Crosby's History of Bapt. 1738. vol. i. p. 269; and Supp. to Neaf's Puritans, vol. v. p. 142, ed. 1822, 8vo., imputed to William Jones. And they are not a little pleased at the inadvertence of Mr. Charles Butler, where he writes, '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.' Hist. Memoirs of the English Catholics, Ed. 1819, ch. xxix. p. 367."—Vol. i. p. 225

How then does Mr. Hanbury disprove the claim of the baptists, and nullify the concession of the Roman Catholic barrister? Just by showing that before the publication of the baptist argument for universal liberty, the congregationalists had presented a petition to the king which "did not dissent upon or argue for religious liberty, in the entire breadth of it." It was entitled "An Humble Supplication for Toleration, and Liberty to enjoy and observe the Ordinances of Jesus Christ in the administration of His Churches, in lieu of human Constitutions. 1609." Referring to this petition, which asked for toleration, but did not argue for it on principles universally applicable, he adds triumphantly,

"We might leave facts to speak for themselves, but if there be any one subject on which it is commendable to strive for the pre-eminence of human glory, not to be relinquished to any rival, how honourable soever, it is surely this of priority in publicly advocating the full enjoyment of mutual toleration among all Christians. Let the reader judge, then, of the equity of the claim re-asserted by Dr. Thomas Price, author of the admirably digested 'History of Protestant Nonconformity in England.' 1836. 2 vols. 8vo. Treating of 'Persecution for Religion judged,' &c., he writes of it as 'fully' entitling its authors 'to be regarded as the first expounders and most enlightened advocates of this best inheritance of man. Other writers,' he remarks, 'of more distinguished name succeeded, and robbed them of their honour.' 'It belonged,' he adds, 'to the members of a calumniated and despised sect, few in number and poor in circumstances, to bring forth to the *public view*, in their simplicity and omnipotence, those immortal principles which are now universally recognized as of divine authority and universal obligation.'—Vol. i. pp. 522, 523. It is admitted by us that Jacob did not, on his side, dissent upon, or argue for, religious liberty, in the entire breadth of it; the plea which he set

up so courageously is, however, the ground on which all that has ever followed is rested; and the limitation against the papal supremacy 'over free countries and kingdoms,' is but a consistent restraining of that sinful dominancy which would debar all else from the exercising of their privileges under the gospel dispensation. *Palmam qui meruit, ferat.*—*Ib.*

The palm is claimed, then, by Mr. Hanbury, for a document which "did not dissent upon, or argue for, religious liberty, in the entire breadth of it;" nay a document which disclaimed *universal* toleration, in the following terms: "We do humbly beseech your Majesty, not to think that by our suit for the said toleration, we make an overture and way for toleration unto papists; our suit being of a different nature from theirs, and the inducements thereof such as cannot conclude aught in favour of them, whose head is Antichrist, whose worship is idolatry, whose doctrine is heresy, and a profession directly contrary to the lawful state and government of free countries and kingdoms, as your Majesty hath truly and judiciously observed." The baptist document, on the other hand, says, "And for the papists, may it not justly be suspected that one chief cause of all their treasons hath been because of all the compulsions that have been used against their consciences, in compelling them to the worship practised in public, according to the law of this land: which being taken away, there is no doubt but they would be much more peaceable." It also lays down formally the general principle, "That no man for blaspheming Christ and his gospel may be destroyed, or afflicted by imprisonments, death, or any calamity whatsoever." Where, then, is "the inadvertence of Mr. Charles Butler?" The inadvertence of a Roman Catholic in withholding the honour of priority in the promulgation of the principles of religious liberty from petitioners who expressly denied the applicability of their plea to Roman Catholics, inasmuch as their worship was idolatry, and their doctrine was heresy! If Mr. Hanbury is not sensible of the difference between these two documents, Mr. Charles Butler could not fail to observe it. The question itself is of little moment in our view, as the principles of religious liberty were certainly taught more than fifteen hundred years before either document was written, and, as we believe, by

baptists; but whether strong preference for his own party has or has not interfered with the clearness of Mr. Hanbury's perceptions, "let the reader judge."

The ordinance of baptism is frequently presented to the attention of Mr. Hanbury's readers; sometimes in reference to the arguments of the congregationalists of the seventeenth century against their contemporaries who maintained our views, but more frequently in the retrospect of controversies carried on among themselves. A presumption against our practice is sometimes raised in the present day, derived from the alleged general consent of the Christian church. It is said, See how numerous are the adherents of infant baptism, and how few comparatively the baptists are! Is it to be supposed that the many are wrong, and that the few are right? But this general consent goes only to the fact of the eligibility of some infants. When the question is asked, What infants? unanimity is at an end. The church of Rome, having obtained possession of the infant of a pagan or a Jew, will baptize it in spite of the remonstrances and tears of its parents. The church of England will baptize every infant brought to its ministers by persons willing to become its sponsors. Our congregational brethren generally disapprove of this, and require some evidence of piety in an ancestor to entitle a babe to the privilege. Without this, they would find the foundations giving way terrifically beneath their feet, whenever, in argument with us, they took their stand upon the Abrahamic covenant, the holiness of the branches derived from the holiness of the root, and the baptism of believers' households. But here again hard questions present themselves, showing that if we inherit the disapprobation of Christendom, the perplexities in which our brethren are involved entitle them to its pity. In an Apology on behalf of those who were contumeliously called Brownists, prepared by the celebrated Mr. John Robinson for presentation to the Synod of Dort, it is declared that "the Dutch reformed churches, as is evident by their practice compared with their profession, are neither so true unto their own grounds as they ought to be; neither do they so well provide for the dignity of the thing, whilst they administer the sacrament of baptism to the infants of such as are not within the

covenant, nor have either parent a member of any church."

"Robinson proceeds after this, to reason from the nature of this 'seal,' that it ought not to be administered without 'faith coming between, either of the party to be baptized, or of one parent at the least.' If it be said, that God's gracious promise is extended to those 'afar off;' our author replies, 'I grant it, except infidelity, or other sin, come between, by which the parents with themselves break off their seed, externally and actually from the communion of the church.' He decides, 'that the seal of the righteousness of faith, which baptism is, doth no more belong to the 'seed' of godless parents, than doth the comfort flowing from the righteousness of faith unto the parents themselves.' And, with Tertullian, he concludes, let such children come, 'when they are grown to years; let them, when they have learned and are taught wherefore they come; let them then be made Christians [baptized] when they can know Christ.'"—*Hanbury*, vol. i. p. 374.

Nor was this at all unreasonable in those who maintained regeneration by Christian parentage. Baptismal regeneration is the doctrine of the churches of Rome and England; our brethren repudiate this, but the basis of their system is *parental* regeneration. It has been maintained, by some of the congregationalists at least, that infants born of Christian parents have the graces of repentance, faith, regeneration, &c., *virtually*. As born into the world, "they are not wholly destitute of faith, regeneration, &c.;" and baptism is the seal of that grace which they derived from their natural birth.

"That infants have the faith and love of God in them, and regeneration in their measure, Ainsworth says, in his own phrase, is thus proved.—'They to whom God giveth the sign and seal of righteousness by faith, and of regeneration,—they have faith and regeneration. For God giveth no lying sign; he sealeth no vain or false covenants. But God gave to infants circumcision, which was the 'sign' and 'seal' of the righteousness of faith and regeneration. Therefore, infants had, and consequently now have, faith and regeneration; though not in the crop or harvest, by declaration; yet in the bud and beginnings of all Christian graces.' They that deny this consequence, he adds, 'must either make God the author of a lying sign and seal of the covenant to Abraham and his infants; or they must hold, that infants had those graces then but not

now: both which are wicked and absurd to affirm. Or they must say, that circumcision was not the sign and seal 'of the righteousness of faith;' and, then, they openly contradict the scripture, Rom. iv. 11.'

"Here our author takes up another position, and moves with all the energy of one who duly cultivated the blessing for which he was contending, and who had availed himself of the gospel privilege of imparting the external sign. 'As the apostle,' he writes, 'in Rom. v. compareth our natural estate in Adam, and our spiritual in Christ, so may we in this case. If we cannot justly object against God's work in nature; but do believe that our infants are reasonable creatures, and are born not brute beasts, but men; though 'actually' they can manifest no reason or understanding more than beasts; yea, a young lamb knoweth and discerneth its dam sooner than an infant knoweth his mother: then neither can we justly object against God's work in grace: but are to believe that our infants are sanctified creatures and are born believers, not infidels, though outwardly they can manifest no faith or sanctification unto us.

"And why should it be thought incredible, that God should work faith in infants? If because we know not, or perceive not, how it can be: let us consider, that we know not the way of our natural birth, and other earthly things. How, then, can we know heavenly things? If we make question of the power of God: nothing is impossible with Him. He made all things of nothing; He can make the dumb beast speak with a man's voice; He can make the babe in the mother's womb to be affected, and leap for joy, at the voice of words spoken to the mother. And, can He not also work grace, faith, holiness in infants? Hath Satan power, by sin, to infect and corrupt infants; as is before proved; and shall not God have power to cleanse from corruption and make them holy? If we make doubt of the *will* of God herein; behold, we have his *promises* to restore our losses in Adam, by his *graces* in Christ; as he showeth in Rom. v., that he will circumcise our heart 'and the heart of our seed to love him,' Deut. xxx. 6. We have the seal of his promise, in giving circumcision unto infants, to signify and seal 'the righteousness of faith.' And we have assurance of all his promises; and of that to Abraham and his seed in particular; to be confirmed unto us, not abrogated or lessened, by Christ. Wherefore, they are but a faithless and crooked generation, that, notwithstanding all that God hath spoken and done in this kind, do deny this grace of Christ to the infants of his people, and the seal or confirma-

tion of this race by baptism now, as it was by circumcision of old!"—*Hanbury*, Vol. i. pp. 413, 414.

At the risk of being identified with the "faithless and crooked generation" abovementioned, we must confess that it is in our view no small flaw in the general consent pleaded against us, that some baptize their infants because they are Christian children, and some because they desire to make them such; some because the infants possess the grace, and therefore should have the sign, and some because they do not possess the grace, but with the sign will receive it; some pleading for baptism as a boon which should be conferred on all infants, and some as a special privilege belonging to the children of believers. But more difficulties remain to be solved, by those who adopt the restrictive system. Are the children of all pious persons entitled to baptism, or is it to be confined to the offspring of those parents who are actually church members? We find the position asserted by some and denied by others, "that the children of godly and approved Christians are not to be baptized until their parents be set members of some particular congregation;" and much argument is adduced on both sides. Then again, if the parents have been excommunicated from the church, does their excommunication deprive the infant of the privilege it might have enjoyed had it entered the world a little sooner? And will the faith of a grandfather suffice, in case there be no faith in the father, to entitle the grandchild to baptism; or is the entail cut off through the father's unbelief? An influential writer, Mr. Davenport, 1672, gives the following opinion.

"Some think that the children of confederates are so complete members that they should be excommunicated in case of demerit. I cannot easily assent thereunto; for that would imply that they have an immediate right in all church privileges, which I do not grant nor believe; but that as the church looks upon them *tanquam in lumbis parentum*, so also if the grown members of the church observe vicious qualities and practices in them, they do not deal with them immediately in those steps of proceeding required in Matt. xviii. to bring matters to the church; but they deal with their parents to discharge their duty in educating their children according to the rule in Eph. vi. 4. To this sense Dr. Ames applieth that text

1 Cor. vii. 14. Nor may their children be baptized till [who] themselves have [not] taken hold of the covenant with the church in their own right. For the children of church members, when they come to age, for not taking hold of the covenant with the church, do become non-members, and are so to be looked at by the church, if they desert church-fellowship, either departing from them in place, as Esau into Mount Seir, or withdrawing from their communion, or if the church withdraw from them. In such cases, they are not so much as implicitly members. Therefore their children may not be baptized. For the right that infants have unto baptism is in their next and immediate parents, because the apostle, in 1 Cor. vii. 14, doth so limit it; because the apostasy of the next parents takes off the federal holiness of their seed, as we see in the posterity of Ishmael and Esau; because if infants should have this right in their grandfathers where shall we stop? Shall it be extended to a thousand generations, as some misapply that promise in Exodus xx. 6: that cannot be true; for then the children of the Jews, and Turks, and heathen, all the world over, have a right to baptism in some of their ancestors within that time, contrary to Rom. xi. 17."—*Hanbury*, vol. ii. p. 63.

On the other hand, in a document entitled "The Way of the Churches of Christ in New England," 1645, propositions occur, which Mr. Hanbury says "should seem to be the result of profound deliberation among several, perhaps many heads and hearts;" and this is one.

"Baptism may be orderly administered to the children of such parents as have professed their faith and repentance before the church, as above; or, where either of the parents have made such profession. Or it may be considered also, whether the children may not be baptized where either the grandfather or grandmother have made such profession, and are still living to undertake for the Christian education of the child: for it may be conceived, where there is a stipulation of the covenant on God's part, and a restipulation on man's part, there may be an obligation of the covenant on both parts. Or if these fail, what hindereth but that, if the parents will resign their infant to be educated in the house of any godly member of the church, the child may be lawfully baptized in the right of its household governor, according to the proportion of the law, Gen. xvii. 12, 13?"—*Hanbury*, vol. ii. p. 578.

Such differences of opinion would naturally occur among thinking men,

anxious to do right, but having neither precept nor precedent to guide them. It is not inexplicable that it should have been a standing question among our congregational brethren, "*Whose children have a right to baptism?*"

In taking a review of the history of any section of the Christian church, the candid observer will see much to deplore; and in considering the present condition of the purest communities, much to call for humility and grave deliberation. The concluding chapter of Dr. Vaughan's work treats of certain improvements which in his judgment are desirable in the practice of English congregationalists; and it will afford us pleasure to find that they engage the attention of the churches, both of his denomination and our own. He deems it desirable that ministers should be more solicitous than some of them are, to exercise care and judgment in their mode of placing truth before their hearers; that they should cultivate a grave and natural demeanour in their intercourse with society, and take the same inartificial manner with them into the pulpit. He recommends a modification of the usages prevailing extensively in the ad-

mission of members, thinking that the one fixed species of ordeal, to which the churches, or more frequently perhaps the deacons, have been disposed to subject all persons desirous of uniting with them, has operated in not a few connexions as though devised by some special foe to the body, for the purpose of letting all the ignorance and coarseness of society into the churches, and precluding all its intelligence and delicacy from them. He disapproves of the custom of restricting the ministerial and pastoral offices in large churches to one person; believing that a variety of gifts and habits which cannot possibly meet in one individual are necessary for their welfare, and that, under the present system, pastoral duty must necessarily be left in much the greater part undone, or, if performed in any shape, be devolved on a number of deacons, who thus become co-pastors in every respect except that perhaps they are not preachers. On these, and some other topics, it would have afforded us gratification to allow Dr. Vaughan to explain his convictions in his own words; but the space allotted for this article is already full, and we can only add a general commendation of the volume.

BRIEF NOTICES.

Elements of Mental and Moral Science. By GEORGE PAYNE, LL.D. *Second edition, enlarged.* London: J. Gladding. 8vo. pp. 418.

The first edition of this work, having been published in 1828, is extensively known among those who are conversant with the studies which it was intended to promote. To them it may suffice to say, that the author has seen reason to modify some of the doctrines which he then taught, relating to attention—the nature of the emotions—the distinction between desire and volition—the liberty of the will—and especially in the department of moral science, he has made important alterations and added much new matter. To persons unacquainted with the work, it is not irrelevant to mention the fact that since its appearance he has produced an excellent volume, to which we have before adverted, on Divine Sovereignty. We mention this on the present occasion, because the pupil is more completely at the mercy of his teacher in studying mental and moral science, perhaps, than science of any other kind. It would be safer to study theology under the

guidance of an infidel than mental and moral philosophy; as his sophistries would be more readily detected, and more indisputably confuted. The soundness of Dr. Payne's theological system renders him a much safer guide than most other metaphysicians. In many instances, we fear that studies of this description have superseded the study of the scriptures, and induced in preachers a habit of appealing to reason instead of the divine oracles; but the utility of this species of science when wisely directed is great, and acquaintance with its principles, as here developed, would have prevented the promulgation of some errors which have done much mischief in our churches.

Four Discourses on the Sacrifice and Priesthood of Jesus Christ, and the Atonement and Redemption thence accruing. with supplementary notes and illustrations. By JOHN PYE SMITH, D.D., F.R.S. *Second edition, enlarged.* London: 16mo. pp. 367. Price 6s.

It was greatly to be regretted that these learned and carefully written dissertations

should be out of print. The subjects to which they relate are of paramount importance, and the critical remarks on passages of scripture relating to those subjects ought to be in the hands of every one competent to make use of them. The venerable author has subjected the whole to a careful revision: in the discourses he found no reason for alteration; but he has made considerable additions to the notes, which now constitute nearly one half of the volume. Valuable indices, both topical and textual, are appended.

Pictas Ecclesie, or the Dissenter's Text Book; being a Review of England's Hierarchy, in its Principles and Practice. By WILLIAM PALMER. London: Palmer. 8vo. pp. 309.

The design of this work is to pourtray the established church as it exists at the present moment, and call attention to its delinquencies. This is done in a series of essays, entitled, The Church Magazine—The Church of England—Popery of the Church of England—Popery of Puseyism—Apostolical Succession—The Common Prayer-Book—Episcopal Uniformity—Clerical Subscription—Wealth of the Church—Church Rates—Intolerance of the Church of England—Dissenterism and Churchism—What is to be done with the Establishment? The author possesses a vigorous mind, is fully alive to the evils of the system on which he animadverts, and has accumulated large stores of information applicable to the subject. His sentiments are just and important; but the style in which they are enforced is not exactly to our taste: it is too declamatory and deals too much in hyperboles and strong phrases. It improves however as he advances, and should we at some future day receive from his hands another volume, we shall open it with the greater interest for our acquaintance with this.

A Hand-book for Popular Use in testing the Doctrines of Unitarianism. By the Rev. JOHN ALLAN, Minister of Union Parish, Aberdeen. Glasgow: Blackie. Royal 18mo. pp. 412.

The author appears to have been provoked to prepare and publish this work, by some vigorous efforts made by unitarians in his neighbourhood to disseminate their mischievous tenets. He designs to put into the hands of unlearned readers a manual containing a view of the doctrines he opposes, together with a defence of the orthodox faith, and a refutation of objections. All this is done, so far as the matter is concerned, in a satisfactory way; we must, however, be allowed to object to the manner in which Mr. Allan treats his opponents. No man, especially no Christian minister, gains any thing in the estimation of serious readers by using harsh language. We never could quite admire the sledge-hammer style of Archbishop Magee, however much we might respect his learning and his zeal for the truth; yet he would have stood aghast at some of the phrases of our Scottish friend. We will only refer to pages 13, 20, and 107, where are passages not only undignified, but offensively low. With the whole spirit of the book, too, we must confess ourselves dissatisfied. We cannot but

feel, that any confirmation of our socradly cherished views of the person and work of our divine Redeemer which the argument might have furnished, would be counterbalanced by the utter want of tenderness (through most if not all of the volume) towards those whom we believe to be under fatal delusion. To exhibit either levity or animosity when dealing with those whose soul-destroying errors reject all that is vital in the gospel of Christ, appears to us to indicate, that whatever hold the truth may have taken of the intellect, its softening influence upon the heart has been little felt, or is by the storms of controversy unhappily intercepted.

Memoirs of the Life, Character, and Ministry, of William Dawson, late of Barnbow, near Leeds. By JAMES EVERITT, Author of "The Village Blacksmith," "The Wall's End Miner," "The Polemic Divine," &c. &c.

Mr. Dawson, who died a few months ago in the sixty-ninth year of his age, was a popular preacher among the Wesleyan Methodists. Till nearly the end of his days he carried on business in Yorkshire as a farmer, but preached very frequently and with great acceptance. Energetic, frank, humorous, and coarse, his style of address arrested the attention of the uneducated, while many auditors of cultivated minds tolerated things which they could not admire, and did homage to the power which he possessed of affecting the passions. The peculiarities of the denomination to which he belonged were strongly marked in his character, and his biography will be much more valued by readers of the same connexion than by others. It abounds, however, with amusing anecdotes, dialogues, and repartees, and contains some passages on which all who wish to study human nature in its variety of aspects may meditate with advantage.

Four Lectures to Young Men; delivered at the Request of the Edinburgh Young Men's Society. By the Rev. ANDREW THOMSON, B.A., Rev. W. CUNNINGHAM, Rev. ALEXANDER FRASER, Rev. D. T. K. DRUMMOND, B.A. Edinburgh: Innes. 12mo. pp. 99.

The subjects of these instructive discourses are—The connexion between the discoveries of science and true religion—Indifference to the claims of revealed religion unreasonable—The temptations of young men to embrace infidel principles—and, The excellency of the knowledge of God. They are part of a course of lectures recently delivered in St. George's Church, Edinburgh, by ministers belonging to the different denominations. It is remarked in the advertisement prefixed, that this attractive feature of unity is retained in this small volume, the four lecturers being a seceder, an independent, a Scottish churchman, and an episcopalian.

Sermons preached in the Church of the United Parishes of St. Andrew by the Wardrobe, and St. Ann, Blackfriars. By the Rev. JOHN HARDING, M.A., Rector. London: Seeley. 1841. Royal 12mo. pp. 264.

Twenty sermons, plain, evangelical, and de-

votional; in which the author's attachment to his own community is exhibited, without any thing to give offence to his fellow-Christians. The doctrine is Calvinistic, and the cast of the discourses experimental. If we had any cause of regret, it was to find that the author's system did not allow him oftener to reiterate our Lord's injunction to all his hearers, "Repent ye, and believe the gospel."

The Biblical Geography of Asia Minor, Phœnicia, and Arabia. By E. F. C. ROSENMÜLLER, D.D., Ordinary Professor of Oriental Languages in the University of Leipsic. Translated from the German, by the Rev. N. MORREN, A.M. With an Appendix, containing an Abstract of the more important Geographical Illustrations of Messrs. Robinson and Smith, in their "Biblical Researches" in Mount Sinai, Arabia Petrea, and Phœnicia. Edinburgh: pp. 362. Price 6s.

This is the third and concluding portion of Mr. Morren's translation of a learned and comprehensive work, which has received already so much commendation in these pages that it is only necessary to say now, that it constitutes the eleventh, seventeenth, and thirty-fourth volumes of Clark's Biblical Cabinet.

Mesopotamia and Assyria, from the earliest ages to the present time; with Illustrations of their Natural History. By J. BAILLIE FRASER, Esq., Author of "An Historical and Descriptive Account of Persia," &c. With a Map, and Engravings by Jackson. Edinburgh: Oliver and Boyd. Pp. 383.

So much of the sacred narrative, and so considerable a portion of Old Testament prophecy, relates to these countries, that an acquaintance with their history, both in ancient and modern times, is essential to the interpretation of many parts of scripture. This volume is an epitome of all the knowledge requisite for this purpose, furnishing a condensed account of their history and aspect, moral, physical, and political, derived from a variety of sources, and arranged with care and skill. It is one of a series of volumes, chiefly geographical, entitled the Edinburgh Cabinet Library.

John Huss: a Memoir, illustrating some of the workings of Popery in the fourteenth and fifteenth centuries. Translated from the German. By MARGARET ANNE WYATT. With an introductory Note on Popery, by a Beneficed Clergyman of the Anglican Church. Seeley & Burnside. Pp. xxxi. 136.

The story of the Bohemian martyr is interesting, and might have been safely recommended, had it appeared without the observations of the beneficed clergyman, who is much nearer to popery than he seems to suppose. As it is, the book is more likely to do harm than good.

Confessions of an Apostate. By the Author of "Feliz de Lisle." London: Seeley and Burnside. Foolscap 8vo. pp. 154.

A skillfully written and exciting tale, intended to illustrate the tendencies of the Oxford tractarian system. It is however but a legend, and legends are not the weapons required in the present conflict.

Lucilla; or the Reading of the Bible. By ADOLPHE MONOD. Translated from the French. London: (Religious Tract Society) 24mo. pp. 320.

An ingenious and lively work, intended, on the one hand, as "an antidote to infidelity, which regards the Bible as a merely human composition, and to popery, on the other, which would restrict the reading of the sacred books." It is delightfully free from that asperity which is often found in works of this nature:—perhaps it is open to the charge of excessive candour.

Emigration from India. The Export of Coolies and other Labourers to Mauritius. London: 8vo., pp. 74. Price 6d.

A pamphlet issued by the Antislavery Society, in order to furnish the public with evidence of the turpitude of the Coolie trade; and excite them to resist the project of the Colonial Secretary for its revival.

The Eclectic Review, March, 1842. London: Ward & Co.

An excellent number. Those of our readers who possess it may find on pages 269—271 some observations of great importance relating to the constitution of our churches, which, if they have not noticed them already, are deserving of their serious attention.

The Christian Miscellany and Weekly Family Expositor. January and February, 1842. Edinburgh: Johnstone. Imperial 8vo. pp. 168.

A new periodical conducted by respectable ministers of the church of Scotland in a respectable manner.

RECENT PUBLICATIONS

Approved.

The Works of WILLIAM JAY, collected and revised by himself. Volume II. Morning and Evening Exercises. April to June. London: C. A. Bartlett. 8vo. pp. 603.

Observations on the Book of Ruth, and on the word Redeemer. By the Rev. H. B. MACARTNEY, Rector of Creagh. Dublin: W. Curry, Jun. 18mo. pp. 107.

Christian Consistency; or the Connexion between Experimental and Practical Religion. Designed for Young Christians. By E. MANNERING, of Holywell Mount Chapel. Second Edition. London: Baynes. 18mo. pp. 187.

A Pastoral Letter: addressed to the Church of Christ assembling for worship in the Baptist Chapel, Wellington Square, Hastings. By J. M. CRAMP. 12mo. pp. 24. Price 3d.

The Claims of the Missionary Work in Western Africa, and the Importance of Training a Native Ministry. An Address delivered at the First Ordination Service in the Centenary Hall, Bishopsgate Street Within. By JOHN BEECHAM, one of the General Secretaries of the Wesleyan Missionary Society. London: Mason. 8vo. pp. 16.

INTELLIGENCE.

AMERICA.

In a new periodical publication, entitled "The Baptist Memorial and Monthly Chronicle," the first number of which was issued at New York, January, 1842, there is a "General Summary View of the Baptist

Denomination in each of the United States for the Year 1840." It is stated to be compiled chiefly from actual returns, with estimates carefully made from the best sources where such returns failed. The following particulars are abstracted from it:

	Associa- tions.	Churches.	Minis.	Baptized in 1840.	Communi- cants.
" Maine	11	261	214	2,249	20,490
New Hampshire	6	103	89	1,042	9,557
Vermont	9	135	98	864	11,101
Massachusetts	11	213	192	2,639	26,311
Connecticut	6	103	106	452	11,725
Rhode Island	1	50	56	580	7,831
New York	41	775	782	7,613	79,155
New Jersey	5	73	82	1,153	9,008
Pennsylvania	15	239	172	2,467	20,856
Delaware	1	9	4	8	90
Maryland (including the district of Columbia north and east of Potomac)	4	44	25	767	2,390
Virginia (including the remaining part of the district of Columbia)	31	512	361	5,838	61,504
North Carolina	29	115	253	2,303	29,330
South Carolina	13	371	189	2,620	34,704
Georgia	34	672	319	5,958	48,302
Alabama	30	508	306	3,636	30,182
Mississippi	12	186	109	490	7,837
Kentucky	42	723	380	9,083	61,042
Tennessee	42	653	452	2,341	32,000
Ohio	32	495	292	3,664	21,579
Indiana	31	417	260	1,541	16,234
Illinois	30	348	254	1,092	11,018
Michigan	4	75	52	388	3,209
Wisconsin Territory	1	15	11	65	455
Iowa Territory	2	12	8	30	300
Missouri	23	279	160	1,000	10,950
Arkansas	4	34	25	200	810
Louisiana	3	30	15	200	930
Total	7,846	5,266	60,286	572,136	

To make these returns complete, as a full exhibit of the number of American baptists at the present time, there should be added,—

Probable net gain to the above churches for the last year	38,964
Total number in British America	36,274
Free-will baptists in the United States	47,217
Seventh-day baptists do.	6,000
	<u>700,591</u>

The Campbellites, or 'Reformers,' are estimated by Mr. Campbell at from 150,000 to 200,000 communicants. And the 'Christian Societies,' with some smaller bodies, under different names, who strictly adhere to 'the baptism of believers only by immersion,' probably amount to as many more, say 300,000 in all

Baptized communicants in American churches in 1841 1,000,591"

CANADA.

In a letter from the Rev. John Edwards, senior, contained in our last, reference was made to a tour which he had recently made. We now subjoin his account of it.

"November 9, 1841.

"As you will doubtless expect to hear something more about me, and the work in which I am engaged, I send you this short account. The first place I visited was Toronto, where I had an opportunity of urging the claims of our missionary operations, and a number of friends professed a readiness to co-operate, and subscribed towards both our educational and missionary departments. The divisions existing there were doubtless against my success. I hope the time will come when these brethren will be united, and then with one heart and mind be the means of diffusing the light of the gospel around them. A pastor possessing a thorough missionary spirit might, by the divine blessing, prove a great benefit to this city and neighbourhood. The church of the coloured brethren seems to enjoy peace and prosperity; their pastor, W. Christian, seems a laborious, devoted man. I had the pleasure of addressing them three times whilst in the city. How cheering to our dear friends in Britain to hear of so many of the sons of Africa who, having escaped from slavery, not only enjoy the privileges of British subjects, but are made free in Christ. Their number is one hundred and twenty. I visited the church in Yonge Street, under the pastoral care of Elder Mitchell, and found them in peace and a degree of prosperity, and their pastor fully devoted to the work. The next place I visited was Markham, where the church has been long without a pastor, and is in a languid state. Some brethren I saw seem deeply to lament the desolation of their Zion, and expressed an earnest wish that they might be favoured with the labours of a missionary or pastor, whom they were willing according to their abilities to support. This is an important field of labour. The soil here is particularly rich, and the face of the country level and beautiful; oh that the moral desert may bud and blossom as the rose! From hence proceeded to Whitby, where there have been hitherto two churches, known by the names of first and second; the latter, under the pastoral care of I. Marsh, seems to be prosperous. The meeting-house is five miles back from the front road. The first church, under the pastoral care of W. Marsh, whose place of meeting was in the front, is greatly diminished, some having gone away, and others moved back; add to this, our venerable brother, their elder, who has long laboured for their edification, is also moved back, and is feeling the infirmities of old age. Leaving this place I passed through Darlington and Clarke, on my way to Port Hope. I

was told there were a few of our denomination in the village of Clarke, who wished to be visited by a missionary. The country between this and Toronto would be an excellent sphere for a diligent evangelist.

On arriving at Peterborough I found our esteemed brother Gilmour pursuing his beloved work. Oh what a change is here! two years ago last July when I visited this place there was no church or meeting-house. Five miles north of Peterboro' the stranger is now most agreeably surprised by seeing a plain, yet neat meeting-house, capable of containing two hundred, and now filled with attentive hearers, many of whom, it is hoped, are spiritual worshippers. The church meeting here numbers fifty, and continues to progress: not a month passes but some are added to them. They seem to be a united, happy people, alive to the spread of the gospel; two of their number are able to preach well. They have various other stations and Sabbath schools, which their members superintend. Thus, by every possible way, they endeavour to diffuse the light of divine truth. We have at this station a verification of the divine faithfulness, "Them that honour me I will honour." This is the third place where our beloved brother G. has been instrumental in raising up a people to show forth the divine praises. May he be sustained and spared long to labour. This infant church is looking out for a pastor. A number of them became annual subscribers to our society, and assured me that a collection should be made for us in January. Were all the churches in the province actuated with the same spirit of liberality, we should have no lack of means to carry on our operations. Our brother Tappscott continues his labours with a small church in the township of Hamilton, and also preaches in the court-house on Sabbath afternoons; and for sometime past he has itinerated 14 miles farther north, where a considerable number attend, and with promising appearance. It is very desirable our brother should have means sufficient to enable him to be fully devoted to the preaching of the gospel. The church in Haldimand has a pastor, but does not appear to be in a healthy state. Several of the members, deeply impressed with the necessity of divine influence, and feeling much for the low state of piety amongst them, and for their perishing fellow-men around them, have of late commenced a prayer meeting, beseeching God to revive his work amongst them. Were the brethren here awake and alive to their duty, they possess means to support a pastor. It must be said to the honour of some of them, they fully exemplify the precept, "Be given to hospitality." In Cranahe the church is near giving up the ghost; in it we behold in a striking degree the want of a suitable pastor. Murray, the church, in

this place is without a pastor. Several brethren here seem alive to the importance of aiding in the dissemination of the gospel, and profess a readiness to co-operate with us. One of them cheerfully carried me in his waggon to Rawdon, a distance of 24 miles. Elder Butler is pastor here, but he was absent while I was there. I had an opportunity, on a week night, of addressing his people, and calling their attention to the duty of aiding in missionary operations, and they promised to make a collection in January. In Sidney Elder Geary is pastor. I had a very interesting meeting on a week night, when brother G. followed up my appeals with great warmth and zeal. Several brethren became subscribers, and manifested a readiness to aid in the great work. Thurlow, the church here has no pastor, but shares in the labours of Elder Geary. From all that I could learn they are not in a prosperous condition. In Kingston the infant church now enjoying the ministry of Mr. Coombs is called to mourn the loss of a very useful and esteemed brother, Mr. G. Haines, also the absence of their esteemed pastor, Mr. Dyer, who on account of ill health is gone to visit the father land. From here I visited the Johnstown district, commencing at Augusta. The church here has no pastor, and is certainly in a declining state; still there are a few brethren who professed a willingness to help forward the good cause, who seemed deeply to deplore the low state of the church, and expressed an anxious wish to have a stated pastor. There I met an aged sister in her 79th year, enjoying a good hope through grace, and patiently waiting her Lord's time. She has two sons in the church, a third a preacher, and is the aunt of our beloved brother Landon, whom she has never seen. At Farmersville, township of Yonge, there is a church numbering 23, which lately enjoyed a revival, when several were added. They are without a pastor, but seemed anxious to have one. I received much kindness from brother Joel Parish, who appears to be one of the good sort. He informed me that the church in Kitley had lately been blessed with a considerable awakening, and had received several additions. On reaching Beverly I was courteously entertained by our kind friend, Dr. Schofield, who accompanied me to the church meeting in Bastard: and after I had urged on the brethren the duty of aiding in the dissemination of the gospel, he very feelingly and ably seconded my address, and assured me that he stood ready to help us in all our efforts to spread the gospel in Canada. As I was unable to visit the churches in Lansdowne, Leeds, and Crosby, over whom he and Elder Stephens are pastors, he assured me he would call the attention of these churches to the duty of helping our society, and had no doubt of their co-

operation. The church in Bastard is without a pastor, but numbers 50 members, who are in circumstances, were they alive to their duty, to do a great deal to support a pastor devoted to the work. Of late several amongst them have begun to mourn over their desolation, and have met for prayer, that God would be pleased to send them a labourer who would feed them with wisdom and knowledge.

And now, before concluding, I would beg to state the following particulars for the serious consideration of my brethren. (First) the state of the churches, and the population around them, requires that immediate and efficient instrumentality should be employed for the revival of the one, and the conversion of the other; and if we are to secure the divine blessing, the churches must make a sacrifice. I would therefore suggest that during the vacation of the seminary in summer, the churches blessed with efficient pastors should cheerfully resign them for six weeks to labour in these destitute parts, and let some of your young brethren supply in their stead. Reflect, I beseech you, on the destitute state of these churches. Out of 20 which I have visited, eight are without pastors, and only two ministers are fully devoted to the work. (Secondly) if suitable brethren can be procured for labouring as evangelists, I consider it our duty to take immediate steps to secure their labours. (Thirdly) the rapid increase of our population, and the fearful progress of error, call loudly on the friends of the Redeemer to use every possible effort to plant the standard of truth, and thus rescue our fellow subjects from the kingdom and power of darkness, that they may be translated into the kingdom of God's dear Son. And oh, when we think on the state of many of our dear brethren and sisters, who are as sheep scattered abroad having no shepherd, does it not become us to imitate him who pitied us in our low and lost condition, not merely in expressions of sympathy, but in deeds that will result, by the divine blessing, in the joy and strength of our scattered churches, and in the advancement of the glory of our adorable Redeemer in this extensive and important province?

"It is proper I should add, that I have been most cordially received and kindly treated by all the churches and brethren I have visited. They have shown me kindness on your account, for my own sake, but chiefly for his sake who is our common Lord and Redeemer. I was carried from place to place with a great deal of cheerfulness by the brethren, who not only did it from a sense of duty, but esteemed it an honour to help forward the good cause."

ASIA.

THE NESTORIANS.

The following intelligence is taken from the Baptist Advocate, published at New York, Jan. 15, 1842.

“Dr. Grant has again visited the country of the independent Nestorians, and been most heartily welcomed. The death of Mr. and Mrs. Mitchel, and the sickness of Mr. and Mrs. Hinsdale, called him to Mosul. The latter have recovered their health.

“Mr. Perkins, of the mission at Ooroomiah, set sail for this country, with his family and the bishop of Galavan, more than one hundred days ago. They arrived at this port on Tuesday last.

“The missionaries of the American Board in Syria are subjected to many difficulties from the ‘Church’ party.

“The missions of this board are threatened by an extended interference from a great ecclesiastical power, which denies our right to preach the gospel any where. This interference is connected with the late appointment of an English bishop at Jerusalem, who, the newspapers announce, has sailed for Joppa in the steamship Devastation.”

“The ‘ecclesiastical power’ here referred to is undoubtedly the ‘Church of England,’ acting through the Archbishop of Canterbury, in connexion with the Church Missionary Society, supported as the establishment is by the civil power of Great Britain. We may possibly, in some future article, point out the late proceedings of ‘the Church’ in extending itself out of Great Britain proper.”

The American missionaries among this interesting people are printing for their use some portions of the scriptures and appropriate tracts. They have established schools among them, and meet with great encouragement.

DENMARK.

RENEWAL OF PERSECUTIONS.

With great regret we have learned that our brethren in Denmark are again subjected to confiscations and imprisonment for their faithful adherence to the laws of Christ. The following letter from Peter Mönster has just been received by our friend Mr. Rothery.

“Copenhagen, March 1, 1842.

“Dear Brother,

“Your respected favour of the 15th of February I have received and read with heartfelt joy, rendering thanks to the Giver of all good; and to you also I stretch out the hand of a brother, in the Spirit, offering you my thanks for the cordial sympathy you show to us, as well in our spiritual contest for the whole truth of the gospel, as also in

our bodily necessities; and neither you nor our other English brethren will fail to receive your gracious reward; for your works done in faith shall, according to the Lord’s promise, follow you into eternal bliss. Through brother Oncken I have received £10 which you have sent to us; and I, in my own name, as well as that of other participants, beg the generous donors to receive our thanks.

“I rejoice to find that you share in our good opinion of the methodist Captain Bullard; he was, and is, our dearly beloved friend, who, besides evincing towards us much cordial and single-minded love in our prison, was completely convinced of the advantages of the baptist denomination, in making a stand for religious liberty, and bearing testimony against the evils of the state church. The spirit of persecution is here again putting on its armour and preparing for the fight. It surely must be a very fool-hardy spirit, else the many discomfitures which it has suffered in all past ages, and still must suffer every day, in the contest against the Lord and his Anointed, would have made it wiser. My brother, Adolph Mönster, a graduate of the university, who is a missionary of our community, has been imprisoned again, because he, in the month of January, baptized and founded a small community of sixteen souls in the western part of Sealand. He is now led about the country as a great malefactor; and his wife, whom the physicians declare to be past recovery, and every day expects to be called home to the Redeemer, has in vain desired that her husband might be permitted to see her once more.

“Another brother is incarcerated, and we must await more of imprisonments, as we neither can nor will be inactive in the service of the Lord, for the propagation of his kingdom. We have already seen four law-suits adjudged, and the sentences executed (being money-fines), and five new actions are now brought before the court; and besides this, the entire property of several families has been distrained, because they will not bring their children to the sprinkling of the state church. But still we do not fear, because ‘Emmanuel is here,’ and we daily see great proofs of his mercy, for even during this persecution, he adds every day to the congregation those who are saved, and also stirs up our English, North American, and German brethren, to energetic sympathy with us in word and deed.

“Hoping that you soon will cheer us again by your presence by letter, I remain, along with my family and congregation, yours, and the other English brethren’s in Christ,

“Obliged and affectionate brother,
“PETER CH. MÖNSTER.”

To Brother Rothery.

NEW CHAPEL.

SHOOTERS' HILL, KENT.

On Feb. 24, 1842, a new chapel was opened on Shooters' Hill. The Rev. Eustace Carey, Rev. Thomas James and Rev. John Cox, Woolwich, conducted the services of the day. The place was crowded with attentive hearers, and many hearts were united as one to entreat a divine blessing on this effort.

This neat and commodious chapel, which will seat two hundred persons, besides accommodating fifty children in the gallery, has been erected by Joseph Fletcher, Esq., Broom Hall, Shooters' Hill, with a view to spread the gospel of peace in that neighbourhood. The attendance since the opening has been encouraging; a sabbath school has been established, in which there are nearly fifty children in attendance; and much interest seems already awakened in the neighbourhood. The regular services at this chapel are sabbath afternoons at three o'clock (with the exception of the first sabbath in the month), and every Thursday evening at seven o'clock.

ORDINATIONS.

WHITCHURCH.

The Rev. E. Amery, late of Torrington, was publicly recognized as pastor of the baptist church at Whitechurch, Hants, on Tuesday, Feb. 22. Mr. Davis, late of Crewkerne, delivered the introductory address; Mr. Chappell of Longparish asked the questions and offered prayer; and Mr. Barnes of Brompton preached on the mutual duties of pastor and people. The congregations were excellent, and the prospects of our brother are cheering.

WOODSTOCK, OXFORDSHIRE.

On Tuesday, March 1, Mr. Alfred Major was publicly ordained as pastor of the baptist church in this town, late under the pastoral care of the Rev. C. Darkin, who resigned through severe relative affliction. The Rev. R. Pryce, late of Coate, commenced the service, by reading the scriptures and prayer; the Rev. E. S. Pryce, A.B., of Abingdon, delivered an admirable discourse, on the nature of a Christian church; the Rev. J. Blake-man of Hooknorton asked the questions, and offered the ordination prayer; the Rev. W. H. Murch, D.D., president of Stepney college, gave the charge; and the Rev. J. Neal of Oxford closed the morning service with prayer. In the evening, the Rev. W. Weeler of Coate commenced, by reading the scriptures and prayer; and the Rev. E. Jones, independent, of Oxford, preached to the people.

WESTMANCOTE, WORCESTERSHIRE.

The Rev. A. Wyke was ordained as pastor over the baptist church, at Westmancote, March 1, 1842. The Rev. G. Cole of Evesham commenced, with reading and prayer; the Rev. W. G. Lewis of Cheltenham addressed, upon the constitution of a Christian church; the Rev. J. Hockin of Evesham proposed the questions; the Rev. D. Trotman presented the ordination prayer; the Rev. J. Acworth, M.A., of Horton College, delivered the charge; the Rev. D. Pledge preached to the people. The service was interesting and well attended.

NEWPORT, ISLE OF WIGHT.

The Rev. C. W. Vernon, late of Appledore, North Devon, has accepted a cordial invitation from the church at Newport to become their pastor; and entered upon his ministerial labours on Lord's day, March 5.

SWAVESEY, CAMBRIDGESHIRE.

The Rev. D. Crambrook has removed from Keighley, Yorkshire, to Swavesey, and commenced his pastoral engagements with the second baptist church there, on the first Lord's day in March.

OLNEY, BUCKS.

The Rev. James Simmons, who has been during the last seven years pastor of the baptist church worshipping in Charles Street, Leicester, has been unanimously invited to resume the oversight of the baptist church at Olney, among whom he had laboured during the previous sixteen years. He has accepted the invitation, and intends to enter upon his work on the first sabbath in April.

FOLKESTONE.

The Rev. D. Parkins, of Aldwinkle, in Northamptonshire, has accepted a unanimous invitation to the pastorate of the baptist church at Folkestone, Kent, and is expected to enter on his duties the first sabbath in April.

EXETER.

The Rev. W. Welch of Brixham has accepted an affectionate and unanimous invitation to become pastor of the baptist church, South Street, Exeter, and will enter on his stated labours (D. V.) the first sabbath in April.

BRISTOL.

The Rev. G. H. Davis of Weymouth has accepted the invitation of the church meeting in Old King Street, Bristol, and enters on his pastoral duties the second Lord's day in April.

SHREWTON, WILTS.

The Rev. C. Smith, late a city missionary, has accepted the charge of the second baptist church at Shrewton, near Devizes.

ASHDON, ESSEX.

The Rev. Robert Tubbs, late of Harpole, Northamptonshire, has accepted an invitation to the pastorate of the church at Ashdon.

RECENT DEATHS.

REV. T. GOLDSMITH.

Mr. Goldsmith was born in 1787, and from his childhood was convinced of the importance of religion. In 1807, he joined an independent church; but, having been led to consider the subject of baptism, his views changed, and in 1812, he and his surviving widow became members of the baptist church in Little Alie Street, London, then under the pastoral care of the Rev. W. Shenstone. His attention was about this time directed to the Christian ministry; and, after deliberation, and the exercise of his gifts before the church, he received a call from the congregation assembling at Horham in Suffolk. He remained with them about seven months, but not receiving a unanimous invitation to stay, he returned to London. Nineteen of the members, however, determined to separate from the body, and wrote to request him to become their pastor. He consulted his minister, who gave it as his decided opinion, that Mr. Goldsmith ought to accept their invitation. Accordingly, a church was formed in the neighbouring village of Stradbroke, and in 1817 he was ordained. The congregation increased so rapidly, that it was soon found necessary to enlarge the chapel, which was originally intended only for evening services, and the church continued in a happy, peaceful state for some years; but the pastor's mind becoming more enlightened in some views of divine truth, dissensions arose among his people; and under the existing circumstances he determined to leave, and in 1824 quitted Stradbroke. Mr. Goldsmith was, for two years, at Tittleshall, in Norfolk; and afterwards became assistant to an aged minister at Earl's Colne, in Essex; but always retained a peculiar interest in his first charge, and steadily resisted all entreaties to be ordained over another people. In 1829, the

Stradbroke church was deprived of its pastor by death, and a most cordial and pressing invitation to return was sent to Mr. Goldsmith, who considered it his duty to come back, and, as he expressed it, to die with his beloved flock. Although most earnestly entreated to remain in Essex, he again removed to Stradbroke; and had the satisfaction of seeing the blessing of the Lord upon his labours. Mr. Goldsmith had been subject to attacks of rheumatic gout for many years, and was also asthmatic. A new chapel was commenced in 1841, and during the time of its erection he was evidently declining; but it was not until August that the fears of his friends were greatly excited. One sabbath he was compelled to leave his sermon unfinished, and then to decline preaching altogether. His health continued very precarious for some months, but he still was enabled to attend divine service, and twice administered the Lord's supper in the new chapel, although he never was permitted to occupy the pulpit. On the last sabbath in November he appeared considerably better, and went to the church meeting. He stayed at home in the evening, and on Mrs. Goldsmith's return from chapel, said to her, "I have had such a delightful season, especially while reading 'Jay,' meaning the portion for the day. In the night he was taken ill, and continued in a most distressing state all the week; his appetite totally failed, and the pain he endured was extreme. In a few weeks the disease again appeared to be subdued; but it was evident that his strength was gradually declining. On Thursday, Jan. 27, about eleven at night, he was seized with a severe procysem which it is impossible to describe. These distressing attacks recurred at short intervals until his death, and those who had the melancholy privilege of witnessing them, say they never can forget them. But in the intervals of comparative ease, his mind was in the most enviable frame, and even during the extreme strivings for breath, he frequently uttered pious ejaculations, "Precious Saviour, cut short thy work." "Come, Lord Jesus; come quickly!" "How long, Lord?" &c. although not one murmuring expression ever escaped his lips. The sabbath afternoon preceding his dissolution he prayed most affectionately for his beloved wife, and then said, "Next to parting with you, my greatest trial has been that I could not preach; you know I love preaching. I should have liked to have preached once more from that text, Phil. iii. 21." Mrs. Goldsmith said, "My dear, shall it be preached for you?" He replied, "Yes, yes!" with peculiar energy. He then named those of his members whom he wished to carry his mortal remains to the grave, with the utmost composure; for, to use his own expression, "the sting of death was taken away, there was only the struggle."

A prayer meeting was held towards evening, to entreat the Lord to grant him an easy and speedy dissolution; and, from that time, the paroxysms were less violent. About eleven o'clock, after speaking of the faithfulness and unchangeableness of God, and the foundation of his hope, he concluded by saying, "Therefore, I shall be saved." He had been sitting in an easy chair during the day, being unable to lie down, but between twelve and one expressed a wish to get into bed, and from that time he was so composed, that it was only by his ceasing to breathe that his watching friends knew when his happy spirit had departed. It was at half-past three, on Monday morning, Jan. 31, that he entered into life, in the fifty-fourth year of his age. He was a dutiful son, an affectionate husband, a sincere friend, and a faithful and devoted minister of Jesus Christ; and even those who disliked his religious opinions, bear testimony to his integrity and uprightness. His remains were interred in the chapel, on a spot he had chosen himself, and the greatest respect was shown to his memory, by the shops being closed, and the greater part of his church and congregation following him to the tomb.

REV. WILLIAM ROBERTS.

Mr. Roberts was born at Calne, in Wiltshire, in December, 1753. In the year 1782 he removed to Salisbury, where (having previously been baptized by the Rev. Isaac Taylor of Calne) he united with the church then under the pastoral care of the Rev. Henry Philips, and subsequently of the Rev. John Saffery. In 1801, yielding to the desire of Mr. Saffery and the church, he began to itinerate, and his first sermon was preached at Pitton, a village near Salisbury, on the 24th of May in that year. Thenceforward he was constantly engaged in the ministry of the word, until about five years ago, when age and infirmities obliged him to desist. His last sermon was preached at Warminster, on the 25th of Dec. 1836; where, on the previous sabbath, he had baptized seven persons. He was ordained over the church at Shrewton, Wilts, in 1812; when Mr. Saffery and Mr. (now Dr.) Murch took the principal parts of the service. He did not reside at Shrewton, but at a distance of eleven miles, and as a station which he visited on the Lord's day was two miles further off, his weekly journey was twenty-six miles, besides preaching three sermons. For this toil his highest annual stipend was £14. But, while subsisting on other resources, he served Christ with gladness of heart. He was a frequent preacher, through a wide circuit. A paper of his own shows that he had delivered 4,276 sermons. He died on the 4th of February last, in the eighty-ninth year of his age, and

was interred in Kensal Green Cemetery; Mr. Barnes of Brompton officiating on the occasion.

MRS. T. ROBERT.

Mrs. Robert, who had been nearly fifty-three years a member of the church at Ridgmount, now under the pastoral care of the Rev. J. H. Brooks, finished her course, after a lingering and distressing illness, on the sixth of February.

MRS. MARSH.

Departed this life, at Great Missenden, Bucks., Feb. 7, Katharine, wife of the Rev. David Marsh, pastor of the baptist church there. Her mind was sustained, under a lingering illness, by an assured hope of a resurrection to eternal life. Her end was peace. Since her death two of her children, who were then in perfect health, have followed her to the grave. Janet, an interesting child of the age of one year and nine months, died Feb. 24, and Alexander, aged three years and two months, on the 8th of March.

MR. VELEY.

Bishops' Stortford. Died, on Wednesday, Feb. 9, Mr. James Veley, for twenty years an honourable and consistent member of the baptist church.

MR. JAMES COLLINS.

The little church recently formed in the village of Brockenhurst, Hants, have to record their unfeigned sorrow, occasioned by the sudden death of their beloved and highly respected friend, Mr. James Collins, who finished his earthly course in peace, on the 24th of February, 1842, aged fifty-three years. The last sabbath our departed friend enjoyed on earth, he entered, as usual, in the most energetic manner, full of apparent health, into the various exercises of the Sunday school in the village, to which, during the latter part of his life, he had zealously and successfully devoted himself. The following day, he was seized with violent pain, which increased to intensity. No art or medicine could alleviate his sufferings. Death had received his commission to loose the imprisoned spirit. He received the summons with composure; exclaimed, "Tis all well!"—"The will of the Lord be done;" and shortly after left the world in peace.

MR. HENRY ANGUS, SEN.

The subject of this brief memorial, whose death occurred at High Villa Place, New-

castle-upon-Tyne, on the 25th of February last, in the fifty-seventh year of his age, was born at Juniper Dyehouse,* in that part of the county of Northumberland which is denominated Hexhamshire, and was descended from ancestors, most of whom have been distinguished for their firm adherence to the principles of civil and religious liberty, and many of them members of different baptist churches in the north of England or elsewhere.

At a suitable period, Mr. Angus was placed in a respectable house of business in Newcastle, where, during his apprenticeship and subsequently, his conduct appears to have gained for him the confidence of his employers. Up to the age of twenty-three years, however, he lived a stranger to personal religion; but, about that period, having embraced the truth as it is in Jesus, and felt the transforming efficacy of divine grace, he was baptized, with several others, in October, 1808, by the Rev. R. Pengilly, who had recently accepted the pastoral charge of the church meeting at Tuthill Stairs' Chapel, of which community our friend now became a member. Seceding, with others, from this church, in 1816, he united in the formation of the baptist church now assembling in New Court Chapel, on the 2nd of February, 1817; and, being elected a deacon in two years afterwards, he continued in these relations to the close of life, illustrating, in his conduct and deportment, the holy tendency of that gospel, the truths of which he had professed, and, while health permitted, delighted, as an occasional preacher, to proclaim.

Few men have passed through life so as to conciliate such general esteem, or to excite so little hostility. Reserved and retiring in his disposition, he seldom obtruded his opinions on unwilling ears, or maintained a conflict with more boisterous spirits. Mildness of disposition was combined with great firmness, yet the latter did not assume the aspect of pertinacity, nor degenerate into obstinacy. He was decidedly attached to the principles of dissent, and to the peculiarities of the denomination to which he belonged; but, above all, to those great and saving truths which

* Extensive dyeing and bleaching works were formerly conducted at this place by Mr. Wm. Angus (grandfather of the deceased), on whose premises a small baptist church, superintended by the Rev. David Fernie, was accustomed to assemble. Here, also, Mr. Hall, sen., father of the justly celebrated Robert Hall, was baptized; as well as Mr. Rutherford, author of "Thoughts on Believers' Baptism," printed at Dublin, 1758. But great changes have come over this once interesting spot; the bustle of its active occupations is hushed; the whole of Mr. Angus's family have been gathered to their fathers; and of the little baptist church not a vestige remains behind!

bind together believers of every name. His understanding was good, and his taste correct; hence his preaching, while health permitted, was characterized by a pleasing degree of perspicuity and neatness, as well as by a rich vein of evangelical sentiment and devotional feeling. For several years past his health had much declined, and, after struggling with a variety of disease, he gradually sunk into the arms of death, evincing the utmost calmness and composure in the prospect of meeting the last enemy, and entertaining no doubt of his final acceptance in Christ Jesus, on whom alone his hopes reposed. But few expressions escaped his lips during his last affliction, but enough to assure his friends and connexions that "his end was peace." He has left a widow and a numerous family (five of whom he had the satisfaction of seeing united to the church of Christ) to lament his loss; and may not the hope be indulged, that they will all be induced to imitate one whose uniform consistency through the whole course of his Christian profession entitled him to be designated "a faithful man, and one that feared God above many?" His death was improved at New Court Chapel, by his pastor and relative, the Rev. G. Sample, in a discourse founded on Nehem. vii. 2.

MRS. SATCHELL.

Mrs. Sarah Satchell, widow of the late Mr. John Satchell of Kettering, who was for some years assistant-editor of the Baptist Magazine, and a deacon of the church in Eagle Street, departed this life, Feb. 25, 1842. Her history as a Christian takes its date from the year 1818, when she and her eldest daughter were baptized together, and admitted fellow-members of the church in Eagle Street. To the ministry of the highly esteemed and useful pastor of that church, the Rev. Joseph Ivimey, she was indebted, under God, for her conversion, and for her subsequent growth in knowledge and in grace. She was by bodily indisposition, together with a peculiar constitutional temperament, prevented, during the last few years of her life, from attending the ordinances of the sanctuary; but she continued to feel a lively interest in the cause of the Redeemer generally, and was liberal in its support. During the long illness which terminated her days she did not enjoy that full measure of peace which is sometimes vouchsafed to the dying Christian. Her hope, however, though weak and trembling, was "a good hope through grace;" for it rested in Jesus alone, and it led her, through a Christian profession of many years standing, to "purify herself even as" Christ the Lord is pure. Her memory will live in the affections of a fond and united family, to whom she has left an example as a wife, a mother, a

Christian, worthy of their imitation. "The memory of the just is blessed."

MR. BUTLER.

Died at his residence, Watchbell Street, Rye, March 8, 1842, Richard Weeden Butler, surgeon, aged seventy-five years, after having been a member of the baptist church at Rye fifty years, and filled the office of deacon forty-nine, in which he purchased to himself a good degree of esteem in the church. He was emphatically a man of peace, tender-hearted, and liberal in the support of the interest of Christ, both at home and at a distance; he seldom refused any case that was presented to him. The church has sustained a great loss, particularly the minister, who has enjoyed his unbroken confidence and friendship for twenty-one years, and always found him a wise and sympathizing friend in all cases of trouble and perplexity. He was only confined to his bed three days. His end was peace.

MISCELLANEA.

DISSENTERS' REGISTERS.

Since the passing of the act of the 3rd and 4th Vic., c. 92, which legalized the non-parochial registers, many persons have been desirous of possessing the registers of births, &c., of themselves and their families, so often found useful, and now become so highly important as legal documents. Certificates from these records being only to be obtained on personal application, for the convenience of parties in the country, an agency has been established, under official sanction, to make searches, and to procure certified extracts, stamped with the office seal, from the entire collection of registers of births, deaths, and marriages, in the custody of the Registrar-General. The agency includes, also, consultation of the testamentary records at Doctors' Commons, the books and manuscripts in the British Museum, and the contents of all other national archives.

Applications, enclosing a post-office order for the fees, may be addressed to John Shoveller, LL.D., Registration Agency Office, 33, Finsbury Place, London.

KING STREET CHAPEL, MAIDSTONE.

The chapel in King Street, Maidstone, being now relieved from a debt which has encumbered it hitherto, a brief retrospect of its history may be pleasant and advantageous.

The baptist church at Maidstone was in a very low condition, and its place of worship was obscure and difficult of access, when, in 1820, the Rev. W. Groser became its pastor. The congregation however increased rapidly; many were baptized and added to the church; and in 1822 it was determined to purchase an eligible piece of ground which was for

sale, and erect a large and commodious chapel. The people were zealous, and exerted themselves worthily; but the effort did not meet with that approbation which was anticipated from Christians at a distance. The committee which then regulated applications to the London public rejected the case; and some neighbouring churches frowned upon it, thinking the expenditure uncalled for and injudicious. At the expiration of nine years from its erection, the debt was reduced to £1000; and at that sum it remained stationary for some time, it being as much as could conveniently be done to pay the interest, without attempting to liquidate the principal. In 1839, Mr. Groser apprised the church that he thought the time was come in which he could promote its interests more effectually by retiring, than by continuing to hold the office which he had sustained among them for nineteen years. A variety of reasons induced him to make this communication, one of which was a hope that, under a new pastor, exertions would be made which in existing circumstances were not probable. That hope has been realized. The Rev. H. H. Dobney was recognized as pastor last April, and in November it was proposed to pay off the mortgage, with some accumulations which had raised the debt to £1200, by one strenuous effort. Such was the success of the attempt, that within two months from its commencement a meeting was held of congratulation and thankfulness for the entire removal of the burden. With great pleasure we record the completion of an enterprise which was undertaken by a few individuals, twenty years ago, under the influence of the same spirit as excites to missionary exertion; which was commenced with humble prayer and tremulous hope, which occasioned its projectors through a series of years many anxieties and trials, but which has issued in the possession by the church of a place of worship suitable to their circumstances, and adapted to subserve the interests of truth in the increasing and influential town in which it is situated.

RESIGNATIONS.

We are informed that the Rev. Joseph Belcher, of Greenwich, having relinquished the greater part of his literary engagements, and intending to resign his present pastoral charge, is open to application to visit any of our churches, presenting a sphere of usefulness.

The Rev. F. Wills, pastor of the baptist church, Milford, near Lymington, Hants (over which he has presided five years), being about to leave his present charge, is open to an invitation from any destitute church whose locality presents a field for extensive activity and usefulness in the cause of the Redeemer.

CORRESPONDENCE.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—The insertion in your last number of a letter from the Rev. S. Green of Walworth, containing a copy of a protest presented to the committee of the Bible Translation Society, against the second rule in its constitution, induces me to trouble you with a few observations.

I am anxious to place the design of that society in a clear light, from the conviction that if brethren who at present seem to differ can come to a common understanding on this point, the difference between them may, by friendly conference, be adjusted.

The design, then, which the Bible Translation Society contemplates, is the support of such versions of the holy scriptures as render the original terms relating to the ordinance of baptism by words signifying immersion. It is, of course, assumed in this statement, that the versions will be worthy of support in other respects; but however worthy in other respects, if they fail in this particular, they do not come within the scope of the society's patronage. Such versions had been discarded by the British and Foreign Bible Society; and the fact of their being so discarded gave birth to our institution.

A few brethren, indeed, there were, who desired, since we were necessitated to originate a society, that it should be formed for the purpose of supporting all versions, irrespective of the manner in which these particular terms might be rendered. This, however, was not the view generally adopted; on the contrary, it was felt that it was not our province to raise funds for sprinkling versions, washing versions, and christening versions—this would still be done by the British and Foreign Bible Society; but that it did devolve upon us to maintain our own translators in their honest and conscientious course of rendering these words agreeably with the critical signification of the original by terms importing immersion. This was the duty to which providence and conscience combined to call us, and we neither shrank from it nor pushed ourselves beyond it.

The society, as we all know, arose out of a great and pressing emergency. All denominations of Christians practising sprinkling or pouring in Great Britain, America, and the East Indies, joined in one vast confederation to suppress modern immersionist versions: the attempt was too perilous to crush the ancient ones as well, though some of these had begun to be tampered with. Accordingly, the translations of baptist missionaries at Serampore, at Calcutta, in Burmah and Orissa

were to be simultaneously extinguished. But God overruled these measures to the more abundant manifestation and extension of the truth; and this he did by stirring up the baptist denomination to stand together with an almost unexampled unanimity in its defence. We may justly deem ourselves honoured by being called to occupy the position we do; but let us remember that, as we did not seek it, but did all we could to avoid it, and were at last thrust into it by an imperative sense of duty, so now double guilt will rest upon us if we abandon it.

If, then, the Bible Translation Society is constituted for the sole purpose of supporting immersionist versions, it cannot be wrong to say so. The error, if there be error, must consist, not in avowing the purpose, but in entertaining it. If we did wrong in forming our society with this design, let us by all means retrace our steps; but, if right, let us stand fast in the open declaration of what we have done.

But the society, it is said, by its second rule, interferes with the conscience and moral independence of translators. If it does, I give my verdict against it, and say, let it be at once dissolved. After what I have written in the Memorial on this point, I need not be concerned to declare that I can be no party to such interference. But let this statement be examined, and to what result does it conduct us? Clearly to this—That the existence of a society for the support of a particular version, infringes every translator's liberty who cannot make such a version. Was there ever a proposition stated more manifestly untrue? Because the Unitarian Association, for example, will circulate only the "Improved Version," it therefore interferes with the conscience and independence of every man who makes a different version. The enunciation of such an argument is its refutation. Translators, then, have their liberty, notwithstanding the rule in question, to translate the disputed words as they please. In the use of this liberty, let one render them "sprinkle," another "pour," another "wash," and another, according to the last and ever varying theory of pædobaptists, "purify," and each according to his own judgment; the Bible Translation Society will molest none of them, nor interfere with their conscience or their work. Leaving them all to pursue what course they will, it defines its own province of labour, and in doing so restricts its funds to the support of such versions as translate "immerse." And who has a right to complain of this? If translators have their liberty, are not subscribers also to have theirs?

But is not this the very thing, under ano-

their form, which the British and Foreign Bible Society did, and of which we complain? Certainly not. That society professed to extend its patronage to all versions, and did so for more than five and twenty years. It was constituted a general society for the very purpose; and our ground of complaint is, that, with such a constitution, illustrated by the practice of a quarter of a century, it at length turned round upon our translators, and expelled their versions. Had it been understood from the beginning, that they were not to be supported, because they did not come within the range of the society's intended operations, we should have had no claim on its funds, and no injustice would have been done us by withholding them. In a similar manner, the Bible Translation Society does no injustice to any man, when it is formed for a specific purpose, and tells all the world the purpose for which it is formed.

Our wisdom then consists, as I conceive, and certainly not less our strength, in standing firmly on our own ground. Our only business is to uphold immersionist versions, and to give them as large a currency as we can; and this becomes our business because all the rest of the Christian world have cast them away. This single object is our rallying point. Let the society falter here, and my conviction is that the denomination will forsake it; let it, on the other hand, steadily pursue its course as it has begun, and it will, under God's blessing, unite baptists heart and hand as one man, and grow every day into a more formidable antagonist to error, and a more extensive propagator of truth.

I am not tenacious of words, but I am of principles. Let there be a clear understanding that the society supports only immersionist versions, and let this be plainly told in the rule defining its constitution, and I shall be satisfied. But I must express my protest against any departure from either the one or the other of these two positions. With a view to unanimity, I am willing to give up the second rule as it now stands, and to accept another modification in its room. The terms employed in it may appear harsh and imperative, and a form of words may be found less liable to objection. One such form is before the public in your last number; another, which the committee have also expressed their willingness to adopt, I give below.* If neither of these should carry general concurrence, others may be thought of. I have

* "The object of this society shall be to aid those translations of holy scripture from which the British and Foreign Bible Society has withdrawn its assistance, on the principle that the words relating to the ordinance of baptism have been translated by words signifying immersion; and also such other complete and faithful versions as, by an application of the same principle, would be excluded from its patronage."

given my anxious attention to the subject, and will consider with respect and candour, as I am sure the committee will also, any modification which the brethren whose names are attached to the protest may propose.

I am, dear Sir, yours faithfully,
EDWARD STEANE.

Camberwell, Mar. 18, 1842.

ON THE BATH SOCIETY.

DEAR SIR,—By the 14th rule of the Society for the relief of aged or infirm Baptist Ministers, when the annual income shall amount to £300, two-thirds of the same shall be disposable to claimants, according to the rules. The annual income last year was £290 8s., of which, by the said 14th rule, after deducting the current expenses, one half was divided between the claimants. As the current expenses of the year ending June, 1842, will be under £10, it is obvious that an addition of £20 to the annual income, before the yearly accounts are made up in June, will enable the committee to divide two-thirds, instead of one-half, among the beneficiary members entitled to receive the same; and if the liberality of churches and individuals should increase the annual income to £500, four fifths of the same will be divisible; and as soon as the annual income amounts to £1,000, the whole must be divided.

It seems desirable, on many accounts, that the meetings of the committee for the management of the society should be removed from Bath. Bristol or London would, in my opinion, be more convenient for conducting the affairs of this society, as persons could at all times be found on the spot to form a committee. The former place would have the advantage of enabling those gentlemen who have hitherto attended to the management, to continue to do so, in concert with others.

Accept my thanks for your advocacy of the claims of this institution, and believe me,

Dear Sir, yours very truly,
J. L. PHILLIPS.

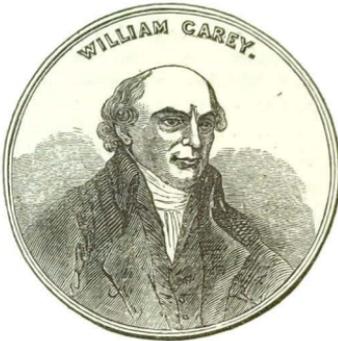
Melksham, March 19, 1842.

Mr. Phillips subjoins a list of subscriptions which he has received in consequence of the correspondence in the Magazine; but, through new regulations at the Stamp Office, we cannot publish them without exposing ourselves to the payment of a duty. Ed.

BAPTIST MISSION.

The treasurer of the Baptist Missionary Society has received a letter, signed "Nemo," which closes by saying, "Your reply will be expected in the Baptist Magazine for April." He does not feel that it would be proper to intrude on the readers of the Magazine an answer to an anonymous letter the contents of which are not before them; and he regrets that it is anonymous, as he considers the letter written under misapprehension in several respects, which a few minutes' conversation might have removed. He requests therefore that Nemo will enter into personal communication with him.

THE
MISSIONARY HERALD.



ARRANGEMENT FOR SERMONS ON BEHALF OF THE SOCIETY,
LORD'S DAY, APRIL 24.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alie Street, Little	Rev. P. Dickerson	Rev. P. Dickerson	Rev. W. B. Bowes
Battersea	Rev. J. M. Soule	... ..	Rev. J. Burton
Blue Gate Fields	... ..	... ..	... ..
Bow	Rev. E. Carey	Rev. J. Cox	Rev. A. G. Fuller
Brentford, Old	... ..	... ..	... ..
Brentford, New	Rev. T. J. Jefferys	... ..	Rev. T. J. Jefferys
Brixton	Rev. J. A. Baynes	... ..	Rev. W. Fraser
Brompton	Rev. W. Barnes	... ..	Rev. E. Carey
Buttesland Street, Hoxton	Rev. J. Rothery	... ..	... ..
Camberwell	Rev. A. Carson, LL.D.	... ..	Rev. H. Dowson
Chelsea	Rev. E. Hull	... ..	Rev. P. J. Saffery
Church Street, Blackfriars	Rev. G. Cole	... ..	Rev. G. Cole
Clapham	Rev. J. Jackson	... ..	Rev. J. Jackson
Deptford, Lower Road	Rev. A. Major	Rev. T. Davies	Rev. J. Kingsford
Devonshire Square	Rev. J. E. Giles	... ..	Rev. J. H. Hinton, A.M.
Eagle Street	Rev. H. Dowson	Rev. G. Wright	Rev. B. Evans
Eldon Street	... ..	... ..	... ..
Fetter Lane	... ..	... ..	... ..
Greenwich, London Street	Rev. T. Davies	... ..	... ..
Greenwich, Bunyan Chapel	Rev. J. Belcher	... ..	Rev. T. Davies
Hackney	Rev. F. A. Cox, D.D., LL.D.	... ..	Rev. J. E. Giles
Hammersmith	Rev. B. Evans	... ..	Rev. D. Katterns
Hampstead	Rev. J. Castleden	... ..	Rev. J. Castleden

PLACES.	MORNING.	AFTERNOON.	EVENING.
Harlington	Rev. J. Tinson	... ..	... ..
Hatcham, New Cross	Rev. R. Brewer	... ..	Rev. R. Brewer
Henrietta Street	Rev. T. Winter	... ..	Rev. B. Godwin
Highgate	Rev. O. Clarke	... ..	Rev. J. J. Balch
Homerton	Rev. D. Curtis	Rev. D. Denham	Rev. J. Milner
Islington	Rev. D. R. Stephen	... ..	Rev. D. R. Stephen
John Street, Bedford Row	Rev. S. Nicholson	... ..	Rev. O. Winslow
Kennington, Charles Street	Rev. C. Woollacott	Rev. W. Dovey	Rev. — Attwood
Kensington	Rev. W. Fraser	Rev. B. Evans	Rev. J. Berg
Keppel Street	Rev. O. Winslow	... ..	Rev. J. Smith
Lesness Heath	... ..	Rev. J. Cox	... ..
Maze Pond	Rev. J. Aldis	Rev. S. Nicholson	... ..
Mcard's Court, Soho	Rev. J. Stevens	Rev. A. Carson, LL.D.	... ..
New Park Street	Rev. J. Smith	... ..	Rev. A. Carson, LL.D.
Northampton St., St. Pancras	... ..	... ..	Rev. G. Pritchard
Peckham	Rev. T. Powell	... ..	Rev. W. Dovey
Poplar	Rev. A. G. Fuller	... ..	Rev. J. Upton
Prescot Street	Rev. B. Godwin	Rev. E. Hull	... ..
Regent Street, Lambeth	Rev. J. P. Hewlett	... ..	Rev. J. P. Hewlett
Salters' Hall	Rev. S. J. Davis	... ..	Rev. S. Nicholson
Shakespeare's Walk	Rev. T. Moore	... ..	Rev. J. Acworth, A.M.
Shacklewell	Rev. J. Cox	... ..	Rev. J. Sprigg, A.M.
Shoreditch, Providence Chapel	Rev. R. W. Overbury	Rev. J. Sprigg, A.M.	Rev. W. Miall
Shoreditch, Ebenezer Chapel	Rev. J. Massingham	... ..	Rev. J. Massingham
Soho	... ..	... ..	Rev. W. Elliot
Somers Town	... ..	... ..	... ..
Stepney College Chapel	Rev. Dr. Murch	... ..	... ..
Spencer Place, Goswell Road	Rev. J. Peacock	... ..	Rev. T. Winter
Tottenham	Rev. J. Hoby, D.D.	... ..	Rev. J. Hoby, D.D.
Trinity Chapel, Borough	Rev. B. Lewis	Rev. P. J. Saffery	Rev. O. Clarke
Unicorn Yard, Tooley Street	Rev. D. Denham	... ..	Rev. E. R. Hammond
Walworth, Lion Street	Rev. J. Burton	... ..	Rev. S. J. Davis
Walworth, Horsley Street	Rev. P. J. Saffery	... ..	Rev. G. Wright
Walworth, East Lane	Rev. J. Hamblin	... ..	... ..
Waterloo Road	Rev. G. Francies	... ..	... ..
West Drayton	... ..	... ..	Rev. J. Tinson
Wild Street, Little	... ..	... ..	... ..
Windmill Street	... ..	Rev. W. Jones, A.M.	... ..
Do. Welsh Baptist Church	... ..	... ..	Rev. W. Rowlands
Woolwich, Queen Street	Rev. J. Cox	... ..	... ..
Woolwich, Enon Chapel	Rev. C. Box	... ..	Rev. C. Box.

This List is as complete as it is practicable to issue at present; but it is requested that, as soon as additional arrangements are effected, information should be sent to Fen Court.

The chapel in Blandford Street is closed for repairs. Our friends in Jamaica Row and in Romney Street, Westminster, have engaged to make collections in May; and those in Alfred Place, Kent Road, in June, the present month being inconvenient to them.

TO SUNDAY SCHOOLS AND JUVENILE ASSOCIATIONS IN LONDON.

Mission Sermons, or Addresses, will be delivered to Sunday Schools connected with the different churches in London, and to young friends generally, on the *afternoon* of the 24th of April next, at the following places :

Eagle Street School-rooms ; by the Rev. James Smith, of New Park Street.

Spencer Place, Goswell Road—Mr. Peacock's ; by W. B. Gurney, Esq.

Little Alie Street ; by the Rev. P. Dickerson.

New Park Street ; by the Rev. W. Fraser, of Bolton.

Walworth, Lion Street ; by the Rev. Joseph Burton, late Missionary in the Bahamas.

As these services are especially intended for the young friends of missions, they are earnestly requested to attend.

On Monday, April 25th, a Missionary Meeting will be held at Finsbury Chapel, Finsbury Circus, for the different Juvenile Missionary Associations of the metropolis. The attendance of all the young friends of missions is earnestly requested. The chair will be taken by Thomas Thompson, Esq., of Poundisford Park, at eleven o'clock in the forenoon.

COMMITTEE MEETING,

TUESDAY, APRIL 26.

A Meeting of the General Committee of the Society will be held at the Mission House, Fen Court, at Ten o'clock.

ANNUAL SERMONS,

WEDNESDAY, APRIL 27.

The Annual Sermons will be preached for the Society ; in the Morning at the Poultry Chapel, by the Rev. W. ROBINSON, of Kettering ; and in the Evening at Surrey Chapel, Blackfriars Road, by the Rev. H. DOWSON, of Bradford.

Service to commence in the morning at eleven, and in the evening at half-past six o'clock.

ANNUAL MEETING,

THURSDAY, APRIL 28.

The FIFTIETH ANNIVERSARY of the Society will be held at EXETER HALL. Chair to be taken at ten o'clock by H. KELSALL, Esq., of Rochdale.

Tickets of admission may be obtained at Fen Court.

THE JUBILEE.

The two Jubilee medals (of which rough woodcuts are given above) are now ready, and may be had on application at 6, Fen-court, price 6d. each. As the reverse contains a brief summary of the proceedings, &c., of the society, it is hoped the medals may be extensively circulated by our different auxiliaries. The profits, which (if many are sold) will be considerable, are to be devoted to the Jubilee fund.

THE FIRST GENERAL JUBILEE MEETING.

IT IS INTENDED TO HOLD THE FIRST GENERAL JUBILEE MEETING OF THE SOCIETY AT KETTERING, NORTHAMPTONSHIRE, ON TUESDAY AND WEDNESDAY, THE 31ST OF MAY AND

1ST JUNE NEXT. SERMONS WILL BE PREACHED ON TUESDAY EVENING AND WEDNESDAY MORNING. ON THE EVENING OF WEDNESDAY A PUBLIC MEETING WILL BE HELD. It was on the 31st of May, 1792, that Dr. Carey preached his Missionary sermon on Isaiah liv. 2, in which he pressed "two things in particular," as expository of "lengthening our cords and strengthening our stakes," viz. 1. That we should *expect* great things;—2. That we should *attempt* great things. After public worship was over, the subject was revived and a resolution made, "That a plan be prepared against the next ministers' meeting for forming a society among the Baptists for propagating the gospel among the heathen."

The communications which have been received by the Jubilee Sub-Committee from many different parts of the country, express uniformly the cordial concurrence of our friends in this great missionary effort.

We trust that our friends will bear in mind the importance of having not only Jubilee collections, but services and meetings. It is by these that the welfare of our churches at home will be promoted. We respectfully entreat the officers of Auxiliary Societies to fix as early as possible the times when their Jubilee services and meetings are to be held. It is the Jubilee sermons only which are recommended to take place in October, simultaneously through the whole kingdom; but the devotional services and public meetings for the celebration of the Jubilee at each particular place, are to be fixed by the friends there, in conjunction, of course, with the officers of the Auxiliary.

Several suggestions have been received as to modes of raising contributions towards the Jubilee fund. At one place, where the friends are mostly poor, but feel much interest in the mission, they have determined to fix boxes in the lobbies of the chapel, with the word "Jubilee" painted on them, and to invite weekly contributions; others have resolved to obtain memorandum books, to put down their own subscriptions, and always taking their book with them to get donations wherever they can amongst all denominations; many others have begun collecting by Jubilee boxes and cards.

Several individuals have favoured us with the amounts which they intend to contribute. The sums paid or promised, at present, amount to nearly £5,000, in items varying from £50 to £1,000.

Two sums of £1,000 each, have been promised by friends, in the hope that others will join them by giving similar amounts.

We shall be glad to be favoured with the names of friends and the sums they intend to give, addressed to the Rev. Joshua Russell, Baptist Mission House, Fen Court, London; or to either member of the Sub-Committee.

EAST INDIES.

LAKYANTIPUR.

Extract from a letter addressed by Mr. Pearce to a friend in England, November 15th, 1841:—

Your question was, "Will you go to Lak-
yantipur when you arrive at Calcutta?" Well,
here I am, even at Lakyantipur itself, with
some of the poor people looking on while I
am dictating this letter. The morning has
been spent with a crowd of people around me,
as it used to be; and I begin to feel as though
I never had been absent. It is very pleasant
indeed, I assure you, to meet my dear people
once more; and many have been the tokens
which I have just received of the pleasure
they feel at my return; still, like all joy expe-

rienced on earth, the sweet is mingled with the bitter, and many who were accustomed once to meet with us now meet with us no longer, and some have become bitter enemies and are trying to do us all the harm they can; but I trust in the end all will turn out for our good. The past has been a sifting time, and much chaff has been taken away; some, indeed, have left us whom I should be happy to receive back again, and I indulge the hope that we may yet have the pleasure of receiving them. On Saturday we had a church meeting, when we had the pleasure of witnessing the return of ten wanderers from the communion of the church, who manifested much contrition on account of their past misconduct. The wonder is, not that so many have been seduced by the Propagation party, but that so many have stood their ground. In one village they have drawn away thirty-five families; but how? By making grants of money monthly to almost every family. Some of the people who have returned have voluntarily relinquished the stipends they were receiving, without any promise on our part that they should receive an equivalent. In this village they spend more than one hundred rupees a month in order to preserve the attachment of the people, whereas our outlay, at the time when I left, was only seven rupees per month. You see the enemy we have to contend with. The people generally, then, have stood their ground nobly, and they have

stood in the absence of any increased outlay on our part. Yesterday, we had a very pleasant time of it. I preached in the morning; we had at least a hundred and fifty persons present. I found myself much at home again in the language. In the afternoon we met around the table of the Lord; about seventy, I suppose, were present as communicants. On this occasion three very nice addresses were delivered by native brethren, and three prayers offered; and we found it very pleasant and refreshing thus to renew our intercourse and communion after so long a separation. We had a large party from Khari, fifteen miles, and from them also many were the expressions of pleasure at my return. Thus have I seen the goodness of the Lord in the land of the living.

You will be glad to hear that my health is very good at present, and has improved much since my return. Mrs. Pearce also is in much better health than you saw her at all in England. We have both of us a great deal to do in the care of the Christian Institution and these village stations, but hitherto our strength has been equal to our day. Pray for us, that our bow may abide in strength, and that our hands may be made strong by the mighty God of Jacob.

Our mission circle are all pretty well, and the different departments of labour are going on prosperously.

DACCA.

We extract the following passages from Mr. Robinson's accounts of his itinerant labours:—

Sept. 4th, 1841.—During last month the annual puja, called the festival of Krishna's birth, was celebrated here with great pomp. Thousands of people from the circumjacent towns and villages poured into Dacca. Our native chapel, which stands in a principal thoroughfare, was crowded for two whole days. All our remaining tracts and books in Bengali, amounting to about 4,000, were distributed on this occasion. I was too weak to take any part in the business; but brother Leonard and I walked out, on the last evening, at the time of the processions. The streets were crowded, and nothing, we thought, was to be expected but uproar and confusion. We were, however, happily disappointed, for a number of villagers seeing tracts and books in our hands, came and requested them with a calmness and seriousness that were truly pleasing. I am persuaded that, had I possessed sufficient strength, I could have collected and kept together a large congregation in the very midst of the uproar caused by the processions.

Oct. 6th, 1841.—On the 6th of last month

we were much pleased by the arrival of a box of books. Most of the Bengali ones were taken by our native brethren for gradual distribution in the city and the markets in the neighbourhood, where the demand is much on the increase. I thought it right, however, to keep a few, that my numerous customers might have a taste, at least, of the good things; and I soon saw reason to be glad that I had done so. Two days after the arrival of the box, a man of a very prepossessing appearance presented himself at my window, and requested a book. I inquired the place of his abode; "Rup-ganj," was the reply. "Rup-ganj," said I, "where is that?" I felt that the name was familiar to me, but I could not recollect the place. The poor man replied, "I have seen you there." This brought the place to my recollection. It is a village that was visited by me and Chand, when we went up the Lakiya about four months ago. I gave the man, with great pleasure, a copy of the Gospels and the Acts; for I rejoiced that our short visit had caused this inquiry for the scriptures. Many other persons, from different

places about Dacca, then came and requested large books. I did not feel it right to withhold the few books that I had, for the applicants were respectable people, who could read well. I like to send large books into the villages, because there oral instruction is scarce, and the quiet of a village allows opportunities for reading, which, we believe, are often improved. On another day three brahmans came together for books, and were supplied. I think they said they came from Bikrampur. Many other pleasing incidents occurred both in the distribution of the larger books and the tracts, but, being ill, I did not note them down.

On Lord's-day, Sept. 12th, after preaching in the Native Chapel, I said to a man who was standing at the door, "Whom do you worship?" "Krishna," was his reply. "Why do you worship him? can you really believe that one so wicked is able to pardon your sins?" I was proceeding to say more to the man, intending to direct his attention to the Saviour for pardon, when an intelligent looking man interposed, and commenced a very long discussion. "Your doctrines," said he, "relate to another world, we want something for this world as well as for another." "But we," said I, "consider the concerns of another life far more important than those of the present life, therefore we call your attention to the life to come." "But what proof is there of the life to come? can you show us any of the things of which you speak?" "The things of another world are not seen by our bodily eyes, and cannot be proved by the evidence of the senses. Besides, your objections make against your own religion as much as against ours. Who has seen your Jom-Raj, king of death? who has seen the heaven of Indra, and the heavens of your other gods?"

"But who is your Jesus Christ? tell me that." "He is both God and man." "He has," added one of the native brethren, "both human and divine qualities." "If he were God, would he have allowed men to beat him, to spit upon him, and to put him to death?" "For what purpose would God become incarnate? Not for the sake of enjoyment, for, being God, he could command every pleasure; no,—but for the purpose of suffering. Jesus Christ assumed our nature that he might suffer the punishment due to our sins. No wonder, then, that he allowed himself to be ill treated and even crucified." "But why, if God wishes to save men, should he, in any way, punish sin? If I were God I should be able to pardon and save all wicked men by a word." "But would you be doing right? The governor-general, you know, has all power in this country, and he can order all the thieves and murderers, now in prison, to be liberated. But were he to do so, would he act justly towards honest men? would you be able to live in peace and safety? would it not appear that he felt no displeasure towards those wicked men? and would not others be encouraged to commit great crimes?" He saw the application and tried to evade it, but a Musalman interfered and silenced him. Then, leaving that point, he said, "What proof is there that our religion is not good, and that we shall not be saved?" "If a tree produces no blossoms, will it yield any fruit?" "No." "If your religion produces no holiness, but allows you to live in sin, as it does, even in the grossest sin, till death, can you think it will lead you to happiness after death? If there be no blossoms of holiness in this world, there will be no fruits of holiness in another world." He took a tract, and we parted.

CEYLON.

The subjoined account of the proceedings at a meeting of the Colombo Baptist Missionary Society, on the 6th of January last, with the report read on the occasion, is taken from the "Colombo Observer and Commercial Advertiser," of the following week.

On Thursday evening, the 6th instant, the meeting of the Baptist Colombo Missionary Society took place, pursuant to public notice, at their place of worship in the Pettah; the Honourable Sir Anthony Oliphant, Chief Justice, in the chair. A most interesting report having been read by Mr. Elliott, the subjoined resolutions were passed. The report occupies so large a portion of our columns that we are unable to offer any remarks here, or to attempt even an outline of the speeches. That document, which bears internal evidence of strict faithfulness by stating what is unfavourable as well as that which is encouraging, speaks for itself, and exhibits an immense amount of missionary labour and proportion-

ate success, as compared with the small sum expended.

Moved by Lieut. Maberly, R.A.; seconded by the Rev. J. G. McVicar, Scotch Colonial Chaplain,—

"1. That the report now read be received and adopted."

Moved by H. Selby, Esq., Advocate; seconded by Rev. E. McCarthy, B.M.,—

"2. That amidst the prevalence of idolatry, superstition, and iniquity in the world, it is matter of devout gratitude to Almighty God that he has excited Christians of different denominations to such extended exertions to send the gospel among men, and that he has crowned their missionary labours with so large a measure of success."

Moved by J. Dalziel, Esq., superintendent of police; seconded by Rev. C. C. Dawson; supported by Rev. A. Kessen, A.B., W.M.,—

"3. That this meeting, being fully sensible of the inadequateness of the exertions which have hitherto been made to extend the knowledge of Christ's salvation to all tribes of men, resolves, in a reliance on divine aid, to use additional efforts in the ensuing year to promote this important object."

Moved by Rev. J. Palm; seconded by C. Elliott, Esq., M.R.C.S.; supported by J. Thwaites, Esq., M.D.,—

"4. That being sensible of the insufficiency of any mere human labours to change the hearts of men, and believing the promises of the divine word that the Holy Spirit shall be given to prosper our exertions in answer to prayer, we do resolve, both privately and in our public assemblies, more earnestly to supplicate the outpouring of the Holy Spirit on ourselves and all around."

Moved by J. Armitage, Esq., merchant; seconded by Rev. E. Daniell, B.M.,—

"5. That the cordial thanks of this meeting be given to the Hon. Sir Anthony Oliphant, Chief Justice, for his kindness in taking the chair, and the able manner in which he has presided on the present occasion."

REPORT.

In presenting the following statements to this meeting, the persons who are engaged in the work of the society deem it requisite to say, that as during the past year some changes have taken place in it by the removal of the missionary who formerly resided in Colombo to Kandy, where a new station has been formed, and in several places connected with it assistant missionaries have been located, it has been thought best to confine the present report to Colombo and the stations which are under the immediate direction of the missionary residing here; leaving it to those who have the charge of the other places, to prepare a separate report of them, which may be submitted to any meeting there assembled, or printed in connexion with the present one, as may be deemed proper. This course appears the more expedient, since, though the missions at Kandy and Colombo are connected with the same parent society, their accounts are kept entirely distinct, and the narrations sent to England are independent of each other, neither being accountable for the conduct of the other, but each being responsible to God and the Society that employs them, for the labours in which they are engaged. It will therefore be remembered that, leaving for another communication the efforts that have been made or are making in the Kandy provinces, we now only notice the labours of the Baptist Colombo Missionary Society for the year we are now closing.

Though by no means confining its attention to schools, yet this Society, like institutions of a kindred nature, deems it an important part of its labours to expend a portion of its energy and money in commencements of a useful education, and in endeavouring to impart the great and saving principles of the Christian religion to children who are sitting in darkness and the region of the shadow of death. During the past year it has had 30 schools, containing about 1,030 males or females under its care. It will be recollected that most of these are village schools, near which no educational efforts are made; and that, with one exception in which a few of the children are taught English lessons, in all the others the Singalese language is the vehicle through which instruction is communicated. It is not intended now to agitate the question whether it be most expedient to communicate knowledge, either secular or religious, to the lower classes of this island in their vernacular or a foreign tongue. While we rejoice in the diffusion of the English language in its larger towns, we are well aware that a vast majority of those to whom by our mission schools we can have access, must be taught in their own language or none. If the children in villages were ever so inclined to submit to the labour of acquiring knowledge through the English dialect, the funds of this society are totally inadequate to afford a just remuneration to persons qualified to teach it.

When Christians around us shall be aroused to impart those contributions which their ability and the nature of the case demand, it may become a matter worthy of the most serious consideration how far it is expedient generally to introduce this language into our village schools. It has been said that 30 schools had in the course of the year been under the care of this department of the mission. We have to state, with regret, that their number, in consequence of resources with which we were favoured at its commencement failing, is now reduced to 27. C. R. Buller, Esq., government agent, previous to his departure from this island, left a sum of money sufficient for the support of a female school at Hanwella for the first ten months of the year. But though, after surmounting several difficulties, an interesting group of children were collected together, as no European gentleman or lady, or native head man, came forward to second his efforts, when the sum advanced was expended the school was discontinued. His excellency the late governor, with his usual attention to every thing which could elevate the moral feeling of the country, by aid afforded from government, supported six schools in the Sina and Heavagam Korles; but as that assistance has been withdrawn, though it has been deemed important, by looking to divine aid and the bounty of the public, to continue most of them, yet two schools have on

this account been discontinued. While, however, this society endeavours in this manner to benefit the native population, those connected with it are convinced that their great object is mainly to be effected by the preaching of the gospel both publicly and from house to house: knowing, on the highest authority, that the gospel is the "power of God to the salvation of every one who believeth," they endeavour, according to the ability given them, to teach the nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." A succinct but faithful account of what has been effected, we now proceed to detail.

1. The first station in this district is Colombo. Here, in the English, Portuguese, Singalese, and occasionally in the Tamul languages, the word of life is made known to the people. Some alterations having taken place in our mode of labour during the year, a passing notice may be made of it. In consequence of a military order being issued, preventing soldiers entering the hospital street in the Fort, where our place of worship was situated, those who were accustomed to attend with us were necessarily prevented. Under these circumstances, it was not deemed fit to carry on divine worship and pay the expense connected with the rent and lighting of a place with scarcely any attendants. It has, therefore, been given up. Nor, on the whole, is this, perhaps, to be regretted, as English preaching is now carried on in this part of Colombo much more extensively than formerly, and those who thus occupied a portion of their time and strength have an opportunity of expending them in more extensive efforts to benefit the neglected and forgotten. The Portuguese inhabitants of the Fort have not been injured by this arrangement, since one or another of our members devotes the evening of the Lord's day in going to their own houses and preaching to them the word of God. By this means it is supposed more hear the gospel than were accustomed to do so when the worship was publicly conducted. In alluding to the above fact, we wish not to make the least reflection on those who issued the order, since we are well aware it did not arise from any spirit hostile to religious liberty, but to keep the European soldiers from being contaminated by the baneful influences of an arrack shop in its vicinity. Whether it may be deemed proper again to resume our labours in the Fort of Colombo, must depend on the openings which divine providence may set before us. Our English labours are now contracted within a short space, as in the whole of this district of the mission, we have but one sermon each week in that language, viz. early on Lord's day morning in the Pettah chapel; but in the native languages within the gravets of Colombo, the gospel is proclaimed in about twelve different places or parts of the town; while in fourteen surrounding villages are the glad

tidings preached to men who are ready to perish. Sensible of the necessity of presenting to the people as many points of attraction as possible, and exerting a pervading influence by entering different neighbourhoods and visiting families in their own houses, the word of salvation is thus brought near to many who otherwise would never have heard it.

During the year the Rev. E. McCarthy was ordained to the work of an evangelist and pastor, and is now principally engaged in the Portuguese department of labour in Slave Island, the Fort, and the Pettah. Although he has had to endure much bodily affliction, and has, on this account, been often hindered in his work, his faithful and affectionate labours have been evidently owned of God. The congregations under his care have been extended and enlarged, and sinners have been turned to holiness. In and around Colombo, though we have met with many things to discourage us, others have called forth thanksgivings to the Author of all good. Fidelity compels us to say that seven persons have been excluded from the communion of the church, while one has been restored, and forty-five, having been baptized, have joined the different Portuguese or Singalese departments of the church since the last meeting. To this we may add, two members have died within this period.

2. Though Calany is not our next station if taken in chronological order, yet, in consequence of its geographical situation, and because the missionary who labours there is actively engaged in a part of the Colombo station, we next allude to it. The little group of persons who bear the name of Christ there have been kept together, and, with the exception of a period when heavy illness prevented, the word of life has been regularly preached on sabbath days and other occasions. We regret to say that symptoms of success do not at present wear so hopeful an appearance as were represented in the report of last year. No fresh converts have been added to or excluded from them. The assistant missionary who preaches to them has recently been ordained to his work, nor have his labours in other places been in vain. We trust, if spared to another year, a more encouraging account may be presented to the meeting.

3. To the Hanwella station we now direct attention. The European missionary, who the two previous years had laboured there, having been called to resume his residence in Colombo, a change of measures in reference to Hanwella became indispensable. For a length of time after that removal many difficulties and much opposition seemed to neutralize our efforts. At length, after trying different expedients, it has been thought proper to divide this extensive station into three sections, which are committed to the care of district assistants that are visited by missionaries from other stations. These sections are, Hanwella, Weilgama, and Pittompey.

In the Hanwella section the aged person who has been so long stationed there, continues his labours in that village and nearly twenty others, in which, either publicly or from house to house, he makes known the word of the truth of the gospel. It is true that many symptoms of spiritual prosperity have not during the year been visible. A spirit of determined and active hostility has been excited by the enemies of the Son of God; the person labouring there was for several months in the year prevented from using active exertions by a severe wound in his foot; and the long-continued prevalence of flood water often rendered itinerancy impossible. In the midst of these unfavourable circumstances the members of the church have maintained their profession, none of them have been excluded from their religious privileges, and some are likely to be added shortly to their number.

In the Weilgama section, a very decent place of worship, built by the labour and expense of the people themselves, was opened for public service on the first day of the last year; and, when the state of the roads has permitted, the people there have been regularly supplied with the word of God and the sacraments of his house. The little church which about two years and a half since commenced there, has increased to thirty-two members, fourteen of whom have been added since our last meeting: with two exceptions, they appear to walk according to the gospel. It was determined, on a visit paid there a few weeks ago, if these two individuals do not, after suitable admonition, repent, to exclude them from the privileges of the Christian church. The members residing in the villages, every Lord's day evening after the public service, meet at each other's houses for social prayer; and when the state of the roads or weather prevents the missionary labouring among them from being present, they assemble on Lord's day in their place of worship for prayer, singing the praise of God, and reading the holy scriptures. Regularly in ten villages, besides occasionally in two others, is the word of life preached in this division.

The Pittompey section lies S. E. of Hanwella, in a part of the jungle where the people are sunk into a state approximating to barbarism. Here a catechist residing regularly visits, twice a month, fifteen or sixteen villages, and by entering the dwellings of the inhabitants makes known to them the only true God and Jesus Christ whom he has sent. A few persons appear to have felt the power of the word and to have renounced their idolatries and former sins, though they have not yet, by baptism, made a public profession of Christ. May the gospel preached among them entirely pervade that rude and, till lately, neglected region, and by the powerful energy of God, the Holy Spirit so exert its salutary influence, that—

“Lions and beasts of savage name,”

may—
“Put on the nature of the lamb.”

4. We now proceed to the Byanville station, in several places of which the divine word appears to be glorified. In one or two of the villages a very considerable relaxation of the bonds by which the fell idolatry of the island has subjected its inhabitants, appears to have taken place. This, under God, seems to have been principally produced by the wide diffusion of a metrical Singalese version of several chapters of the book of Daniel, made by one of the members of the church, in which the errors and follies of idol and image worship, and the power of the true and living Jehovah, as protecting and delivering his servants in the hour of trial, are evinced. This production has not been printed, but several copies written on ollah leaves having been read to their neighbours, has awakened a salutary concern, which, it is hoped, may, through divine mercy, issue in the saving conversion of multitudes to God. The branch station at Calnalgodah, to which allusion has been made in former reports, is still maintained. In consequence of its great distance from Byanville, it can only be visited once in two months by the missionary residing there; but divine service is regularly maintained every Lord's day: eleven members residing contiguous to it meet together for public prayer. It is hoped, when our funds and other circumstances will permit, this spot may form the centre of a new station, from which may sound forth the word of the Lord to the various places around. In this station the gospel is preached in eleven villages regularly, besides eight occasionally. There are ninety-four members here. During the year forty-three have been baptized, two have died, and three have been excluded.

5. Kottigahawatte is our fifth missionary station in the Colombo division. Here, during the year, a neat and commodious place of worship has been erecting, which is now nearly completed. We have to thank the population of this town for the assistance they have so readily afforded towards its erection, and pray that the power and presence of the Lord may be in it and abide there when it shall be publicly dedicated to him. The missionary stationed there makes known the word of God in eighteen villages; in eleven constantly, in the others occasionally. The little church formed here about four or five years since, has increased to fifty-eight members; twelve members having been baptized in the year, one excluded, and two died in the Lord. The transformation of character which took place in one of these individuals during his life, and the happy manner in which he left our world, deserves to be noticed. About two years and a half since, he was a confirmed idolater and a hardened sinner, defending his miserable superstitions with the most obstinate pertinacity. The missionary stationed in the divi-

sion where he resided, seeking the eternal welfare of his soul, had long and repeated conversations with him on the folly and wickedness of his idolatry. After trying to maintain his ground with resolute determination, he was led to see his fatal errors, and at length to turn from dumb idols to serve the living and the true God: he became acquainted with Jesus and sought salvation in his name. After having evinced, by his renunciation of idolatry and his former sins, his repentance, he by baptism was received into the church of Christ, of which he continued a consistent member. In the affliction which terminated in his death, his mind was singularly supported by the consolations of the gospel. One sabbath day, while a portion of his brethren were commemorating the death of Christ at his table, others were surrounding his bed and being engaged in prayer with him, his spirit, while the language of praise was on his lips, ascended to the mansion a Saviour's love had prepared for him.

6. The sixth station to which we direct attention is Hendela in the Aloocturu Korle. It is now somewhat more than two years since the gospel of the grace of God was introduced to this spot. An assistant native missionary under European inspection has been located there, who, besides at the Lepers' Hospital which he visits every week, and three villages in which he preaches every Lord's day, enters thirteen villages twice a month, and either by domestic or public ministrations makes known the glorious gospel of God's grace to people who before sat in darkness and the shadow of death. The church now consists of thirty members, six of whom have been added during the year. It has not been found requisite, since its formation, to exclude any person from it for wicked behaviour; for, although Budhist and devil ceremonies have prevailed around, those who have professed Christ have been kept not only from these but other crimes which disgraced the Christian character. May they all be preserved from every evil work, and fitted for the eternal kingdom of glory.

7. The last scene of labours we notice is Toomboville in the Salpitty Korle. This station is yet in its infancy, and is rather forming than actually formed. The circumstances which directed us to this spot are as follows:—About eight months since, two letters were received from different persons, stating that eight members of the church of Matelle were come to reside in that neighbourhood, and soliciting that they and their neighbours might be provided with the means of grace and salvation. Although the distance was fourteen or fifteen miles from Colombo, it was deemed an important duty to visit them, to inquire into their spiritual state, and ascertain what efforts could be made to extend the kingdom of God among them.

On making due and repeated inquiries, it was ascertained that in a large space of coun-

try no spiritual instruction was given to the people, and that the labours of no one would be invaded by a due occupation of those destitute villages. Once in a month, therefore, a missionary from Colombo, for a time, went thither; but finding the assistance thus imparted entirely inadequate to the necessities of the case, a school has been commenced, and a native preacher of the gospel, every other Saturday, is sent thither, who, on the ensuing Lord's day and in portions of the week, preaches regularly in seven villages, besides in two others occasionally, "peace through our Lord Jesus Christ, who is Lord of all." It is hoped that in due time, should prosperity attend those efforts and the liberality of Christians supply us with resources, a settled preacher may be fixed among them. A few weeks since, three persons were baptized, and with those who had previously professed Christ, were formed into a Christian church. May "the little one become a thousand, and the small one a strong nation."

Labours so extended and various necessarily involve a considerable expenditure. During the past year, with every attention to economy that justice and a regard to health will permit, no less than £830 have been required to sustain these efforts. This sum has been expended partly in journeyings, and erecting, maintaining, and repairing school rooms, places of worship, and other buildings connected with the establishment, but principally in the salaries of thirty schoolmasters and two European and eight native missionaries and assistant preachers. Though every expedient has been devised to use the sum allotted to the work in the most economical manner, the parent society has, within these few weeks, declared that it is totally unable to defray the expenses connected with the present scale of expenditure in the whole of this island. If, therefore, our accustomed efforts are to be extended and enlarged, we must, under God, look for assistance to those in this island who know the value of the gospel. For that assistance which has been afforded in the year, we desire to tender, on this occasion, our sincere and public thanks. In addition to what has been given towards the erection of the Kottegahawatte chapel, £22 have been afforded by her Majesty's government for the use of schools; a present of £11 has been made by the Pettah Association, and £133 have been already contributed or promised by individual donations or subscriptions; making a total of £166.

In the work in which we are engaged we respectfully but firmly solicit the co-operation of Christians of all denominations. Our cause is not human but divine; it has to do with the divine glory and the welfare of the deathless souls of men. It is a part of a series of efforts in which we are united with all the friends of the Redeemer, to carry into effect his great command, to "go into all the world and preach the gospel to every creature;" a command obli-

gentory on one believer as well as another, and, according to the ability given to him, which he is bound to obey. All are alike redeemed, "not with corruptible things, as silver and gold, but with the precious blood of Christ," and all must be devoted to the service of their deliverer. If we were but duly alive to those feelings which led him to die in agonies for our salvation, so far from keeping aloof from those actively engaged in this work, Christians, to the amount of their ability, would aid them by their sympathies, prayers, and contributions, and, by the extent and cordiality of their co-operation, prove the sincerity and ardour of their love to him who, to bring us to glory, was made perfect by sufferings. Be it, therefore, recollected that the cause we are assembled to patronize is not our own but the Lord's. In carrying on his grand design of renewing and conducting to heaven the outcasts of the human family, he condescends to

require and employ human efforts; and be it ever recollected that he is continually present to notice the extent and spirit of these efforts. If we would avoid the curse of Merodach who "came not forward to the help of the Lord, to the help of the Lord against the mighty," it behoves us to see that we manifest no neutrality in this holy enterprise of mercy. If we would give in an account of our stewardship with joy, we must now inquire if there be a just proportion between our ability and our doing; and, if we would receive the approbation of our final Judge when our connexion with all our earthly possessions shall have entirely ceased, we must anxiously labour that, "whether present or absent, we may be accepted of him," so that we may hear him saying unto us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

BAHAMAS.

Mr. Capern having recently made a tour among the adjacent islands, has written an account of it, which will be read with pleasure, in a letter dated Nassau, January 12, 1842:—

I left Nassau, November 16th, for Governor's Harbour, Eleuthera; and though only a run of about nine hours with a fair wind, we were three days reaching it. It was Friday morning when we got in; in the evening we had service. The little chapel was well filled with white and black people. All the white were Methodists, while nine out of every ten of the black were Baptists. But things were in a dull state there; I told the leader that I would have the members go and visit by twos every family at the settlement, and talk to the people about the things that concern their salvation. There are in the church ninety-four members. The next day we set sail for St. Salvador. I had a hope that we should have reached the island about noon of Sunday, but having a point to round, and a rather dangerous channel to go through in doing this, we cast anchor about twelve o'clock at night, and then waited for break of day. When the morning dawned, we weighed anchor, and having rounded the point, found that the wind was nearly dead a-head, and that we should not reach St. Salvador before sun-down. On the sabbath morning we had service; about midnight we cast anchor under the lee of the land.

The next morning, being Monday morning, the people began to gather on the beach, and having learnt that the missionary was come, a horse was soon obtained to carry me across the island to a settlement called Anguilla, where about 200 people live. No minister of

any denomination, I was told, had ever been at this part of the island before. All the people are Baptists, but the greater part of them are the old Baptists. Their knowledge of Christian doctrine is very imperfect, and their practice is as defective as their knowledge. No school there, and the children run about naked. For the last year or two, however, some good had been done among them. A very old man by the name of Millar, who had heard Mr. Burton, and acquired admirably clear views of the way of salvation, quite an interesting piece of antiquity, was brought from Africa to America in the days of his childhood; was taken prisoner by Lord Cornwallis in the American war; was brought with a number of others to the Bahamas and sold, and has suffered much for the gospel's sake: this aged man has made a division in the old congregation, and God has blessed his labours in a very pleasing degree. Having examined those who were desirous of baptism, and having made the strictest inquiry respecting their general conduct, eighteen were accepted for baptism. As the night was now set in, having obtained some one to conduct me through the woods, I returned to the sloop that was waiting to take me on to another settlement. This last settlement is called the Bluff. Here I met with a most cordial welcome. Had I been an angel of light the poor people could not have received me with more gladness. The name of the leader here is Abraham Hepburn; as far as I could see, and

from all I could hear, I have every reason to believe that he is a most worthy man. I staid here several days, and married thirteen couples, and baptized thirty-two persons. From the Bluff I went to another place called Pigeon Bay; here I married eight couples, and baptized twenty persons. I omitted to mention that I returned to Anguilla after a few days' stay at the Bluff, and baptized the eighteen I had previously examined, and married four couples. The next morning I baptized two very elderly persons, who I believe were truly pious, who live at the south side of the island. Thus at St. Salvador I solemnized twenty-four marriages, and baptized seventy-two persons; I baptized none that had been living together previous to their marriage, though there was scarcely any possibility of getting married; I will explain how this is by and by.

From St. Salvador I went to Rum Key; I was here for three sabbaths, the number required by the law, which law for these islands is a most absurd one, and is a great barrier in the way of the moral improvement of the people, for the publication of banns. Here in *one day* I married thirty couples; I also baptized fifty-two persons. There are three leaders on the Key whom I believe to be good men. There are 712 inhabitants. At St. Salvador there are upwards of 1000; and on each of these islands fourteen out of every fifteen call themselves Baptists. They need a visit by a Baptist missionary very often, and, under the divine blessing, they would amply repay the work of faith and labour of love. I was most hospitably entertained at Rum Key by a Mr. Joseph Reumer, a black man, in respectable circumstances. I called on all the white families on the Key; they candidly admitted that, but for the Baptists, the people had been less religious and less intelligent.

A Baptist missionary at Rum Key, who would hold in sincerity the doctrine that "all souls are equal," and alike precious in the eyes of him who "was rich, yet for our sakes became poor," would be a great, great blessing. There is a great want of the means of education on both of the forementioned islands. I was urged to send some one, if I could, to teach their children, they promising to do what they could to support him.

When I left the Bluff I think every one at the settlement came down to the sea shore, to join in singing the parting hymn. I was glad to get into the boat, for my heart was full. Under similar circumstances I left Rum Key.

I next went to Long Island. The population of this island is 1225; the mass of the people here are professedly Baptists, but they have not benefited so much from the labours of the missionaries as those on some of the other islands. Rum drinking I fear is too general among them. One of the planters, formerly a slave-owner, told me that the people now could not work without rum.

When he held slaves, this doctrine formed no part of his creed. He is fond of it I fancy himself, and having it to sell, and seeing that it is a grand means of perpetuating the degradation of those whom he never practically regarded as excelling the beasts of the field, the doctrine answers his purpose well. I spent but little time on this island, but promised, if God should spare me, to visit them again soon, and stay longer.

From Long Island I went to Exuma. Here the sainted Pearson once laboured, and "though dead, he yet speaketh;" "sweet is the savour of his name" among these interesting people: we cast anchor about four o'clock in the afternoon. As soon as I landed, a letter was put into my hand which had been lying some days at the settlement, which contained the painful intelligence that my dear brother Bontens was extremely ill, unable to take part in any service; that the people were beginning to wander about, and urging therefore my immediate return. I went to the meeting, one recently built, the hurricane having thrown down the old one, and presently a good congregation was collected. I was much pleased with what I saw, and would have been glad to have spent some few days with them. There were many waiting to be married, and several were desirous of baptism. Both Mr. Burton and Pearson had been here: they had sown, and I had reaped, could I have staid, the fruits of their self-denying labours. Service being ended, I returned to my sloop, having, when I bade the people farewell, promised to pay them another visit as soon as possible. About nine o'clock the same night we weighed anchor for Nassau. One of the friends was so kind as to pilot us out of the harbour, or we must have continued there all night. It was blowing a very strong breeze from the north-east, which made the harbour very rough; and as the tide was at the time ebbing, and met the wind, there was a tremendous sea on the bar. I saw nothing in the Atlantic so fearful as the surf we had then to ride over; but through the condescending care of our heavenly Father, we got outside the reefs. The next day we reached home, and I felt truly rejoiced to find my good brother somewhat improved in health.

I was from home upwards of six weeks, visited five of the islands, was received with a most hearty welcome every where, married on two of the islands, viz. St. Salvador and Rum Key, fifty-four couples, and baptized 124 who professed faith in Christ. I had no time to organize any churches on Long Island or at Exuma. There is a large number of professors on each of these islands, on whom some labour must be bestowed. At Exuma the population is more than on either of the islands I visited, Eleuthera excepted. Could some one be at Rum Key, there would be four islands easily accessible to him, the aggregate population of which is from three to four

thousand, eight-tenths of whom would receive a Baptist missionary with open arms. Oh, sir, I feel humbled before God, and the people too, when I think what a cheering state our mission had been in here but for the afflictions which have come from ourselves. We are not straitened in the people, we are straitened in our own bowels. Judging from what I saw, God does appear to me to say to the Baptist mission, "The islands shall be yours if you will take possession of them."

One thing I desire to accomplish is, building a school-room on the mission premises here, to educate some of the young men who may possess piety and talent, that they may preach the gospel on the islands. Could this be done, in a few years, all that we should need would be one white missionary to exercise a superintendence over the native teachers. If the committee would make me a grant for this object, I would at once apply my attention to it. You will be surprised, perhaps, that I use the singular pronoun in writing, but Mr. Bontems is not at Nassau now. Dr. Chipman recommended a sea voyage. A schooner was going to New Orleans, to return immediately; as it had taken in cargo, and as it was a good

opportunity for Mr. B. to try the effects of the sea air as recommended, on the 9th of January he left us; I shall be truly thankful if he return with renovated strength, as I shall be then at liberty to visit the islands again before the hurricane months set in.

At Nassau, you will perceive from the tabular view of the station, the Lord has prospered us during the past year. I have as much confidence in the sincerity of those baptized as in that of any I ever baptized in Northamptonshire. We have had some things to humble us, but I have no doubt of the growing purity of the church. Some few complain that our rules are too strict; their very strictness, however, produces a most happy effect upon the old Baptists, as they perceive and feel the advantage which better discipline gives us over them. The people have during the year been liberal in their contributions, considering their general poverty. Things are in a state of depression in the colony; I trust, however, they will assume a more pleasing aspect soon. Nassau is to be one of the principal stations for the steam packets, which may be a pecuniary benefit.

TABULAR VIEW OF STATIONS IN THE BAHAMAS.

JANUARY 12, 1842.

Name of Island and Station.	Ministers and Leaders.	Baptized.	Received.	Excluded.	Restored.	No. of Members.	No. of Marriages
NEW PROVIDENCE.							
Nassau	H. Capern.	108	91	12	3	402	33
<i>Sub-stations.</i>							
Carmichael	Wm. Bontems.	..	..	..	..	39	
Adelaide .....	..	..	..	..	..	15	
Good Hope Hill .....	..	..	..	..	..	18	
ELEUTHERA.							
Governor's Harbour	Jas. Gardiner.	..	..	..	..	94	
ST. SALVADOR.							
Anguilla	Thos. Miller.	20	15	..	..	35	4
Bluff	Abraham Hepburn.	32	50	..	..	80	12
Pigeon Bay	Delegal Seymour.	20	5	..	..	25	8
RUM KEY.							
Old Hill	Paris Hepburn.	32	50	..	..	80	18
South-side	Geo. Hall.	20	49	..	..	69	12
Total .....	.....	242	260	12	3	859	87

In a letter transmitted with this Table, Mr. Capern says:—

I hope, if spared, to include another year several more of the islands. This however will depend in a great measure on Mr. Bon-tem's restoration to health. If he should not get better, he cannot stay here much longer, as presently the summer will come back with melting power. And if there be no missionary at Nassau, things would very soon go wrong; if I am left alone, therefore, I see that I must stay at home; but the poor islanders should be visited! They come from their islands, and invite you to come and see them. They gather on the beach when informed of your arrival; they come into the water and seize your boat, to draw it as near shore as possible; they take you in their arms as a fond parent does a child, that in landing you may not wet the soles of your feet; they tell you of dreams they have lately had about you, and how certain they felt that they should see you soon; they give you the best they have to eat, and if you sleep on shore, the best bed they have to lie on; they hear with attention what you have to say, and often answer by a deep and audible sigh. When you leave them they weep while they sing their parting hymn. They supply you potatoes, and sugar canes, and oranges, and bananas, and plantains, and pumpkins, &c. I had a pig given me at St. Salvador, and a sheep at Rum Key. Their

kindness confounds you, and makes you feel the more deeply your own unworthiness. But with all that is pleasing there is much that is painful; the Spirit of the Lord however can make the desired change. Were they perfect of course we might stay at home. Young men coming out to labour on these islands should well count the costs. There is a great deal of ignorance to try the patience, and the worst of it is, it is religious ignorance. They must not expect to have white people as their hearers, for on the out islands there are but few white people to be found. Nor must they expect to find places of worship as large as Surrey chapel, or congregations equal to those which our missionaries get in Jamaica. The settlements are small, and the distance between them considerable; and you must either go on horseback, or in a boat, from the one to the other. If you go on horseback, you travel roads such as not one in a hundred in England ever saw. At night you must be content often to forego the pleasure of a mattress to sleep on, and likewise the comfort of taking off your clothes.

The going from one island to another is sometimes delightful, at other times it is fearful voyaging; but these and all the other inconveniences are nothing when the love of Christ constrains.

HONDURAS.

Mr. Henderson writes from Belize, January 10th, 1842, as follows:—

The feature of the Belize mission which we think most denotes its progress, is that of having four young men, members of the church, in a course of training for native teachers: one of them, at least, we expect to settle at Baker's, next week.

We have had, at the close of last year, some trying work to do, in cutting off some of the members for loose walking; five were so dealt with at our last church-meeting. I trust those that remain will be more healthy for this excision.

SOUTH AFRICA.

GRAHAM'S TOWN.

A pleasing illustration of the harmony subsisting among Christians of different denominations in this vicinity, is found in the Cape Frontier Times, of Dec. 16th, 1841.

The ninth anniversary of the Graham's Town Auxiliary to the Baptist Missionary Society was held in the present week.

On Sunday appropriate sermons were preached, in the morning, by the Rev. Thornley Smith, Wesleyan missionary, in the Bap-

tiat chapel ; and in the evening, by the Rev. John Locke, in Union chapel.

The public meeting was held on Monday evening, in Union chapel, the Rev. G. Aveline in the chair.

Suitable resolutions were carried, and excellent addresses delivered in moving and seconding them. The speakers were the Rev. Messrs. Locke, Smith, Richards, and Thomson, of Balfour, Kat River Settlement ; and Messrs. Tudhope, Joseph Walker, Dr. Minto, Lee, sen., Nelson, and Ford.

The unfavourable character of the evening caused the meeting to be less numerously attended than could be wished ; but a delightful spirit of good-will and harmony pervaded its proceedings, highly honourable to the kindly and Christian feelings of the ministers and friends of the various religious denominations who took part in them.

The report and one of the resolutions took affecting notice of the recent death of the highly revered Secretary of the Baptist Missionary Society ; most of the speakers referred to it with affectionate concern and sympathy.

The operations of the society in various quarters of the world appear to be attended with great success, and at the same time are considerably augmenting ; seventeen new missionaries, exclusive of five female teachers to Jamaica, having gone forth to various stations during the year.

The new mission to Western Africa was stated to be preparing its way by the exertions of the Rev. J. Clarke and Dr. Prince, the pioneers of this undertaking.

We are glad to learn that the public collections of the auxiliary this year exceed those of last.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of February, 1842.

Annual Subscriptions.		£ s. d.		KENT.		£ s. d.	
Deane, Messrs. G. and J., additional	2 2 0	Barton Mills, subscriptions, &c.	8 8 2	Crayford—Ladies of Baptist church	3 0 0		
Porter, Mr. R.	1 1 0	Isleham, ditto	7 9 10	Woolwich, on account..	30 0 0		
Rowe, Mr. W. K.	0 10 0	Little Shelford—M. Foster, Esq.	5 0 9				
Donations.		CUMBERLAND.		LANCASHIRE.			
Benham, J. L. Esq.	25 0 0	Carlisle	4 0 0	Ashton-under-Line ...	20 0 0		
Dornford, Mr. T.	2 2 0			Liverpool, on account..	70 0 0		
Smith, Rev. Jas., Astwood	50 0 0	DEVONSHIRE.		LINCOLNSHIRE.			
Smith, W. L. Esq.	10 0 0	North Devon Auxiliary	40 0 0	Lincoln	36 15 0		
Youth's Magazine, by W. B. Gurney, Esq. for Schools	20 0 0	Kingsbridge	10 9 4	NORTHAMPTONSHIRE.			
LONDON AUXILIARIES.		ESSEX.		Epping—Mr. Roberts	1 0 0	Oundle	3 17 0
Maze Pond, for debt, by Rev. J. Aids.	10 0 0	Ilford—Turret Place ...	6 3 6	Thrapston	20 10 0		
Hackney Ladies' Association	29 10 0	Langham	22 4 0	NORTHUMBERLAND.			
		Romford	0 13 6	Ford Forge, Christmas Cards	5 2 0		
		GLOUCESTERSHIRE.		SHROPSHIRE.			
BEDFORDSHIRE.		Blakeney and Lydney	25 0 0	Shrewsbury	1 1 0		
Shefford	5 0 10	Bourton on the Water, Christmas Cards ...	3 15 3	Do, for Africa	1 0 0		
		Naunton, Christmas Cards	1 0 0	SOMERSETSHIRE.			
BUCKINGHAMSHIRE.		HAMPSHIRE.		Bristol, on account	130 0 0		
Beaconsfield—Mr. Reynolds's Missionary Box	0 12 3	Portsmouth	31 15 5	Chard	5 12 0		
Chesham—Miss Payne, for Ceylon	2 0 0	Do., Christmas Cards	2 0 6	Frome, Christmas Cards	2 12 1		
Waddesdon Hill	2 4 4	Do., for Africa	1 1 0	SUFFOLK.			
		Do., for Translations	0 10 6	Beccles	15 7 0		
CAMBRIDGESHIRE.		HERTFORDSHIRE.		Bungay	3 15 0		
Barton Mills, Burwell, Fordham, Iitcham, Bohain, } Society of Collections	20 3 3	Royston—W. W. Nash, Esq., by Rev. J. Reynolds..	5 0 0	Laxfield	2 15 0		
		A few friends in Herts .	1 0 0	WILTSHIRE.			
				Bratton	18 8 1		

WORCESTERSHIRE.			£ s. d.			£ s. d.						
Alcester	6	10	0	Hedon	2	4	0	Fynnion	10	8	0	
Astwood	24	12	0	Hull—George-street	}	84	9	3	Do., Sunday School	4	12	1
Christmas Cards	3	18	2	Chapel					Do., for Africa	1	0	0
Atch Lench	2	16	0	Salthouse-lane do.					Hermon	3	0	1
Blockley	19	4	8	Do. Juvenile	29	0	0	Horeb, Maenclochog	0	10	0	
Bromsgrove	15	10	8	Skidby	1	3	5	Hephzibah, Broad				
Do. for Africa	0	10	0					Ha ven	0	3	0	
Camden and Paxford.	4	17	9					Harmony	3	0	2	
Cheltenham	59	14	6	Acknowledged before	174	1	11	Haverfordwest	190	0	0	
Do for Schools	1	0	0	and Expenses	157	2	2	Jabez	6	0	0	
Do. for Africa	1	10	6		10	19	9	Langloffan	18	4	6	
Coleford	22	15	7					Do., for Africa	15	16	6	
Cubberley	3	0	0					Letterstone	2	15	4	
Evesham—								Do., for Africa	1	8	10	
1st Church	8	5	2	NORTH WALES.				Molleston	1	0	6	
2nd do.	31	11	1	Glyn Ceirlog	2	0	0	Middle Mill	2	8	6	
For Schools	0	5	0	Bodedyrn	0	8	8	Martletwy	1	9	6	
For Africa	6	14	0	Llanddeusant	0	6	0	Milford	5	3	6	
Gloucester	26	0	0	Llanfachreth	1	1	10	Newport	4	15	6	
Hereford	7	3	8	Bont	0	6	0	Do., Sunday School	1	11	8	
Kidderminster	9	14	7	Port Madoc	4	13	7	Narberth	9	0	0	
Kington	10	0	0	Garndolbenmaen	1	16	4	Penbryn	1	8	2	
Leominster	10	0	0	Capel-y Beyrdd	1	17	7	Do., Sunday School	2	5	8	
Pershore	58	17	8	Llanlyfni	2	0	0	Pennel	1	4	2	
Stratford-upon-Avon	8	5	3	Pontycym	2	4	0	Pope Hill	0	15	0	
Tewkesbury	71	9	0	Llanberris	0	12	6	Penubroke	6	9	9	
Do. Female Educa- tion, India	8	11	6					Penubroke Dock	16	5	5	
Upton on Severn	8	10	0	SOUTH WALES.				Smyrna	1	17	3	
Westmancote	5	0	0					Soiva	10	4	6	
Winchcomb	8	5	0	PEMBROKESHIRE.				Salem	1	11	6	
Worcester	43	11	0	Bethlehem	0	18	11	Tabor	2	5	3	
				Beulah	1	11	9					
Acknowledged before	537	17	6	Blaenwain	26	0	7	Acknowledged before	419	5	10	
and Expenses	462	4	0	Blaenyffos	4	5	10	and Expenses	338	3	4	
	75	13	6	Do., Sunday School	2	14	2		81	2	6	
				Betabara	6	0	0	GLAMORGANSHIRE.				
YORKSHIRE.				Do., Sunday School	8	13	2	Llandaff	0	2	6	
Hull Auxiliary—				Cilfower	3	14	2	Tongwynlas	1	18	0	
Beverley	14	3	8	Do., Sunday School	5	11	0	Dinas	5	18	0	
Bishop Burton	7	11	0	Cilgerran	2	7	9	Do. for Africa	1	1	0	
Do. Juvenile	2	10	0	Caersalem	1	7	4	Pen-y-cae	2	0	0	
Bnrington	22	17	1	Carmel	6	0	9	SCOTLAND.				
Mr. M. G. Baron	5	0	0	Camrose	1	0	0	Dunkeld Missionary	6	0	0	
Juvenile	5	3	6	Croesgoch	4	12	0	Society				
				Ebenezer	6	11	6					
				Fishguard	10	13	7					

ACKNOWLEDGMENTS.

The Committee thankfully acknowledge one year's Baptist Magazines from Mr. Spurden; a box from friends at Hallaton for Mr. Capern; four vols. of Baptist Magazines from a friend unknown; six volumes of the Periodical Accounts from W. A. Hankey, Esq.; a box of medicines from Mrs. Sambourne, Clapton, for Mr. Cornford; 33 vols. of Evangelical Magazines, and 17 vols. of Baptist ditto, from a friend in Bedfordshire; a box from Rev. A. M. Stalker and friends, Blockley; and various Periodical Accounts from Rev. Dr. Hoby, Birmingham.

The box for Rev. J. Williams, Mandeville, sent through Mrs. C. Jones, and acknowledged in the Feb. Herald, was from the church and congregation in the Pithay, Bristol. The £1 acknowledged in the same Herald among the contributions, was intended to defray the expenses of the carriage and shipment—an example the Committee would rejoice to find followed in other places.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

APRIL, 1842.

THE NEXT ANNUAL MEETING of the Society will be held, if the Lord permit, at FINSBURY CHAPEL (REV. A. FLETCHER'S), on Tuesday Evening, April 26th, at Six o'clock.—Rev. Dr. COX, of Hackney, in the Chair.

As the Accounts for the Year must be made up previously, the Secretary will be glad to receive all sums of money that may be in hand, and all lists, &c., by the 20th of April.

In last month's Chronicle illustrations were given of the coincidence between the religion of the people of Ireland and heathenism, from the vain repetitions and the creature-worship of services now going on every Lord's day, in hundreds of chapels, &c., in that country. They both have gods many, and lords many : both pray to gods who cannot save.

A few extracts from popular catechisms in use in every part of Ireland, and regarded, unquestionably, as authoritative expositions of the faith the people are to receive, will further illustrate this coincidence, and, moreover, exhibit some other points of direct contravention of Christian doctrine, which should awaken and keep alive our zeal and activity in proclaiming among a people so miserably deluded the gospel of salvation. Roman Catholicism, like heathenism, knows not the way of truth. Under both the people perish for lack of knowledge.

Dr. Reilly's Catechism, used mostly among the papists of the north of Ireland, thus expounds the way to heaven.

Q. Who will go to heaven ?

A. They who keep the commandments of God, and of the church, and die in a state of grace.

Q. Are we obliged to keep the commandments of the church ?

A. We are : " He that will not hear the church," says Christ, " let him be to thee as a heathen."

Q. Say the commandments of the church.

A. 1. Sundays and holy days mass thou shalt hear.

2. And all holy days sanctify through the whole year.

3. Lent, ember days, and vigils, thou shalt fast.

4. Fridays and Saturdays flesh thou shalt not taste.

5. In Lent and Advent nuptial feasts forbear.

6. Confess your sins at least once every year.

7. Receive your God* about great Easter day.

8. And to his church neglect not tithes to pay.

Q. What is sin ?

A. It is a disobedience to the commandments of God, or of the church, or of our superiors.

Q. What is mortal sin ?

A. It is that which killeth the soul in a spiritual manner.

Q. What is venial sin ?

A. It is a light sin, which does not deprive us of the grace of God, but disposeth us to mortal sin.

Q. What is a bishop ?

A. Bishops are the successors of the apostles, of whom Christ says, " As my Father sent me, I also send you," John xx. 21 ; which made St. Ignatius the martyr† say, " We ought to look upon the bishop even as we would upon the Lord himself."

Another Catechism used in almost the whole of Ireland, and bearing the impress of the four archbishops' sanction ; the following instructions are contained.

Q. How do you call the true Church ?

A. The Holy Catholic Church.

Q. Is there any other true church besides the Holy Catholic Church ?

A. No : as there is but one Lord, one faith, one baptism, one God and Father of all, there is but one true church. Eph. iv.

Q. Are all obliged to be of the true church ?

A. Yes ; no one can be saved out of it. Acts ii. Luke x. John x. Matt. xviii.

Q. Why do call the church Roman ?

A. Because the visible head of the church is Bishop of Rome ; and because St. Peter and his successors fixed their see in Rome.

* Receive your God. i. e. Partake of the elements used in the Lord's Supper, transubstantiated and rendered (forgive the monstrous idea) parts of the true God.

† St. Ignatius the martyr. Mark the authority attributed in this description to Ignatius. He is not an apostle quoted. After all it is more than questionable that Ignatius ever said what is here quoted.

Q. Who is the visible head of the church ?

A. The Pope, who is Christ's vicar on earth, and supreme visible head of the church.

Q. Can the church err in what it teaches ?

A. No ; because Christ promised to the pastors of his church, " Behold, I am with you always, even to the consummation of the world." Matt. xxviii. 20.

Q. What other advantage have we in the true church ?

A. We have true faith, with the communion of saints and the forgiveness of sins.

Q. What means the forgiveness of sins ?

A. That Christ left to the pastors of his church the power of forgiving sins. John xx. 23.

Q. What do you mean by grace ?

A. A supernatural gift, destined by God for our sanctification, and to enable us to merit heaven.

Q. What is purgatory ?

A. A place or state of punishment in the other life, where some souls suffer for a time before they can go to heaven. Matt. xii. 32.

Q. Can the souls in purgatory be relieved by our prayers and other good works ?

A. Yes ; being children of God, and still members of the church, they share in the communion of saints ; and the scripture says, " It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." 2 Macc. xii. 46.

Q. What shall I do that I may have life everlasting ?

A. " If thou wilt enter into life (says Christ), keep the commandments." Matt. xix. 16, 17.

Q. Say the ten commandments of God.

A. 1. I am the Lord thy God ; thou shalt not have strange gods before me.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honour thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's goods. Ex. xx.

Q. How do we know *with certainty* what God has taught ?

A. By the authority of his church, which is the pillar and the ground of truth. 1 Tim. iii. 15.

Q. Why do catholics kneel before the images of Christ and his saints ?

A. To honour Christ and his saints, whom their images represent. Ex. xxv.

Q. Why do catholics honour the relics of the saints ?

A. Their bodies had been the temples of the Holy Ghost, and at the last day will be honoured and glorified in heaven.

Q. Why does the church command us to fast and abstain ?

A. To mortify our sinful passions and appetites, and to satisfy for our sins, by doing penance for them.

Q. Why do you always say the " Hail Mary" after the Lord's Prayer.

A. That by her intercession we may more easily obtain what we ask for in the Lord's Prayer ?

Q. What is baptism ?

A. A sacrament which cleanses from original sin ; makes us Christians, and children of God, and heirs to the kingdom of heaven.

Q. Does baptism also remit the actual sins committed before it ?

A. Yes ; and all the punishment due to them.

Q. Is baptism necessary to salvation ?

A. Yes ; without it we cannot enter into the kingdom of God. John iii. 5.

Q. What is the blessed Eucharist ?

A. The body and blood, soul and divinity, of Jesus Christ, under the appearance of bread and wine.

Q. What is the Mass ?

A. The sacrifice of the body and blood of Christ, which are really present, under the appearances of bread and wine ; and are offered to God by the priest, for the living and the dead.

Q. Is the mass a different sacrifice from that of the cross ?

A. No ; because the same Christ who once offered himself a bleeding victim to his heavenly Father on the cross, continues to offer himself in an unbloody manner, by the hands of his priests, on our altars.

Q. By whom are the bread and wine changed into the body and blood of Christ ?

A. By the priest : but in virtue of the words of Christ, whose person the priest represents, at the awful moment of consecration.

Q. What is penance ?

A. A sacrament by which the sins are forgiven which are committed after baptism.

Q. By whose power are sins forgiven ?

A. By the power of God, which Christ left to the pastors of his church.

Q. What do you mean by the penance enjoined by the confessor ?

A. The prayers and other good works which he enjoins on penitents in satisfaction for their sins.

Q. Will the penance enjoined in confession always satisfy for our sins ?

A. No ; but whatever else is wanting may be supplied by indulgences, and our own penitential endeavours.

Q. What is the use of an indulgence ?

A. It releases from canonical penances, enjoined by the church for certain sins. It also remits the temporary punishments with which God often visits our sins, which must be suffered in this life, or in the next, unless con-

ceded by indulgences, by acts of penance, or other good works.

Q. Why does the church grant indulgences?

A. To assist our weakness, and to supply our insufficiency in satisfying the divine justice for our transgressions.

Q. When the church grants indulgences what does it offer to God to supply our weakness and insufficiency, and in satisfaction for our sins?

A. The merits of Christ, which are infinite and superabundant; together with the virtues and good works of his Virgin Mother, and of all the saints.

Q. What is extreme unction?

A. A sacrament which gives grace to die well; and is instituted chiefly for the spiritual strength and comfort of dying persons.

Q. Why did Christ institute the sacraments?

A. For the satisfaction of our souls, and to prepare us for a happy and glorious resurrection.

Q. Which sacraments are most necessary to us?

A. Baptism and penance.

MR. BATES writes to MR. GREEN:

Ballina, Feb. 25, 1842.

MY DEAR BROTHER,—The Lord has enabled me to visit several villages, and to manifest some little activity this last month in his work. I have inspected several of the schools, and in every instance I found them numerously attended. This is not a very busy season of the year, and the children seem anxious to attend, that they may embrace the opportunity of acquiring what instruction they can. In the schools at Mullifarry, Crosmolina, and Mrs. Cavanagh of Backs (late M. A. Atkinson of Rehins), there have been seventy or eighty children in daily attendance, and sometimes at the last mentioned place nearly one hundred. Though there may be difficulties to contend with, yet there is much that is calculated to encourage us, and I trust that our scriptural schools have been productive of much good, and will continue to be so for generations to come.

The congregation in this town is about sta-

tionary, or, perhaps, there may not be quite so many attending at present as on some former occasions, on account of so many leaving by emigration. Almost every member of the church, and those who belong to the congregation, emigrate, if they are able, and several of the members who remain have lately told me it is nothing but want of money to take out that keeps them at home. The poverty, the sickness, and want of employment, that I have met with lately, almost make my heart bleed. Several of them have told me this week that if they cannot go this year, they will live on potatoes and salt, in order to be prepared for going another, if the Lord continues to favour them with his blessing.

I have just returned from visiting Mullifarry, Curragh, Easky, and Mountain River, where I preached the gospel, and in most places I was favoured with good congregations. I experienced both instruction and pleasure in this little missionary excursion, and I pray that the Lord may command his blessing. At some of those stations I perceived that there were some persons who had come more than four miles to hear the word, and I hope that the Lord made it a blessing to their souls. Pray for us, my brother, that we may neither sink in the valley of despair, nor fall on the mountains of pride. Darkness covers the land, and gross darkness the minds of the people. Some are anxious to attend, but *dare* not, either on account of the terror of the priest, the threats of the landlord, or the insults of their neighbours. Others are willing to attend but *cannot*, partly on account of poverty, and the distance they might have to come; but the great majority around us are living in sin, without any concern for the salvation of the soul, and I fear that their iniquity will be their own ruin. Oh that we had more wisdom to instruct the ignorant, more zeal to propagate the truth, more love to visit the afflicted, and more capacity to relieve the destitute and poor. Let us be faithful, for we know that the cause must prevail. Jesus has *compassion* which inclines him to save sinners; he has *power* which enables him to save sinners, and his *promises* bind him to do so.

CONTRIBUTIONS

UP TO THE END OF FEBRUARY, 1842.

	£	s.	d.
Loughton, collected by Secretary	5	0	0
Blandford Street, by Rev. W. B. Bowes	15	0	0
Paradise Chapel, by Mr. Skerrett	5	0	0
Devonport, by Rev. T. Horton	4	10	0
Mr. Hicks Love, by do.	0	10	0
M. B. (one quarter)	5	0	0
By Mr. A. Smith, Rye	0	2	6
Mr. Earle, Ripon	3	0	0
North Devonshire Churches, by Mr. May	1	0	0
	10	0	0

	£	s.	d.
Miss Jacobson	0	10	0
Lydney, Herefordshire, by Mr. Angus	5	0	0
Crowe, Rev. W., Worcester (annual)	0	10	0
Nicholls, Mrs., Collingham (ann.)	1	0	0
Reccles, by Rev. W. Brock	6	14	0
By Rev. W. H. Trend, Bridgewater—			
Taunton	2	1	6
Highbidge	1	7	4
Honiton	0	7	6
Bridport	0	11	0

		£	s.	d.			£	s.	d.								
Bridgewater	2	18	1		Mr. H. Brown	0	10	0									
Wellington	3	10	0		Mr. W. Wilson	0	10	0									
Lyme	2	10	0		Mr. D. Anderson	0	10	6									
North Curry	0	10	0		Mrs. Dinwiddie	1	1	0									
Burton	2	8	0		Mr. A. Liddell	2	2	0									
				15	13	5											
Taunton, by T. Horsey, Esq.—					Mr. D. Stow	1	1	0									
Blake, Mr. R. (subs.)	0	10	6		Port Dundas Sabbath School, by Miss M. Smith, for schools	0	11	6									
Eyre, Mr. T. S. (do.)	0	10	6		Mr. J. Laurie	0	10	0									
Horsey, Mr. T. (do.)	0	10	6		Mr. W. Anderson	0	10	6									
Stevenson, Mr. (do.)	1	1	0						85	13	4						
Walter, Mr., Oldbury Lodge (do.)	0	10	6		Dunfermline—												
Young, Mr. J. (do.)	1	1	0		Collected by the Baptist Church				4	0	0						
				4	4	0											
Collected by the Rev. S. Davis—					Dunstable—												
Perth—					Collected at Rev. D. Gould's	9	0	0									
Collection at Rev. R. Thom- son's	4	0	8		Mr. R. Gutteridge	1	0	0									
Mr. J. Puller	1	1	0		Mr. Chambers (don.)	0	10	0			10	10	0				
				5	1	8											
Stirling—					Houghton Regis—												
Collected by Baptist Church, by Mr. P. Grant	3	0	0		Mr. J. Cooke	1	0	0									
Paisley—					Mrs. Cooke	1	0	0									
Collected by Baptist Church, by Mr. A. Watson	2	0	0		Friends at the Chapel	0	14	0					2	14	0		
Greenock—																	
Collection at Baptist Chapel	6	0	0		London—												
Wright and Muir	0	10	0		Mr. S. Wilkin				2	0	0						
Mr. Mc Ilwraith	0	10	0		Newcastle-upon-Tyne—												
Mr. W. Martin	0	10	6		Collection at Rev. R. Pen- gilly's	4	11	6									
Mr. Boyd	0	10	0		Do., Rev. G. Sample's	6	15	8									
Mr. Macfie	0	10	6		Mr. Fenwick	2	2	0									
Miss Watson	0	5	0		Mrs. Angus	1	0	0									
Mr. R. Angus	0	10	0		Miss A. Richardson	0	10	0									
Mr. J. Buchanan	0	5	0		Messrs. J. and E. Richardson	0	10	0									
Mr. T. Lang	0	5	6		Mr. Grote	0	10	0									
Mr. A. Farrie	0	10	6		Mr. Chapman	0	10	0									
				10	6	6											
Glasgow—					Edinburgh, additional—												
Mrs. Deakins (box)	1	1	10		Collection at Rev. W. L. Alexander's	5	10	0									
Mr. D. Smith	2	2	0		Miss Stewart, Musselburgh ..	0	10	0									
Mr. J. Wright	2	2	0														
Messrs. J. and G. Burns ..	1	1	0														
Mr. B. Fleming	1	1	0		Montrose Congregational Church												
Mr. J. Barr	2	2	0		Sunderland—												
Mr. J. Ewing, Levenside ..	5	0	0		Mr. J. Hills	0	10	0									
Mr. J. Anderson	1	1	0		Mr. Preston	0	2	6									
Mr. A. Anderson	0	10	0														
Messrs. J. and W. Campbell and Co.	1	1	0		South Shields—												
Mr. A. Abercrombie	0	10	6		Mr. Bell				1	0	0						
Mr. A. Morris	0	10	0		North Shields—												
Mr. S. Wilson	1	0	0		Mrs. Young	1	0	0									
Mr. H. Paul	1	0	0		Mr. W. Brown	0	10	0									
Mr. W. P. Paton	1	1	0		Mr. J. Rennison	0	10	0									
Mr. A. Mitchell	1	1	0		Mr. J. Richardson	0	10	0									
Mr. A. J. Duncan	1	1	0		Mr. Backhouse	0	10	0									
Mr. R. Knox	1	1	0		Mr. R. Spence	0	10	0									
Mr. W. Brown	1	1	0		Mr. R. Pow	0	10	0									
Miss Ainsworth	0	10	0		Mr. J. R. Proctor	0	10	0									
Mr. J. Swan	1	1	0		Mr. J. Proctor	0	10	0									
Mr. J. Macintosh	1	1	0		Mrs. Clay	0	5	0									
Mrs. Sheriff	0	10	0														
Mr. R. Hood	1	1	0		Worcester—												
Mr. W. G. Mitchell	1	1	0		Mr. Jabez Horne				1	1	0						
Mr. J. Cram	1	0	0														
Mr. J. Henderson	1	1	0		For Conlig Chapel—												
Dr. Jeffrey	1	1	0		A Friend, by Mr. Pritchard ..	1	0	6									
Mr. Cameron	2	0	0		By Rev. C. Robson, Berwick	3	0	0									
Collection at Rev. A. Mac- leod's	5	5	0		Lymington, by Rev. J. Millard	1	0	0									
Do., Rev. J. Paterson's ..	23	0	0		By Mr. A. Smith, Rye	1	0	0									
Do., Baptist Church, Me- chanics' Hall	6	6	0		Mr. F. Earle, Ripon	1	0	0									
Miss Oswald	5	0	0		M. B.	0	2	6									
Mr. G. Smith and Sons ..	2	2	0		John Coward, Esq., Liverpool	5	0	0									
Mr. W. Richmond	1	1	0		M. Glasgow	1	0	0									
					By Mr. Angus—												
					Mr. W. Cozens	1	0	0									
					Mrs. Cozens	1	0	0									

ERRATUM IN CONTRIBUTION LIST.

Messrs. Jenkyn, Caerleon, by Mr. Saffery, should be £2 2s. not 2s. 2d.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XXIV. NEW SERIES.

APRIL, 1842.

NOTICE.

The ANNUAL MEETING will be held (D. V.) at Finsbury Chapel, on Monday Evening, the 25th April. The chair to be taken by J. L. PHILLIPS, Esq., of Melksham. Several brethren from the country, who take a lively interest in our movements, and who have had opportunities of observing the efforts of our agents, have promised to address the Meeting. The engagements of the evening will commence at six o'clock precisely. In order to ensure this, tea will be provided, at five o'clock, for the ministers and friends who may attend the afternoon sittings of the Baptist Union.

By the request of an esteemed friend, and, for the most part, at his expense, in the spring of last year, a missionary was sent into Rutlandshire. The following is his report.

Ridlington, March, 1842.

MY DEAR SIR,—About the beginning of April 1841, I came into Rutlandshire, and, according to the instructions of the committee, proceeded to inquire into the religious state and resources of the county, in which the ministers and members of the only two Baptist churches it contains kindly assisted me. The village population amounts to nearly two thousand, to whose eternal interests little attention was paid, except by the Wesleyans, who, from the inadequacy of their

accommodations, were not so successful as in many other places. All religious bodies together, excepting the establishment, do not number a thousand members in the whole county. In many places, vice and immorality triumph most fearfully, especially drunkenness and sabbath breaking, while prejudice, and the coldest indifference to vital religion, bind the people fast in chains of spiritual thralldom and alienation from God.

As soon as the weather permitted, I commenced preaching in the open air, and continued till the advance of the autumn hindered. I preached in about twenty places in the county and on its borders, to congregations always attentive, frequently large and affected. I have reason to hope that in many instances good was done. Many heard the word of life, who had never heard it before; and it may be fairly presumed that the deep

feeling which was frequently manifested was not in all cases evanescent. In one large and almost destitute village, one person, with whose case I was made acquainted, and who, though moral, had been very careless about vital religion, was savingly affected. For many weeks she mourned in great bitterness of soul over her lost condition ; but at length believing in the Saviour, her sorrow was exchanged for joy. She now adorns the doctrine of her Redeemer. At the next village I preached first in the open air, then in a barn kindly lent for the purpose. The congregations were always large and attentive, though the place is a sink of iniquity, from drunkenness and its attendant vices. Here a backslider, eighty years of age, was awakened and filled with remorse. For some time he was in great anguish, but again venturing on the Saviour, whom he had professed in early life, he obtained peace, and now awaits, exulting in the love of Jesus, his passage to the skies. Other instances of the divine blessing on the word I know in this and other places.

The village from which I now write, and another adjacent to it, were entirely destitute of the means of grace. First I preached here in the open air ; then we obtained a cottage, which is comfortably fitted up, in which our average congregations are one hundred and upwards. God has evidently opened a door in this place, and although I am sometimes distressed that the work of conversion goes on so slowly, I am encouraged by the great kindness of the people and their lively interest in the prosperity of our efforts. There is an increasing attention to religion, and I cannot but hope that this will become a fruitful hill of our Zion.

With respect to Belton, I may observe, that the preaching of the gospel was introduced into it about thirty years ago. An Independent and a Baptist minister alternately were invited to preach by a family of General Baptists. After some changes, the room in which worship is still conducted was taken and licensed. God was done, as the piety of several in Belton proves. Of those converted, some united with the nearest Independent church, four miles distant, and some with the Particular Baptists, six miles distant. They continued, however, to worship together in harmony here, and raised a Sabbath-school. Since I have been in the county, I have preached here every alternate Sabbath evening. When I first came, there were about sixteen professors, Independents and Baptists ; but the conversion of sinners was little regarded. The congregations however increased ; the room became crowded to excess, and so it continues. Interest was excited ; the people of God were stimulated to effort and prayer ; sinners were awakened ; and some have been converted to God. Five persons have been baptized ; others are waiting : and there are about sixteen anxious in-

quirers. These things, and the great destitution in the neighbourhood, induced the friends, Independents and Baptists unitedly, to apply to your committee to fix an agent here, engaging on their part to build a chapel, and to do every thing in their power towards ultimately supporting the minister. This request was granted ; and the people are making vigorous preparation for the erection of a place of worship. This neighbourhood contains a population of fifteen hundred people. Our trust is in him, with whom is the residue of the Spirit.

I am, my dear Sir,

Yours in the gospel of Christ,
H. WHITLOCK.

The following letter, announcing the commencement of operations in Whitby, is from an esteemed correspondent, the Rev. B. Evans of Scarborough.

Feb. 24, 1842.

MY DEAR BROTHER.—We have made a beginning at Whitby, and, I hope, with every prospect of success. I will present you with a rapid sketch of our proceedings, as it may both interest you and the committee. Upon the receipt of your letter about brother Richardson, I immediately wrote to him, and also to brother Appleford ; and having received encouraging replies to my inquiries, I invited brother Richardson to Whitby for six months. He arrived there about three or four days before Christmas, and I immediately went over with one of my deacons to see him, and to set him to work. I went, not knowing where I should get a place in which we could hold a service, as I had made many inquiries before personally and by letter ; but judge what was my surprise upon my arrival to find that the trustees of the *Temperance Hall* were about to meet that evening to decide upon an application I had made some months before for the use of the hall. Finding this was the case, I managed to see some of them before the meeting, and engaged them in our favour. About nine o'clock, the whole body came to the house at which I was staying, and announced to me that they had decided to let me have the room ; during the winter months, morning and afternoon ; and in the summer, morning and evening, if we could agree upon the terms. After a long conversation they fixed upon £20 per annum, and from this they would not move. I told them I would write and inform them upon my return home. I did so immediately. The room is occupied by an episcopalian minister in the Sabbath evening, and is a most excellent place. Its situation is without exception the best in the town. It is fitted up in a very comfortable

way, and has every convenience. It will hold, I calculate, somewhere about 400.

The next Sabbath it was opened, when Mr. Richardson, and the Rev. J. Denring, the minister of the Whitby Association chapel, preached to an overflowing congregation, and up to the present time, the room has continued well filled. The prospect, indeed, exceeds my expectation. About ten individuals have been baptized, and others are waiting, and will soon probably follow the Saviour. I expect in the course of two or three weeks to form a church, and hope, what with the baptized, and those who are connected with other churches, but resident there, to have some sixteen or eighteen to unite together in the bonds of the gospel. Few interests have begun more auspiciously, and if our young friend conducts himself prudently and piously, it will soon grow and flourish.

These movements have not been made without opposition. What we have already experienced, however, has served to excite some interest in our behalf; and will, eventually, I am persuaded, promote the cause of truth.

I am, &c.

—

The following is from the Rev. JAMES NORMANTON, pastor of the Baptist church, Duffield, Yorkshire.

Feb. 28, 1842.

DEAR BROTHER,—I proceed to give you some account of the labours of your evangelist, Mr. Pulsford, in this place. He commenced his work about the middle of last December, a few hundred tracts having been

previously distributed in the town. At the close of the services on the first Sabbath, it was agreed to have morning meetings to commence at five o'clock. These occupied from an hour and a half to two hours, and were carried on for a month. Mr. Pulsford gave an address every morning and evening on a subject previously announced. His first object being to arouse the church, his subjects were chosen with a direct reference to its duties, privileges, obligations, mercies; accompanied with faithful appeals, and affectionate counsels. The addresses on family religion, caring for the souls of others, hindrances to a revival of religion, and similar subjects, will not soon be forgotten. He then selected a class of subjects suited to the unconverted; and those also were exceedingly impressive. Our chapel, which is but small, and badly situated, was filled to overflowing. Could we have accommodated the people, we might have had twice as many. Such was the uncommon interest felt and manifested, that we had to exclaim, "We never saw it on this fashion."

As to the results of these extraordinary labours, I am happy to state that they are highly encouraging. Sinners have been converted, and many who were settled upon their lees, having had convictions at different times, were now brought to decision. Mr. Pulsford continued with us six weeks. Before he left eighteen were baptized. We have had several more since, and are not without prospects of further increase. I might say more, but would rather be within bounds. The visit has, I trust, improved the church, not only in numbers, but in zeal and activity. We want more of these labourers.

I am, &c.

CONTRIBUTIONS SINCE LAST REGISTER

Three old guineas (full weight), with which the following document was received:—

“History of the golden guineas, by the donor, in a letter to me, and which I think may find fit and useful insertion in the next Register.

“W. BARNES, *Brompton*.

“When my grandfather died, he left, for distribution among his grandchildren, several guineas, three of which fell to my share. Now I should not like to appropriate to my own use such a bequest; but, suppose I keep them hoarded up, what good will they do? I think, under existing circumstances, I cannot do better than appropriate them to the service of God. I heard you say, when at W., that in the Home Missionary Society one soul was brought to Christ for about every £3 of its income. In the hope that these old golden remembrancers may be the means of accomplishing so glorious an object, I determine to devote them to the assistance of this society, and I will transmit to you the identical pieces for the Treasurer. ‘D. R.

“W——, Northamptonshire,

“Dec. 31, 1841.”

BEDFORDSHIRE.

	£	s.	d.
<i>Steventon</i> —			
Card by—			
Fearey, Mrs.	1	11	3
Pratt, Miss.....	4	1	3

BUCKINGHAMSHIRE.

<i>Chesham</i> —			
A Friend who worked over hours for twelve months out of love to the Baptist Home Missionary Society	0	5	0

CUMBERLAND.

	£	s.	d.
<i>Maryport</i> —			
Collection	5	1	0
Juvenile Society, by Miss Penny	1	0	0
<i>Whitehaven</i> —			
Collection	5	9	6

ESSEX.

<i>Burnham</i> —			
Collection	0	16	0

GLOUCESTERSHIRE.

<i>Cambridge</i> —			
Collection	1	2	5
<i>Chalford</i> —			
Collection.....	0	14	0
Bath, Miss	0	10	0
<i>Cheltenham</i> —			
Bailey, John, Esq.....	2	0	0
Beckingside, Mr. T.....	0	5	0
Bird, Miss	0	5	0
Fisher, Mr.	0	5	0
Friend A	0	1	6
Oldham, Mr.	1	0	0
Winterbotham, Messrs.	1	1	0
Whitlock, Mr.....	0	5	0
Cards	3	0	0
<i>Easington</i> —			
Collection	0	10	0
<i>Gloucester</i> —			
Collection.....	5	3	6
<i>Hillsley</i> —			
Collection	0	14	6
<i>King Stanley</i> —			
Collection.....	2	6	0
Alder, Mrs.....	0	5	0
King, Mr. P.....	2	0	0
King, Miss.....	1	0	0
King, Miss E.	0	5	0
<i>Slimbridge</i> —			
Collection	0	14	0
<i>Shortwood</i> —			
Collection	4	10	6
Blackwell, Mr.	0	5	0
Hillier, Mr.	0	5	0
Friends	0	11	6

	£	s.	d.
<i>Sudbury</i> —			
Collection	1	3	7
<i>Stroud</i> —			
Collection	6	1	3
Clutterback, Mr.	0	5	0
Gardner, Mr.	0	5	0
Gold, Mrs.	0	2	6
Hawkins, Mr.	0	5	0
Hopson, Mr.	0	10	0
Hunt, Mr.	1	0	0
Parsons, Mr.	0	5	0
Partridge, Mr.	0	10	0
Yates, Rev. W.	0	5	0
Collected by—			
Antill, Miss	0	11	9
Hazledine, Miss Sarah	2	0	0
Missionary Boxes—			
Evans, Miss Mary	0	3	0
Do., a token in remembrance of Mr. Roe	0	7	0
Eyres, Miss Mary	0	3	1
Friend, a	0	2	6
Gore, Master	0	3	7
Hogar, Miss Sophia	0	9	0
Smith, Mr.	0	5	0
Smith, Master	0	3	6
Yates, Master W.	0	10	6
<i>Teukesbury</i> —			
Clifford, Mr.	0	5	0
Jones, Mr.	0	10	0
Lewis, Mr.	0	5	0
Trotman, Rev. Mr.	1	0	0
Winterbotham, L., Esq.	0	10	6
Cards	2	9	0
<i>Thornbury</i> —			
Collection	3	10	0
<i>Woodchester</i> —			
Collection	1	11	0
<i>Wotton-under-edge</i> —			
Eley, Miss	1	0	0
Foswell, Miss	0	7	7
Penin, Mr.	0	10	0
Rogers, Mr.	0	10	0
HEREFORDSHIRE.			
<i>Leominster</i> —			
Collection	6	0	0
HERTFORDSHIRE.			
<i>Biggleswade</i> —			
Friend, A	0	5	0
<i>Hitchin</i> —			
Collections	8	18	2
Broad, Rev. Mr.	0	10	0
Bowyer, Mr. (two years)	2	0	0
Bradley, Miss	0	5	0
Crawley, Mrs. William	0	5	0
Cooke, Mr.	0	2	6
Foster, Mr. D.	0	10	0
Geard, Miss	0	5	0
Godde, Mrs.	0	10	0
Hainworth, Mr.	0	10	0
Jeeves, Mrs. (two years)	2	0	0
Langford, Mr. W.	0	10	0
Palmer, Mrs. (two years)	1	0	0

	£	s.	d.
Palmer, Misses A. and M.	0	10	0
Perks, Mr.	0	10	0
Tringer, Mrs.	0	2	6

KENT.

<i>Sheerness</i> —			
Blessley, W. Esq.	1	0	0

LANCASHIRE.

<i>Liverpool</i> —			
Cearnes, Mrs.	1	0	0
Coward, John, Esq.	5	0	0
Cropper, Miss	2	2	0
Dobson, Mr.	0	10	0
Eglington, Mr.	0	10	0
Francorn, Mr.	0	10	0
Friend, a	0	10	0
Holmes, Messrs.	1	0	0
Hope, T. A., Esq.	1	1	0
Jones, Messrs.	2	0	0
Jones, Miss	1	1	0
Jones, Mr. J.	1	0	0
King, A., Esq.	1	0	0
King, Mrs.	1	1	0
Lister, Rev. J.	0	10	0
Lyon, Mr. J.	1	1	0
Medley, Miss W. G.	1	0	0
Palethorpe, Mr.	0	10	0
Priestley, Mr. J.	0	10	6
Priestley, Mr. T.	0	10	0
Rushton, W., Esq.	2	0	0
X. Y. Z.	20	0	0

LONDON.

<i>Blandford Street</i>	15	0	0
<i>Camberwell</i>	26	11	2
<i>Chelsea</i>	5	0	0
<i>Devonshire Square</i>	14	2	4
<i>Eagle Street Auxiliary</i>	21	0	0
<i>Hackney Auxiliary (part)</i>	11	15	5
<i>Regent Street</i>	7	10	0
<i>Spencer Place Auxiliary</i>	5	0	0
Hill, Mr. J.	1	0	0

NORTHAMPTONSHIRE.

<i>Alcinkle</i> —			
Adams, Mr.	0	2	6
Friends, Two	0	2	0
Goodrich, Mrs.	0	10	0
Hill, Mr. W.	0	10	0
Walding, Mr.	0	10	0
<i>Burton Latimer</i> —			
Abbott, Mr.	0	10	0
Collection	0	15	6
Haddon, Mr.	0	2	6
<i>Blisworth</i> —			
Campion, Mr.	0	5	0
Goodridge, Mr.	0	7	6
Lepper, Mr.	0	2	6

	£	s.	d.
Pettifer, Mr.	0	5	0
Wentley, Mrs.	0	5	0
<i>Bugbrook</i> —			
Collection, half of	3	0	0
<i>Clipstone</i> —			
Collection, half of	5	14	3
<i>Harpole</i> —			
Corey, Mr. H.	0	3	6
Friends, Two.....	0	2	0
Frost, Mrs.	0	2	6
Smith, Mr. J.	0	10	0
<i>Kettering</i> —			
Gotch, Mr.	0	10	0
Gotch, Mr., jun.	0	5	0
Hobson, Mr.	0	10	0
Mobbs, Mrs., Cransley, by the Rev. Mr. Jenkinson.....	0	10	0
Wallis, Mrs., Barton Lodge ...	0	10	0
Wallis, Mr. Wellingborough ...	0	10	0
<i>Kingsthorpe</i> —			
Campion, Mr., Abington Lodge	1	0	0
<i>Kislingbury</i> —			
Crate, Mrs.	0	10	6
<i>Long Buckby</i> —			
Collection, half of	2	0	0
Emery, Mr.	0	2	6
<i>Naseby</i> —			
Collection	2	17	1
<i>Northampton</i> —			
Bartram, Mr.	0	10	0
Gray, Rev. W.	0	10	6
Gray, Mr. W.	0	10	0
<i>Oundle</i> —			
Baker, J., Esq., Barwell Mills	2	0	0
<i>Ravensthorpe</i> —			
Collection	1	16	0
<i>Rushden</i> —			
Collection	2	7	0
Gross, Mr.	0	10	0
Manning, Mr.	0	5	0
Peterborough, Mr. B.	0	5	0
Ward, B. J., Esq.	1	0	0
<i>Thrapston</i> —			
Collier, Mrs.	0	2	6
<i>Woodford</i> —			
Abbott, Mr.	0	10	0
Knight, Mrs.	0	10	0
Mitchell, Mr.	0	5	0
<i>Weston by Weedon</i> —			
Collection	5	5	6
<i>Wellingborough</i> —			
Codbrook, Mr.	0	2	6
Pendered, Mr.	0	5	0
<i>West Haddon</i> —			
Collection	3	2	3

NORTHUMBERLAND.

Newcastle-upon-Tyne—

Collected by Miss Baker—			
Andrews, Mr. R.	0	4	0
Agas, Mrs. J. L.	0	10	0

	£	s.	d.
Angus, Mr. H.	0	5	0
Angus, Mrs. T.	0	4	0
Angus, Mr. H.	0	4	0
Atkinson, Miss	0	4	0
Baker, J. and A.	0	8	0
Bell, Miss	0	5	0
Briggs, Mrs.	0	10	0
Cantley, Mrs.	0	2	0
Cunningham, Mr.	0	4	0
Dawson, Mrs. S. S.	0	4	0
Detchin, Mr. W.	0	4	0
Fawdon, Mrs.	0	2	0
Fenwick, Miss H.	0	4	0
Friend, a	1	0	0
Gibson, Mrs.	0	6	0
Gray, Mrs. J.	0	6	0
Malcolm, Mrs.	0	2	0
Matthews, Mr.	0	4	0
Nicholson, Mrs.	0	4	0
Nicholson, Miss	0	2	2
Oliver, Miss J.	0	2	0
Sample, Rev. G.	0	5	0
Swan, Mrs.	0	5	0
Sundry Small Sums	0	6	2
Temperley, Mrs.	0	6	0
Wear, Mr. J.	0	4	4
Wilkinson, Miss E.	0	4	4
Wylie, Mrs.	0	4	0

Tuthill Stairs Juvenile Auxiliary:

Collected by—			
Lockwood, Mr. John F.	0	5	10
Burntam, Miss E.	0	3	6
Potts, Mr. William.....	0	5	0
Smith, Mr. Matthew.....	0	4	0
Clark, Miss.	0	7	6
Gilroy, Miss H.	0	0	5
Anderson, Mr. John.....	0	6	4
Atkinson, Miss C.	0	5	9
Bell, Miss M. E.	0	12	3
Barton, Miss.....	0	1	0
Allen, Miss Mary..	0	1	1
Dixon, Miss.....	0	0	3
Robson, Mr. Nathanael.....	0	0	7
Angus, Miss Charlotte... ..	1	0	1
Atkinson, Miss E.	0	14	0
Bell, Mrs. J. W.	0	2	10
Lockwood, Mr. James.....	0	8	0
Scott, Mr. Alex.	0	1	0
Miss. Box of Sunday Scholars...	0	5	9
Do. per Miss S. A. H. Wil- kinson.....	0	2	6
Subscription by—			
Wilkinson, Mrs. H. A.	0	2	6

SHROPSHIRE.

Oswestry—

Collected by Miss Roberts	1	1	4
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SOMERSETSHIRE.

Bristol Auxiliary—

Bompas, Dr.	1	1	0
Bonville, Mrs.	1	1	0
Bryant, Mr. L.	1	0	0
Cary, Mr. S.	1	1	0
Chandler, Mr. J. M.	0	10	0

	£	s.	d.
Coulsting, Mr.....	0	5	0
Cox, Mrs.....	1	1	0
Crisp, Rev. T. S.....	0	10	6
Cross, Mr.....	1	1	0
Cross, Mrs.....	0	10	0
Cuznor, Mr.....	0	10	6
Dix, Mr.....	0	10	0
Edwards, Mr. F.....	0	10	6
Eyre, Mr. Joseph.....	1	1	0
Finzell, Mr.....	1	1	0
Foster, Rev. John.....	1	1	0
Gould, Mr.....	0	5	0
Hemmons, Mr. J.....	0	5	0
Hensley, Mr.....	0	10	0
Holland, Mrs.....	2	0	0
Hortick, Mr. Chas.....	0	5	0
Hughes, Mr. J. C.....	0	10	0
Lee, Mr. Hen.....	1	0	0
Leonard, R. Esq.....	1	1	0
Moore, Mr. W.....	0	10	6
Purkes, Mrs.....	0	10	0
Phillips, Mr. E. H.....	0	10	0
Pollard, Mr.....	0	10	0
Ransford, Mr.....	0	10	6
Robertson, J. Esq.....	1	1	0
Sherring, R. B. Esq.....	2	2	0
Sherring, Mrs. J. B.....	0	10	6
Shoard, Mr.....	1	1	0
Sykes, Mrs.....	1	1	0
Walker, Mr.....	0	10	6
Warren, Mr.....	1	1	0
Wilson, —, Esq., per Mr. Trite	1	1	0
Wornell, Mr.....	0	10	0
Collected by the Ladies—			
Brinton, Miss.....	1	1	2
Bryant, Miss.....	1	4	0
Cuznor, Mrs.....	3	0	0
Cary, Miss.....	4	0	0
Gould, Miss.....	2	9	4
Harris, Mrs.....	5	11	0
Leonard, Miss.....	3	5	4
Moore, Mrs. J. B.....	1	6	10
Morgan, Miss.....	4	8	0
Phillips, Mrs. G. H.....	1	0	0
Thomas, Miss.....	1	6	0
Walters, Mrs., Donation by.....	0	5	0
Collections Oct. 10 and 11th, 1841, at—			
Broadmead.....	15	1	0
Counterslip.....	10	0	0
Pithay.....	3	1	0
Thissell Street.....	1	3	2
Counterslip, Public Meeting at.....	10	3	6
Boyce, Mr., per the Rev. T. Winter.....	30	0	0
SUSSEX.			
<i>Hastings—</i>			
Cox, Mrs.....	0	2	6
Jolly, Mr.....	0	10	0
Phillips, Mr.....	0	2	6
Small sums.....	0	3	6
<i>Rye—</i>			
Collection.....	0	11	2
Butler, Mr.....	0	5	0
Cuff, Mrs.....	0	10	0
Daniel, Mr.....	0	5	0

	£	s.	d.
Daniel, Mr. and Mrs.....	0	5	0
Smith, the Rev. Mr.....	0	2	6
<i>Battle—</i>			
Friends at the Chapel.....	0	11	0
Weller, Mr. E.....	1	1	0
<i>Hailsham—</i>			
Collection.....	1	0	4
<i>Lewes—</i>			
Collection.....	2	13	4
<i>Brighton—</i>			
Collected at Rev. Mr. Savory's..	2	15	0
Do. at Rev. Mr. Sedgwick's			
Prayer Meeting.....	0	17	6
Collected by Mrs. Savory.....	0	12	0
Bloomfield, Sir Thos.....	0	10	0
Butter, Mr.....	0	2	6
Child, Mr.....	0	2	6
Durtmall, Mr.....	0	2	6
A Friend.....	0	2	6
Goffe, Mr.....	0	10	0
Hope, Mr.....	0	2	6
Lambert, Mr.....	0	10	0
Mainstone, Miss.....	0	2	6
Smith, the Misses, by Mrs. Whittemore.....	0	10	0
Smith, Miss.....	0	2	6
Thompson, Mr.....	0	10	0
Webb, Mr.....	0	2	6
Silverthorne, Mr.....	0	10	0
<i>Midhurst—</i>			
Collection.....	1	1	6
WARWICKSHIRE.			
<i>Birmingham Auxiliary—</i>			
Collection at Cannon Street.....	9	0	7
Do. at Bond Street.....	7	9	3
Do. at Public Meeting.....	15	10	2
Subscriptions by—			
Butler, Mr. E. A.....	1	1	0
Fox, Chas. Esq.....	2	2	0
Griffiths and Hopkins, Messrs..	1	1	0
Hoby, the Rev. Dr.....	1	1	0
Hadley, Mrs.....	1	1	0
Lepard, B. Esq.....	2	0	0
Middlemore, Mr. W.....	1	1	0
Middlemore, Mr. J.....	1	1	0
Room, Mr. W.....	1	1	0
Room, Mr. F.....	1	1	0
Stephenson, Mr. and Son.....	1	1	0
Smith, Mr. H.....	1	1	0
Timmis, Mr.....	1	1	0
Bissell, Mr.....	0	10	0
Groom, Mr.....	0	10	0
Forbes, Mr., by the Rev. T. Swan.....	0	10	0
Hadley, Mr.....	0	10	0
Hopkins, Mr. J.....	0	10	0
Hopkins, Mr. J. N.....	0	10	0
Phillips, Mr.....	0	10	0
Perry, Mr.....	0	10	0
Room, Mr.....	0	10	0
Smith, Mr. E.....	0	10	0
Wade, Mr.....	0	10	0
Beesley, Mr.....	0	5	0
Becket, Mr.....	0	5	0

QUARTERLY REGISTER.

	£	s.	d.		£	s.	d.
Churn, Mr.....	0	5	0	Collected by Miss Lawden—			
Davies, Mr.....	0	7	6	Lawden, Mr. C.....	1	1	0
Groom, Mrs.....	0	5	0	Lawden, Mr. A.....	0	10	0
Parker, Mr.....	0	5	0	Bennett, Miss.....	0	4	4
Parish, Mr.....	0	5	0	Deakin, Mrs.....	0	4	6
Peatson, Mr.....	0	5	0	Hughes, Mrs.....	0	3	3
Swan, Rev. T.....	0	5	0	Lawden, Miss J.....	0	4	4
Showell, Mr.....	0	5	0	Taylor, Mrs.....	0	5	0
Wright, Mr.....	0	5	0	Taylor, Miss.....	0	4	4
Showell, Mr. T.....	0	2	6	Collected by Miss Harwood.....	1	16	4
Allen, Mrs.....	0	2	6	Do. by Mrs. Allen.....	1	5	7
Duke, Mr.....	0	2	6	Produce of two Trees, by Mrs.			
Rudge, Mrs.....	0	2	6	A.....	0	11	0
A Friend.....	0	1	0	Collected by Master Grove.....	0	14	2

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. Bousfield, Esq., 29, Finsbury Square; or by the Secretary, the Rev. S. J. Davis, 23, Eastcheap, London.

BAPTIST MAGAZINE.

MAY, 1842.

MEMOIR OF THE REV. ROBERT HYDE, OF SALENDINE NOOK,
YORKSHIRE.

BY THE REV. JAMES MACPHERSON.

THE Rev. Robert Hyde was born at Marsden, near Colne, in Lancashire, in the year 1756. The days of his childhood and youth, like those of most other young people, were vanity; but it pleased God in early life to reveal his Son in him, and to call him by his grace. When about sixteen or seventeen years of age, he was brought under deep concern about the salvation of his soul; but falling in with persons of defective views of divine truth, he was led to seek peace to his troubled conscience by the works of the law, rather than by the perfect righteousness of Jesus Christ. For a time, he became a proud, self-righteous Pharisee, and, to use his own words, thought himself as good as any one, and in a fair way for heaven. About this time it pleased God to afflict him with a dangerous fever which prevailed in the neighbourhood, so that his life was despaired of. It was during this affliction that his mind underwent an entire change. The foundation of his good works gave way as the sand; his righteousness appeared as filthy rags before his eyes. Finding himself utterly destitute of a righteousness by which he

could be justified, he was led to see that the perfect and immaculate righteousness of the Son of God formed the ground of the sinner's justification, and his title to eternal life. Thus, in great mercy, God brought him into the bond of the covenant under the rod of affliction.

To a woman who was accustomed to visit him in his illness, and who exhorted him to keep up his faith, saying, that if he died he would go to heaven and all would be well, he replied, when his mind had undergone this important change, "No, Mary; if I had died in the state I was in I should have gone to hell." How important is it that those who visit the afflicted and the dying should deal faithfully and wisely with their souls, and not send them down to the chambers of death with a lie in their right hand!

Mr. Hyde attended occasionally among the methodists, who had lately come into that neighbourhood, and was accustomed to speak at their meetings; but, as he referred for proof of all he said to the scriptures, and as the meaning he gave of many passages was not in accordance with their views, the people

became jealous of him as verging towards Calvinism. About this time the subject of believer's baptism arrested his attention; and, after serious thought, and much time spent in prayer to God, he was publicly baptized, on a profession of his faith, in a river at Colne, by Mr. John Stuttard, about Christmas. On going to the water, a religious friend amongst the independents said to him, "Robert, I would stay at least till it is warmer weather." His only answer was, "I do not know that I shall live to see warmer weather;" and straightway he was baptized, the ice having to be broken for the purpose.

The small baptist church at Colne, which he now joined, requested him to speak at their meetings, and, afterwards, to preach before the church. After many entreaties he complied, and the people were unanimously of opinion, that God had conferred on him gifts for the work of the ministry. In accordance with their earnest solicitations, he laboured for a short time as an itinerant in the neighbourhood.

About this time he entered into the conjugal state with Mary Walton, the beloved companion of his life, a woman of great piety. By her he had a family of no less than fourteen children: five still survive, all of whom the venerable parent had the satisfaction of seeing members of the church under his pastoral care. His eldest son, John, has been called to the deacon's office, and frequently exercises his gifts, to the edification of his brethren.

The baptist church at Cloughfold, in his native county, being destitute of a pastor, invited Mr. Hyde to supply the pulpit, which he did, and shortly afterwards became their pastor. With this people he continued nearly nine years, leaving behind him, as the result of his labours, many first-fruits unto God.

Mr. Wood, the excellent and highly-respected minister of Salendine Nook,

during his last illness, strongly advised the people of his charge to endeavour, after his decease, to obtain Mr. Hyde, as the most suitable person he knew, to fill the pastoral office among them. He complied with an invitation to visit Salendine Nook for a month; and, in 1795, at the unanimous and urgent call of the people, he removed to that place. There he continued an honoured and successful minister for forty-three years; during which period numbers of precious souls have been brought to God; the place of worship has been greatly enlarged; the church and congregation multiplied: these, together with the many graves of departed saints which every where meet the eye in the burial-ground, bear testimony to the success with which the ministry of Mr. Hyde was crowned. He found the people poor and few in number, and left them numerous and wealthy.

To delineate the character of the venerable man who for the space of forty-two years so honourably filled the pulpit at Salendine Nook, is no easy task. He was not distinguished so much, however, for any one quality, as by a very happy union of all those virtues which form the measure of a perfect man in Christ Jesus. There was in his whole appearance and manner an air of primitive simplicity. Every one approached him with feelings of respect. His hoary head, his expanded forehead, and the sweet benevolence of his countenance, powerfully arrested the attention of a stranger. The eye no sooner saw him than it blessed him. That idea which the mind forms of what the Christian minister ought to be, it at once realized in him; and numbers who had only a single interview with him never forgot him. Seldom has the grace of God been more honoured, and the transforming influence of the gospel more conspicuous, than in the character of Mr. Hyde.

As a preacher, he eminently excelled. He was never privileged with any of those classical or literary advantages which many enjoy in early life; but God designed he should be a preacher, and he proved himself a workman that needed not to be ashamed. From an impediment in his utterance, strangers at first found it difficult to understand him; but this was soon got over, and when once the ear and attention were given to his discourses, the judgment and understanding were resigned to his instructions; and hearers who once accustomed themselves to his ministry were generally attached to him through life. Jesus Christ was the theme of his ministry, in the glory of his person, the perfection of his work, the offices which he sustains, and the relations in which he stands to his people. His discourses were distinguished by rich variety in the matter. They were exceedingly simple in their structure and full of thought, generally the exposition or enforcement of some doctrinal or practical truth, and one text frequently occupied the whole sabbath. The illustrations were for the most part drawn from the scriptures; the divisions were always natural and such as the hearers could easily remember; and of his language it might be said, it was a transparent medium to convey heavenly and eternal truth. He daily studied the Bible, and seemed to have it in his head and his heart.

As a pastor, he fed with knowledge and with understanding the flock over which the Holy Ghost had made him an overseer. He had a happy command over his own temper; and whatever matters of uneasiness might at any time exist, he treated every member with courtesy and Christian kindness. He secured not only the confidence, but the esteem and affection of all. In the church he was like a father in the midst of his family; he ruled, not with a rod,

but in love; and it may be safely affirmed, in the language of one of the members, that no man sought less to rule, and yet no man ever had more influence in the church. His pastoral visits, that very difficult part of the minister's duty, endeared him to the families of the people. No sooner did he enter the house than every countenance beamed with pleasure; and his conversation, which was always with grace, seasoned with salt, was listened to with attention, and many of his wise and practical sayings are interwoven with the earliest recollections of the children and the dearest remembrances of the parents.

As a Christian, he eminently adorned the doctrine of God his Saviour in all things. His life was a continual sermon. Whatever the ungodly and profane had to say against professors, all acknowledged that Mr. Hyde was a good man. Not only did he enjoy the esteem of the members of his own, but, in many pleasing instances, that of his Christian brethren of other denominations. In points in which he could not accord with their opinions he agreed to differ with them, seldom giving offence to any. On one occasion, when somewhat roughly assailed by a pædobaptist brother on the subject of baptism, he listened in meekness and silence, and then answered, in his own happy manner, "Well! well! my brother, you shall take down your infant to the water-side; and we will take the repenting, believing sinner by the hand; and then leave the people to judge which is most like the New Testament."

When old age and increasing infirmities rendered it necessary that a successor should be appointed to the duties of the pastoral office, the occasional appearance of the subject of this memoir in the pulpit afforded the highest gratification to the people. The effect produced on the congregation on such

occasions was deeply interesting. As he ascended the pulpit stairs when more than three score years and ten, palsied and trembling with age, every countenance was lighted up with pleasure, and the tear stood in many an eye. He would often apologize for his appearance, but would add, in the strikingly appropriate language of the apostle, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." During the early years of Mr. Hyde's ministry at Salendine Nook, he had, like many others, to struggle with poverty; but the liberality of the people, and his consequent comfort, increased in his latter years; and when, two years prior to the close of his life, he resigned the pastoral office, the church and congregation, greatly to their honour, engaged to give their aged and retiring pastor £60 a year during his life. The amount he received exceeded this sum.

Mr. Hyde possessed naturally a sound and vigorous constitution, and enjoyed through life a large share of good health; but age and infirmities brought down the mortal frame. His last illness was but short, not more than a fortnight in continuance; yet he was the subject of strong pain upon his bed. Throughout the whole conflict his faith in the divine Redeemer remained firm, and the same unshaken confidence in his covenant God which distinguished him through life was his support in death. The ground of his hope in the prospect of eternity was the complete atonement and perfect righteousness of the Son of God. He closed his eyes, ascribing his whole salvation to that rich and sovereign grace which so often formed the theme of his ministry on earth, and the praises of which he now celebrates in heaven. To him death was not only disarmed of all

its terrors, but had become an object of intense desire. He seemed to dread coming back again into the world. His work was done; his Lord was in heaven; many of his beloved brethren had joined the spirits of the just made perfect; and he longed to be with them.

In his various visits to the dying bed of this good man, the writer of this memoir caught a few of his last sayings, which will be read with the deepest interest by all who knew him. On one occasion, referring to the pain of body which he felt, he said, "I did not know that I should feel thus; but 'shall we receive good at the hands of God, and shall we not receive evil?'" And, raising himself up, said, "'Oh that I had wings like a dove! then would I flee away, and be at rest:' but I have no strength, you see." And then, with a placid smile on his countenance, as he sunk again exhausted, saying, in his well-known phrase, "Well — well! Come, come, precious Saviour!—come quickly!" After a few moments he said, "Ah! good doctor,"—referring to Dr. Steadman,—"I could have liked you to have stopped for me; but you are better gone home." Shortly afterwards, as if taking a view of himself, and lifting up his trembling and withered hand, he exclaimed, "Poor creature! What is man! Dust—dust—dust!" Then, giving way to his earnest desire to depart and be with Christ, he said, "Come—come—come!" and in the most beseeching and supplicatory tones of voice, added, "Oh, my Father! Oh, my Father! Take me!—take me!" as if he saw the everlasting arms outstretched and ready to receive him. Those who witnessed this scene will not easily forget the tender, pleading tones of his voice, and the "Abba, Father" spirit that was breathed in these words. On another occasion he said, "I want to look within the veil." On being reminded that it was a rent veil, "Yes," he replied; "from the

top throughout." "I did not think," he said, "of leaving you so soon; but I had no desire to live another year." And then, lifting up his eyes, and as if fixing them on heaven, he said, "Come, Lord Jesus! Oh, come quickly!" It was observed, that as Jacob blessed his children ere he gathered up his feet in his bed and died, those around would like to receive his parting blessing; he took the writer by the hand, and said, "May the Lord bless you, my dear brother; and may the church long live in love and peace under your care."

In this frame of mind this venerable servant of God fell asleep in Jesus, on the morning of May 10, 1838, in the eighty-second year of his age, and the forty-third of his ministry. His happy soul is now filled with the glorious visions of the heavenly world, and has joined the spirits of Clayton and Wood, his

predecessors in the office of the ministry at Salendine Nook, and those of his brethren Fawcett and Steadman, and others, with whom he lived on terms of endeared Christian communion on earth. His funeral was attended by a number of his brethren in the ministry, by whom he was greatly esteemed, and a large concourse of spectators and mourning friends. The funeral sermon, which the revered president of Bradford College, Dr. Steadman, had engaged, at the special request of the subject of this memoir, to have preached, had he survived him, fell to the lot of the writer, and was delivered to a very numerous and deeply affected audience, from Ps. xci. 16, a passage chosen by the deceased.

"The memory of the just is blessed," and ought to be embalmed in the memorials of the Christian church.

THE PERSECUTIONS OF DAVID.

III. THE FIRST TRIALS.

"The graver noon of manhood came,
The full of cares and fears;
One voice was in his heart,—the same
It heard through childhood's years."

WHEN Paul, in his Epistle to the Romans, affirms, that on a person being justified by faith in Christ Jesus, his life becomes one of peace with God, and of joyful expectation of eternal glory, an opponent is supposed to reply, that such a representation is wholly groundless, forasmuch as the sorrows and tribulations of the believer prove that God is totally indifferent to his welfare.

The apostle in reply adopts no devious or vacillating argument; but seizes at once upon the very ground of the objection, and holdly makes it to sustain his assertion. "Consider," says he, "the

object of my hope:—eternal intercourse with a holy God. Such a privilege I cannot enjoy without previous moral preparation. In vain I cherish the expectation of it, if opposition to the divine nature and the divine law continue to reign in my heart. The hope is rational only if my tastes and enjoyments are found to be approximating to those of that heavenly community with which I desire to mingle eternally.

"But how shall I attain this personal excellence? If the course of the present life were ever delightful, should I find patience, and meekness, and faith

advancing in vigour? If the world were ever friendly, should I be driven to find my happiness in God? Assuredly not! But, when all is the reverse—when my path is rugged, and the world hostile—then do I find opportunity for the exercise of those virtues which exist in all their glory above; then am I constrained to search for happiness in communion with that Being whose presence constitutes the blessedness of heaven. Tribulations, therefore, instead of abolishing, establish my hope; for tribulation promotes personal holiness, and personal holiness is an essential qualification for glory."

This is the object to which divine providence consecrates affliction: and we, therefore, do not long trace the course of any believer without finding it interspersed with trials. The impressions of the most diligently improved retirement are not of themselves sufficient to mature the character. We require the graphic instructions of actual life, and the stern discipline of sorrow. After David had silently communed with his Father in the mountain solitudes of Bethlehem, and been led forth with honour into the presence of the great and noble, it might be anticipated that his divine Instructor would provide some such means for convincing him of the instability of earthly greatness; of the subjugation of all men to the will of the Most High; and of the consequent propriety of fixing all hopes on his infinite mercy, and of committing all interests to his sovereign disposal.

A succession of trials, evidently intended to produce these effects, now comes rapidly under our attention. Soon after the conquest of Goliath, when Saul and David were returning together from further conquests over the Philistines, it happened, as they passed through various cities, that the women came forth to meet them, with instruments and dancing. It was customary

at that period (as indeed it still is in oriental countries) to make such demonstrations of respect on triumphal occasions. After the passage through the Red Sea, Miriam, with her attendants, celebrated the deliverance with music, dancing, and triumphal song: and when Jephtha returned from his successful expedition against the Ammonites, the victory was celebrated in the same manner by his daughter and her countrywomen. The season was one of high excitement, when there was no aim at a literal narration of events; but when the imagination had perfect freedom to indulge in glowing and exaggerated pictures. The manner, however, in which the triumphal chorus was constructed on this occasion, was certainly not felicitous; and a less envious and sullen monarch might have felt himself aggrieved. One company of women raised the words, "Saul hath slain his thousands; to which another company responded, "David, his tens of thousands!"

This unhappy comparison struck the gloomy and foreboding mind of Saul with the force of a prophecy. He imagined he heard in the words the prediction of his own dethronement, and the knell of his own ascendancy in Israel. The idea sunk into his heart; "and it came to pass on the morrow, that the evil spirit from God," invited, no doubt, by his malignant passions, "came upon him, and he prophesied." David was playing on the harp in order to soothe the mind of the king, who had, the while, a javelin in his hand. Without giving any warning, and feigning probably to be under the influence of uncontrollable excitement, such as the prophets frequently experienced, he launched the javelin at David. The omnipresent God interposed, and preserved his anointed!

When Saul perceived that the weapon did not take effect, though flung by his tried and skilful hand, he looked upon

the fact as extraordinary, and could not resist the unwelcome conviction, that Jehovah befriended the young man. Such an idea, in the earlier part of his life, he could easily have outbraved; but now, conscious criminality deprived him of courage. He feared to lay his own hands on David, and therefore resorted to a more insidious and treacherous policy: "I will not myself touch him," said he, "but let the hand of the Philistines be upon him." Accordingly, to impel him to encounter great personal risk in battle, he promised him the hand of his eldest daughter. To this honour he was entitled, in consequence of his victory over Goliath; he nevertheless forgot the injury, and continued the warfare. His moderation and courage were in vain. The promise of the king, made in falsehood, resulted in the basest treachery; for, when the conditions were honourably fulfilled, Merab was awarded to another. This must have been extremely galling to a generous and upright spirit, and was probably intended so to exasperate his mind as to lead to the commission of some overt act of rebellion, or, at least, of such extravagance as would justify his destruction. But the Spirit of the Lord was with him, and by enabling him to suppress all revengeful emotions, conferred upon him a higher honour than did all his victories; for "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."*

There was yet a third exposure awaiting him. Some time afterwards, the younger daughter of Saul, struck by his heroism, and encouraged by the friendship of her brother Jonathan, "loved David." Saul was informed of the circumstance, and trusting that it would enable him the more securely to effect his murderous purpose, was pleased

with it, and accordingly requested his servants to propose a union. David, having already sufficiently experienced the treachery of Saul, and being afraid, even for the greatest benefit, to place himself within his power, declined the proffered honour, on the ground of his poverty. This was precisely what the king desired. With every appearance of friendship, he replied, that he required no other dower but a hundred foreskins of Philistines, slain by his own hand. No proposal could have been more insidious; for the danger of such an enterprise was extreme, while to decline it would not have been consistent with the character of a warrior. Dangerous, therefore, and deadly as it was, it must be undertaken. He and his thousand men at once advanced to the conflict; the nation in the meantime trembling for the safety of its general, and Saul secretly exulting in the success of his machinations. But "happy is he who hath the God of Jacob for his help; whose hope is in the Lord his God:" for as David doubtless went forth to this dreadful field under the assurance that he was about to destroy the enemies of the true church, so was the shield of the Most High extended over him, and he came off again victorious. We are informed, that "he and his men slew of the Philistines two hundred men;" but as "slew" is in the singular number, we are to understand that the victory was gained by single personal combat. The king would gladly have receded from his promise in this instance also; but it had now become impossible; and "he gave him Michal his daughter to wife."

It is not difficult to perceive how this quick succession of trials was subservient to David's spiritual improvement. When he was placed amid duties too great for a single arm, and required of him with the express intention of procuring his destruction; and yet was en-

* Prov. xvi. 32.

abled to discharge them, not only with fidelity, but with unexpected and unparalleled success,—it was impossible for him not to be filled with unwonted gratitude to the ever faithful and merciful Jehovah: faithful in sending these dangers when they were required to counterbalance an otherwise overwhelming prosperity; and merciful, in sending with them a “way of escape, that he might be able to bear them.”

Those virtues, too, by which he was to be adapted to the duties of his subsequent life, must have acquired a great additional energy. Without exercise, it has already been remarked, Christian excellencies remain comparatively feeble, as it is not without the blast of the tempest that the oak is nurtured into vigour. How must the repeated treachery of his master have strengthened the patience and forgiveness of his heart! How must his reckless commands to tread upon fields of blood, have given power to the principle of obedience! How must the dangers which were seen to attend all earthly prosperity, have confirmed his faith in the things that are “unseen and eternal!”

Nor is it to be forgotten, that by these repeated victories, divine providence was so affecting the minds of the whole empire as to attach it to his fortunes. It was highly important to his personal protection, as well as to his successful passage to the throne, that the impression of his piety and valour should be both deep and universal; and already, we are informed, that “all Israel and Judah loved David, because he went out and came in before them.” An amazing additional weight of obligation is laid upon every Christian, by the circumstance, that the ungodly are perpetually deriving impressions from his conduct! Influence is inseparable from every man, and is exercised independently of his choice. Even when it is imagined that no act of any import-

ance is transpiring, spectators may be deriving convictions which have their issue in eternal life, or, it may be, in everlasting death. A person who had resisted parental instruction, and ministerial counsel, and all scriptural warning and invitation, was once arrested by the peaceful and submissive conduct of a Christian woman, under great affliction. Coming, with tears in his eyes, and filled with awe of some unapprehended supernatural influence, he entreated her to inform him what was the cause of her happiness, under such an accumulation of sorrows. The question was soon answered. The gospel, thus enforced, was savingly embraced, and that silent mourner was to him the only effectual preacher! Mr. Innes, in his work on “Domestic Religion,” relates that a young man, on his ordination to the Christian ministry, when giving an account of the divine conduct towards him, related, that at one period of his life he had nearly been betrayed into the principles of infidelity: but that, when assailed by infidel reasonings, there was *one* argument in favour of revealed religion which he could never overcome; one argument which effectually defied his power; and that argument was, the holy and consistent deportment of his own father! This, it would appear, he had been marking with silent attention; and what he beheld had been made, through the blessing of God, the instrument of preserving him from the fatal abyss into which he was in danger of falling.

Thus may you, beloved reader, although unable to promote the glory of Christ by the skill of your reasoning, or the force of your language, “by well-doing, put to silence the ignorance of foolish men;” the wilful infidel and the hardened sinner, whom other means have failed to influence, may “by your good works which they shall behold, glorify God in the day of visitation.”

ON THE EVILS OF THE DEMOCRATIC PLAN OF CHURCH GOVERNMENT.

BY THE REV. JAMES VENIMORE.

By the democratic plan is intended that which gives to all the members of a church an equal voice in its government. It may be easily shown that this is the plan of the apostolic churches, and accords with the will of Christ; yet our opponents exultingly exclaim against it as the cause of serious evils. They argue that it fills our youngest and most ignorant members with self-importance; that, under it, troublesome men gain influence in our churches; that it leads to the formation of hostile parties; that it makes the minister the slave of the people, fettering the freedom of his actions; that it leads him to conceal the truth, and to countenance or connive at errors, in doctrine and in conduct, which demand vigorous correction or reproof.

Now it would be no difficult matter to show that those who make these complaints quite forget the state of their own communities. Some of the evils charged upon our system, and existing, if at all, as rare and lamented deformities, are in the churches of our accusers the rule, instead of the exception; and if they avoid other mischiefs to which we are exposed, it is only by the prevalence of worse and more fatal evils.

Such recriminatory charges might easily be brought and proved; but it is far more important to ascertain if the evils alleged against us really exist, and to discover the means of removing them.

Let it be acknowledged, then, that weak-minded and ill-informed persons amongst us are apt "to think more highly of themselves than they ought to think;" let it be confessed that in our churches, where "all should speak the same thing," parties are sometimes

formed, and troublesome men gain influence and power; that they endeavour to control the minister in his preaching and conduct, and that it may require a considerable degree of courage to act independently in their presence, to preach offensive truths, and boldly to reprove their errors and their sins.

It may, likewise, be owned that there is a degree of connexion between these things and the principle upon which our church government proceeds; occasionally a young man makes himself ridiculous, and annoys others, by a pertinacious exercise of his right to speak and vote at our church meetings, who could not so distinguish himself in other communities.

Farther, the equal diffusion of power in our churches affords opportunity of gaining influence to men whose qualifications, personal or circumstantial, are in their favour. A wealthy man is of course likelier than another to obtain this influence; but the deacons have peculiar facilities for it. In the first place, they are frequently chosen from the wealthier part of the church; then, the office of deacon is a distinction; it places the holder of it prominently in view; and it gives him, next to the pastor, the lead in the management of church affairs: besides, the deacons have the disposal of the money collected for the poor at the Lord's table, and even this may possibly have its weight.

Now the possession of influence is not necessarily either a fault or a mischief; it may be possessed unsought, the spontaneous result of character, wisdom, and activity: and such influence is generally advantageous; the more men of feeble

minds and limited information are guided by the wise, the energetic, and the good, the better for themselves and for the church of Christ. But it is not always so; there is, in the church as in the world, many a man who loves power; and he may seek it by unworthy means; he may practise upon the minds of others; he may favour and flatter them; or he may persuade them he is a man of great wisdom and piety, whose advice they will do well to follow. A man of that sort is ordinarily a dangerous man, ever ready to collect his adherents into a hostile confederacy against those who resist his will.

Unhappy, indeed, is the pastor of such men, especially if they are deacons. Should his views of the gospel be more accurate than theirs, they will listen to him, not to learn, but to judge and to condemn; they will alienate the affections of many; they will perhaps diminish his income; they will embitter his life, and, it may be, compel him to seek peace and usefulness in another sphere of labour. And the condition of the church is as lamentable as that of the pastor; it cannot enjoy peace longer than its proceedings accord with their views; the first difference of opinion will bring on the inevitable collision, with all its injurious results.

Nor is the actual interference of a litigious man the only evil to be dreaded from his presence: the fear of his opposition, the efforts to avoid it, the temptations to dishonourable truckling, the anxieties, the embarrassments,—all are to be reckoned as parts of the injury such a character occasions to the church.

It has been acknowledged that the evils thus described find, on the democratic plan, great opportunities of development; but the *cause* of them is to be sought in the individuals. They must be very ignorant of their due position; vanity, pride, ambition, self-will, must predominate in their minds over desire for the welfare of the church and the

glory of God. But if this be the case, it is plain, either that their character is radically defective, and that they should not have been admitted to the church; or else, that they greatly need instruction in the ways of righteousness. As members of the church they ought to have received that instruction. The command of the Lord Jesus includes both discipling before baptism, and teaching afterwards; and it is edifying to observe that, in this instance as well as others, the excellency of God's plans will be displayed in proportion as we adhere to his precepts; and the evils which occur when they are neglected may well be esteemed a chastisement for that neglect.

The counsels, therefore, which suggest themselves for improving the operation of our system will have no tendency to alter the apostolic plan, but rather to exhibit our deviations, and to urge its more rigid observance.

First, then, let care be taken that only those be admitted to the fellowship of the church who are under the influence of real religion. Thus none will possess power but those who have grace to use it in a proper spirit.

Secondly, let the church be carefully instructed in the nature of practical Christianity, and in the duties of church members, and the objects and limits of their power. The former of these ends will be accomplished by giving to this topic its due share of attention in the ordinary services of the sanctuary; another opportunity must perhaps be chosen for the latter; it may suffice to allot more time to church meetings, and to spend it in giving the needed instruction. But, whatever be the suitable time, such instruction must at some time or other be given; and given carefully, completely, and repeatedly, if the church is to be delivered from those unlovely scenes which spoil its peace, and afford its enemies their most plausible topic of exultation. This will impose additional labour on the minister; but he himself

will probably reap a large proportion of the benefit.

All this, however, implies that the minister is himself well-instructed on these points; a matter of equal necessity to the welfare of the church in another view. It is his duty to preside over its deliberations; and this should be wisely done. Nor is it an easy thing; to "rule well" must always be more difficult in a democratic body than in one of a different character. Nor is it a thing in which he may trust the extemporaneous promptings of his own mind; good sense may do much, guided by simplicity of purpose; but something more will be found needful in the course of a pastoral experience at all diversified. A pastor has to deal with men of various temperament, and different degrees of information and intelligence; he has to guide and control the deliberations of a church, without interfering with its freedom; he requires, therefore, much knowledge of human nature; he needs to be furnished with principles and a plan; to have clear ideas of his own position, and that of the persons over whom he presides, and to know the proper times and degrees of yielding and resistance. Perhaps it is almost a sufficient reason for the dissensions which grow up among us, that young ministers are called to take pastoral charges, without having paid any serious and systematic attention to this important branch of their duties. Experience, indeed, they will gradually gain, and so at length their deficiencies may be supplied: but the cost of this experience is often bitter pain to themselves, and serious and lasting injury to the church of Christ.

Thirdly, let much discrimination be exercised in the choice of deacons. Perhaps it is right that most of them should, if possible, be men of some property; because they should set an example of liberality, and because a large part of their business is the collection

and disposal of money; and men who are placed above want will be most likely to avoid suspicion. But let none, however wealthy, be appointed to the deacon's office without better qualifications; let care be taken that they are well-instructed men; and, above all, that their piety is real and ardent. Let them be men of disinterested and noble minds, loving the church and the interests of religion much more than their own will; and let inconvenience be endured from a lack of deacons, rather than improper persons should be appointed. It will be well for the church of Christ when the qualifications of deacons, as described in his word, are more carefully regarded.

Fourthly, let our churches take cognizance of every kind of sin, according to its enormity, nor refuse to notice the indulgence of an improper spirit and of unholy tempers, by the exercise of discipline for their correction.

Lastly, let the practice be adopted of setting a wise and holy brother, either of the church in which a contention arises or of another church, "to judge," in case of a disagreement. Let the church be prepared for this by previous instruction; and be taught the absolute duty of yielding cordially and finally to his decision. Nor will it be wise to put off such a reference till parties are formed and strengthened, and feelings exasperated; to be successful, it must be done speedily, before reason and piety are overborne by passion.

These counsels are few and simple; yet they might be the means of preventing or terminating many unseemly contentions, "by reason of which the way of truth is evil spoken of," and the churches of Christ are harassed and brought low. At least, the subject deserves attention. Let us not conclude that the evils described are necessary to the system we have chosen, till we are certain it is fully and faithfully carried out.

GOOD PREACHING.

From an American Periodical.

CERTAIN of the disciples are always hearing good preaching. It is difficult to catch them out of temper with what they have heard, after an evangelical sermon from any quarter. The secret is, they are always hungering after the truth; and they have not learned the art, so common of late, to be captious, critical, and over-nice, about the mode in which it reaches them. Truth is an angel of such beauty and loveliness, that when she alights at their door they are so glad to see her that they forget whether she came in a coach and four, or in some less pretending vehicle. They are in such straits for spiritual food that they will receive it thankfully at any man's hands.

We do not think we wish certain disciples harm when we wish they might be seized with a raving appetite for the sincere milk of the word. It would not hurt them "to pant after it as the hart panteth after the water-brooks, and to long for it as in a dry and thirsty land where no water is." Then would they rejoice over crumbs, if they could not get loaves; and very coarse food, and humbly served, would gladden them.

Some are always in trouble about the preaching they have, because what appetite they are blessed with has respect, not to the repast, but the dishes on which it is served, and the waiters who bring it. They crave not the "butter," but the "lordly dish." Their longings are not for spiritual food, but for a splendid table, and genteel attendance. Hence they have multiplied sorrows over their poor preaching. The raven that feeds these prophets has not the right colour; if he only had white wings, or had a tuft of red feathers on his head, or if he was some other sort of bird, then they would be satisfied; and they are of a good mind to starve, because they cannot be gratified in the thing. They do starve. You can see them pine and languish, till they are the leanest kine in Zion. "It is their poor preaching," they say, "that kills them."

We will not rebuke them with a sharp denial, as much inclined; but we do sincerely desire they may know what spiritual hunger is. This would cure them; and when they were well again they would be happy men. And their pastor would be glad too.

SONNET.

BY THE REV. K. S. PRYCE, A.B.

"Blessed are those servants whom the Lord when he cometh shall find watching."—LUKE xii. 37.

THE glorious morn is breaking o'er the earth;
 The streaks of daylight gild the eastern sky;
 Creation sigheth for her second birth;
 The church is travailing in agony.
 Awake! ye careless saints, who sleeping lie;
 The Lord is coming, therefore watch and pray;
 He will be with you ere the dawn of day;
 Behold, he cometh! Hear the bridegroom's cry.
 Saviour, as nestlings for the parent bird
 We fondly long for thee, and would not roam
 Beyond thy holy wings; then hasten home.
 E'en now by us thy gentle voice is heard,
 "Behold, I quickly come!"—'tis thine own word;
 Our joyful hearts reply, "Lord Jesus, come."

REVIEWS.

The Slave States of America. By J. S. BUCKINGHAM, Esq., Author of "America, Historical, Statistic, and Descriptive." In Two Volumes. London: Fisher, Son, and Co. 8vo. pp. 587 and 588.

A Visit to the United States in 1841; by JOSEPH STURGE. London: Hamilton, Adams, and Co. 8vo. pp. 322.

Who that has the heart of an Englishman can be indifferent to the millions on the other side of the Atlantic who trace their genealogies to our ancestors, and speak our language? Who that partakes of our sentiments can be devoid of interest in the working of their institutions, analogous in some respects to our own, and in others dissimilar? Who that observes the portentous clouds gathering around the British horizon—that feels the burden of that oppressive incubus which weighs down the voluntary energies of the religious public here—or that considers the magnitude of those exertions which heathen continents demand, does not turn occasionally with fraternal desire and hope to America, earnestly wishing that its churches may become increasingly pure, zealous, and effective? From the evils which are crushing the temporal and spiritual interests of our own country, the people of the United States are free. The necessaries of life are so abundant, that every industrious and temperate man is able to obtain sustenance for himself and his family, and may look round upon his children without those deductions from paternal pleasure with which British fathers are lamentably familiar. Unencumbered by state patronage or control, Christianity walks forth in freedom, recognizing the authority of but one Lawgiver, appealing to the hearts of men, and receiving in return their unconstrained homage and willing contributions. Nothing exists to hinder the people of the United States from enjoying as much happiness as can be possessed in this world, excepting evils which proceed from themselves, and which an entire submission to gospel principles would rectify. There are no *external* obstacles to millennial pleasures,

or præ-millennial usefulness, in the American community.

The reader cannot fail therefore to feel a lively interest in the reports of two such travellers as the authors of the publications before us. Mr. Buckingham is peculiarly qualified to form a comparative estimate of the condition of nations, by his travels in different quarters of the globe, by his intellectual habits, and by his good feeling in reference to morals, education, and universal liberty. He is moreover a candid observer, and one whose testimony generally carries with it internal evidence of faithfulness. His "Travels among the Arab Tribes" inspired us, many years ago, with a confidence in his integrity and adaptedness for investigation, which we have seen nothing subsequently to diminish. The volumes before us evince the practised traveller, and we may add, the practised author; furnishing such historical notices of the places and scenes through which he passed as would not fall under his observation on the spot, and yet would be convenient to his readers. They are some of the most interesting books of the kind that we have recently seen; and we believe that honest criticism will find in them very little to censure. Mr. Sturge is too well known to our friends to need an introduction now. His honesty and philanthropy are commonly acknowledged; his zeal is unquestioned; and, though we do not subscribe to every opinion expressed in this production of his pen, we acknowledge with pleasure that it is uniformly temperate, and generally judicious.

These gentlemen give very satisfactory representations of the support afforded to religious worship, and the accommodation provided for hearers, in both the northern and southern states. Mr. Buckingham says, "In no country, indeed, are places of worship entered or occupied with more reverence than in this, where every one seems to come, not as a matter of weekly ceremony, or habitual custom, but to the performance of a solemn duty, to which they give themselves up wholly during their stay there." After describing a service which he attended at Macon, in Georgia, he adds,

"This church, which would accommodate more than 700 worshippers, was built by twelve gentlemen, at a cost of about 30,000 dollars, or £6,000 sterling; they taking upon themselves the re-imbursment of their outlay by the sale of the fee-simple in the pews to resident families, each pew being considered worth 400 dollars; and they were nearly all taken or bought before the church was completed. There were certain free seats reserved for strangers or visitors, but not for the poor, as there are none so poor in towns like this as to be unable or unwilling to pay for a pew, if resident in the town. A moderate assessment, made by the elders and trustees, on the pews, provides the minister's salary, which is cheerfully paid; and never could there be a more striking proof than that exhibited of the sermon of to-day, that such dependence on the payment of his hearers does not prevent the pastor from speaking boldly to them, reproving them, and warning them against their most prevalent sins. The organ, which cost 1,500 dollars, was built at Philadelphia, and was the gift of a single individual. It is thus that the churches of America are voluntarily built, supported, and supplied, without the bitter contentions which divide the churches in England, arraying the flock against the shepherd, and the shepherd against the flock, in contentions about tithes, oblations, first-fruits, church-rates, and other claims."—*Vol. I. pp. 221, 222.*

On the same subject Mr. Sturge observes,

"There are few things more striking in the free States than the number and commodiousness of the places of worship. In the New England States, however general the attendance might be, none would be excluded for want of room. The other means or accompaniments of religious instruction are in the same abundance. How is it possible to evade the conclusion that Christianity flourishes most when it is unencumbered and uncorrupted by state patronage? What favoured portion of the United Kingdom could compare its religious statistics with New England?"—*Sturge, p. 173.*

For education, too, especially in the northern states, the provision made is ample.

"In the northern States, education, in the common acceptation of the term, may be considered as universal; in illustration of which it may be mentioned, that on the occasion of the late census, not a single American adult in the state of Connecticut was returned as unable to read or write. Funds for education are raised

by municipal taxation in each town or district, to such an amount as the male adults may decide. Their public schools are universally admitted to be well conducted and efficient, and combine every requisite for affording a sound, practical, elementary education to the children of the less affluent portion of the community. I need scarcely add, that in a republican government, this important advantage being conceded, the road to wealth and distinction, or to eminence of whatever kind, is thrown open to all of every class without partiality—the coloured alone excepted."—*Sturge, p. 170.*

"In short, whether I consider the religious, the benevolent, or the literary institutions of the northern States; whether I contemplate the beauty of their cities, or the general aspect of their fine country, in which nature every where is seen rendering her rich and free tribute to industry and skill; or whether I regard the general comfort and prosperity of the labouring population: my admiration is strongly excited, and, to do justice to my feelings, must be strongly expressed. Probably there is no country where the means of temporal happiness are so generally diffused, notwithstanding the constant flow of emigrants from the old world; and I believe there is no country where the means of religious and moral improvement are so abundantly provided; where facilities of education are more within the reach of all; or where there is less of extreme poverty and destitution."—*Sturge, p. 175.*

The selfishness of the human heart is however in every land the great obstacle to social prosperity. This can be effectually subdued by nothing but personal godliness, though in different circumstances it shows itself in different forms. In Europe it has more diversified objects to attract it than in America: there are stars, ribbands, honorary titles, and orders of nobility to divide its attention, so that the love of riches, though grievously prevalent, is not the only form in which ambition and cupidity are displayed. In the United States, on the other hand, wealth is almost the only permanent distinction to which an individual or a family can aspire, and it appears to be pursued with corresponding eagerness.

"The truth is, this passion for the acquisition of money is much stronger and more universal in this country than in any other under the sun, at least that I have visited; and in proportion to the strength of the passion, so is the weakness of conscientiousness, or the sense of justice, among all ranks. If money can be

made honestly, it is well; but if it cannot be made without breaking down some of the barriers which conscience opposes to its acquisition in the minds of honourable men, these must be demolished, and the money acquired; till, at length, the perpetual indulgence of the passion, at all hazards, causes it to increase, like the propensity of gambling, of dram-drinking, or any other vice, till it becomes ungovernable, and sweeps all before it!"—*Buckingham, Vol. II. p. 25.*

So strong is this principle, in connexion with that individuality of feeling which prevails among the citizens of the several states, that general interests which it might be supposed would be cherished with special affection, and objects of national attachment, are sometimes neglected.

"Of James Town, where we stopped, though it was once a large place, there is not now a single dwelling remaining. The only relic of its ancient buildings is a small portion of brick-work belonging to the first Christian church ever erected on this continent, and this fast going to decay! By any other people than the Americans, such a relic as this would be taken the greatest care of, enclosed, and preserved, as a precious memorial of the days of their forefathers. But, though there is much talk in the New England States of veneration for the character of the pilgrim fathers, and loud professions in the southern States of great veneration for their revolutionary heroes and statesmen, such as Washington, Jefferson, Franklin, Patrick Henry, Richard Lee, and others; both the Northerners and Southerners seem unwilling to testify their admiration by any thing more than words, which cost nothing; for when any expense is to be incurred, whether to enclose the rock of Plymouth, or erect the monument of Bunker's Hill, to honour the tomb of Washington, to preserve that of Jefferson, or to save this relic of the times of Smith, Powhatan, and Pocahontas, from destruction—no one seems willing to put their hands in their purses; but all is suffered to crumble into decay."—*Vol. II. pp. 441, 442.*

And the love of money proves itself in America, as it has done in the old world, a prolific root of all evil. Slavery, the opprobrium and curse of the United States, owes to this both its origin and its continuance. Mr. Buckingham states his conviction, derived from intercourse with the advocates of the existing state of things, that if the slave owners of America could but be persuaded that

they would gain more by setting their slaves free than by keeping them in bondage, they would all do so to-morrow; and that all their pretended alarms about insurrection, annihilation, and so on, would vanish like a dream. It is from this persuasion indeed that he derives his hope.

"The only ground of hope that I can perceive is this, that the real facts respecting the beneficial effects of emancipation in the West Indies must sooner or later become known to all the slave-owners in America; and when they can be thoroughly convinced by these facts, that the freedom of the negroes is not only perfectly compatible with the safety of the whites, but that their estates will yield them more profit under free labour than under slaves, and that their incomes will be increased, and their property rendered at once more productive and more secure; from that moment its speedy accomplishment will be secure."—*Vol. I. p. 575.*

If this opinion be correct, general emancipation cannot be very distant. As knowledge advances, evidence will be received that the system is injurious to the community at large, and to the interests of the master as truly as to those of the slave. Mr. J. J. Gurney has shown this in the account he has given of the results of emancipation in the West Indies; and the facts before us relating to the slave states of America lead, with equal directness, to the same conclusion. Even in a pecuniary point of view, slavery is eventually a bad speculation. Cultivation by slave labour may enable the first planter, on a virgin soil, with a free market for his produce, to roll in his carriage, but it entails poverty on his descendants. Virginia, a magnificent country, with immense resources, has not advanced with the same rapidity as other states of far inferior promise; and the only assignable causes are those which so long ago as 1786 struck Mr. Jefferson as the two great drawbacks to Virginian prosperity,—namely, the excessive cultivation of tobacco, which exhausts the soil, and is ruinous to the interests and comforts of those engaged in its culture, and the system of slavery, which produces the smallest amount of unskilful labour, in return for the largest outlay of capital in its purchase and subsistence. A gentleman of Kentucky, engaged in the growing of corn and grazing of cattle, himself a slaveholder and an enemy to the aboli-

tionists, declared to Mr. Buckingham, that he had not only made the calculation, but actually tried the experiment, of comparing the labour of the free white man and the negro slave, and that he found the latter always the dearer of the two. Describing the country near Charlottesville, Mr. Buckingham says,

"Nothing could be more slovenly than the husbandry all along this road, and the neglected state of the farms gave evidence of great inferiority in their mode of management. We had with us in the coach a senator from Pennsylvania, who expatiated on the contrast presented by the appearance of the farms in his state; and I ventured to ask him what he considered to be the cause of so remarkable a difference in two districts or countries so nearly adjoining, with so great an equality of advantages in soil and climate. He replied, 'There is no other intelligible cause for this difference, than that Pennsylvania is cultivated by freemen, and Virginia by slaves: the freemen have every motive to labour, because they enrich themselves by their toil, and enjoy what they produce; the slaves have every motive to be idle, because no toil enriches them, and nothing beyond bare subsistence ever rewards their exertions; therefore the freemen do as much as possible, and the slaves do as little.' He further expressed his belief, that there was many a farmer, owning 500 acres in Pennsylvania, without a single slave, who was rich; while there were many planters in Virginia, who were poor, with 5000 acres, and as many slaves as were requisite to cultivate the whole; because the farmer of Pennsylvania, with such an estate, would lay by money every year, while the planter of Virginia, with so much ampler means, would get every year deeper and deeper into debt! Such is the difference in the results of freedom and slavery, according to the sober judgment of a native of the country. When I asked him, whether the Virginia planters were themselves aware of this difference, he replied, 'The greater number of them undoubtedly are; but a spirit of false pride prevents them from acting on it.' Many years ago the legislature of Virginia entertained the proposition of emancipating the slaves; and the public opinion of the majority of the state was in favour of such a step. Every one here, indeed, believes that if nothing had occurred to interrupt the progress of this sentiment, the abolition of slavery in this, and the adjoining state of Maryland, would have happened long ago. But they allege, that because the abolitionists of the north wished to force them on faster than they chose to go, they would not

move at all; and since these abolitionists have increased their pressure, the slaveholders have actually receded backward, out of a sheer spirit of opposition, because they would not be driven even into the adoption of a measure which they approved. They seem, therefore, to be now in the position of a froward child, who takes delight in doing just the contrary of what he is desired to do."—*Vol. II. pp. 408—410.*

Mr. Sturge remarks,

"In passing from a free to a slave state, the most casual observer is struck with the contrast. The signs of industry and prosperity on the broad face of the country are universally in favour of the former, and that to a degree which none but an eye witness can conceive. This fact has been often noticed, and has been affirmed by slaveholders themselves, in the most emphatic terms. In cities the difference is not less remarkable, and was forcibly brought to our notice in the hotel at which we took up our residence on arriving at Washington, and which, though the first in the city, and the temporary residence of many members of Congress, was greatly deficient in the cleanliness, comfort, and order, which prevail in the well-furnished and well-conducted establishments of New York, Philadelphia, Boston, &c. At this house, I understood some of the servants were free, and others slaves."—*Sturge, p. 73.*

This is however but a small part of the evil. The pilfering habits natural to slaves render all property insecure which is within their reach; and their revenge often brings retributive calamities on their oppressors. According to the testimony of all parties, the negroes are so addicted to lying and stealing, that they are not to be trusted out of sight or hearing; and they often commit these crimes with impunity, because the discovery of a thief injures his master more than himself. The master cannot turn him away without losing the price he paid for him. He cannot punish him adequately without exciting such feelings of hatred as may display themselves in the burning down his house, or otherwise destroying his property; and, if he should wish to sell the slave, the fact of his having been convicted and punished as a thief would lessen his value. At three different hotels at which Mr. Buckingham lodged, fires occurred while he was in them; in each case it was supposed that it originated with the slaves of the establishment, but it was not thought discreet to investigate the mat-

ter very closely, lest more unpleasant consequences should ensue.

But this is not the worst. The effects of the slave system on the character of the white men are yet more deplorable. Indolence is one of the most prominent. Free men think it beneath them to labour, because labour can be performed by slaves. Free women abandon domestic and maternal duties, and become a prey to *ennui*, because they have negroes to take care of their houses and their children. The free child exercises arbitrary power over his little slave companions; becomes impatient of contradiction and accustomed to command; acquires a habit of quick resentment and instant retaliation, for any injury, real or supposed; till at length an overbearing and irascible disposition forms part of his character, and attends him wherever he goes.

"The effect of the slave system to engender the vindictive passions, and to present continual opportunities for their exercise, was clearly perceived by one of the most sagacious minds of this country, Jefferson, the principal framer of the Declaration of American Independence, who, himself a slave owner, thus expresses himself in his 'Notes on Virginia.'

"There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it, for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive, either in his philanthropy or his self-love, for restraining the intemperance of his passion toward his slave, it should always be a sufficient one, that his child is present. But generally it is not sufficient. The parent storms; the child looks on, and catches the lineaments of wrath; puts on the same airs in the circle of smaller slaves; gives a loose to his worst of passions; and, thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances.'

"Hence the universal irritability of temper, impatience of contradiction, and constant readiness to avenge every imaginary insult with

instant and deadly punishment of the offender. Hence the frequent affrays, duels, street fights, shootings, stabbings, and assassinations, of which every part of the south, but more especially the newer states, is so full—producing, it is believed, five times as large a proportion of these crimes to population as is witnessed in the north, and ten times as large a proportion as is seen in any of the free countries of Europe."—*Vol. I. pp. 556, 557.*

Nor can the southern states bear comparison with the northern in respect to general knowledge and mental cultivation. Not only is education denied to the slave; among the privileged class it is frequently neglected. According to the American Almanack for 1841, there are in Virginia 30,000 adult white persons unable to read and write. The governor of Virginia, in his message to the legislature in 1839, stated, that of 4,614 adult males in that state who, in the year 1837, applied to the country clerks for marriage licenses, 1047 were unable to write their names. He adds, "these statements, it will be remembered, are confined to one sex: the education of females, it is to be feared, is in a condition of much greater neglect." It was formerly customary to send the children of the more wealthy families to the universities of the north, especially to Providence and Boston; but latterly it has been thought dangerous to do so, because so many of the students returned "tainted with abolitionism," and were consequently rendered averse to "the domestic institutions" of the south.

In Georgia Mr. Buckingham found a denomination of baptists with which we were unacquainted. We do not say that there are no "hard-shelled baptists" in England; but we have never known them by this name. The appellation is derived, we are informed, "from their being so impenetrable to all influences of a benevolent kind, and so hostile to all the auxiliary aids of missions, tract societies, temperance societies, peace societies, sick visiting societies, and other charitable and philanthropic associations; against all of which they are said to set their faces, and to denounce them as interfering with the free operation of the gospel, and substituting human machinery for apostolic preaching." There are however baptists in Georgia who are more susceptible to the softening influence of truth.

"In this quarter there are two descriptions of

baptists; the orthodox, or evangelical, who are practically, as well as theoretically pious, and disposed to assist in all benevolent undertakings; and the antinomians, or, as they are here called, 'hard-shelled' baptists, who preach the doctrines of unconditional election and reprobation in their severest forms, and whose practice shows how little importance they attach to good works. In the neighbourhood of the road between Knoxville and Talbotton, was a small chapel, which belonged to the latter; and one of the preachers of the former wanted to occupy it on a sabbath evening, when the others had no service, but it was refused. There was then a great question agitating the public mind here, whether Christianity should be preached to the slaves, and missionaries be permitted to go among them for this purpose, or not. The evangelical baptists desired this; but the 'hard-shelled' order opposed it. In this they were supported by the majority of the whites here, who conceived that preaching to slaves would only make them more dissatisfied with their condition, and encourage them to rebel against their masters. The 'hard-shelled' minister denounced missions and missionaries, from his pulpit, and was applauded and caressed by his hearers. The evangelical minister commended missions and missionaries, from such elevated stumps as he could find among the trees to preach from, and he was insulted and driven off the ground; since which the 'hard-shelled' baptists are said to have had every thing their own way in this quarter."—*Vol. I. pp. 238, 239.*

If we make room for any more extracts, it must be to refer to the very interesting question of the probability of the speedy deliverance of the southern states from the bondage under which they groan. Mr. Buckingham denies that additional cruelties are practised in consequence of the abolition agitation, believes that the negroes are treated with greater mildness through the deference to public opinion which is found necessary, and, while he admits that it may have retarded legislative enactments for their emancipation in some states, maintains that it has rendered it more certain. He adds,

"I feel persuaded, that the awakening the public mind to the danger that awaits the much longer continuance of slavery, is the only method of averting the catastrophe, in which, without some steps taken to avoid it, the question would make an issue for itself, by a general and successful insurrection. It is known, that the slaves increase at the rate of nearly 80,000

in each year; and that, with all the pains taken to prevent their being instructed, they are, nevertheless, becoming more and more informed, by constant residence with the whites, and by what they hear and see around them. The example of Hayti, with a free government of blacks, is before them; the emancipation of all slaves in Mexico is known to them; the example of England in the West India islands is fresh and recent; and the exertions making for their abolition in their own northern states are, of course, familiar to them all. It is impossible but that all this must every year increase the general desire to be free; and equally increase their physical and mental power, by augmented numbers, and improved information, to make themselves so. Should it ever come to that, the struggle would be dreadful, for it would be one of life or death to both parties; and neither would be willing to lay down their arms till the other were exterminated. To avert this calamity, to which things are naturally tending every year, the humane, the patriotic, and the pious, ought to redouble their energies in favour of speedy emancipation, and the cause of 'peace on earth and good will towards men' will be ultimately promoted by their success."—*Vol. II. pp. 432, 433.*

Mr. Sturge laments the unhappy divisions existing among American abolitionists, the comparative apathy on the subject among the "Friends" in America, whose influence has during the last eight years been thrown into the pro-slavery scale, and the tendency of the English corn laws, the repeal of which, in his judgment, would release the free states from their present commercial and consequent political vassalage to the southern slaveholders, and thereby take from American slavery the great citadel of its strength. He attests that public opinion in the metropolitan state of New York is making rapid progress in favour of full and impartial justice to the people of colour; that at Albany it was so strong in favour of self-emancipation, that if a runaway were seized in the city it is probable he would be rescued by the people; that as much order and decorum, with fixed attention, is now witnessed at an abolition lecture as at any other lecture; and that there are many decided friends of abolition who are not connected with any abolition societies. In the language of his friend and companion, Mr. Whittier, he tells us,

"He who, at the present time, judges of the progress of the antislavery cause in the United

States by statistics of the formation of new societies, or the activity and efficiency of the old, will obtain no adequate idea of the truth. The unfortunate divisions among the American abolitionists, and the difficulty of uniting, for any continuous effort, those who differ widely as to the proper means to be used, and measures to be pursued, have, in a great measure, changed the direction and manifestation of anti-slavery feeling and action. Thus, while public opinion, in all the free states, is manifestly approximating to abolition, and new converts to its principles are daily avowing themselves, it is exceedingly rare to hear of the formation of a new anti-slavery society, and there are few accessions to those which are already in existence. . . .

“Recent movements in the slave states themselves encourage the friends of freedom. In Kentucky, at the late election for state officers, one of the candidates, Cassius M. Clay, nephew of Henry Clay, avowed his opposition to pro-slavery principles in the strongest terms, and staked his election upon this avowal. He was warmly supported, and his opponent only succeeded by a small majority. Tennessee, in her mountain region, has many decided, uncompromising abolitionists, whose encouraging letters and statements have been published within the last year in the northern anti-slavery papers. The excellent work of Joseph John Gurney, on the West Indies, and Dr. Channing's late pamphlet, entitled ‘Emancipation,’ have been very widely circulated in many of the slave states; and, so far as can be ascertained, have been read with interest by the

planters. The movements of English and French abolitionists have attracted general attention, and, in the southern states, have awakened no small degree of solicitude. . . .

“In Massachusetts, Vermont, Maine, and New York, with the exception of its slavery-ridden commercial emporium, the recovery of a slave by legalised kidnappers is entirely out of the question. In any one of these states, it would, to use the language of a New York mechanic, be exceedingly difficult to prove, to the satisfaction of a jury of honest freemen, that a man had been ‘born contrary to the Declaration of Independence.’ The frontiers of slavery are every where very much exposed, and all along the line of Maryland, Delaware, Kentucky, Virginia, and Missouri, the tide of self-emancipated men and women is pouring in upon the free states.”—*Sturge*, pp. 187—189.

It is with great regret that we conclude without noticing several subjects in each of these publications to which we intended to direct attention. In Mr. Sturge's volume much interesting matter will be found relating to the personal history of American philanthropists, international peace, free trade, and the statistics of education. In Mr. Buckingham's there are topographical descriptions, sketches of American history, delineations of manners, and personal anecdotes, which cannot fail to afford pleasure to the reader. His volumes are also adorned with a few illustrative engravings.

BRIEF NOTICES.

The Sacred Scriptures in Hebrew and English. A New Translation, with Notes Critical and Explanatory. By the Rev. D. A. DE SOLA, Minister of the Congregation of Spanish and Portuguese Jews, and Translator of the New Edition of the Prayers; also, Translator of the Mishna, conjointly with Mr. M. J. Raphael, I. L. LINDENTHAL, Reader and Secretary to the New Synagogue, and MORRIS J. RAPHAEL, Editor of the Hebrew Review, Author of the “Festivals of the Lord,” and Translator of “Sepher Ikkarim;” also of the Mishna, conjointly with the Rev. D. A. De Sola. London: Bagster & Sons. Part I. 8vo. pp. 119.

Any opinion respecting this work further than this, that it has all the external aspects of respectability, would be premature; but a bare

announcement will suffice to excite the attention of biblical scholars. The portion before us contains the Hebrew text of the first twenty-two chapters of the book of Genesis, in a bold, clear type; a translation on the opposite page; a running commentary in which constant reference is made to the opinions of both Jewish and Gentile critics; and supplementary notes, occasionally, on topics inviting more ample discussion. We anticipate that good of various kinds will result from the publication, and hope to give a fuller account of it when it has proceeded farther.

Memoir of the Life of Richard Phillips. London: Seeley and Burnside. 8vo. pp. 293.

To readers who are not, like the subject of this memoir and the writer, his daughter, mem-

bers of the society of Friends, the volume presents several attractive features. We may specify, first, the insight it affords into the social and religious habits of that respectable but singular people; secondly the references it contains to correspondence and co-operation with eminent philanthropists of the last generation; and, thirdly, the notices it affords of the rise and progress of the societies for the suppression of the slave trade, the melioration of the criminal code, the abolition of the punishment of death, the cure and prevention of contagious fever in the metropolis, and other benevolent objects. Mr. Phillips died on the sixteenth of January, 1836, aged eighty years and a few days.

Holy Charity; shown to be immortal in its Principle and in its Works. By the Rev. F. A. Cox, D.D., LL.D., Author of a Prize Essay entitled "Our Young Men," "The Life of Melancthon," &c., &c. London: pp. 33. Price 2d.

The absence of holy charity among nominal Christians, and its deficiency among the real disciples of the loving Redeemer, are the greatest hindrances to the spread of religion and the happiness of mankind. It is desirable therefore that attention should be directed to the excellence of this principle, both from the pulpit and the press, and we are not surprised, either that the author should have preached on the subject, or that his people should have requested the publication of his discourse. He has, however, judiciously thrown it into the shape of a tract, in which he explains the nature of charity; shows that, as a divine principle of action, wrought in the soul by the Spirit of God, it never fails, but, as the apostle affirms, will last for ever; and illustrates the imperishable character of its fruits.

The Free Invitations of the Gospel reconcilable with the Doctrines of Grace. A Sermon, preached at Zion Chapel, Clover Street, Chatham, on Lord's day Evening, February 27, 1842; by JOHN STOCK; and published by request. London: Houlston and Stoneman. 12mo. pp. 25.

Taking as his text the words of our Lord, "Ye will not come to me that ye might have life," Mr. Stock illustrates the nature of the act referred to, the sinner's warrant for coming, and the great hindrances which prevent the sinner from coming to Christ. In doing this, we are happy to find him maintaining strenuously that "the free and gracious invitations given in the gospel to sinners, as such, constitute our only warrant for coming to Christ;" that so universal and so inveterate is human depravity, that "no sinner ever has or will come to Christ unless the blessed Spirit enlighten the eyes of his understanding, turn the inclination of his heart, and subdue the perverseness of his will," and adding, "It is the depravity of your heart, and nothing else, which keeps you, sinner, from coming to Christ. . . . The reason why you set at nought the gracious invitations of the gospel, and will not come to Christ, is, you have a desperately wicked heart."

What to Teach, and How to Teach it: so that a Child may become a wise and good Man. By HENRY MAYHEW. Part I. *The Cultivation of the Intellect.* London: W. Smith. 8vo. pp. 44.

Many things that are true and important will be found in these closely-printed pages, but on some points the views of the author appear to us to be materially defective. He speaks of Christianity as "that vast system of ethics which required a special life in order to be inculcated," but does not apparently regard it as the revelation of a new, spiritual, and everlasting life, which God bestows on sinful mortals through his Son. He teaches that the pupil should be made to perceive the relations and connexions between his acts and emotions, and so, "by being convinced, practically, that man's greatest happiness lies in the happiness of those around him, he induced to desire and promote the well-being of his fellow-creatures;" we believe that man's greatest happiness lies in the enjoyment of his Creator's favour, and that a desire to please God, not a selfish expectation of the reflex advantages which he will derive from the well-being of his fellow-creatures, should lead him to seek to promote it.

The Beginnings and Growth of a Christian Church, delineated in the History and Interests of Providence Chapel, Penknapp, Westbury, Wills, for thirty-one years. By SHEM EVANS, Pastor. Bath: pp. 73. Price 1s.

A pleasing account of the rise and progress of a baptist church, consisting now of 247 members. A hint, however, suggested by it may be salutary to some of our readers, namely, that in the formation of churches and in the arrangements made for their future welfare, an excess of legislation should be carefully avoided. It is not desirable to insert in a trust-deed such provisions, for example, as "that an annual meeting of members and subscribers shall be held in the said meeting-house on Shrove Tuesday in every year," for certain specified purposes. The history, nevertheless, and the observations intermingled with it, will be useful in the locality to which they refer.

Missionary Book for the Young. London: (Tract Society) 24mo. pp. 120.

This small work is intended to give information to the young respecting the state of the heathen, and the efforts made for their salvation. It has been the author's aim, we doubt not, to avoid denominational bias; and we are not sure whether it is a fault or not that we have been unable to find some things in it for which we looked.

Jubilee Hymn. A Tribute in Commemoration of the Jubilee of the Baptist Missionary Society. Price 6d. The Hymn on Cards, Twenty-five for Three Shillings.

An appropriate hymn in the 148th metre, by Mr. F. L. Flint of Canterbury, set to music of a simple and lively character, by the well-known composer, Mr. T. Clark, of that city. The profits are promised to the Jubilee Fund.

Our Home Population; or, The Voluntary Principle and Lay Agency sanctioned of God, and adapted to promote the moral and spiritual Renovation of those Districts of the Country still in a state of moral Degradation and religious Destitution. By the Author of "Counsels and Cautions addressed to Young Men," &c. London: Simpkin and Marshall. 18mo. pp. 250.

A practical, common-sense book, on a subject of paramount importance.

Thirza; or the Attractive Power of the Cross. From the German. By ELIZABETH MARIA LLOYD, Author of "Exercises in the Gospel Narrative of the Life of our Lord," &c., &c. London: Wertheim. 24mo. pp. 100.

An affecting account of a Jewish family, very remarkable, if true; but, if fictitious, as we suspect, from the absence of testimony to the contrary and the style in which it is written, how it is to promote the interests of truth in either Jew or Gentile is beyond our conception.

The Union Hymn-Book, for Children. Price 8d.

An improved and enlarged edition of the hymn-book issued by the Sunday School Union. It contains now two hundred and ninety-one hymns, some of which are original, and is well adapted for the use of juvenile worshippers of every class.

RECENT PUBLICATIONS

Approved.

African Light thrown on a Selection of Scripture Texts. By the Rev. JOHN CAMPBELL, late Minister of Kingsland Chapel, London. Author of "Travels in Africa," &c. Second Edition. With a Biographical Sketch of the Author. Edinburgh: Johnstone. 24mo. pp. 228.

A Wreath for the Tomb. An Essay and a Sermon on the Lessons taught by Sickness. With Extracts from eminent Authors on Death and Eternity. By the Rev. EDWARD HITCHCOCK, LL.D., Prof. Chem. and Geol. Amherst College, &c., &c. Second Edition. London: Crown 8vo. pp. 262. Price 3s. 6d.

A Demonstration of the Resurrection of our Lord and Saviour Jesus Christ; and therein on the Christian Religion. Very useful for the further Satisfaction and Confirmation of all good Christians; as likewise for the Confutation and Conviction of those that have a Jewish or Atheistical Spirit in them. By RICHARD GARBITT, B.D., sometime Fellow of Sydney College, in Cambridge, and afterwards Preacher of the Gospel at Leeds, in Yorkshire. Re-printed from the Edition of A.D. 1669. London: (Tract Society) 18mo. pp. 132. Price 1s.

The Change necessary for the Enjoyment of Heaven. By the Rev. JOHN KELLY. With a Memoir of W. H. Lacon. By Sir J. B. WILLIAMS, KNT., LL.D., F.S.A. Third Edition. London: (Tract Society) 18mo. pp. 72.

The Gall Insect. London: (Tract Society) Square 16mo. pp. 32. Price 4d.

These Times: a Tract for the Young. Showing the Claims which Religious Truth has upon their attention and zeal. By JOHN JEFFERSON. London: Snow. 18mo. pp. 36.

Hints Illustrative of the Duty of Dissent. By the Rev. THOMAS BINNEY. Third edition. London: 18mo. pp. 54. Price 6d.

A Manual Explanatory of Congregational Principles. By G. FAYNE, LL.D. London: 18mo. pp. 36. Price 4d.

The Martyr of Prusa, or the First and Last Prayer. A Tale of the Early Christians. By the Rev. ROBERT WOOD KYLE, Author of "The Sceptic," "Sermons Doctrinal and Practical," &c., &c. Second edition, corrected. Dublin: W. Curry, Jun. 18mo. pp. 141.

Young Men Warned against the Dangers of Evil Company; or an Account of the Life and Sudden Death of George Gabriel. By the Rev. HENRY WOODWARD, A.M. Formerly of Corpus Christi College, Oxford. Rector of Fethard in the Diocese of Cashell. London: 18mo. pp. 69. Price 1s. 6d.

Nothing New; or the Judgment of Old Divines on Sentiments agitated in their day, and now revived by "The Brethren," and others. London: 18mo. pp. 86. Price 6d.

Three Discourses. On the Divine Will: on Acquaintance with God: on Revelation. By A. J. SCOTT, A.M. London: Darting. 18mo. pp. 116.

"No Popery!" The Cry Examined. London: 12mo. pp. 20. Price 3d.

The Young Scholar's Manual of Elementary Arithmetic; containing a variety of useful and practical Examples, systematically and progressively arranged. To which are added, some easy and simple Mental Calculations, Miscellaneous Questions, Bills of Parcels, appropriate Tables of Money, Weights and Measures, &c. Designed for the use of Schools. By THOMAS CARPENTER, Author of "The Scholar's Spelling Assistant," &c. &c. London: 12mo. pp. 128. Price 1s. 6d.

The Eclectic Review. April, 1842. London: 8vo. Price 2s. 6d.

Hints designed to aid Christians in their efforts to convert Men to God. Reprinted from the Third Edition, enlarged, published at Philadelphia. With an Introductory Address, by the Rev. J. J. DAVIES, of Tottenham. London: Hamilton, Adams, & Co. 32mo. pp. 74.

An Epitome of Anti-slavery Information: or, a Condensed View of Slavery and the Slave Trade, &c., &c. London: Ward & Co. 16mo. pp. 16.

Todd's Simple Sketches. No. 1, containing "Religion in the Cottage," and "Scenes in Virginia." London: 32mo. pp. 29. Price 1d.

Justification by Faith: the Scriptural View of this important Doctrine, as opposed to the Errors of Puseyism. A Discourse delivered at the Monthly Lecture of the Associated Ministers of Bristol. By the Rev. JOHN JACK. London: 18mo. pp. 35. Price 4d.

Melodies, by B. F. FLINT. Harmonized by Mr. THOMAS CLARK. Canterbury: Oblong 4to. pp. 8.

INTELLIGENCE.

ASIA.

CASTE AMONG CHRISTIANS.

The Rev. T. Boaz, Secretary to the Bengal Auxiliary to the London Missionary Society, in a letter recently published in Calcutta, complains, with evident justice, of the course pursued by the missionaries of the Society for the Propagation of the Gospel in Foreign Parts, who are diligently teaching the natives that no ministrations are valid but those of clergymen episcopally ordained. Referring to a pledge given in writing by the late bishop Corrie, on occasion of the sale of certain premises, that the missionaries of the Propagation Society should never encroach on the fields of labour occupied by the London Society, Mr. Boaz says, "How the pledge thus solemnly given has been observed you may imagine when I tell you, that the missionary residing in the very house which the London Society sold under such peculiar circumstances, has built several native churches within a short distance of Rammakal Choke, and in the villages previously occupied by the London Society, and has congregations regularly attending his ministry composed in part of persons who originally attended the ministry of my brethren at Rammakal Choke and Gungari; and in every village where they had preached the gospel, the missionaries of the Propagation Society have followed, and to the present continue to increase the number of their own congregations at the expense of the congregations belonging to the London Society. They are now disturbing the minds of the native Christians by openly declaring that the missionaries of the London Society are not ministers, and that the ordinances of religion as performed by them are not valid: added to which, the Propagation Society's missionaries have lately forbidden the members of their congregations to intermarry with the families of those who are members of our congregations, by which means, not only is the peace of the church destroyed, but also domestic harmony. *The heathens residing in those parts now declare that among Christians caste is being established as amongst themselves.*"

The following quotation from a printed Bengali tract, circulated among the native Christians in the south, will show to what a height these advocates of "apostolic succession" carry their pretensions:—"Baptists and other separatists, who refuse to acknowledge and obey bishops (who are the successors of the apostles), have no right to preach or to administer the sacraments. Can a man as-

sume the office of a judge unless he be appointed to it by the king? The separatists (dissenters, *matabhedakera*) did not originate with the apostles; for their name was never heard of before the 17th or 18th century of the Christian era, and even then they did not arise without opposition on the part of every apostolical community, nor has any member of the church of Christ since then considered them as sprung from an apostolical origin: whence it is clear that their ministry did not originate with the apostles."

The Calcutta Christian Advocate, a weekly paper, has published several long articles of correspondence on this subject, some of them from the pen of our friend Mr. Wenger, animadverting on the conduct of the missionaries of the Propagation Society, and in some degree on that of Bishop Wilson, whose task is by no means enviable. The following observations of the Calcutta editor will give a general idea of the controversy.

"We have this week placed before our readers the principal papers connected with the state of things in the south, to which we have so often referred. First, the paper of the Bishop of Calcutta entitled 'Suggestions,' &c. To say that we most fully approve of the advice were superfluous; our only hope is that it may not be a dead letter. That we dissent from the remarks by which they are introduced, in general, we need not assure our readers; that they are based upon erroneous statements we have no hesitation in affirming, and are therefore unjust to the parties attacked. Second, the reply of Mr. Wenger, and the letter of the Secretary to the Bengal Auxiliary, which we think show that the writers are enlisted in a cause of which they have no occasion to be afraid, and from which they will not shrink. Third, extracts from one or two sources which cannot be gainsaid, and which may serve to show the nature of the leaven at work in the south. If other instances be wanting, we can supply them, to an extent which we think would move all who love the pure truth of Christ, to condemn practices which strike at the very vitality of all that we as Christians hold dear.

"We regret to learn that some misunderstanding has arisen out of what the Rev. Mr. Lacroix said at the anniversary of the Bengal Auxiliary missionary meeting. Mr. Lacroix's remarks had reference only to the Puseyite missionaries. With the brethren of the Church Missionary Society the missionaries of the London Society have always been enabled to fraternize in every way compatible with the episcopal platform; nor from them

have they ever received any but the most cordial friendship and co-operation. To the Puseyite missionaries alone can the remarks of Mr. Lacroix, therefore, be applied; and to them they apply with all the energy with which the speaker enforced them.

"In this discussion there has been an evident attempt to make it a matter of church and dissent, than which nothing could be wider from the mark; it has not been even a question between episcopacy and independency, or presbyterianism or baptism. No, it is, and has been, a question of far deeper moment, one affecting the purity and discipline of the church at large; and, since it has been rumoured to us that the Bishop of Calcutta does not intend to reply to the statements put forth in self-defence by the missionaries belonging to the other societies in the south, we will once more put it to him, whether it does not behove him, as a Christian man and a minister, to inquire into the real state of affairs, and to remove that stigma from the character of faithful ministers of Christ's gospel, which he has in a printed and public form sanctioned. It is not enough for any one, be his station what it may in the church, after having put forth statements which brand as schismatics those whose every endeavour it has been to promote peace, to make those the aggressors who are the deeply aggrieved, and to uphold those in their course who have sown discord and schism amongst a people prone to peace; it is not enough, after such a course has been pursued, to fall back upon the dignity of office, and to deem it undignified either to justify statements, or acknowledge errors.

"It has been reported to us, that it is deemed improper for the London Society's missionaries to speak of their trials. Indeed, and has it come to this, then? That men who have borne, and borne until forbearance threatened the extinction of all their labours, should not speak of their trials! That men who bore with encroachment on their fields of labour, with proselyting in every form; but who, when it came to this, that it should be said of them to the people of their own gathering and instructing, 'You are no ministers; your baptisms are invalid, your preachings vain, your ordination null, aye, and even your marriages illegal and unscriptural,' said, 'This is beyond endurance; for it not only strikes at the root of our ministerial usefulness, but at the very root of the morals of the community.' The remarks we and others have felt it a duty to offer have, we believe, been construed as reflecting on the Bishop of Calcutta. We can only leave our readers to judge of this matter. We have merely replied to statements sanctioned by him which, undenied, reflected on the character of some of the holiest and most devoted men in India. To us it matters little whether those remarks

be made by what is conventionally called a bishop, or a chaplain, or a minister or deacon; all ministers, as such, are alike with us; the mere accidents of man's invention give them no elevation above their brethren in our esteem, and especially not to warrant them in construing remarks offered by others in self-defence into attacks upon themselves. We esteem men ministers, as they reflect the image and likeness of their Divine Master; and in that respect we can say, that there is no man for whom we and all have a higher and more sincere respect than Bishop Wilson. As a Christian man and a divine, a preacher of Christ's gospel, and a writer on the great truths of the gospel, he holds, as he deserves, the highest place in the estimation of all; but oft, as the bishop, he eclipses that fine Christian character for which he is deservedly held in the first esteem by the church at large, and sanctions things which cannot be in accordance with the better feelings of his heart. To us to write thus is no gratification, but real pain; but so it is, and such a case, we believe, is the one under discussion. The Bishop of Calcutta, we are confident, is not, and cannot be, aware, either of the kind or degree of evil of which the missionaries in the south complain; for if he were, confident we are, that he has moral courage enough to act out those principles for which his name has been honoured and revered in all the churches. Were this a question simply affecting the discipline of his own section of the church, we admit that we would have no right to solicit his interference; but it is not. It is one of those cases in which, not the interests of a sect, but of the whole body of the church, is concerned; and, viewed in this light, we think it would not be beneath the office of a Christian bishop, or candour of a Christian minister and man, to adopt the course referred to by us latterly on more occasions than one. We leave the papers to speak for themselves, and we are confident they must and will prove one thing, namely, that the sin of schism in the south rests, not with the missionaries of the London Society, but with those of the Puseyite persuasion."

EUROPE.

THE PRUSSIAN BAPTISTS.

A letter from the Rev. G. W. Lehmann, addressed to Mr. Felkin of Nottingham, dated Berlin, March 21, 1842, which has been kindly transmitted to us, contains the following interesting paragraphs.

"It is only now that I can reply to your epistle of Oct. 15, last year; soon after the receipt of which I was obliged to make a journey to Holland, from which I have only recently returned, and have now recommenced

my labours in the church under my care. I was very glad to see your constant interest in our case, and am indeed anxious to promote this, as we are in circumstances in which sympathy is much needed, and full of comfort. Very readily I follow your invitation of writing to you all which relates to our church, and to the propagation of the gospel.

"Blessed be the Lord, who does great things for us! During my absence, brother Köbner, assistant preacher in Hamburgh, has filled up my place. The distinguished talents which this dear brother possesses for preaching were crowned with great success. A general agitation was produced; we had crowded meetings in our hall, which now can accommodate about three hundred persons. Much inquiry on the subject of baptism and church discipline was manifested; and the consequence was, that though many shrank from giving full obedience to the truth, I had yet the pleasure on my return of baptizing eight very hopeful converts, so that we are now thirty-eight members. During the past year, we increased double in number, and more (from twelve to twenty-six); and we hope that in the same ratio we shall proceed in the present, under the divine blessing. Brother Köbner had previous to that left us again; and with the greatest mutual regret, for all have found great delight in him. A very good number of hopeful inquirers gladdens our hearts, and we think before long to be at the water-side again. Our last baptism was done quite publicly, at noon, in the presence of a large number of attendants; among whom were high officers of police, partly on my invitation, and partly by commission from the government. Great agitation has been the consequence; and the minds of many are now under deeper consideration of that important ordinance, the due performance of which is so influential in the building up the church of God.

"Our prospects are very agreeable indeed; but much more could be done here for the further dissemination of the truth. I can only devote a part of my time to this work; and the field of labour is so extensive and promising, that the full time of at least two brethren would be required to answer only the present emergency. How happy I should be if our dear brother Köbner could return and stay here in future! But our excellent brother Oncken will not spare him; and many other places require labourers. For these we are chiefly in want; but only divine agency can produce these.

"Our hall of worship is also a constant object of anxiety. Our American brethren have engaged in defraying a great part of the expenses, but our debts are still about £30 sterling, and the yearly amount of that for which we are still in need is about £15 sterling. If our dear English brethren could

come forward for the present time only, during which our members are, for the majority, only poor, and help us, we should be very thankful indeed.

"As to religious liberty generally in Prussia, there is a great variety in different places. Our excellent king has, according to all we can see, the most magnanimous designs; but these are frequently frustrated by the ill humour and the inveterate enmity of the world, and of officers in high and low charges. We shall in this world be constantly exposed to bear the cross of our dear Master, and our faith and confession will, even more than any other, be honoured with a full share of it. We rejoice in this; it is a comfortable sign unto us. Recently I visited the church in Bitterfeld, where also very promising seed is growing up, and a good number are waiting for the full obedience to Christ in his first ordinance. I experienced there something of the hatred of the world. I preached in the presence of the burgomaster, policemen, and gens d'armes, who just afterwards hindered our breaking bread, with great vehemence, and urged us to leave the town the following day. I have not yet thought it necessary to apply for a remedy of such outrages, and scarcely believe that it would be obtained.

"Under similar circumstances are the churches of Memel and of Rummelsburg (in Pomerania), who also have to suffer; but, when not visited, are slightly overlooked, and suffered to meet and to edify themselves. Thus we are here in Berlin most favourably situated, and have full reason to thank God and take courage. Our brethren in Denmark have to suffer much more; the pastor of the church in Copenhagen is again cast into prison for having formed a new church in Zealand.

"We are refreshed by hearing only of the sympathy of our English brethren; but we shall also be most thankful for every thing relieving our obligations. Mrs. Elizabeth Fry, who inquired into our case when present here, promised to speak with our brethren in England. She has done so, as she wrote to a friend of mine; but as yet we have not experienced any result of it. May our dear brethren who abound in the full rejoicing of religious liberty, and the enjoyment of all that renders it expedient and effectual, think on us, built on the same ground of Christian knowledge and faith, and come forward to help us."

Mr. Felkin adds, "Mr. Köbner's settlement, or that of some other minister, to assist our dear and devoted friend Lehmann, would be indeed a great blessing. The intercourse I had with the church at Berlin last spring, though very brief, was truly delightful, and has left an indelible impression in their favour on my mind."

BELGIUM.

An appeal in favour of the Belgian Evangelical Society, issued at Brussels, March 1, 1842, gives the following impressive account of the activity of the Romish clergy in that country.

"On no people have the priests more power; not even Rome itself can boast of followers more subservient to her church. The priests, as a body, are ever active, ever zealous, never tired. Their motto is 'forward.' And, in proportion as their influence decreases in other parts of the continent, do they concentrate their energies on Belgium. No opportunity of gaining ground is lost sight of by them. They multiply their schools for every class of society; they greedily grasp at the superintendence of those not under their immediate control; and they wage war with those that resist or reject their interference. By this means they work on the rising generation, and bend the twig when young and tender. The press is also a powerful weapon in their hands. They have their official journal in almost every town; the word of command given at head-quarters is immediately re-echoed throughout all the land. Thus it is not uncommon to hear sermons preached the same day, on the same subject, in different villages and towns, no matter how far distant from each other. They have also their Tract Society, which prepares its publications for the rich and for the poor, for the learned and for the ignorant. Their most famous authors are reprinted in a cheap form, or if in other languages, they are translated; and this under the influential protection of the authority of the church. They multiply their convents and their congregations, and eagerly seek to have all benevolent institutions placed under their care. As soon as a refuge is opened in any place for the blind, the deaf, the dumb, the orphan, the abandoned character, or the sick, immediately some congregation of 'Sisters of Mercy,' 'Sisters of Love,' or 'Daughters of the Cross,' &c., seek to have the superintendence and direction of the institution. They become tributary streams to the broad river of priestly power, which, in its turn, flows forth with impetuosity to swell the great ocean of papistry. Since 1830 more than 240 new convents have been opened in this country, all of which have before them the one object of advancing the interests of the Roman Catholic church. Jesuit and redemptorist, dominican and franciscan, are as many itinerant missionaries, and the most eloquent amongst them are constantly employed in holding up to scorn in the pulpit the doctrines of protestantism, and of extolling those of popery. The labours and publications of the Evangelical and Bible Societies are denounced in the most awful and apparently

VOL. V.—FOURTH SERIES.

pious language; but the rites, ceremonies, and doctrines of their own church, are descanted on with all the fervour that superstition and interest lend to bigotry.

"The regular priesthood, strengthened and carried onwards by these powerful streams, manfully play their part in the confessional, the pastoral visit, and the pulpit. The superior clergy are not less zealous. Their word and authority are constantly set in opposition to the labours of the Evangelical Society and the word of God.

"Every day they augment their power, they increase their influence, and multiply their numbers. Funds are willingly and abundantly placed at their disposal by their followers. They can purchase ornaments, paintings, saints, buildings for schools, for benevolent institutions, for churches, for convents; in short, all they need or wish.

"They are determined to 'work whilst it is called to-day, and whatever their hands find to do, they do it with all their might.'

"And shall not we be 'zealously affected in a good thing;' 'knowing that our labour is not in vain in the Lord?'

"The constitution of the nation gives the greatest freedom to religious effort. No country can boast of laws affording so much religious liberty. No legal hinderance can interpose to stay the zeal of Roman Catholic or of protestant missionary. The field is open to both; the one goes forth manfully, and as a host: the other as a persecuted band, feeble and few."

NEW CHAPEL.

BUCKINGHAM.

A new baptist chapel at Buckingham was opened on the 25th of March. On the previous evening a church was constituted consisting of thirteen members, after a sermon by the Rev. J. H. Hinton. Sermons were preached at the opening by the Rev. Messrs. Payne of Chesham, Stovel of London, and Roe of Birmingham; and on Sunday, March 27, the Rev. H. Jerson entered upon his labours, in the capacity of a temporary supply. The congregations were on each occasion very encouraging. The collections amounted to above £54, but a debt still remains of about £430. The church is formed on the principles of open communion. The chapel is erected in a part of the town hitherto almost entirely neglected; and many indications of the divine blessing already begin to appear.

NEW CHURCH.

BIRMINGHAM.

On Lord's day, March 27, the formation of the new baptist church in Heneage Street,

and the recognition of the Rev. C. H. Roe as their pastor, took place. In the morning, Mr. Roe delivered an impressive discourse, from 1 Cor. vi. 19, as introductory to the interesting proceedings of the afternoon; when the Rev. G. Cheadle of Lombard Street, Birmingham, commenced by reading the eighty-seventh Psalm and prayer. The Rev. T. Swan (in the absence of the Rev. T. Morgan, through indisposition) addressed the numerous assembly on the nature of a church, and the duty of its members, especially those who had been newly baptized, and were about to be formed into a church. He then requested Mr. Roe to announce to the assembly the names of the friends who were to compose the church; when Mr. Roe commenced with his own name, and read over those of ninety-nine others, whom he had recently baptized. Mr. Swan then requested them to signify their desire of being constituted into a church, by holding up their right hands, which was immediately done; upon which Mr. Swan shortly addressed them on the importance of their present position. Mr. Swan then gave to Mr. Roe the right hand of fellowship, and he gave to part of the others this token of union, and the rest did it to each other. The ordinance of the Lord's supper was then administered to the church, and to the crowded assembly of members and deacons from all the baptist churches in the town, and great numbers of members from surrounding churches, who completely filled this spacious chapel and gallery. Mr. Roe afterwards delivered a melting address to the assembled crowds.

ORDINATIONS.

AMERSHAM.

The Rev. W. A. Salter, who has been compelled by ill health to resign his charge in London, having accepted the unanimous invitation of the church in the Lower Meeting-house to become their pastor, was publicly recognized as such on Easter Monday, March 28. The service was begun by the Rev. J. Haydon of Wycombe, who read the scriptures and prayed. The Rev. B. Godwin of Oxford exhibited the apostolic marks of a true church, in an instructive discourse on Philippians iii. 3, "We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." After the statements of the church and the pastor had been read, the Rev. E. Hull of Watford offered prayer. The Rev. Dr. Murch of Stepney College delivered an affectionate and impressive charge, founded on the exhortation of Paul, "Make full proof of thy ministry." In the evening, the Rev. W. Payne of Chesham read the scriptures

and prayed; the Rev. J. Statham of Rend- ing addressed to his former flock an interesting sermon, on Philippians i. 9; and the Rev. D. Marsh of Missenden concluded the service with prayer. A large number of ministers assembled; and the pleasure of the services was increased by the presence of several of Mr. Salter's former charge, who had come from London to testify their affection for their late pastor.

STRADBROOKE.

The Rev. Robert Bayne, late missionary from Calcutta, has accepted a unanimous call from the baptist church at Stradbroke, and entered upon his labours in that interesting field of usefulness the first sabbath in April, 1842.

CHURCH STREET, BLACKFRIARS.

The Rev. George Cole of Evesham, Worcestershire, having accepted the unanimous invitation of the church meeting in Church Street, Blackfriars' Road, to become their pastor, is expected to enter upon his stated labours the first sabbath in May; when the chapel, which has been closed for repairs, painting, &c., will (d. v.) be re-opened.

The services will in future begin at 11 in the morning, 3 in the afternoon, and half-past 6 o'clock in the evening.

RECENT DEATHS.

REV. T. TAY.

The Rev. Thomas Tay departed this life on Monday the 21st of February, in the sixty-sixth year of his age, and was buried in the baptist chapel adjoining his late residence the following Lord's day. He had been pastor of the particular baptist church at South-ill, Beds, about twenty-five years. He was an humble Christian, an affectionate father and friend, and very highly respected, being of an amiable and peaceable disposition.

In his last days he was laid aside from his public labours through affliction nearly twelve months. Though his heavenly Master weakened his earthly tabernacle, he suffered but little pain. In all his trials he enjoyed sweet communion with his Lord. He was often found by his visiting friends, anticipating, with a strong degree of Christian hope, the time of release from cares and earthly trials. He would say, "I have that hope, through Jesus my friend, which will bear me up in Jordan's flood. He will receive me to my long wished for, and final rest." He was a man of peace, and his end was peace.

MR. JAMES MELLELEW.

Died, on the 17th of February, 1842, Mr. James Mellelew, aged thirty-one years, of Goodshaw chapel, Lancashire. This amiable young man was baptized by the Rev. A. Nichols, on the 10th of June, 1837, and became a member of the church at Goodshaw; and, on the 9th of March, 1838, he was chosen one of the trustees of the chapel. His ardent attachment to his pastor; affectionate deportment towards his brethren; zealous attention to the interests of the sabbath school, of which he was one of the superintendents; combined with his liberal spirit and consistent character, will long embalm his memory to a large circle of relatives and friends. Having lived like a Christian, he died in the expectation of a glorious immortality, and his friends sorrow not as those who have no hope. On Sunday, March 20, his pastor preached his funeral sermon, from 2 Cor. xiii. 11, to an exceedingly large and deeply interested audience.

REV. R. GILL.

On the 2nd of March last, fell asleep in Jesus, in the seventy-seventh year of his age, the Rev. Richard Gill, who for thirty-two years sustained, with honour and usefulness, the pastoral office in connexion with the particular baptist church at Loughwood, in Dorsetshire. In the circle of his acquaintance Mr. Gill was greatly and deservedly beloved; his kind and affectionate demeanour, and the unspotted purity of his conduct and conversation, secured to him the respect and esteem of almost all who knew him. His ministry, through the divine blessing, was attended with a good measure of success, and his end was peace.

MISS CROGGON.

On Wednesday, March 9, 1842, died, in the full triumph of faith, at her brother's house in Dublin (the Rev. W. O. Croggon, superintendent of the Wesleyan missions and schools in Ireland), with whom she has resided for the last seven years and a half, Miss Polly Croggon, aged forty-four years. She was baptized, in the year 1817, at Falmouth, in Cornwall, her native county, by the Rev. Richard Pryce, then pastor of the baptist church at Falmouth, of which Miss Croggon's father was a deacon for many years. From Falmouth she removed to Walworth, and joined the church at Camberwell, under the care of the Rev. Edward Steane; whence, after the death of her father, she returned to Falmouth, and continued there until the time abovementioned.

She was brought to the knowledge of the truth as it is in Jesus in early life, and was a

Christian greatly devoted to the divine service, having been engaged as a Sunday-school teacher at Flushing for many years, and subsequently employed in many institutions connected with the denomination to which she belonged. Of late years affliction has been her lot; she was generally confined to the house during the winter; but she had learned to suffer, as well as to do, her Lord's will, and bore all her sufferings with great patience and resignation. As she approached the eternal world, her prospect of heaven, through the merits of the Redeemer, arose brighter; and, though she was long walking through the valley, she feared no evil; the rod and the staff supported her; God was the strength of her heart and her portion for ever. She was followed to the grave by the members of the baptist church in Dublin, as well as a great number of Wesleyan friends, including all the ministers residing in the city belonging to their connexion.

MRS. HORSEY.

On Sunday, March 20, died, at Wellington, Somerset, Anna, the widow of the late Rev. Richard Horsey, in the eighty-eighth year of her age. She was the daughter of the Rev. Robert Day, the first pastor of the baptist church at Wellington. In early life her mind was deeply impressed with the importance of divine things, and, at the age of nineteen, she was baptized by her revered father, and received into Christian fellowship. During the whole of her protracted course she was enabled to maintain an unblemished reputation in the church and in the world. Her natural disposition was peculiarly placid and affectionate, and her deep-toned piety was distinguished both by intelligence and cheerfulness. Unremitting in the discharge of the varied duties of life, she continued to exercise a calm confidence, an unbroken and assured trust in God. The serenity of her soul was unruffled by the anxieties of the world, or by the intrusion of doubts and fears. The prosperity of the church ever excited her warmest sympathies, while the spiritual welfare of her beloved relatives and friends lay nearest to her heart. The closing scene was in beautiful harmony with the even tenour of her life. Amid the increasing weakness of her body, she retained in a remarkable degree the vigour and vivacity of her mind. On the morning on which she died she conversed with her accustomed ease, until at last she appeared to sink into a gentle slumber; but that slumber proved to be "the sleep of death." By a singular and striking coincidence, the very same day on which she had been received into the communion of the church below, after the lapse of sixty-eight years, her happy spirit was welcomed into the fellowship of the church above. Her fu-

neral sermon was preached at Wellington, by the Rev. Joseph Baynes, from Judges v. 7, "A mother in Israel:" a most appropriate passage, and admirably descriptive of the maturity of her Christian character. Her death was also improved at Taunton (of which church her husband had been the founder and first pastor), by the Rev. John Jackson, from Hebrews vi. 12.

MR. ROBERT KAY.

Died, on the 23rd of March, 1842, Mr. Robert Kay, of Goodshawfold, near Crawshawbooth, Lancashire, aged thirty-four years. His end was peace.

MR. ROBERTSON,

A respected deacon of the baptist church in Elder Street, Edinburgh, many years Treasurer of the Edinburgh Auxiliary to the Baptist Missionary Society, died, at his house in Gayfield Square, March 28, 1842.

MR. ADAM POTTS.

Died, March 29, at his residence, Blandford Street, Newcastle-upon-Tyne, Mr. Adam Potts, aged thirty-seven, after a protracted illness, borne with exemplary patience and Christian fortitude, and during which ample testimony was given of the sustaining efficacy of Christianity when all other comforts failed. The happy death of the deceased was improved by the Rev. George Sample to a large audience, on sabbath evening, April 3, from 1 Thess. iv. 13.

THE REV. L. J. ABINGTON,

Pastor of the baptist church at Ringstead, Northamptonshire, entered into his rest, on Friday, April 8, aged seventy-nine. It may truly be said of him, that his conversation was in heaven, his life was irreproachable, and his end was peace. In compliance with his request, the Rev. J. Jenkinson of Kettering improved his death, by a sermon from John vi. 37; on which occasion, so large an assemblage was convened as strongly to remind a spectator of the record of an inspired historian, "All Judah, and the inhabitants of Jerusalem, did him honour at his death."

MISCELLANEA.

ADDRESS TO THE QUEEN FROM THE MINISTERS OF THE THREE DENOMINATIONS.

On Saturday, April 9th, Her Majesty received on the throne, in Buckingham Palace, the following address:

"May it please your Majesty,—
 "We, the general body of protestant dissenting ministers of the three denominations, residing in and about the cities of London and Westminster, beg to approach your royal presence, to express our heartfelt congratulations to your Majesty, on the birth of his Royal Highness, the Prince of Wales, the heir-apparent to the throne of these realms. It is our earnest prayer, offered to the Great Disposer of all things, through the merit of the Divine Redeemer, that your Majesty may long continue to sway the sceptre of our beloved country; that the reign of your Majesty may be remarkable to the latest time from its connexion with the progress of knowledge, virtue, and true religion, among all the subjects of the British crown, and throughout the world; that the divine protection and favour may be especially vouchsafed to his Royal Highness, the Prince of Wales, and that his name may be distinguished among the sovereigns of your Majesty's illustrious house, by the wise and beneficent exercise of his power, and by the enlightened and grateful regard of the generations to come."

To this Address Her Majesty returned the following gracious Answer.

"I thank you sincerely for your loyal and dutiful congratulations on the birth of the prince; my son.

"It is my anxious and constant endeavour to promote the advancement of religious knowledge and of pure morality among all classes of my subjects; and you may rely on my support in your efforts directed to objects which I consider so praiseworthy and important."

The Rev. Dr. Henderson, who read the address, and the Rev. Edward Steane, who officiated for the secretary, then had the honour to kiss the Queen's hand; and the other ministers were presented individually to Her Majesty.

The ministers of the baptist denomination present on this occasion were Messrs. Gotch, Groser, Hinton, Norton, Peacock, Pritchard, Soule, Steane, Tomkins, and Williams.

After retiring from the royal presence, the ministers were conducted to another apartment to address Her Majesty's Consort.

ADDRESS TO PRINCE ALBERT.

"May it please your Royal Highness,—
 "The general body of protestant dissenting ministers, &c., beg to express to your Royal Highness the feeling of deep interest with which they regard the birth of his Royal Highness the Prince of Wales. We offer our most grateful acknowledgments to Almighty God, who in this event has afforded so much ground to hope, that the sceptre of these na-

tions will be swayed by a line of princes, descending from ancestors distinguished, on either side, by their enlightened sympathy with the principles of general freedom, and by their devout attachment to the protestant faith.

"May the days of your Royal Highness in the midst of our people be many, prosperous, and happy; may the name of your Royal Highness be revered, in the times to come, as that of the father of many kings eminent in wisdom and patriotism, in humanity and religion; and may the benedictions of the Father of mercies, abundantly conferred on your Royal Highness in the present world, be preparatory to a large participation in the imperishable greatness and felicity of the world to come."

Answer.

"I receive with the sincerest pleasure your kind congratulations upon the birth of the Prince, my son, an event which has so greatly contributed to our private happiness; and I fervently join in your prayer, that the Divine Providence may watch over and protect him, and enable him worthily to fulfil the duties of his high destiny."

The ministers then proceeded to Clarence House, and presented the subjoined

ADDRESS TO THE DUCHESS OF KENT.

"May it please your Royal Highness,—
"We, the protestant dissenting ministers, &c., beg to present to your Royal Highness the expression of our most sincere congratulations on the auspicious event which, in the birth of his Royal Highness the Prince of Wales, has given to these kingdoms an heir-apparent to the throne. As protestant dissenters, we cannot fail to retain a most grateful remembrance of the magnanimous attachment to the great principles of civil and religious liberty which distinguished your late illustrious consort, his Royal Highness the Duke of Kent: and we regard the promise that the throne of our much loved country will be long filled by the descendants of such a sire, as affording warrant to cheering anticipations concerning our future history as a people, and as a powerful demand upon our gratitude, in respect to that gracious Being by whom kings reign and princes decree justice. May it be the felicity of your Royal Highness to find the most cherished wishes of your heart as a parent, and your most benevolent desires in regard to the virtue, piety, and happiness of the people of these lands, in every way realized; and to partake of every expression of the divine regard that may assure your Royal Highness of obtaining, after this present life, an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Answer.

"My best thanks are most cheerfully rendered for the acceptable address you have now presented to me; and I beg you will be assured, that I am deeply sensible of your invocation of the Divine blessing on my beloved daughter, and on the loyal and devoted people over whom, I trust, she is long and happily destined to reign."

MEMORIAL TO THE KING OF DENMARK.

The baptist church meeting in New Court Chapel, Newcastle, under the pastoral care of the Rev. G. Sample, have addressed a Memorial to the King of Denmark, soliciting his interposition on behalf of Adolph Münster and his other baptist subjects, who are at present suffering bonds and imprisonment for the testimony of a good conscience towards God.

BAPTIST AFFIRMATION BILL.

The baptist church meeting at Tuthill Stairs, Newcastle, under the pastoral care of the Rev. R. Pengilly, have petitioned the House of Lords in favour of the Baptist Affirmation Bill; and suggest the desirableness of a similar procedure by every baptist church in the kingdom.

CHATHAM.

We have received a detailed account, the insertion of which is forbidden by the pressure of other matter, of a meeting held in Zion Chapel, Chatham, Jan. 25, on occasion of the removal of the Rev. W. G. Lewis thence to Cheltenham. A purse of fifty guineas, with a copy of Ward's Library of Standard Divinity, were presented to him by the church, with an appropriate address; and a purse, with addresses from the Anti-slavery and Peace Societies, and contributions from other friends who desired to testify their sense of the services he had rendered to the general interests of the town and neighbourhood.

ULEY, GLOUCESTERSHIRE.

On Tuesday, March 22, solemn and highly interesting meetings were held in the baptist chapel in this place. The debt incurred in erecting this place of worship, which was originally £1300, having been paid off by various kind friends on the spot and at a distance, this day was set apart as a day of thanksgiving to God. Mr. Eyres, the present minister, Mr. Webb, the late minister, and Messrs. Yates, Watts, How, White, Rose, Cozens, and others, took part in the services. Revival meetings were also held on the fol-

lowing Wednesday, Thursday, and Friday. The attendance at each meeting was very good.

SHREWTON, WILTS.

We are happy to learn from the officers of the baptist church at Shrewton, that the contributions received by the late Mr. W. Roberts while pastor there were not quite so small as stated in our last number, page 192. They say, "The fact is, that Mr. Roberts supplied his own pulpit but once in a fortnight, he being engaged at Heytesbury the other Lord's day; the church was therefore obliged to provide at their own expense other supplies. Farther, Mr. Roberts did receive more than £14 per year from the church for several years."

RESIGNATION.

The Rev. R. Langford has resigned the pastoral charge of the church at Sible Hedingham, Essex; and, at a meeting of the teachers of the Sunday school connected with it, held April 11, 1842, they, assisted by a few friends, presented their pastor with a purse containing six sovereigns, as a farewell token of their affectionate gratitude for his very valuable and efficient attentions as superintendent of the school during eighteen months.

MARRIAGES.

By license, at the baptist chapel, Sevenoaks, Kent, by the Rev. Thomas Shirley, Feb. 17, Mr. JOHN ASHDOWN GOLDING of Rose Acre, Bearsted, to MARIA, youngest daughter of the late Wm. SNELL, Esq.

At the baptist chapel, Chalford, near Minchinhampton, Gloucestershire, March 13, by the Rev. James Deane, Wm. CLIFT of Bisly to CAROLINE CLOSE of Minchinhampton.

At the baptist chapel Cowbridge, Glamorgan-shire, by the Rev. John James, Bridgend, April 7, the Rev. WILLIAM JENKINS, Dolau, Radnorshire, to Miss SPENCER of Craig-yr-eos, near Bridgend.

At the baptist chapel, Raleigh, by the Rev. J. Pilkington, April 14, 1842, Mr. SAMUEL GIGGINS to Miss ELIZABETH ZARGATT.

By license, at the baptist chapel, Soho Street, Liverpool, by the Rev. R. B. Lancaster, Mr. JOHN VICKRESS, jun., of that place, to Miss SOPHIA MARSHALL of Rushden Lodge, near Wellingborough, Northamptonshire.

CORRESPONDENCE.

CHAPEL CASES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—There have appeared in your pages, at different times, many letters on the subject of chapel cases. May I be permitted to add another? Since the alteration in the postage I have been frequently receiving, in common with my brethren, applications by letter for donations, generally of £1, with a view to the prevention of personal applications. This plan has always appeared to me a good one, which only required general co-operation in order to its efficiency. But I am sorry to find that my brethren do not generally seem to give it their sanction. I know of one most deserving case, for which 300 circulars produced only £20; another, for which 100 circulars produced only £13; and another, for which 250 circulars produced only £5! I exceedingly regret this, because experience convinces me that, without any trouble, a very different result might be secured. I have been for some time in the habit of letting these applications accumulate until I get perhaps eight or ten; when I have taken some suitable opportunity of mentioning publicly the cases

which have been presented, reading at least a few of them, and announcing that if any of my friends were disposed to assist them generally, or any one of them specifically, I should be happy to receive and forward their donations. I have made no collection, but have left the result entirely to the voluntary principle. Nor has it failed. In each case I have received enough to enable me to send to each applicant the sum requested, and generally somewhat more. I did this only a few sabbaths ago, and had the pleasure of receiving and disbursing above £9.

Now, my dear brother, I cannot help thinking that there is something so unobjectionable, so facile, and so efficient in this plan, if brethren would but generally act upon it, that if they *will not*, they ought never to complain of the disagreeableness of personal applications. The remedy is, I think, in their own hands. For my own part, I shall pay the best attention I can to applications in this form; but I am not disposed to encourage, in the least degree, the degrading and disgraceful system of ministerial mendacity.

I am, yours very truly,
St. Alban's, March 23. WM. URTON.

ON THE CLAIMS OF AGED MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have felt very much pleased that the claims of our aged and infirm ministers have been brought so prominently before our denomination in several of the late numbers of the Magazine; and I trust the subject will be reiterated again and again in the ears of the church, till those men who have worn themselves out in its service find that place in the sympathies and care of the denomination to which justice, their labours, and I think the word of God, entitles them.

We often talk of national sins, but the cold and cruel neglect of those men whose labours are seen in the increase and prosperity of the body is one of our denominational sins.

As it is in reference to the Bath Society that your correspondents are endeavouring to awaken attention to the subject, I would just remark, that I have subscribed to the society for the last twenty years; and, from what I know and have heard, I quite coincide with the very just and important observations of Mr. Godwin in your last number. Its "local habitation and its name" operate to its disadvantage, however unjustly. I have mentioned it to several of our ministers, who were entirely ignorant of its existence. The society must now be known as extensively as the Magazine, and I trust both our churches and ministers will lend it their countenance and their aid. I have long entertained the idea that the Bath Society would form an eligible basis for a society which would embrace all our aged and infirm ministers.

I can hardly think of the situation of many of our aged brethren without shedding a tear. One of them came to me the other day, and said, with tears in his eyes, "My dear brother, four shillings a week is all that my aged partner and myself have to live upon. We are both above seventy years of age, and I have now been a preacher of the gospel more than forty years." My predecessor in my last charge was laid aside for three years previous to his death with an abscess formed in the back, and during the whole time he was supported, with his wife and six children, by voluntary contribution. A list of names from amongst church people, methodists, independents, as well as baptists, was obtained; for a considerable time a pound a week was received, ultimately it fell off to twelve shillings; out of this sum he had to subscribe five pounds a year to a Widows' Fund in London, which he had wisely entered for the benefit of his family. The remarks of many who subscribed, especially among the methodists, about the niggardliness of our denomination, often put me to shame.

As it regards myself, I preach to a large and wealthy congregation, who often raise £100 or £200 at a single appeal, for which I feel the flush of a just pride. They allow me

£110 a year. I have a family of eight dependent upon me, for whose food, clothing, and education, I have to provide. And I assure you, it requires no small economy to make all ends meet; and yet, I am happy to say, I owe no man in the world any thing but love. No minister can live more happily with a people; and if I wanted any thing, I have only to mention it. But, how can I provide for age, or my widow and family in the event of my removal by death? Out of my salary I cannot; and to what quarter am I to look?

Now, I put it fairly to our churches, whether, with the limited incomes they allow their ministers, they are acting justly towards them. Had I a reasonable provision for old age, and my wife and children, no man would be more happy. Agur's prayer is mine—"Give me neither poverty nor riches." Were any of our churches to communicate with their minister thus—"Beloved pastor, we feel convinced that what we give you is no more than sufficient to meet your daily wants, and we feel very uneasy, anticipating the period when age or infirmities may incapacitate you for labour, and have resolved to make some provision for that period, 'that our care for you in the sight of God might appear unto you:'" with what delight would a minister receive such a proposition! How it would encourage him in his work, and endear the people to his heart. May many of my brethren be so cheered! I write not these things to shame our churches, but as beloved sons I would warn them.

I remain, yours very respectfully,

Rich in Christ, but in the church
Feb. 5, 1842. A POOR PASTOR.

To the Editor of the Baptist Magazine.

DEAR SIR,—Allow me, through the medium of your journal, to solicit your opinion, or the opinion of one or more of your enlightened correspondents, on the present mode of conducting the praises of the Most High by some of our churches. In the Christian society with which I have the happiness to be connected there exists a considerable difference of opinion as to whether it be *justifiable*, or decidedly *wrong*, to pay believers, or unbelievers, for leading the church in singing the praises of God; and whether a Christian church may with propriety admit to the orchestra persons whose only qualifications for so conspicuous a situation in a religious assembly are a fine or powerful voice, and a good moral character, without compensation. I am anxious to obtain information on these two or three points, for very important and practical purposes. A great principle, a growing custom, and considerable funds, are involved.

Feb. 23, 1842.

ENQUIRER.

BEFORE this page meets the reader's eye the annual meetings of our denomination in the metropolis will have taken place. They happen however at too late a part of the month to render it possible that any account of them should be given in the present number. In our next we hope to furnish a full account of them all. At this time only one has taken place, that of the Baptist Colonial Missionary Society, which was held at Maze Pond, on Friday evening, April 22nd. Dr. Carson presided, and the claims of Canada and other dependencies of the British crown were advocated by Drs. Hoby and Cox, and Messrs. Russell, Fuller, Winter, Overbury, Tinson, Aldis, and Kelsall.

Many valuable societies, not of our denomination, will hold their annual meetings in May. Some of the principal are mentioned in a list on the wrapper.

It is important that the widows and orphans of ministers, wishing to participate in the profits of the denominational Selection of Hymns, should be apprised that the trustees will meet in June, and that on or before the 15th of June, their applications should be transmitted, in writing, to Mr. A. Saunders, 170, Regent Street, London. Owing to the increased number of applicants, the trustees will not be able to make grants to any cases unless they are recommended by two ministers who use the book; and if it be stated that the deceased ministers whose relatives apply for aid were pastors of churches in which the hymn-book was used, it will be an additional advantage.

We have the pleasure to announce the arrival of Mr. Knibb from Jamaica, in good health. He reached London on the evening of the 22nd ultimo.

Our friend, Mr. Peggs, has recently issued a circular, soliciting attention to the deplorable state of the Lascars, or Asiatic sailors, in the port of London. Among these are Chinese, Batavians, East Indians, Malays, Tartars, natives of the islands in the Chinese and Indian seas, Portuguese and Chinese from Macao. They comprise Mohammedans, Brahmans, Roman Catholics, worshippers of Fo, and other religious creeds. Their services are put in requisition by British merchants to navigate their vessels to London, and then too often they are left to shift for themselves, and become vagrants in our streets, till through disease and the severity of the climate they perish. Mr. Peggs says, "Ought not something to be done for the temporal and spiritual welfare of these poor creatures? Why do we feel so much for the Hindoo, the Chinese, and the Malay, at a distance, and neglect them when lying at our door? Strenuous efforts should be made to obtain suitable accommodations for them, and copies of

the scriptures and other books should be given them, through the agents of the Bible Society and of the different missionary societies. Are there not returned missionaries, who would be very usefully employed by devoting a portion of their time to these neglected people?"

APPROACHING ASSOCIATIONS.

May 10 & 11.

BUCKS.

Chesham. Preachers, Messrs. Dawson and Marsb.

May 16 & 17.

OXFORDSHIRE.

Chipping Norton. Preachers, Messrs. Darkin, Stalker, and Cubitt.

May 17 & 18.

ESSEX.

Saffron Walden. Preachers, Messrs. Hiron and Rust.

NORTHERN.

Brough. Preachers, Messrs. Douglas and Fisher.

SOUTHERN.

Portsea. Preachers, Messrs. Pulsford and Millard.

WESTERN.

Wellington. Preachers, Messrs. Trend, Singleton, Davis, and Foot.

SOUTH WESTERN.

Helston. Preachers, Messrs. Watts and Osborne.

May 17, 18, 19.

LANCASHIRE AND YORKSHIRE.

Rochdale. Preachers, Messrs. Griffiths, Foster, and Giles.

May 18 & 19.

BERKSHIRE.

Wokingham. Preachers, Messrs. Hawson and Statham.

BRISTOL.

Warminster. Preachers, Messrs. Bunce, Newman, and Yates.

May 31 & June 1.

EAST KENT.

Margate. Preachers, Messrs. Davies and Hewlett.

June 7 & 8.

WEST KENT AND SUSSEX.

Meopham. Preachers, Messrs. Shirley and Watts.

PEMBROKESHIRE.

Narberth.

June 16.

GLAMORGANSHIRE.

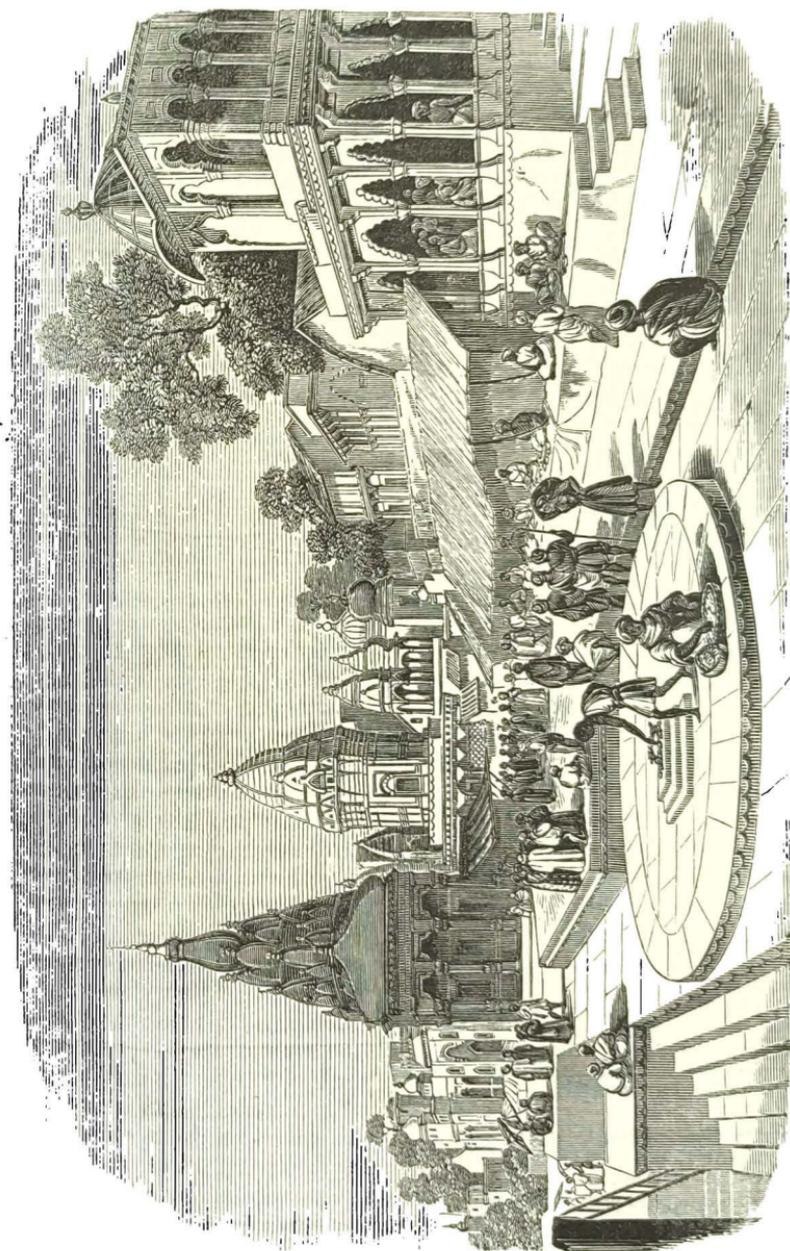
Swansea.

July 6 & 7.

LINCOLNSHIRE.

Grimshy. Preacher, Mr. Briscoe.

THE
MISSIONARY HERALD.



BENARES.

BENARES.

WE are indebted to our friend Mr. Ellis, now in this country, for the following remarks illustrative of the annexed view of Benares, with a Brahman placing a garland on one of the holiest spots of this venerated Indian city.

“Benares is, of all places in Hindustan, the most sacred. Every Hindu capable of procuring the means of so doing, makes to this city a pilgrimage or visit before he dies; by which foolish practice they vainly hope to secure the remission of sins and a dwelling in paradise. Benares is an ancient seat of Brahmanical learning and Hindu superstition, and is situated on the bank of the river Ganges, about 600 miles north-west of Calcutta. It contains a population of upwards of 200,000 persons; but during idolatrous festivals the concourse of people from distant parts of India is almost beyond calculation. 8000 houses are said to be occupied by Brahmans, who receive large contributions from the deluded visitors. The Muhammedans here form about a tenth of the population. In this large city, so wholly given to idolatry, labours our devoted and excellent missionary brother, Mr. Smith, who formed here a little church so long since as 1817, which contains now, we believe, fourteen or sixteen members. This number of converts may appear small, but those who go from hence among the heathen learn practically not to despise ‘the day of small things,’ knowing that mission-work, especially in Hindustan, is still a work of faith as well as a labour of love, while a very great deal of preparatory although needful labour has also been accomplished, and they rest confidently on the promises of God, and in the patience of hope wait for and expect the time when ‘the little one shall become a thousand, and the small one a strong nation.’ A prominent object in the engraving will be seen to be the Brahman or Hindu priest. The sign of their order is a cord, or rather six or eight cords tied together, hanging from the neck, resembling fine twine, tied here and there with mystical knots, and to which they attach a good deal of superstitious veneration. The Brahman has immense power over every rank of the Hindus, and is literally connected with every relation of life. They have among them different classes and employments; some being the astrologers of the people, priests of the family, and priests of the temple. The Brahmans differ altogether from the priests of Buddha, the other gigantic superstition of the east, the Brahmans being hereditary priests, without any regard to character or acquirements. Among the Hindus, religion, as embodied in the Brahmans and their literature, is not merely connected with the state, but really guides and controls the government itself, and no Hindu, high or low, is exempt from the ever present influence of the Brahman.”

An extract from one of Mr. Smith's letters, dated Benares, Oct. 22nd, 1841, will form a pleasing supplement to these observations.

I have received your kind letter, informing me of the scriptures you have despatched for Benares, which I am glad to say I likewise received a few days ago. I gave thirteen copies of the Sanskrit Testament to the pandits of the Sanskrit College, a copy to each, with Dr. Yates's compliments. They were highly pleased with them, and present their warmest thanks to Dr. Yates.

Since I wrote to you last, I have been to the following melas:—Lankkadhara, Nankua, and Barua, where I declared the message of God to a concourse of people, and distributed 150 copies of Sanskrit Gospels, 20 Pauline in Sanskrit, 160 Hindui Gospels, 30 Hindui Testaments, 40 Bengali Gospels, 50 Urdu Gospels, 12 Urdu Testaments, 12 Persian Testaments, and 20 Persian Gospels. I have la-

bour as usual in different parts of the city, and often taken my position in the verandas of the missionaries' chapels, where I get a good many people to hear me, without being molested. Several respectable Hindus and Musalmans have called on me for the scriptures, with whom I had a good deal of conversation on re-

ligious subjects, besides supplying their wants. Two brahmans expressed their wish to join the church; they appear convinced of the superstition of their idolatry. I think of going to Dadri fair next month; I much need your prayers.

CALCUTTA.

Our most recent intelligence from Calcutta is contained in letters dated Feb. 15th, 1842. Mr. W. W. Evans says:—

Our health, on the whole is very good. Another hot season, however, is approaching, and then our time of trial will come again; but our hope is in God, and to his gracious care and guidance we commit ourselves in faith and confidence.

The church confided to my care continues to prosper and increase. Seven have already been added to the number of church members since January, and two were proposed last sabbath for baptism and membership. This will

be a total of thirty-four since I accepted the pastoral charge of the church in Lal Bazar. Let the praise of this gratifying increase be wholly ascribed to the great Head of the church, from whom all future success and prosperity must come.

In the state of the heathen around there are many indications of future success. Tracts and scriptures are received and read gratefully, and conversations on Christianity are sought now most eagerly.

Under the same date, Mr. Pearce writes from Entally, as follows:—

It will afford you pleasure, I am sure, to learn that my health has been, on the whole, very good since I landed, and in some respects has considerably improved. The cold season, however, is just closing, and the trying hot weather is at hand. I trust, however, that He who has conducted me back again hither under so much mercy has yet something for me to do. You have already been apprised that the sphere of labour assigned to us soon after our return were the Native Christian Institution, vacant by the departure of brother Ellis, and the village stations formerly under my care. These two departments bring with them no small degree of labour. On our taking charge of the Native Christian Institution, we found in it forty-two boys and five students for the ministry; we have now fifty-two pupils and the same number of students. The village stations I found considerably reduced in number, owing to the depredations of the "Propagation missionaries," and still subjected to their unfair and unchristian attacks. I have reason to believe, however, that my return has had the effect substantially to check their depredations, for they have not been able to entice away a single individual since my arrival, although they have spared no efforts to do so.

I have been twice to the village stations

since my return. In these visits I was absent the first time from home six days; and the second one to Khari fourteen days. On both these occasions the people received me with much affection. At Khari we had the pleasure of baptizing one person. Ah! it is slow work, you will say, compared with the West Indies. So it is: but what shall we say? Conversion work is God's. He is yet trying the faith and patience of his saints; but he has here some precious souls, and more will yet be given us, I am persuaded. Let us, however, have but men to preach to the people and labour among them, and then we shall see whether converts do not appear. Khari had not been visited by a European missionary for twelve months before my visit on this occasion; but this could not be helped: brother Wenger's health and engagements were such that he could not go, and there was no other person to supply his place. The confusion that has arisen in the villages is the consequence chiefly of the stations being left without the superintendence of a European missionary after my departure. I hope this may not occur again, and also that what has occurred will be overruled by the great Head of the church for the purification of our infant churches in this quarter.

In a letter dated Calcutta, Jan. 18, 1842, Mr. Wenger gives an account of our operations in Calcutta, so detailed and yet so lucid, that it will afford the reader peculiar pleasure.

It devolves upon me, as secretary to your Calcutta Auxiliary Society, to furnish you with a statement of the proceedings of our mission during the past year. I regret that, owing to the long delay which took place last year, as well to the peculiar circumstances in

which I have lately been placed, it should not have been found practicable to get out our report by this month's mail; I will try to have it ready next month. Meanwhile I have compiled two statistical tables, which, when joined together, will furnish you, I hope, with a sufficient amount of correct information, brought up to the end of December last. The receipts of our auxiliary during the nine months from April 15th to December 31st, have been about 2,116 C. rupees or £211 12s. A correct list will be given in our report. Now, *ad rem.*

1. *Distribution of missionary strength in Calcutta.* Dr. Yates has continued to devote his time and energies mainly to the work of translations. Soon after the commencement of the year he made an excursion to Benares, with a view to ascertain what kind of style should be adopted for the contemplated Hindui version of the New Testament, the printing of which was commenced almost immediately after his return. He has likewise preached to the church in Circular Road every sabbath evening, sometimes also on Thursdays, and superintended the concerns of the native church in South Kalinga. With Mr. Thomas's labours, incessant and multifarious, you are well acquainted. Besides the printing office, he carries on the correspondence with our brethren in various parts of the country, and superintends the Scripture Depository. Brother G. Pearce has taken charge of the Native Christian Institution (or Boys' Boarding-school) at Entally, and of the native churches at Entally, Lakhyantipur, and Khari. I have been engaged in assisting Dr. Yates in the Bengali translations, and superintending the village station at Narsingdarchook, besides frequently preaching in English and Bengali. Mr. Evans, whose health has suffered occasional interruptions, has been abundantly and successfully occupied in the church in Lal Bazar and the Benevolent Institution. Mr. Small, since Mr. G. Pearce's return, has confined his attention to the Native Institution (Heathen Boys' Day School) at Entally, together with the study of the language, and occasional English preaching. Mr. Gibson has entered upon his labours with promising prospects of acceptance and usefulness.

2. *Preaching to the heathen.* Our esteemed brother, Carapeit C. Aratoon, has during the past year suffered from repeated attacks of illness, which have rendered it impossible for him, especially since the month of July, to give so much of his time and energy to this his favourite work as formerly. Mr. J. Page joined our number just in time to take his place. Ever since the commencement of July he has been engaged in preaching, sometimes daily, but generally three or four times a week, either in the chapel in Jan Bazar, or else in the streets and public places of this vast heathen city. Whilst he addressed the natives in Hindustani, our brother, Ganga Na-

rayan Sil preached the gospel to his countrymen in Bengali, generally four or five times a week. An interesting extract from his journal will be found in the Calcutta Missionary Herald for December, headed Missionary Scenes in Calcutta. The students at Entally have also been occasionally employed in a similar manner, especially since brother G. Pearce's return. And Mr. De Monte and Mr. W. Thomas, who spend about one week out of every five or six in Calcutta, never fail to preach to the heathen three or four times a week when they are here. In addition to all this should be mentioned the efforts made by several members of the church in Lal Bazar, the occasional services of our friend Shujaat Ali, and a few addresses delivered by myself in the Jan Bazar chapel. The people hear the gospel; the Hindus generally give their assent to its truths, the Mahomedans oppose it; but signs of repentance for sin and of a desire after salvation are rarely to be seen. We are to the people of this city at the best "as a lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear our words, but they do them not."

3. *Native church in South Kalinga.*—Pastor, Shujaat Ali,—This church is at present in a languid state. Several of the congregation, and even a few members of the church, withdrew from its services in July, under the pretext that discipline was not maintained impartially. The real reason was, that some found the discipline too strict, and others were disappointed in their hopes of temporal support. A number of these people have, however, since returned. The attendance at the public services has lamentably declined since the time when our late brother, W. H. Pearce, was the pastor. They are now not all held in Bengali, Shujaat Ali having in compliance with the wishes of some members (chiefly East Indians), commenced to address the people in Hindustani on sabbath afternoons. Both he and Ganga Narayan Sil continue to do much good by private conversation both among Christians and Hindus.

4. *Native church in Entally.*—Pastor, Rev. G. Pearce.—This church is intimately connected with the Native Christian Institution, to which most of its members belong. During three months after Mr. Ellis's departure, I acted as its pastor, preaching once every sabbath, whilst the other services were carried on by the elder students. The same plan is, I believe, still pursued. It is a pleasant sight to see the natives, most of them young, connected with the institution, assemble in their neat chapel, and it is cheering to preach the gospel to them. On the sabbath there are often three or four Hindus present; and in August, when we had a baptism, there were more than a dozen who witnessed the ceremony.

5. *Haurah and Salkiya.*—Rev. T. Morgan. In a recent communication Mr. Morgan writes, "For the purpose of imparting biblical know-

ledge I have established a Bible class, which has been respectably attended, in addition to which I have collected a library amounting now to near sixty volumes; for twenty-five of which I am indebted to the Calcutta Tract Society, and for the rest to various friends; among whom I wish to express my obligation to Captain Gardener (a gentleman trading into this port) for a set of valuable books. At the commencement of the year we established a Branch Missionary Society to meet the expenses of the station. I am happy to say that through the liberality of our friends its funds are in a flourishing condition." In superintending the native part of the church Mr. M. experienced much trouble owing to the bad conduct of a native preacher, who after being discharged, did all in his power to induce the other native members to leave the Baptist denomination. He succeeded with two, but the remainder manifested a pleasing degree of firmness.

6. *Narsingdarchok*.—Under my superintendence.—This has been a year of trial to us; partly because some of the members of the church (among them also a native assistant) fell into open sin, and partly because our people had to endure much petty persecution both from their heathen neighbours and from the native Christians attached to the Propagation Society's mission, with whom they are intermingled. All the various services in the different villages have been kept up, and a new station, Rasul Muhammad Chok, has been established, which up to this time promises well. Some eight or ten families have during the year left the ranks of idolatry, and placed themselves under Christian instruction.

7. *Lakhyantipur and Khari*.—Now under the superintendence of the Rev. G. Pearce.—On the 22nd of August I had the pleasure of baptizing four persons at the former station, whose evidence was of the most pleasing character. It was a drop of comfort to sweeten a bitter cup. Of the opposition we have met with in these stations I shall say nothing more, as you are in possession of full information on that subject. Since brother G. Pearce's arrival, things have, I am thankful to say, somewhat improved. Eleven members, who had been drawn or frightened away, have returned to the church at Lakhyantipur.

The members of the church at Khari have, with very few exceptions, stood their ground, but none have been added to them. Mr. G. Pearce is there just now.

8. *Circular Road Church*. This church has during the year been without a pastor. The usual services have been carried on principally by the missionaries of the Parent Society residing in Calcutta, occasionally aided by those of the London Society and the Scottish Mission. As might have been expected, it has been to the church a year of trial. They have now, however, the pleasing prospect of obtaining the services of a pastor, the Rev. R.

Gibson, A.B., &c. The present number of resident members is sixty-one, or, including non-resident members, seventy-six.

9. *Lal Bazar*.—Rev. W. W. Evans.—Last year the number of members should have been stated as being ninety-five, instead of seventy-five. Additions during the year, twenty-five; present number, one hundred and fourteen. "For this encouraging increase," says Mr. E., "and for every indication of good, the members record their devout gratitude to the great Head of the church." The first week in November was devoted to a series of meetings for humiliation and prayer, and "they have not been in vain in the Lord." A library has lately been formed, which promises to be very useful.

10. *Benevolent Institution*. The institution is in a very flourishing condition, Mr. Evans and his assistants giving their best energies to it. The female department, under Mrs. E., is probably more flourishing than it ever was before. On the fifteenth of December an examination was held, which showed that the institution had been much raised above the low state in which it was when Mr. E. took charge of it. It is not an academical establishment, intended to produce learned scholars, but to provide poor young people with that amount of knowledge which shall enable them to become useful members of society. With this qualifying limitation, the result of the examination was very satisfactory.

11. *Native Heathen Institution, Entally*.—Superintendent Rev. G. Small.—The attendance throughout the year was about two hundred; it has, however, decreased since the holidays in October, the substitution of native Christian teachers in the room of two Hindus, at the re-opening of the school, having given much offence, the more so as just about that time a very general panic had arisen from the baptism of one of the scholars of high caste in the General Assembly's Institution. The change, however, is not to be regretted, inasmuch as the new teachers, besides being every way as well qualified as their predecessors were for general instruction, can with confidence be entrusted with the office of imparting saving truth. An examination of the school took place on Monday, December 27th, before a select number of friends. The scholars of the first class having been drawn away by their dissatisfied teacher, the second class was more particularly examined. The boys acquitted themselves very well. They had committed to memory several chapters of the Proverbs in Bengali, manifested their acquaintance with sacred history, and showed that they had made good progress in secular knowledge, e. g. grammar, geometry. The funds of this institution fall short of its expenditure, notwithstanding the strenuous efforts made by our Ladies' Auxiliary.

12. *Native Christian Institution, Entally*.—Superintendent, Rev. G. Pearce.—It is needless

or me to speak of Mr. Ellis's illness and return to England. After his departure, Mr. and Mrs. Small kindly took charge of the institution until Mr. Pearce arrived. It then numbered forty-two boys, being eight less than there were at the close of the last year. Most of these eight left in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, thus furnishing another proof of the injury done to our operations by the agents of that society. With the exception of a pundit who teaches Sanscrit and Bengali, the masters are all Christians.

The Students of Theology are now five in number, one having been excluded from the church and institution on account of immorality. The conduct of those that remain gives much satisfaction, and they all endeavour to render themselves useful to their countrymen.

13. *Female Department of the Native Christian Institution.* This interesting seminary of the church has suffered a great diminution, arising from various causes; chiefly, however, from the state of things in the south; for when the parents or friends of any girl had gone over to the party of the Propagation Society, they would naturally withdraw their child from the school. Amidst all her discouragements Mrs. Penney continued to superintend the education of the remaining scholars, until at the close of November she removed to Serampore. The present number of girls is seven, but it is hoped that it will shortly increase. The school is now placed under the superintendence of Mr. and Mrs. Wenger, and it is hoped that our friends in England will not be discouraged by present unpromising appearances.

14. *Biblical Translations.*—On this head I am not prepared, to-day, to give much accurate information. In Hindustani, a new edition of the entire Testament, with references and marginal readings, was commenced two or three months ago. The Persian New Testament has long since been finished. In Sanscrit, the Proverbs have lately been issued, in a metrical, but otherwise literal translation, similar to that of the Psalms published three years ago. In Bengali there have been printed,—1st, an edition of the New Testament, 5,000 copies; 2nd, Gospels and Acts, 2,500; 3rd, Acts, 3,000; 4th, Luke and Acts together, 3,000; 5th, Isaiah and Daniel, newly translated, I believe 5,000 copies. A new edition of the Proverbs is printed except the title-page and two last chapters: the entire Bible has advanced to 1 Kings xvii., but it is in type as far as 2 Kings viii. How far the Hindui Testament has advanced I cannot tell just now, but I believe to about the middle of John. The distribution continues to be as extensive and as promising as ever.

The present state then of the mission in Calcutta and its vicinity is not very encouraging. In some branches of labour, as the translations, the operations at Haurah and in Bow Bazar, we have, it is true, been advancing; but in others we seem to have been losing ground. But even taking a human view of things, we need not be discouraged, as this unfavourable result is the effect either of the many losses we sustained in the preceding year, or of the unwarrantable proceedings of the Propagation Society's missionaries in the south. God, who is able to bring good out of evil, will remain faithful to his promises and prosper the work of our hands.

CHITTAGONG.

Extract of a letter from Mr. Fink, July 22nd, 1841.

I have reason to be thankful to the Lord that in his abundant mercy he has again restored my health, so that I am now able to walk about and go out among the heathen. My labour during the month of May was as usual, in the town, in the markets, in the chauk bazaar meeting house, and in my house, preaching, and distributing scriptures and tracts both to Bengalis and Mugs, who were, as usual, very ready to hear the word of life, and very eager to receive books and tracts.

During the month of June, I was confined to my room for a fortnight by illness; but as soon as I was able to walk about in the house I had almost every day natives coming to my verandah for books, to whom I addressed the word of life, and gave books and tracts, which they ardently longed for. In distributing the

books I acted according to my established plan; that is, they were not given away indiscriminately to the applicants, but the latter were made to read first a few lines, and only those that could read were allowed to receive them.

A few young men (Hindus) also came to me a short time ago. In the course of conversation I asked them what they had learnt from the scriptures and tracts which they had received both from me and brother Johannes. They in reply said, they had read that no man in this world could be saved, but through Jesus Christ, whom God did once send into this world, who is the son of God, and who had made an atonement for our sins by sacrificing his life, and shedding his blood upon the cross; that he had died, and had risen

agnin, and ascended up to heaven; that he was the Saviour of the world, and that whosoever believed on him would obtain the forgiveness of his sins and life everlasting. When I heard these expressions from the lips of those heathens, I felt happy to see that the scriptures and tracts which we had given them had been perused by them, and that they had learnt the fundamental parts of the Christian doctrine; although the mere knowledge of the tenets of our most holy religion will avail them nothing either in time or in eternity. We would rejoice in union with angels in heaven, if these heathens, after having received the knowledge of the scriptures, were converted from the darkness of sin and idolatry to the marvellous light of the Son of God, and from the power of Satan unto the living and true God. But it is impossible with us to convert a single sinner; we must labour as he has commanded us, and look up to God with prayer; we must wrestle with him, and we ought not to let him go until he blesses us. Ask and knock, says the Saviour, and it shall be given, and the door of his blessing and mercy will be opened. Let us pray to him for the outpouring of his Holy Spirit, the only agent that can convert a poor sinner from the errors of his ways. I then asked them whether they believed in the Lord Jesus Christ, but

they in reply said that if they confessed Christ openly, and became Christians, they would not only be exposed to persecution by their neighbours, but that they would also be deprived of their wives, children, relations, &c. &c. as unclean outcasts. In reply, I told them that they should consider that their souls were of infinite value, and that they should appreciate their salvation and eternal life more than all the comforts of their houses and families, yea more than all the honours and riches of this vain world; and I added, "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

The Mug convert, repeatedly mentioned in my letters, gives me and brother Johannes satisfaction. He labours every day among the Mugs, reading the scriptures and tracts, and speaking the word of life to them. He also attends at my house every day for two hours reading the scriptures, and we both have conference upon what we have read, and close it with prayer. By his receiving instruction every day from me, I trust that by the grace of the Lord his mind will be drawn more and more towards God, and will, I trust, grow in grace and in the knowledge of our blessed Redeemer.

DINAJPUR.

Mr. Smylie writes as follows:—

A brahman who had received several tracts called on me while engaged with many people in the bazaar. As he raised himself above the crowd that stood before him, he watched me; the instant our eyes caught each other he called, "I wish to have a large book; I wish to be fully instructed in this way. We have read the books you gave me; your books have given us great pain of heart, and as your books have been the cause of our distress you must take it away. I will call on you; I have very many things to ask, and you must tell me all I wish to know, for we are in much trouble of heart. You must also give me a large book. I will surely call on you." As there were several people between this brahman and the place where I stood, he was obliged to speak so loud that all could distinctly hear him. A large book seemed to be all he desired, for he again called, "You must give me a large book." Almost every one now asks for large books, but not every one obtains them. When they ask for large books I call to their recollection the conditions on which they were promised large books. Those who cannot call to mind what they have read will stand and try again and

again to recollect something; when they find they have failed, they evidently feel sorry. The little boys who attend will say, "Did you not know that you must remember what you have read, otherwise you cannot get another book." "I surely did read, and I could remember while reading in my house; what can I do? it is gone from me: I will try again." And in this way they leave me, hanging their heads, but often come again with a few words.

I had a call from my old friends the Jews. They would insist that the Messiah was yet to come, and that the Musalmans had been telling them that the gospel was an invention of Satan. I answered, "Do you know any Musalmans who read their own or any other people's books?" They said, they did not. "When they said so, did they prove what they said?" "No." "Well, always bear in mind that people can very soon assert a thing which they can never prove; and you know, for you read your bibles, that no prophet has ever said any thing whatever of the coming of him whom they call a prophet; you also know that they often say their prophet's name is mentioned in our book; if our

book be false it can be no honour to have their prophet's name mentioned in it. It would be no difficult task to prove that the Messiah has come; and if he be not already come, he never will. I believe no man can say that any one of David's race is now living. This being the case, how can he come? You all know he is to come of David, do you not?" "Yes, we do; but is David's family all dead?" "I have said so; and when Christ came, few, if any, but Joseph and Mary were to be found; he was, therefore, a root out of a dry ground." He was evidently perplexed with what I said last, and, after a moment's thought, asked me if I could give him a Hebrew New Testament, and he would read it. I gave him my own New Testament, and before we separated he read part of it. I asked one of them whether he did not long to return to his own land? "Not now," was his answer; "we live happy in the Company's country, which we could not do in our own, because the rulers of our country are Musalmans."

Nov. 4th.—I had the pleasure of baptizing three young people on the 3rd of October, one of them the wife of a pious young man who has for some time been a member of the church. She was formerly a Musalmani. The other two are youths about 14 or 15 years of age. It is very gratifying to see young people coming forward and offering themselves freely to serve the Lord.

The young Munshi who read the New Testament with me joined us a few days after the baptism. I have known him for some time, and I am happy to say his conduct has been very good, and he has come in the way we could wish; he has come as a poor sinner seeking pardon through a crucified Redeemer. This shows that God has begun to call those who have long heard his word. I trust he will soon call others. Until lately I had employed him as my Munshi, but at length found myself obliged to tell him I could not continue the study of Hindustani any longer. He appeared distressed in mind, and for a time stood in silent thoughtfulness, but recovering himself, he said, "What am I to do for instruction? Sir, I do not want money; God will provide. I want instruction." I answered that he might call daily, although he was not employed as a Munshi. Shortly after this his people threatened to turn him out, if he came so much about me. They said he could not attend at my house without being turned away from the faith. When he told me what they had been saying, I could see that his mind was strongly inclined towards the truth. I however did not

invite him to join us, as I wished him to come freely of his own accord. His acquaintances continued to trouble him. Two Maulavis frequently argued with him, but as they always lost their temper, and one of them in particular could scarcely hear a word or two without becoming furious, he became disgusted with them. All the tracts we have in the Persian character, and also the four gospels, he had read, so that he was not without arguments, and I strengthened his hands as much as I could. By these means he could clearly see that what they said was contrary to fair truth. Some days after they threatened to turn him out, he came and gave me the little money he had carefully saved, and requested me to get a small house put up for him in our compound. After worship on the Lord's day he gave himself up in the most humble manner; I leave you to judge what I felt. No father could rejoice more at the birth of his firstborn, than I did in my own heart over this Musalman youth. I trust, I pray, that God will soon send many others; three and one are not to be compared to the hundreds and thousands of the West Indies; but we are in Bengal, where Satan reigneth.

For the greater part of the month I have not been able to do any thing, on account of a violent fever, from which I am only just recovering. I feel thankful that I am again able to converse with freedom and to conduct worship.

I have, however, been to the bazaar several times, and although many people had gone into the country during the Hindu puja, I have met with numbers who cheerfully received our books and tracts.

A very interesting little boy about 8 or 9 years of age came to me the other day in the bazaar. He asked if Jesus Christ was the Saviour. I answered that he was. Is Jesus Christ and God one and the same? They are, was my answer. He appeared as if he had just called to mind something he once knew, but had forgotten; and before I could proceed said, "Ah! the same, but differing in form. He is the Saviour." Having said so, he walked off immediately. The men who stood about me at the time, appeared to be greatly pleased with the boy; I could see every eye fixed on him.

I had a call from a young wealthy Musalman yesterday, who requested me to allow him to attend at my house to receive instruction; I trust he will attend. May God draw him to his only Son Jesus Christ.

DELHI.

Mr. Thompson writes from Garhmukteshwar thus, Nov. 23rd, 1841:—

Here am I amidst the din, the bazaar scenes, and religious folly of the thousands who annually assemble at this reputed sacred place; and happy am I in being again permitted of God to come out, after so much that tried the mind and harassed the body for upwards of four months. A little breathing time is now granted me, and I pray I may both find my hands full here and also return hence rejoicing in my God, who is still the God of mercy and power.

It may appear strange that so many Persian and Urdu Scriptures should find acceptance at Hindu fairs, yet it is a fact of which there is increasing evidence every year, and indeed at every fair. The recipients of these scriptures are, to a great extent, Muhammadans, who open shops temporarily at the fair, for fruit, cloths, coverlets, stained dresses for Hindu females, toys, shoes, and other articles from Moradabad, Rampur, Najidabad, and places about. These persons either have fewer prejudices against Christian books, or show them not. A class of Muhammadans who appear little bigoted are such as hold employments under government in the courts, police establishments, and other departments; the asperities of these men appear to be softened down, and they are more bland in their inquiries, replies, and conversation generally. To this class I would add zamindars and all Muhammadans connected with agricultural pursuits; they have, in general, very little that is repulsive in their spirit and bearing when conversed with; and if unlettered, listen to, and if read, thankfully accept of, the Christian scriptures. Students of government schools, oriental and English, come forward with great readiness, in numerous instances, for the word of God in Persian and Urdu. While a great portion of the above desire to know what is to be found in our scriptures, there are some who, having prejudged our books from their acquaintance with the Quran, seem desirous of ascertaining if things are so. From whatever motive it is that these Muhammadans desire the scriptures, whether to be satisfied that Muhammad is the promised comforter, or to discover or torture some passage of scripture in his favour, their anxiety for the word is undeniable; and if they all read what they take, as I have good evidence that many do, it is impossible they can all read in vain; God may, in their search after fallacies, be leading them to an intimate acquaintance with the truths of his word, which, as such, they may never be led otherwise to care for.

24th.—Numerous pandits, with their characteristic anxiety for our books, both encountered me on the road and also called at the

tent for them, and a few pleaded last year's promise to be supplied with the Sanskrit scriptures. The poetical execution of the Psalms has greatly raised the reputation of our books, and, when we have them to offer, or a testament, or even a gospel, no pandit has a reasonable excuse, or I should say, the shadow of an excuse, for turning away with contempt from our offer, and they now seldom do it. Among others, one eminent opposer, indeed, a scoffer of years, went away to-day with his hands full of the same divine word in his venerated and admired Sanskrit, which possessed no attraction for him in Hindi and often called forth his contempt, although, poor man, every truth was as plain to his understanding in the one as in the other, and he was, on that score, without excuse. Yet as he for years refused in substance what he seemed to take a pride in accepting in another form; and if he will but read, I am almost sure of his benefiting by the majesty, purity, and wisdom of the divine word. This man, of all my opponents, appeared the hardest to make any favourable impression upon, and his marked opposition to the gospel, his subtle mode of reasoning, and his air of self-complacency and triumph, always gave the multitude pleasure, as they did me pain.

25th.—A numerous attendance and much attention to-day, both when walking about among the scattered multitudes and calling their attention to the word of the Saviour, and likewise when the people collected round the tent. Brahmans and pandits were numerous, and from what they knew of our books and what they expected to find in them, it did not appear necessary to urge them to accept of them; not a few appearing to act under the impulse of views and feelings brought to the scene of labour, not originated on the spot: as, for instance, a pandit who wished to have the testament in Sanskrit, was prepared to appreciate its worth from having last night listened to the reading and rendering into the vernacular dialect of twenty pages of that book by one who had yesterday taken it. One requires a gospel, on account of the genealogy of our Saviour which it contains; another, a different gospel, giving an account of the birth of Christ; a third desires to see the ascension of Christ described. As an instance of the state of mind of some of those into whose hands our scriptures fall, or who are led from some cause or other to desire and read them, I shall mention the opinion entertained of himself by a brahman of this place whose sole support is derived from his disciples. "How do you effect the salvation of your disciples, and bring their souls to heaven?" I asked. His reply was, "How can one whose own hands are tied unbind

the hands of another?" He expressed by this his incompetency to help, in their spiritual condition, his disciples, whom also he considers as bound in the fetters of guilt and wholly impotent to save themselves.

A young pandit, who has given it out among Europeans and natives that he means to write a refutation of good Mr. Muir's *Mat Parikshya*, has come forward to-day and solicited a Sanskrit testament. Query: is it with the view of qualifying himself the better for his most difficult task by the discovery of weak points in the sacred book of the system he is preparing to attack? If he should indeed set about the odious work (of which he says he gave intimation to Mr. Thomson at the late college examinations at Delhi), I earnestly hope he may, in reading through the testament, receive convictions of the truth as it is Jesus, that shall never be eradicated.

A mahant of Kabiris came forward and expressed great delight on hearing the determination of the above pandit, and added, that some natives of Bengal also had written a refutation of the religion of Jesus. I offered him a tract, and asked him to read and give me the sense. He said, he would not deign to touch it. I offered to hold it for him, and accordingly stood before him holding it with both my hands, and asked him without touching it to read it: but he declined, and looked very foolish in the eyes of all the people. I admonished him to understand well the merits of a cause he undertook to speak against. In the face of his aversion another mahant of the Kabiris solicited and took the volume of the Gospels and Acts in Hindi, and said he desired to make himself acquainted with their contents. Viewing with contempt all efforts to win souls to Christ, he observed, I had not succeeded in catching a *lat*, a beautiful little bird. I said, I should be content with *pidris*, or a common kind of bird, meaning men in general, as I considered the preciousness of the soul, not the outer garb. All the men approved of this, and the man felt ashamed and shortly after went away.

26th.—I felt happy in being able to convey the word of the Saviour to the opposite bank of the Ganges, where are encamped on the sands some thousands of people from Ram-ur,

Amroha, Sambhal, Moradabad, and Bareilly. Many listened with surprise on being addressed on the subject of salvation; some wondered that the Sahibs had a religion to offer more efficacious than theirs, and one man with apparent joy exclaimed,—“Hitherto the people had been accustomed to hear the names of Muhammed and the Devtas as able to save, now you have made known to us the name of the Messiah as the Saviour; we shall see what his word contains.” This was a Hindu, and I pray he may fulfil that scripture, “Faith cometh by hearing, and hearing by the word of God.” While I was away, an aged Hindu of the followers of Ramanand, gave Devagir much pleasure. It appears that some eight years ago he got a gospel and tracts of me at Delhi, the reading of which has produced in his mind a conviction that “the Lord Jesus, who became incarnate for the salvation of sinners, is the Saviour of the world;” and hence he is persuaded that they are happy who trust in him. At present he is contented to take a testament, tracts, and some other books for a further and closer examination of the truths of our religion. Another aged Hindu, a bairagi, on getting books was overjoyed, as Devagir says, and exclaimed, “I must now go to the bazaar and get glasses to read these books!” In the evening I saw this man come with an offering of sweetmeats for Devagir's acceptance, but he had to take them back, much disappointed. The offer, however, evinced the gratitude of the poor man. A third man, a young pandit, came and rated Devagir in very severe language, for having abandoned the faith of his fathers, and embraced a religion contrary to the shastras. This individual was a student of the Delhi College. At one time there was so much altercation between brahmins and Devagir, that fearing the issue would be profitless, I opened the fifteenth of Luke, and having read it through, I called the attention of the people to the purport of the three parables it contains, viz. the joy of heaven over one sinner that repents, and the reception of such a soul by God according to the gospel. This had the effect of putting down the contention, and producing a solemn impression on the hearers.

WEST INDIES.

Mails from the Western hemisphere having been unusually retarded, we are unable to communicate this month any intelligence from the West Indies.

HOME PROCEEDINGS.

THE JUBILEE.

Suitable memorials of gratitude to God for his blessing on our mission cannot be raised without adequate funds. The translation of the bible, the emancipation of the negroes, the formation of churches in heathen lands, are great things for which to be thankful. The raising of a fund for objects of so great importance is a most proper expression of thankfulness. Let us engage in it with all our hearts. Fifty years, too, is a long time during which our families and ourselves have received much; and shall we give little? Many friends have already answered, No: we will give in some proportion to what we have received, and they have accordingly sent or promised individually sums varying from £50 to £1000. It is hoped that many others will do the same, by giving their names to the Secretary or some other member of the Jubilee Sub-Committee; and, as the Jubilee year will rapidly advance, we beg respectfully to urge our friends not to delay this. Any amount of contribution, however small, will be thankfully received, through the pastors of the different churches, or the officers of Auxiliary Societies; and every Baptist throughout the three kingdoms should do something (we mean something more than usual) for the mission this year. Those to whom God has given ample or competent means will, we trust, on this occasion devote part of their property to his service. We judge no man. We leave every one to settle his proportion as between the Lord and his own conscience and the souls of his fellow-creatures. We propose to you an investment most abundantly advantageous: "Make to yourselves friends of the mammon of unrighteousness." Your money, if given from love to Christ, and accompanied with humble and fervent prayer, as it will form part of the means of sending inestimable blessings to thousands of your fellow creatures, will also, we doubt not, bring back blessings in their prayers and sympathies, and in the approbation of your blessed Saviour, to your own bosoms; and these are blessings which, both in them and in you, will be perpetuated in eternity. "He that soweth bountifully shall reap also bountifully."

On the 31st of May, 1792, Dr. Carey preached his celebrated sermon at the Association held at Nottingham, from Isa. liv. 2, 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles and make the desolate cities to be inhabited;" when he took up and enforced what he conceived to be the spirit of the passage in two exhortations:—expect great things; attempt great things. We shall not be surprised if many of our ministerial brethren take the same text, and enforce similar exhortations on Lord's-day, May 29th, 1842, just fifty years after. It will be an excellent preparation for the first general Jubilee Meeting at Kettering, on the 31st of May and 1st of June, which many are anticipating with unfeigned pleasure. At the same Association on the 31st of May, 1792, the resolution was passed that a plan should be prepared against the next ministers' meeting at Kettering, for forming a society for propagating the gospel among the heathen, which was done accordingly; and now many grateful and rejoicing professors of our holy faith are about to meet at Kettering to review the results already secured of that resolution, to "sing unto the Lord and talk of his

mighty acts," and to consult, and pray, and contribute for the still wider propagation of the glorious gospel of the grace of God.

It has been suggested by an esteemed minister, that it would be well to request the teachers and children of our sabbath schools throughout the kingdom, to make a jubilee collection among themselves, on the 22nd or 29th of May, so as to enable the friends to send the various amounts in time to be presented at the Kettering meeting. We shall be much pleased to receive amounts so collected. The small sums which the children will give with pleasure, in the aggregate become considerable, and the benefit to themselves, in exciting pious and benevolent feeling, is great. Jubilee addresses might at the same time, in most places, be given to them.

We beg to remind our readers of the Jubilee cards and medals, and we would also urge and entreat them to pray with humble importunity that at all our meetings we may be favoured with the presence and blessing of God, even our Father, and our Lord Jesus Christ, and that the Holy Spirit may be poured forth on all the churches at home and abroad.

A small medal is in preparation, intended for the children in our Sunday-schools, the price of which, we believe, will be one penny.

SPECIAL GENERAL MEETING OF THE COMMITTEE, SUBSCRIBERS, AND FRIENDS,
KETTERING, MAY 31, AND JUNE 1.

Our friends at Kettering have requested us to state, that they hope to have a large attendance at the General Jubilee Meeting on the 31st of May, and the 1st of June; and that Blisworth, which is eighteen miles from Kettering, is the nearest railway station. The regular conveyances between Blisworth and Kettering are few. It will, therefore, better enable the friends to make the necessary arrangements, if those who intend coming by railway will send notice of their intention, stating by which train they mean to come, and conveyances will then be provided at as cheap a rate as possible. The sooner such notices are sent, the more convenient it will be, especially as it will enable the friends at Kettering to judge what accommodation will be wanted there. On arriving at that place, all our friends are requested to go at once to the house in which the mission was formed, and which is known in the town as the Mission House; its proprietor has very kindly granted the use of it for this occasion, and a Committee will sit there to give such information to strangers as they may require.

It is, however, possible, that many friends desirous of attending the meetings may not be able to send previous notice of their intention. They will not, on this account, it is hoped, deny themselves the gratification. The Committee and friends at Kettering will use every effort to provide accommodation for all.

The Rev. Edward Steane of Camberwell, and the Rev. Benjamin Godwin of Oxford, have engaged to preach.

Letters may be addressed to Fen Court, or to Mr. Gotch, Kettering.

The following extracts of a letter from Mr. Saffery will be read with pleasure, and may induce a salutary imitation of the liberality they record:—

In my recent journey in the West of England I met with some instances of self-denying liberality, which are neither uninteresting nor uninstrucive. The amounts contributed were

comparatively small, but they were the fruit of that principle which secured for the widow of old the approval of Him whose commendation gives incalculable worth to the otherwise meanest gift.

At ———, the missionary box of a servant contained between one and two pounds, one pound of which was given by herself, chiefly from gratuities presented her by visitors to her master's house. These gifts are always consecrated by her to the missionary cause.

At ———, the pastor of the church receives from his people, who are exceedingly poor, a very small and insufficient salary. A deeply afflicted wife and father (who is entirely dependent on him) demand for their support all his energies, and by the hard labour of his hands he secures for them the necessaries of life. Out of his scanty income he presented me with one pound as his own subscription to our Society; and a farther contribution he purposes making to our Jubilee fund but of which it would be premature to write more at present, will involve a sacrifice which I fear few in his circumstances could be found to make. These are facts which illustrate in the most touching and impressive manner the words of the Lord Jesus, "It is more blessed to give than to receive."

In one of the places referred to some delightful instances of small but positive sacrifices made in early life, were narrated by the brother whom God is greatly honouring in his labours there. When he was receiving the contributions of the Sunday-school, some children, whose parents are extremely poor, brought the savings of the year, one farthing per month, and, with their own money carefully wrapped up, twelve farthings from a little brother who had just been taken out to Canada by a relative. He left the parcel, with a strict injunction that it should be handed to his minister for our missions.

The anniversaries of the auxiliaries, whose meetings dear brother Leslie and I have been attending, will, on the whole, be as productive as those of last year, although, in addition to the depressed state of trade, local and temporary causes were not unfrequently impediments to our success. An unusual number of the churches were without pastors. In one case only the vacancy had arisen from death, but the loss in that case was a most severe stroke, not only to the church on whom it fell with such a sudden and calamitous force, but to our mission, which was deprived of a most efficient district secretary. I refer to our beloved and lamented brother Chapman, of Yeovil.

"He bore his banner through the field,
And waved it when he died."

One little incident occurred in our meeting at Bath which is worthy of notice. Our brother Newman, of Shortwood, in the course of a powerful speech, referred to the indirect benefits which Christian missions conferred on our own country, in the conversion of those who had gone out to India for commercial, civil, and military purposes. When he sat down, a poor man rose and requested permission to speak. Having taken a place, at the desire of the chairman, on the platform, he, in the most striking and simple manner, confirmed the statements which had been made, and declared himself to be one of those who in India, as a common soldier, had learned, through the preaching of a missionary, the preciousness of that Saviour whom he had despised and rejected in his native land.

A correspondent in Liverpool gives an account, which may furnish a beneficial precedent, of efforts by which, in the Sunday-school with which he is connected, ten pounds per annum are being realized:—a sum sufficient to support two children in the school at Calcutta.

While we were deliberating on the expediency of appealing to *poor* children for money, out came Mr. Thompson's Address to Teachers, and then his excellent stirring letter "to the children of Great Britain, on behalf of missions;" thus stimulated, doubts and fears vanished, and we set to work, commencing with an opening appeal to the children, which we followed up by presenting one of every family in the school with the aforesaid letter of Mr. Thompson's, for the two-fold purpose of interesting the children more effectually, and those to whom they would look for money. This done, we commenced the next Sunday with the plan we have pursued up to the present time, which is simply this:—It was proposed that an orphan or destitute heathen girl should be boarded and educated in the Benevolent Institution at Calcutta, for which purpose the children engaged to raise the needful annual amount of 4*l.* Our mode of collecting this sum is as follows:—every Sunday afternoon each teacher opens his subscription-book, (after the school has been opened by singing and prayer), and asks "who has got any thing for the two poor girls in India?" never making a personal application, lest the feelings of such as could not give might be wounded, and they should leave the school. As permanent success depends very much upon our keeping awake the benevolent zeal and sympathies of the children, we endeavour to effect this by dis-

posing of suitable missionary publications among them, by an address on the first Sunday of the month, or reading extracts from such books as, "What have I to do with Missions?" "Missionary Records," &c., by a quarterly address from our minister, and an annual tea-party. By such means we have sold monthly about twenty-five Repositories and *Heralds* amongst the boys only, who average about sixty in number; and from both girls and boys, numbering together about 160, we have in seven months received at least 8*l.*, so that if we go on at the same rate, as I expect we shall, we may board and educate three instead of one, as at first proposed. It is much better to propose a little and accomplish more, than to propose too much, and damp youthful ardour with the cheerless din of failure. As a check for the parents upon the children, they are, through your kindness, presented with the quarterly papers on which their contributions are acknowledged. And lastly, but not least, we impress them constantly with the paramount importance of a personal interest in Him for the promotion of whose kingdom they contribute, and the necessity of prayer that their offering may be accepted and blessed. We were pleased to find the Quarterly Papers better adapted to your youthful subscribers, and hope the new arrangement will have a good effect.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1842.

Annual Subscriptions.		£ s. d.		£ s. d.	
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X. Y. Z.	5	0 0
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Swinburn, Mrs., late of Cheltenham	500	0 0

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Bow	18	19 3
Brompton	15	16 2
Camberwell	111	15 6
Devonshire Square	44	11 0
Eagle Street	21	0 0
Hackney	18	2 4
Hammermith	46	4 5
Harrow		
Collected by Mrs. Kilby	1	10 0
Hatcham		
Capt. J. Jones	1	1 0
Islington Green	6	5 3
Keppel Street	10	3 1
New Park Street	29	14 1
Sunday School	6	2 6

£	s.	d.
Shacklewell	46	3 4
Do., for Africa	6	2 11
Spencer Place, by Mr. Clutterbuck	12	0 0
Stepney, by Mr. S. Murch	7	6 6
Tottenham	30	18 0
Do., for Africa	8	12 0

BEDFORDSHIRE.

Amphill and Maulden	12	3 6
Bedford, moiety	37	13 3
Do., Baptist Church	0	3 7
Biggleswade	47	13 1
Do., for <i>Entally</i>	7	10 0
Do., for <i>Female Education</i>	2	10 0
Gamlingay	27	5 6
Houghton Regis	12	5 11
Leighton		
J. Grant, Esq., by Miss H. Meredith	5	0 0
Little Stanghton	11	10 9
Ridgmount	21	14 2
Shefford	5	9 9

BERKSHIRE.

Newbury	40	0 1
Reading	101	1 3
Do., for Africa	8	15 0

BUCKINGHAMSHIRE.

Buckingham	12	19 1
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CAMBRIDGESHIRE.

Cambridge—		
By Mrs. Roff for <i>Female Education</i>	16	18 0
G. E. Foster, Esq.	10	10 0
Haddenham—		
Mr. W. Cox	1	1 0
Horningsea—		
Mr. W. Saunders	5	0 0
Do., for Africa	5	0 0

CHESHIRE.

Chester, by Rev. P. J. Saffery	0	10 0
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CORNWALL.

Chacewater	6	13 6
Falmouth	32	11 0
Do., for Mr. Burchell's Schools	2	3 0
Grampound	5	0 0
Helstone	21	11 0
Marazion	1	12 0
Padstow	1	16 2
Penzance	35	0 0
Redruth	16	3 2
St. Austle	21	8 2
Turo	22	12 2
W. Tweedy, Esq., for Schools	1	1 0
Collected by Miss E. Barlow	1	10 0

Acknowledged before and expenses	169	2 5
	113	13 3
	55	7 11

CUMBERLAND.

Carlisle—		
T. Graham, Esq., ann. sub.	0	10 0

DERBYSHIRE.

£	s.	d.
Chesterfield, by Rev. P. J. Saffery	8	0 6
Derby	2	0 0

DEVONSHIRE.

Devonport—		
Collected by Master Oram	1	10 0
Exeter	7	1 8
Plymouth	27	3 9
Tavistock—		
Miss Angas	5	0 0
Tiverton, Balance	12	3 8

DORSETSHIRE.

Weymouth	8	19 3
Wimborne	2	12 4

DURHAM.

Durham, by Rev. P. J. Saffery	4	10 6
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ESSEX.

Braintree	9	6 6
Burnham	5	11 8
Coggeshall	1	12 0
Colchester	16	2 9
Earls Colne	6	6 8
Mr. Blacklock, Ford Street	30	0 0
Great Sampford	3	11 0
Halstead	12	0 0
Harlow, Balance	26	15 0
Iford, by Miss Rose	9	8 3
Loughton	13	3 6
Oakley	1	1 4
Potter Street	4	0 0
Rayleigh	12	12 0
Saffron Walden	16	18 3
Do., for <i>Translations</i>	2	2 0
Do., for <i>Schools</i>	2	2 0
Sible Hedingham	1	12 8
Thaxted	6	9 0
Thorpe, by Rev. J. Hiron	3	6 2
Tillingham	1	10 6
Waltham Abbey	13	1 0

HAMPSHIRE.

Basingstoke	1	0 0
Beaulien—		
Rev. J. B. Burt, don.	20	0 0
Do., ann. sub.	1	1 0
A friend	1	1 0
Beaulien Rails	2	11 6
Broughton and Wallop	24	18 7
Guernsey	18	11 2
Lymington	2	0 0
Newport, Isle of Wight—		
Castle Hold	0	18 0
Do. for <i>Schools</i>	0	5 0

HERTFORDSHIRE.

Bishop's Stortford	4	2 8
Baldock, by Rev. E. Adey, for <i>debt</i>	0	5 0
Boxmoor	21	5 4
Buntingford, by Rev. E. Adey, for <i>debt</i>	1	8 6
Hertford, by Rev. E. Adey, for <i>debt</i>	1	15 0
Hitchin	21	16 0
Royston, by Mr. Penderel	8	19 0
Watford	68	18 1

IRISH CHRONICLE.

MAY, 1842.

The present number of our Chronicle will appear on the eve of the next annual meeting of the society. It would seem a proper thing to review, in brief, the peculiar character of our obligations to seek the welfare of Ireland; and in doing so we are glad to avail ourselves of a reported address on the subject delivered by an excellent friend at a meeting of a similar society to our own in Cambridgeshire.

We shall take extracts only, calculated to afford our readers just views as to our relations to that country. The whole address is worthy of attention, and may be seen in the ninth number of the "Christian Examiner," an excellent monthly periodical, published by Mr. Snow, Paternoster Row.

"There are parts of the world," said our excellent friend, "as to which our exertions may bear the character of disinterested benevolence, but this aspect they can never wear when put out to the utmost for Ireland, since they will be but the payment by slow instalments of a debt which has been accumulating on our heads for centuries.

We ask you to look at our original conquest of Ireland. It was granted, in 1170, by the bull of Adrian IV. to our Henry II., with the persons and properties of its inhabitants, and a reservation only of the rights and immunities of the Roman church. Henry was not slow to enter upon his grant. One of the petty sovereigns of Ireland was expelled from it for his crimes. He applied to the English monarch, and was speedily reinstated in his dominions, having taken the obligations of homage and submission to his benefactor. This was followed by the conquest of the country, in 1174. That conquest was too extensive in one view, since it extinguished national freedom and independent government; and it was too limited in another, since it left the power of the great and lawless chieftains to devastate the country with their dissensions through succeeding ages. The native Irishry were things of no account—no inquisition was made for their blood, which was shed at the caprice of every English settler. The period to the Reformation passed in continually recurring rebellions, rendered finally powerless by the mutual enmities of the chiefs, and sometimes in the circumscription of the English within a narrow pale.

There is no event which has worn such opposite aspects to different nations under the same government as the Reformation. To England it was the dawn of commercial greatness; it consolidated national independence; it has hallowed Elizabeth to the memory of all succeeding ages, in spite of her arbitrary principles, and of her enmity even to religious liberty. On Ireland, however, this event bore only a portentous and a lurid aspect; it heralded in only the persecution of a nation.

When the Reformation was imposed on Ireland, it has been stated there were not within it sixty Protestants. No previous preparation was made for it; no moral conviction was attempted. The potency of an act of parliament was the only power relied on. The Irish nation may be supposed to have reflected that it was the authority of the pope which transferred them to English rule; they remembered the reservation of the ecclesiastical payments to Rome, which, under the name of St. Peter's pence, had been abhorrent to Englishmen. They remembered how much more stringent the rules of the Roman church had been made by the English conquest, and they could not see the justice of the conquerors in throwing off the yoke. There was no obligation to the mercies of the English, to lead a high-spirited nation by the ties of gratitude. The Reformation was consequently refused by the Irish nation. Their ecclesiastical revenues were transferred to a religion they abhorred, but they preserved the ancient hierarchy in a voluntary establishment, which made the one the religion of the population, and the other the *rejected* imposition of the conquerors. The Reformation did but add another mark of reprobation to the Irish, and when the separation of nationality would have been effaced by intermarriages and intercourse, it made that separation more indelible by the fresh and active principle of religious discord.

In 1641 there arose the fiercest and most exterminating rebellion which ever marked the history of a Christian nation. This was put down by the resistless energy of Cromwell, and finally extinguished after the Restoration, under the vice-royalty of the Duke of Ormond, by the Act of Settlement. This rebellion cost the Irish nation, we have been told, 616,000 lives by the sword, by the scaffold, by the hardships of unsuccessful war, and by the expatriations of a hopeless population. The cultivated acres of Ireland amounted to fourteen millions, and of these eight millions, being above half, were confis-

acted by that rebellion, and passed from Irish to English, from Catholic to Protestant owners. To this succeeded the era of the revolution of 1688, to this country the death blow of attempted tyranny, the charter of all rational liberty, the source to which we trace all constitutional precedent. The Irish espoused the cause of the exiled family, in which for three years they made a desperate but unsuccessful struggle, finally extinguished by the treaty of Limerick. At that period the cup of Irish subjugation was filled to the brim.

The indignant language of the Roman historian might be applied to the English pacification—'They make a solitude and call it peace.' The three descriptions applicable to every Irishman, that he was an Irishman, a papist, and a jacobite, were the conducting rods to draw down on his head the lightning of British wrath. The petitions of the Catholics for redress might be sent across an unpyting ocean, but they came to a sovereign, an executive, and a parliament, scarcely less unheeding than the billows over which they were wafted. The Catholics were made ineligible to seats in parliament, to the possession of the elective franchise, to the highest places in the learned and most valued professions."

These oppressions, the speaker goes on to show, have yielded to milder counsels. "Nothing now remains of the martial oppressions of Ireland; they cannot cease to be matters of history, though they are no longer so of experience; they remain only in the obligation they have left on us to atone for them to the descendants of the sufferers by the communication of light and knowledge, and of a pure and unsuperstitious religion.

We ask you to turn for a moment to the ecclesiastical history of Ireland. Its benefices were held by men, who, in the scarcely responsible exercises of power, naturally made ecclesiastical institutions bend to individual aggrandisement, until 2430 parishes were melted by unions into half that number of benefices. One parish contained, we have been told, 20,000 inhabitants, without a church; many had neither church nor house of residence, and, strange to say, those livings were considered the most valuable appointments, where there was no church in which to preach, and no house in which the receiver of the tithes could be compelled to reside among the people from whom he received the ecclesiastical revenues. We allude to this by-gone posture of ecclesiastical affairs to show how hopeless was the expectation of the conversion of the nation from the church, which was only attempted to be made national. When its ministers were baptized with a missionary spirit, they were met, in their incursions of persuasion into the territories of Romanism, by the abhorrence of the nation to the tithe system. They were

the members and ministers of a church which, as the Catholics believed, had usurped the ecclesiastical revenues originally set apart for the defence, the inculcation, and the dissemination of the Roman Catholic faith. Hostility to their ecclesiastical claims became prejudice against their religious doctrine; and the Catholics were fortified by almost every passion that can influence human judgment and guide human action, against the truths of the reformed religion, when inculcated from the lips of those who had succeeded, however innocently as individuals, to the revenues and the honours of the Roman Catholic church.

Let it not be supposed that, in this reference to the operation of general principles, we depreciate the motives or under-estimate the piety of the ministers of the Episcopal church. We do but point out the obstacles to their success, arising from their position, and not from their character, when we infer that however successful they might be in other countries, they could never be the instruments in Ireland of important conversions from the Roman Catholic church. It was, moreover, the quietude of an established religion, contending against the activity of a sect maintaining and extending itself by the confluence of all the feelings that can excite and sustain human exertion. On this all-interesting subject the deductions of reason are supported by the evidence of facts.

This consideration brings us to the conviction that it must be to the Protestant dissenters we must look for the religious renovation of Ireland. Our missionaries cannot be opposed by objections to the tithe system. They hold no revenues or immunities which were ever possessed or claimed by the Catholics. No objections lie to our missionaries, but those which apply to the law of our God. They are inculcating in their circuits, in Ireland, the purity and simplicity and spirituality of religion, the great doctrines of justification by faith, and personal responsibility, and they do not add to any unpopularity of those tenets, objections drawn from their own lives, or positions, or personal interests. We are called on therefore to support this society from the conviction that the vices and the bigotry of our ancestors have imposed on us their descendants the deepest debt of obligation to promote the moral and religious welfare of Ireland, and that the increasing exertion of this society is the principal agency on which we can rely for the accomplishment of this great object. If we are asked on what instrumentality we rely, we answer immediately, on the preaching of the gospel, and permanently on an impartial national education."

Mr. BERRY writes to Mr. GREEN:—

MY DEAR SIR—The fine weather, good health, and the salvation of souls, have urged to active and delightful labour for the month just gone by. I do not remember when I have travelled more, nor do I think I have ever been more encouraged, nor more determined to know nothing among my countrymen save a crucified Redeemer. I am invited to preach at some very interesting places in my neighbourhood, and anxious as I am to condense, and frequently attend the places already occupied, I think I must, with returned health, glorify the Lord with increased labour, and take in one or two important stations; but how far short do I fall even of modern preachers, without referring to the first messengers of mercy! I am much encouraged in some of my stations, especially at K. and C. In the former place I shall have to preach in the open air, for want of house-room. K. is a mountainous district. I saw a red handkerchief hoisted on a pole the last time I visited, and upon asking why, I was told that it was intended to inform the friends on the side of the mountain that I was come. I usually devote hours after preaching to spiritual conversation with these interesting people. At C. I have found that it was right amidst seeming discouragement to persevere, for I have again the pleasure of preaching there to a considerably full house. I am afraid that we often feel discouraged without cause, and that our want of faith or want of activity magnifies the molehill into a mountain. It is pleasant to labour in a country tranquil as ours is at present. We have reports daily of Ribbon Societies in this and the other county, but if every county be like the Queen's, those reports are false; for I can go and come, either by day or night, to any of my places, and meet with kindness and hospitality from Roman Catholics, who well know that I preach. We are sure to gain much in this country by having it well understood that we belong not to the national church.

Mr. M'CARTHY, in a recent letter, writes:—

As we were proceeding (my driver and myself) to F., where I was about to preach, he addressed me—"Sir, I fear I shall have to go to the bishop." "Why so, my lad?" "For going to hear you preach on Monday evening, Sir?" "Why should you go to the bishop?" "The priest will send me." "How will the priest find that out?" "I must tell him at my next confession, and he will not give me absolution if I do not go to the bishop." "Do you think you are bound by the law of the Lord to do every thing the priest enjoins upon you?" "Yes, Sir." "If he were to command you never again to eat or drink, would you think yourself bound to perform that injunction?" "No; for that would not be right, to command me to mur-

der myself." "Very well, my lad, you admit a case in which you would not adhere to the mandate of the priest; whether is the murder of the body or the soul the greatest evil? To be sure, the murder of the soul is. The law of the Lord, or the word of God, is more to the soul than food is to the body; you would not think yourself bound were he to command you to murder the body, how much less should you mind him if he should bid you murder your soul!" "Then would you, Sir, advise me to disobey the orders of my clergy? How would you like if any person should advise your people not to obey you?" "I have, times without number, counselled them to do that myself, and that from the pulpit; not to adhere to the religious advice of any man, unless he can produce the authority of the word of the Lord for it. And he has no authority from it to command you not to hear and receive the word of God." "But, Sir, have you any authority from it to bid us do it?" "Yes: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me,' John v. 39. Now, my boy, reflect on this, and think whether will you obey the command of Christ or the priest."

Mr. LORIMER writes to the Secretary:—

On the 21st I attended at F. I was not able to speak much, but various circumstances connected with the meeting refreshed my spirits greatly. It was more than usually large, and the people were evidently under serious impression about their eternal concerns. Besides this, it was truly comforting to see the old man, in whose house we met, opening the services for me by prayer; and his fourth son, a mere youth, closing them in like manner. The earnestness with which they prayed for the confirmation of my health, and for a blessing upon my labours among them, that I might be long spared to make known the way of life to poor sinners, together with expressions of gratitude to the God of all grace for the benefits they had already received by my visits to the place, were both comforting and edifying, and call for deep humility, and more devotedness and perseverance in the good work of the Lord. On the 23rd I also attended the monthly meeting in C—, a most interesting station, of which you are already acquainted, about four miles from —; and, if possible, it was more interesting on this occasion than ever. There were upwards of 100 people present, whose whole attention appeared engaged during the time I was speaking; and the gladdened countenances of some, as well as the tearful eyes of others, showed that they were comforted and impressed with what they heard. Every time I visit this place new proofs are afforded of the Lord's word working its way mightily among the inhabitants. May it increase and grow,

till every soul be subdued to the sceptre of Jesus!

A Reader writes—

Twenty persons have made application to me for Testaments; I have given six. The Bible truly is that stronger power which overcomes the strong man, and deprives him of his possessions, which he had long enjoyed in peace; that taketh from him the armour in which he trusted, and divideth his spoils. Oh that we may have grace to wield it faithfully! May it drive away cruelty from dark places, and may that peace which Jesus left with his people be established in every portion of our country!

Another Reader—

Our prayer-meetings are still well attended, as you may see by my book. The little cabins where I hold them are often well filled with young and old, and for the last month I had several Roman Catholics to join in the prayer-meetings, and listen to a simple word of exhortation. On one occasion, last week, when the meeting was ended, I was surprised to see a Roman Catholic who was present come forward to shake me by the hand, and in presence of all the people to invite me to come and hold a meeting at his house at any time I pleased. This is the first time I have had such an invitation, and, with the blessing of God, I am determined to make a trial. What encouragement it will receive I know not, but I am inclined to think and hope it will prove useful to the interest of the Redeemer's kingdom.

Another Reader—

Having a few days ago visited a Roman Catholic man who has been confined to his bed for some time past, on entering the house I found his daughter, a girl of about fourteen years of age, sitting by his bedside, reading

the tract called "A Dying Thief and a Dying Saviour," which I had given her a few days before; thus endeavouring to direct her poor afflicted parent to the Saviour of lost sinners. As soon as my arrival was announced to the sick man, he called me to his bedside, requesting I would read for him. I then read the tract just mentioned over again, and also the third chapter of the Gospel by John, making such remarks as seemed applicable to the occasion, and then prayed with him. During this time he seemed to feel the deepest interest in what he heard, and repeatedly implored God to have mercy upon him, a poor sinner; and, when leaving, earnestly requested I would soon pay him another visit.

Another Reader—

Although our progress may not be according to our wishes, yet we have reason to thank God and take courage. There are a few that I hope are inquiring for the way to Zion, with their faces thitherward; and I often meet a few friends for spiritual conversation, reading, and prayer, and many of the inhabitants of the destitute mountains hear my Irish reading with approbation and esteem. It appears to me that there is reason to hope that priestly superstition and error of every description will fall to the ground. A spirit of inquiry for the most important of all concerns, the salvation of the immortal soul, seems to spring up in some parts of the country. It would be impossible for me to give an account of the various interesting conversations which I have with my hearers during a week; but suffice it to say that I hope the time is not far distant when it can be said, "They received the word with all readiness, and searched the scriptures daily, to see whether those things were so." In many parts of the country some of my hearers felt thankful for the religious instruction their children were receiving, but much more for the glad tidings of salvation by Jesus Christ.

Contributions, including some by the Rev. Stephen Davis, and also some from Devonshire and Cornwall by the Rev. Joseph Davis, and from Dublin and the north of Ireland, together with sums almost daily coming to hand, in connexion with the closing of our year's accounts, up to the last day of April, shall be acknowledged in the June Chronicle, as well as in the Report, which we hope will be ready by the 30th of May. We trust this delay will be excused.

From Mrs. Burls and Mrs. Risdon Parcels of Clothes, &c. have been received with thanks.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., 19, Bridge-street, Blackfriars; SANDERS, 104, Great Russell-street, Bloomsbury; GLYN, HALIFAX, MILLS, and Co., 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, Dublin; and by any Baptist Minister, in any of our principal towns.

BAPTIST MAGAZINE.

 JUNE, 1842.

MEMOIR OF MRS. MARY GRAY.

BY THE REV. SAMUEL GREEN.

DEPARTED worth ought to be kept in remembrance and imitated; more especially when pertaining to individuals distinguished by no particular circumstances of rank, station, or attainments. On this principle a few lines may be legitimately devoted to the memory of Mrs. Gray, who, in the early part of December last, was removed suddenly, and while it was yet high day, to the rest which remaineth for the people of God. She was the daughter of religious parents, members of the church in Blackfriars' under the care of the late estimable James Upton; and undoubtedly she shared largely in that affectionate concern and those frequent prayers with which Christian parents surround their beloved children. From an early period her mind seems to have been imbued with deep and unaffected piety, though till the age of twenty-one she did not unite with the church of Christ. She then became a member at Lion Street, Walworth.

From the period of her conversion to her death she steadily kept in view the great object for the sake of which we are converted,—that we may glorify God and be useful to those around us. Hence

she very soon became a diligent and faithful Sunday-school teacher, in connexion with the late Mr. Cranfield, whom our Southwark readers will recognize as the singularly benevolent and active superintendent of the school in Mint Street.

Her marriage, though it did not immediately interfere with this work, soon withdrew her from it, only, however, to open new scenes of useful labour. Her husband became deacon of the church, and she, though not formally chosen deaconess, may be truly described as having well discharged the duties of that office. The cheerfulness of her disposition, her intimate acquaintance with the word of God, and her devotional habits, eminently qualified her to converse with inquirers of her own sex, to counsel Christians in trouble, and visit usefully the poor and afflicted of the household of faith; in which labours, both at the request of her pastor and spontaneously, she was often engaged. Her private memoranda indicate the deep sympathy she cherished with the church of which she was a member; entering minutely into its vicissitudes, and often making them the subject of

special private supplication. Her husband of late years has often been deeply afflicted; indeed she was taken from his bed-side, at a time when his spirit seemed on the eve of departure, to the couch whence her own, in about a week, took its flight to "the assembly of the first-born." Most studiously, however, did she avoid making her own trials the subject of conversation, except when the opportunity occurred of magnifying the grace of God that sustained and comforted her. She was cheerful where others would have been almost overwhelmed with sorrow. Nor ought it to be forgotten, that this cheerfulness and uniform Christian activity prepared her to value and to derive benefit from the ordinances of God's house. They are usually the selfish, the inactive, and the gloomy, who complain most frequently of the want of profit; and to neither of those classes did Mary Gray pertain. She has often reminded me of a venerable Christian friend, whose death-bed I was called some twelve years since to attend. "I have heard," he said, "many, many sermons. I hope I have not been an inattentive hearer, and that I have not forgotten to examine the scriptures to see if the things said were so. Sometimes I have been obliged to disapprove; but I never remember to have heard a sermon from which I did not learn something that did me good."

Mrs. Gray was eminently a woman of prayer. Exhorting her sisters to cultivate the habit of prayer, she says, evidently from her own experience of its efficacy, "Prayer will save from a thousand snares. Oh, how delightful it is in the morning to lift up your voice unto God! It prepares for the duties of the day; soothes and solaces under the cares, anxieties, and bustle of business. Dear sisters, I want you to bend the knee together. Prayer is the out-pouring of the heart to God."

Though she often anticipated anxiously

the hour of her final struggle, for her death had no real terrors. Amid her deep relative afflictions she had cultivated a submissive temper. At one of the seasons when she was enduring heavier trouble than ordinary, she writes to a friend, also in trouble, "At eventide it shall be light." To have the mind kept in peace, waiting passively, is no small mercy; the darkness is only for a night, joy and pleasure come with the light of a dear Redeemer's countenance, and it is sun-rise with the trembling, weakened Christian."

On another occasion, adverting to the precarious condition of her husband's health, she says, "I know well that he is in the hands of a gracious Father. I want to feel entire resignation. God cannot mistake in any of his dealings."

When for the last time she left the sick room of her husband, not expecting him to survive, her profound submission found utterance. "Take care of him," she said to the attendants, "I shall never see him more; but he is in the hands of God." No anxiety disturbed her. She felt that her own hour of departure was rapidly coming on, and spoke of it freely; but she added, "I am going to be with Jesus." "Oh, how sweet," she said, "to drink wine with him in his kingdom!—

"I on his oath rely;
I on his word depend;
I shall, on angels' wings upborne,
To heaven ascend."

Reference was made to the pilgrim in Bunyan passing through Jordan. "He," she said, "found the waters cold and deep; I find them shallow, and Jesus beckons me through:—

"Nor Jordan's streams, nor death's cold flood,
Shall fright me from the shore."

The few days that intervened between this and her decease were days of the utmost serenity in interchange with triumphant hope; and, as opportunity

occurred, her prevailing anxiety to do good directed her conversations with all around her. She had no family of her own to awaken solicitude ; but a large circle of friends, and their children, will not soon forget her earnest and affectionate appeals. May they, and all who read this brief memorial, imitate her faith and diligence, and at last share in her transcendent joys.

EDGAR, OR THE UNHAPPY DISCIPLE.

The reader may regard the following sketch as substantially authentic. The young person, the original of it, was more familiar with the writer than a brother, and as he is now where he will not be pained by the portraiture, there is no impropriety in presenting it to the readers of the Baptist Magazine.

THE parents of Edgar were industrious people, and for their grade in life, intelligent ; but not decidedly religious, for a long period after 1812, the year in which their beloved son was born. Edgar betrayed from his infancy an ardent and restless temperament ; and the rod and curb of discipline, not being used with sufficient firmness and constancy, he had become, at the date of my earliest recollection of him, a fiery, obstreperous lad. Yet his fond parents were not unconscious of the evils they were fostering, by lax and fickle training ; and at times when this consciousness was poignant they would be exceedingly severe, so severe as to punish the little fellow until the hand that swung the rapidly rebounding rod was unnerved by the gushings of parental pity. This treatment, not indeed often actually repeated, but daily threatened, combined with numberless mortifications, from parties who disliked him, and several alarming accidents, which jeopardized his life, infused into his mental constitution a species of self-distrust, and apprehensiveness of rebuke, which made him awkwardly bashful in the presence of his superiors, but in its reaction, seen among his equals and inferiors, produced an enthusiasm for bold, adventurous feats. As to the culture of his mind, it was meagre,

yet from various sources, he acquired a great deal of information on miscellaneous subjects, and on religion above the rest ; so that while he *surpassed* all his associates in energy, he was *equal* to any of them in intelligence.

Such was Edgar in his seventeenth year, the momentous crisis of his being "created anew in Christ Jesus."

The manner of his conversion was singular. In spite of knowledge and conscience, his reckless daring not seldom evinced itself in setting at nought the services of God's house, and the ministers of his word. Thus one sabbath evening in the summer of 1829, he rambled about the fields with some of his companions till nearly eight o'clock, when, to finish their entertainment, they proceeded to a place of worship. They sat down on a form at the back of the end gallery, where Edgar made fun for his party, by mimicking the expression and gestures of the zealous preacher. The service having closed, Edgar, after gossiping awhile in the streets, directed his steps homeward, neither thinking nor caring about what he had heard. Next morning, on awaking, he felt unwell, and did not rise at his usual hour. It was *now*, in the multitude of his musings, certain words of the preacher on the past evening recurred to his mind. The

effect was instantaneous and wonderful. His sins rose up before him, and the terrors of hell took hold upon him. He was speedily out of bed, and on his knees crying for mercy. Fears and hopes alternated; he groaned, and gave thanks; trembled, and rejoiced; for hours, his spirit vibrated between Calvary and the bottomless pit, until "mercy triumphed over wrath."

On such an occasion, the reader is prepared to expect from him prompt and decisive measures. They were taken. On that self-same day, he utterly and forever disscvered his former companionship, and laid his plan of action for the future. This plan provided for an uncompromising attendance on the public means of grace; the regular performance of private devotion; the methodical reading of the scriptures; the abandonment of every practice of even doubtful propriety; and several modes of doing good, the primary one having respect to his late associates, on whom he resolved to expend the most strenuous efforts, to win them over to Christ. Such was his scheme, and he acted it out. For many months his peace flowed as a river, and his righteousness as the waves of the sea. The transformation was most striking. The people marvelled and himself rejoiced with joy unspeakable and full of glory.

But alas! the scene must now change. Suddenly, and from no apparent cause, the composed and happy countenance of Edgar underwent a perfect metamorphosis. His features indicated an absorbed mind, and his intercourse with his most familiar friends was characterized by a secrecy and moroseness, that some imputed to pride, and others to insanity. Neither imputation was correct. His intellect worked painfully, but it was not unhinged; and never was he less self-sufficient or proud. He loathed himself. He felt himself unfit to meet the eye of his meanest fellow-sinner.

Yet he appeared to retain his strict integrity, his generosity, his sympathy for the poor and afflicted, and his interest in the progress of Christ's kingdom. And the reader may be surprised, but I can vouch for the sincerity of Edgar in all this. It was not an *attempt* to keep up a show of consistency. His public acts, during the whole of this dark period, were as conscientious as ever they had been. Nor did his heart-felt reverence of the Saviour abate. He would often extol the purity of his law, and the righteousness of his judgments. He still gloried in the cross, and would, I am persuaded, have hailed martyrdom in its defence. Nevertheless, it was a guilty conscience that wrought upon him this marvellous and disastrous change. *Edgar had violated his secret vows.* The rules which he had framed, and solemnly ratified, for regulating his private behaviour, and settling his devotional habits,—these, one fatal morning, the pressure of worldly engagements induced him to break. The thing was done; the evil was inflicted; the devil triumphed; and in a moment the youthful devotee sunk as into the belly of hell. Awful was the gloom which settled on his spirit, and several weeks revolved ere he made the least effort to emerge from it. He courted the blackness of darkness; his fetters he hugged, and would rather have made them heavier than lighter; so rigidly did he justify God, and judge himself. The resistless impetuosity of his temper, taking this direction, hurried him to the confines of fanaticism. He felt willing to give up his hope of salvation, and to endure the just wrath of God for ever; yet he determined to vindicate the honour of Christ, and by the fullest consecration of his powers, seek the enlargement of his kingdom.

This, with short intervals of hopefulness and comparative peace, was Edgar's state for many months. Such attempts

as he made at private prayer, meditation, and the study of the sacred word, were commonly interrupted by sudden gusts of self-reproach, which would stifle his petitions, and suspend his efforts at communion with God. Moments of composure were frequently succeeded by paroxysms of intense anguish. Indeed, "the terrors of God did set themselves in array against him;" yet scarce any perceptible alteration took place in the course of his pious activities. But ultimately, through the rich mercy of God, he was brought out again to the light. He was led back, with a meek and lowly heart, to the fountain opened for sin. He looked again, with adoring gratitude, to his dying Lord; and the words of the apostle John, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," spread life and transport through his breast. His countenance now resumed its glow of heavenly love; but "the remembrance of his affliction and his misery, the wormwood and the gall," would at times return, so as almost to drink up his spirit.

Here I leave Edgar; but why do I record his history?

1. That parents may receive a lesson on the importance of systematic discipline. I attribute much of the peculiar wretchedness of Edgar to his untutored passions. Let parental rule be constant and uniform, and it will be authoritative, yet genial; let terrors and indulgences interchangeably direct it, and the child is likely to become a desperado, or a dunce.

2. That young converts may be careful how they place themselves under self-imposed vows. If they make vows,

let them beforehand count the cost. If a man will construct laws for himself, and conjure penalties wherewith to bind them on his soul, he should assure his heart, that both the genius of such laws and their specific provisions will consist with his situation and capacity. Of vows signed and sealed before the Lord invoked as witness, whose arbitrary purport is, "to spend so much time in reading and prayer; to be at devotions by such an hour; or to abstain from this or that gratification;"—of vows like these, what more of approval can the votary expect from God or man than is involved in the question, "Who hath required this at your hands?"

3. That Christians may see again the necessity of judging each other charitably. If at any time a brother appears morose, let us not leap to the conclusion that he is cherishing suspicious distrust or supercilious contempt of those about him. I remember that Edgar was stung almost to madness, when in one of his gloomiest moods, a minister dropped an inuendo to the effect that his manner was haughty, and another esteemed friend reported him lunatic.

4. That when believers fall into sin, they should at once repair to the cross, and not feed the fires of a guilty conscience by morbid self-upbraidings and perverse disregard of the provisions of the new covenant. If ever peace is to be regained, it must be by looking afresh to the Lamb of God; and why not look at once, and let misery cease? Remember, and imitate, Peter.

Other reflections I leave to be suggested by the reader's own mind.

Chelsea.

W. B.

THOUGHTS ON PSALM XXIII. 4.

DARK valley, that boundest our sojourn below !
What wisdom shall fathom thy fearful abyss ?
Conducting the sinner to regions of woe,
And leading the saint to the home of his bliss !

Ah, well may the spirit grow sad at the thought
Of crossing thy threshold, mysterious abode !—
Since none to earth's confines returning have taught
What wonders encompassed their desolate road.

How bitter the parting !—the anguish how deep !
When hope from the chamber of suffering retires,
And leaves the lone mourners in sorrow to weep
As nature's last beam groweth dim and expires.

Yet, fearful believer, if Jesus shall deign
Thine exit from earth with his presence to cheer ;
Though burdened with sorrow, or tortured with pain,
In this the last conflict, thou need'st not to fear.

His rod shall direct thee, his staff shall uphold,—
The smiles of his favour forbidding despair,—
Till, borne to his bosom, thine eyes shall behold
The mansions of light he hath gone to prepare.

There rest, wearied spirit, thy wanderings complete ;
No sorrows to sadden, no tempter to lure ;
With Christ and his chosen, in fellowship sweet,
Through ages eternal thy joys shall endure.

Battersea, May 3, 1842.

THE LAST PLAGUE.

Egyptia ! o'er thy judgment-scathed land
Night spreads her pall of deep and deathful gloom ;
Shades that enshroud destruction's blasting hand,
So soon to mark each dwelling-place a tomb :—
Ere morn's bright rays thy darkened coasts illumine,
Jehovah through their limits shall have passed ;
Dyeing the sword of vengeance in thy doom
Which hitherto his hand hath only grasped :—
But now, incensed, he strikes ! He strikes ! The blow is past.

Israel ! thy blood-besprinkled lintels spare
The favoured tribes, the chosen of the Lord ;
Omnipotence discerned thy safety there,
And thou wert surely sheltered in his word :
So fare his children ; nought he hath averred
Can fail to them who make his arm their trust,
Or by earth, heaven, and hell, shall be deferred :
The frown that changes rebels into dust
Becomes a smile of peace and blessing to the just.

Hosts of the living God, awake, arise !
Flee from the house of iron vassalage ;
Go to fulfil your glorious destinies,
And with the uncircumcised the warfare wage :
The mighty God of Abram doth engage
With valorous deeds each bosom to inspire ;
Himself your leader through this pilgrimage,
A cloudy pillar and a lamp of fire ;
Onward ; to Canaan march ; that land of long desire.

Canterbury.

F. L. F.

REVIEWS.

The English Maiden: her moral and domestic duties. Second edition. London: Talboys and Co. Foolscep 8vo. pp. 231.

The Daughters of England, their position in society, character, and responsibilities. By MRS. ELLIS, Author of "The Women of England," "Sons of the Soil," "Hints to make home happy," and "Summer and Winter in the Pyrenees." London: Fisher and Co. Post 8vo. pp. 396.

Female Character. An Essay. By ALBERT PENNINGTON. Second edition. London: Houlston and Stoneman. 12mo. pp. 116.

MAN'S sweetest earthly pleasures are derived from woman, and to her he is indebted for the best assistance that he receives in weakness, toil, and sorrow. The haughtiest despot who ever boasted of his independence, required attentions when he entered into life for which he was indebted to woman's care. In childhood woman is the most condescending and patient teacher, in manhood the most affectionate and attractive companion, in adversity the most constant and faithful friend, in sickness the most vigilant and tender nurse, and, when the last struggle is over, she is usually the most sincere and disconsolate mourner. He who passes through the term of his earthly existence without a wife, may perhaps be wealthy, learned, and useful; but his share of human comfort is meagre, and to a knowledge of the position designed for man and the sympathies belonging to his nature, he is comparatively a stranger. His circumstances may be such as to render it an act of heroic self-denial to continue in celibacy, but he acquires only a partial acquaintance with the excellence of that provision which unerring wisdom made for our wants.

The interests of the generation that is departing, of that which is now flourishing in its prime, and of that which is about to appear, all require that diligent and judicious attention should be given to the training of young females. Their influence will be great, but it may be more or less powerful, and more or less advantageously directed, according to the instructions they receive and the habits they acquire. When Napoleon

asked Madame Campan what was wanting in order that the youth of France might be well educated, her reply was, "Good mothers!" The answer was correct; and if it be asked what earthly blessing will be most soothing to parents in their declining years, it may be said, "Good daughters!" And what is more essential to the well-being of our young and middle-aged men than good sisters and good wives?

An expensive education is however often a very bad one; instead of preparing, it absolutely unfits its recipients for the duties of future life. The worst course adopted for "the daughters of England" is that which transports them to the continent to acquire accomplishments and elegance of manners; but parents who would shudder at the thought of subjecting their children to such peril, often do what approximates to it, when they send them to fashionable schools, where they are taught that it is necessary above all things to walk according to the course of this world, to adopt the maxims of this world as the rule of their conduct, to imitate the manners and echo the opinions of the aristocracy, to be pious as ladies of quality are pious, and to look down with contempt on most ancient and all modern puritans. Apostasies of the children of wealthy dissenters from the principles of their grandfathers and the professions of their immediate parents, have arisen we believe chiefly from the bias received in schools and colleges; and especially from the education of young ladies, into whose hearts a love of the fashionable has been infused, and into whose hands books have been put, particularly books of English history, misrepresenting facts and persons, and filling the mind with baneful prejudices. In other cases, through the mistakes of parents or teachers, young females receiving what is called education are trained to habits of frivolity, and fitted not to be the associates of men, but their playthings; while some who undertake to teach them a more excellent way would lead them to renounce the mental peculiarities of their sex, and while they compliment them on

their intellectual stature, would strip them of their charms, exciting them to be, not helpers to their companions of the other sex, but rivals.

The works before us are all intended to afford aid in the formation of the female character, and they may be read with advantage by young ladies themselves, and by those on whom it devolves to direct their course. The perusal of that entitled *The English Maiden* has afforded us much pleasure. It is anonymous, and we know neither the name of the author nor the section of the Christian church to which he belongs; but he possesses good sense, writes in a lively style, and inculcates just principles. His fifteen chapters are on the capacities of woman—the influence of woman—the education of woman—home—society—love—single life—reasons for marriage—conditions of true marriage—the society of young men—first love—conduct during engagement—conjugal and maternal duties—trials of woman and her solace—encouragements. On these topics many valuable counsels will be found, the fruit of observation of the various circumstances through which English maidens have to pass in their entrance into life, and the results accruing from the different courses they adopt.

For the sake of a large and interesting class of readers we extract a few of the paragraphs relating to marriage.

“A true marriage must be free, contracted by the preference and choice of both parties. To marry *only* to please a third person, even though it be a father or mother, is never a duty, and can be the result only of a misled judgment, or a mistaken kind of filial piety.

“Yet we would by no means recommend the disregard of parental advice in this sacred transaction. Perhaps the dangers of this age lie chiefly in that direction. There is often a false independence in this matter, an idea that a certain individual must be a lady's companion for life. She may believe that ‘the match was made in heaven,’ and that it is a sin in parents and friends to oppose it. Or she may determine that, let what will be the consequences, she will accept the overtures the gentleman has made her. The tendencies of the times induce many parents to keep silent, and take no part, and give no advice, when their daughters receive proposals for marriage. It is thought that, let them advise as they may, their children are resolved to do just as they please, and to preserve peace they forbear to interfere in the least.

“This state of things cannot be too deeply deplored. When a young woman receives an offer of marriage, it presents a solemn occasion, one which demands of her great deliberation, thoughtfulness, and discretion. Counsel and assistance are never more needed than in this important exigency. And to whom should she go in preference to those who best understand her character, and what traits are needed in another to render her happy and useful to him; and who feel also the deepest interest in her welfare? The daughter should seek advice from this quarter, and the parent ought promptly to give it. In the other extreme, where parental partiality would coerce the feelings of a child, and impel her to a step she would fain avoid, then let the daughter mildly, but firmly, maintain her own purpose.

“A good disposition, if essential in the wife, is no less so in the husband. No young lady would marry one she believed destitute of this quality. Every instance in which it is found ultimately to be wanting is the result of a deception, either blindly disregarded by the lady, or so artfully conducted during the days of ‘courtship’ as to be then wholly unperceived. But of what value are all other recommendations, talent, beauty, wealth, family, without an amiable spirit and kind feelings? She who allows herself to hazard any thing on this point, is little less than insane. If her partner prove morose, sullen, or selfish, it will blight for ever the joys of their marriage day; and their after-life will be a source of endless misery to each.

“Next to the disposition, we regard a good temper as essential to domestic happiness. If nature have bestowed sparingly of this gift, and there be evidence of inward passion, unless there be also unceasing efforts at self-control, commit not your destiny to the individual. When the restraints of unfamiliar acquaintance are at length thrown off, what can you anticipate but captiousness and peevishness? ‘Where surfaces,’ says one, ‘are contiguous, every little prominence is mutually felt.’ How fearful that minds subject to unrestrained anger should be brought in so near collision as may be produced by marriage.

“You will desire proofs of sensibility. This is often accompanied by excitable passions; but not uniformly, not of necessity. The beau ideal of a desirable companion combines quick feelings with a serene, self-possessed temper. Spare no efforts in ascertaining how near the individual who addresses you approaches this glorious ideal. An utter failure should present, in your view, an insuperable obstacle to a connexion with him for life.

“Another condition of a happy marriage is

a union of spirit on the great subject of religion. It is desirable that the husband and wife belong to the same Christian denomination; and that the family they constitute may worship in one church. But, above all, it is necessary that they be imbued with the spirit of true religion. 'What is true religion?' asks a modern writer; 'Is it a temper and a disposition too high for common thought, or common use, abstracted from the ordinary feelings and affairs of life? Is it a thing requiring some especial and exclusive form and pattern, even to the very look and gesture of a man, as being something solemn and extraordinary, and altogether separated from the things of this world? Or should it not rather be some silent, inward principle of operation like to that of heaven, capable of spreading through the whole mass, both of the individual in whom it is, and of society in which it ought to be? Is it not meant to be the very life-blood, circulating through every vein of the whole moral and social system, the moving, vital spirit of man's *daily life*, and its unceasing, uniform, and universal guide? Is it not, for instance, in worship, devoutness? in business, diligence and honesty? in suffering, patient resignation? amidst enjoyment, temperance and sobriety?—and so on, through the chain of Christian graces, religion being the perfection of each;—all springing equally from a sincere belief in what the Saviour of the world has done for us, and taught us, in the fulfilment of his Father's will.'

"There must be sympathy, as respects the value and necessity of personal piety. It is not their belief alone which can produce this; nor will a diversity of opinion prevent it where the spirit of Christ exists mutually between them. We are told that, where husband and wife enter into a cordial union, there often becomes a growing personal resemblance of one to the other. Like views, tastes, feelings, and interests generate a similar expression of countenance. This blessed token of genuine affection will often be manifested where there is found a spiritual sympathy. Let this holy temper be deemed essential, and you shall

'Learn, by a mortal yearning, to ascend
Towards a higher object. Love was given,
Encouraged, sanctified, chiefly for that end.'

"Let there be a full and frank expression of opinion on points of faith and conscience, before marriage, as well as after. Occasion is sometimes given for the complaint that the true feelings and intentions on this subject were concealed during the engagement of the parties; or that more charity was expressed then than after-

ward. This is a fatal error, and should be most studiously avoided.

"The young woman may justly require that her future companion be a man of intelligence. 'Mental attractions alone can gain a lasting empire. Where these are wanting, as the object loses its novelty and becomes common, its beauties fade away, and the imagination and the eyes which complacently and admiringly rested upon them begin to wander. Love, if it ever existed, rapidly abates; one or both regret precipitation; glaring defects stand out in bold relief, in place of the perfections which the imagination had painted.' She who does not regard another as at least her equal in talent and education, can hardly entertain for him that respect which is the basis of all true love. Not only should there be a moral and religious, but also an intellectual sympathy between husband and wife. Else, how can they enjoy the society and conversation of each other in those numberless hours when they are sole companions?

"The mortification, too, of being linked to stupidity or ignorance for life; of feeling always anxious, when in company, lest your husband utter the follies he does at your own fireside, must be insupportable. If you have one whom you cannot trust as a man of common sense at least, woe is your lot."—*The English Maiden*, pp. 153—158.

Three advantages appertain to Mrs. Ellis. The first is, that she is favourably known to the public by former productions of her pen; the second, that possessing the heart of a woman, she can enter experimentally into feminine difficulties, anxieties, and hopes; and the third that her suggestions on some subjects will be received by the persons to whom they are addressed with more ready and implicit confidence as coming from a lady than they would obtain if propounded by a gentleman. Her work is divided into twelve chapters, entitled, important inquiries—economy of time—cleverness, learning, knowledge—music, painting, and poetry—taste, tact, and observation—beauty, health, and temper—society, fashion, and love of distinction—gratitude and affection—friendship and flirtation—love and courtship—selfishness, vanity, artifice, and integrity—dedication of youth.

The following remarks by Mrs. Ellis relate to the same subject as the preceding extract.

"In the bestowment of the affections, few women are tempted to make choice of men of weak capacity. Still there is sometimes a

plausible manner, a gentlemanly address, or a handsome exterior, which serves for a while to bewilder the judgment, so as to conceal from detection the emptiness within. It is the constitutional want of woman's nature to have some superior being to look up to; and how shall a man of weak capacity supply this want? He may possibly please for an hour, or a day, but it is a fearful thought to have to dwell with such a one for life.

"The most important inquiry, however, to be made in the commencement of an attachment, for it may be too late to make it afterwards, is, whether the object of it inspires with a greater love of all that is truly excellent—in short, whether his society and conversation have a direct tendency to make religion appear more lovely and more desirable. If not, he can be no safe companion for the intimacy of married life; for you must have already discovered, that your own position as a Christian requires support rather than opposition. It is the more important, therefore, that this inquiry should be most satisfactorily answered in an early stage of the attachment; because it is the peculiar nature

of love to invest with ideal excellence the object of its choice, so that after it has once obtained possession of the heart, there ceases too generally to be a correct perception of good and evil, where the interests of love are concerned."—*The Daughters of England*, pp. 326, 327.

Mr. Pennington treats of the Endowments of Female Character, first *moral excellencies*, courage, devoted constancy and affection, sympathy, modesty, piety; secondly, *mental endowments*, imagination, perception, judgment;—the *influence* of female character, in domestic life, in the school-room, in social life, on the opposite sex, on the world;—and the *formation* of female character, as devolving on mothers, on teachers, on self-cultivation. This small volume cannot be brought into competition with the others with which we have classed it; but there is truth in the author's remark, that "the brevity of the little book may be an inducement for many to read it, who have neither time nor inclination to peruse a larger work on the subject."

BRIEF NOTICES.

The Life and Defence of the Conduct and Principles of the venerable and calumniated Edmund Bonner, Bishop of London, in the reigns of Henry VIII., Edward VI., Mary, and Elizabeth; in which is considered the best mode of again changing the religion of this nation. By A TRACTARIAN BRITISH CRITIC. Dedicated to the Bishop of London. London: 8vo. pp. 382. Price 10s. 6d.

The design of this work is to show the essential identity of the Oxford tractarian system with that of the church of Rome. The means employed are a mock defence of Bishop Bonner's character, and of the leading particulars of the history of that atrocious persecutor. With this view the writer personates a tractarian; speaks of what he and his friends have written, when quoting the tracts, the British Critic, and Froude's Remains; and ironically praises or censures Bonner and his contemporary bishops. None but a genius of the first order could keep up an effort of this kind successfully through three hundred and eighty-two octavo pages; and while the author displays considerable acuteness and humour, as well as industry, it is not always easy to determine whether he is speaking seriously or not, and the mind becomes fatigued and ceases to be pleased with the feint long before the book concludes.

Letter on Baptismal Regeneration, addressed through the Rev. Dr. Fletcher to the Ministers and Members of the Evangelical Pædobaptists. By the Rev. C. STOVEL. London: 12mo. pp. 15. Price 2d.

Impressed with the prevalence and dangerous effects of the doctrine of baptismal regeneration, Mr. Stovel takes occasion from Dr. Fletcher's sermon on the birth of the Prince of Wales, noticed in our number for February, to propose to him two questions. The first is, "Ought not something more decisive to be done in exposing the nature and checking the progress of this papal heresy?" the second, "Ought not you and your brethren, in some more obvious and conclusive way, to clear yourselves and the ceremony you perform on infants from your implication in the evils which flow from this pernicious heresy?" He inquires, also, how far the ceremony performed by our brethren on infants does further their appropriation and enjoyment of the blessings of the new covenant; and how certain scriptures can be explained and applied to the ceremony our pædobaptist brethren defend, without an admission of the baptismal regeneration which many of them deny. Should Mr. Stovel obtain answers to these questions from several quarters, and surely they are questions of importance, it will afford us pleasure to

examine how far the respondents harmonize with each other; but this is a species of gratification which we do not expect to enjoy very speedily.

Brief Notices of Hayti; with its condition, resources, and prospects. By JOHN CANDLER. London: 12mo. pp. 175. Price 2s. 6d.

After his visit to Jamaica in 1840, Mr. Candler made a benevolent tour of inquiry through Hayti, and has recorded in this volume the result of his researches. The state of this island has happily attracted the attention of late of many Christian philanthropists, and we trust that it will ere long receive some decisive tokens of their regard. It is in size nearly equal to Ireland, and the fact that its inhabitants are a free republic of black and coloured people, and that it is but forty leagues from Jamaica, entitle it to the special patronage of our brethren in that island. Romanism is the established religion; but allegiance to the Pope is renounced, the president being the head of the church; and entire toleration is the law of the land, and is freely extended to all dissidents from the Romish church. Mr. Candler states that "the door is open to missionaries of all denominations, but whoever enters on this field of labour must do it in faith, with a single dependence on the Lord of the harvest for a blessing." The personal narrative is interesting, and much valuable information is condensed into a small number of pages.

History of the Macedonians, the Seleucids in Syria, and the Parthians. From Rollin, and other authentic sources, both ancient and modern. London: 8vo. pp. 136. Price 2s.

This work, which is uniform with the Histories of the Egyptians, Carthaginians, Assyrians, and Persians, previously published by the Tract Society, constitutes with them a handsome octavo volume, containing a body of ancient history compiled with care, and intentionally adapted to the elucidation of the inspired writings.

Christ our Law. By the author of 'Christ our Example: The Table of the Lord,' &c. London: Seeley and Burnside. Foolscap 8vo. pp. 274.

The sentiments expressed are those prevalent among evangelical churchmen; the spirit evinced is pious and candid; but that the writer is called to teach theology in print is very doubtful.

The Young Wife's and Mother's Book. Advice to Mothers on the management of their offspring during the periods of infancy, childhood, and youth; Advice to Young Wives on the management of themselves during the periods of pregnancy and lactation. By PYE HENRY CHAVASSE, Member of the Royal College of Surgeons, London. Second edition considerably enlarged and improved. London: pp. 132. Price 5s.

This work is intended for married ladies exclusively; and they will see reason to appreciate many of the counsels which it contains.

Julilee Hymn and Tune for Sabbath Schools. By J. EVRES. London: Ward and Co.

The simplicity and liveliness of both the words and music will give them acceptance, we doubt not, with the class for whose use they are designed.

RECENT PUBLICATIONS

Approved.

Essays for Sabbath Reading. By J. GREAVES. London: Ward & Co. 12mo. pp. 373.

Religious Discretion; or, the Christian exhibited in his Secular Character. A Sermon delivered in Union Chapel, Islington, on Lord's day, Jan. 23, 1842. By THOMAS LEWIS. London: pp. 60. Price 1s.

Thoughts on Salvation. By THOMAS RAGO, Author of "The Deity," "The Martyr of Verulam," "Heber," &c. &c. London: Longman & Co., 18mo. pp. 82.

The Lot of Mortality, Death; the Pilgrim's Rest, the Grave; and Early Flowers. By the Rev. ADAM NELSON, M.A. London: Hamilton. 32mo. pp. 152.

The Devotedness of a Christian Church to the Cause of Christ elucidated and enforced. A Discourse delivered at Henley-on-Thames, on Tuesday, April 19, 1842, before the East Berks Association. By the Rev. E. MANNERING. Published for the benefit of the Association. London: 18mo. pp. 35. Price 4d.

Puseyism Unmasked: or the great Protestant Principle of the Right of Private Judgment defended against the arrogant Assumptions of the Advocates of Puseyism. A Discourse, by JOHN MORRIS (late of Olney, Bucks), Minister of Webb Street Chapel, Bermondsey. London: 8vo. pp. 16. Price 2d.

The Mortification of Sin in Believers: containing the Necessity, Nature, and Means of it; with a Resolution of sundry cases of Conscience thereto belonging. By JOHN OWEN, D.D. London: (Tract Society) 18mo. pp. 142. Price 1s.

The Fly. London: (Tract Society) Square 16mo. pp. 32. Price 4d.

Elements of Astronomy; adapted for Private Instruction and Use in Schools. By HUGO REID, Lecturer on Natural Philosophy. Illustrated by fifty-six engravings on wood. Edinburgh: 12mo. pp. 165. Price 3s. 6d.

Model Lessons for Infant School Teachers and Nursery Governesses. Second Part: containing Lessons on the Natural History of the Bible—on Plants—on Form, &c. By the Author of "Lessons on Objects," "Lessons on Shells," &c. London: Seeley & Burnside. 12mo. pp. 227.

A Catalogue of Works in all departments of English Literature, classified; with a General Alphabetical Index. The full titles, sizes, prices, and dates of the last editions are given. London: Longman & Co., 8vo. pp. 128.

Eclectic Review. May, 1842. London: Ward & Co.

INTELLIGENCE.

ANNUAL MEETINGS.

THE meetings of the principal societies of our denomination, held in London during the last days of April, were well attended, harmonious, and lively. The presence of some brethren from great distances, particularly Dr. Carson from the north of Ireland and Mr. Knibb from Jamaica, contributed materially to the interest and animation which were felt by large assemblies on various occasions. Referring our readers for information respecting three societies to the *Missionary Herald*, the *Irish Chronicle*, and the *Quarterly Register*, we now present to them full accounts of the proceedings of those societies which do not possess the same facilities for communicating their intelligence; adding also brief notices of the annual meetings of several other religious institutions which have taken place subsequently.

THE BAPTIST UNION.

On Monday, April 25, the annual session of the Baptist Union commenced, in Devonshire Square Chapel, and was opened with prayer by the Rev. B. Godwin of Oxford.

After some introductory observations by the chairman, the Rev. J. G. PIKE of Derby, it was moved by the Rev. J. H. Hinton, seconded by the Rev. E. Steane, and resolved unanimously:—

“That all brethren, being either ministers or members of approved baptist churches, desiring to attend the session, be admitted on recording their names, and the churches to which they belong.”

It was also proposed by the same brethren, and resolved unanimously:—

“That, except for the purpose of inquiry or explanation, the brethren are expected to speak only to such motion as may be before the chair at the time, and only once (except the mover for the purpose of reply) on any motion; and that the chairman be requested to maintain this order.”

The report of the committee was then read by the Rev. J. H. Hinton, and an audited statement of accounts was presented by the treasurer. It appeared that the debt of £143 had been liquidated, and that there was a balance of £22 against the Union on the expenditure of the year.

The report commenced with congratulation on the completion of the thirtieth year of the existence of the Union. It enumerated fifty-eight churches received in the year, and pre-

sented a tabular view of the baptist associations throughout the kingdom, adding,

“From these returns we derive the following general statements. Nine hundred and ninety-nine churches of our denomination in Great Britain, Scotland, and Ireland, are united in associations, and they compose forty bodies of this order. From thirty-eight of these associations, including nine hundred and seventy-five churches, information has been received that, during the year preceding their returns, twelve thousand and thirty-two persons had been received on a profession of their faith; one thousand three hundred and ninety-one by letters of dismission from other churches; and one thousand one hundred and eighty-eight by restoration on repentance from a state of exclusion. During the same twelve months, it appears further from the returns, that one thousand five hundred and ninety-nine members of the churches had been removed by death; one thousand four hundred and fifty-eight had been dismissed to other churches; four hundred and fifty-five had been permitted to withdraw from fellowship; and one thousand six hundred and twenty-eight had been separated by discipline. The clear increase is ascertainable in only eight hundred and ninety-four of the churches, and in these it amounts to nine thousand three hundred and sixty-six.

“A comparison of these numbers with the statistics of former years, will show that we have much cause for gratitude in the steady and growing increase of the denomination. In the last report it was stated, that the increase of the body during the year then expired, had been ‘very far greater than in any former year;’ and that the average increase of the churches, which previously to 1839 had been four per annum, had increased to eight. Your committee then anticipate the pleasure with which you will hear, that, whereas in 1841 the reported increase by profession in 977 churches was 9,536, the same element at the present period is, in 975 churches, 12,032—an augmentation of nearly one-third. The calculation of the average rate of increase is equally pleasing: it has been for the year reported very nearly ten and a half for each church—showing, of course, a similar augmentation of nearly one-third. Your committee are happy in cherishing a hope—they see not why it should be fallacious—that, in the large number of baptist churches from which they have no returns, the progress of the work of God has been equally gratifying.

“The efforts made by the churches, whether separately or conjointly, to disseminate

divine truth in their respective localities, are not very fully reported to your committee. From partial returns made to fifteen associations, they find that the churches so reporting publish the gospel, by their pastors or other brethren, at 474 village or other stations. Twenty-five of the associations report 80,720 children (an increase of 5,000 on the report of last year) in the sabbath schools under their care; and fourteen associations make a return of 9,595 sabbath school teachers, also a large increase on the preceding year."

The report proceeded to specify the principal resolutions passed at meetings of the associations; to enumerate thirteen new churches formed during the year; to give a list of forty-one new chapels, and twenty-one enlargements of chapels that had been effected; to present a catalogue of changes which had taken place in the pastorate of our churches, containing the names of 101 ministers who had accepted pastoral charges; to furnish brief accounts of twenty-one ministers who had been removed by death; and to render the following account of the proceedings of the committee:—

"It is now incumbent on the committee to report their own proceedings during the past year.

"At their meeting on the 15th of June, a parliamentary election then approaching, their attention was called to the notorious prevalence of bribery in connexion with the elective franchise, and the following resolution was unanimously adopted:—

"That, as it is believed that, in many places, the practice of receiving a recompense for the exercise of the elective franchise has become very prevalent, this committee think it desirable to issue an address, cautioning the members of baptist churches against giving or receiving bribes; and calling upon them to exercise their elective franchise with integrity."

"An address was subsequently prepared and published in conformity with this resolution.

"On the 7th of September a letter was read from the Executive Committee of the Baptist Anti-slavery Convention in the United States, in reply to that of your committee in November, 1840. This letter was inserted in the Baptist Magazine of the following month.

"At the same period the attention of the committee was directed to the tendency and effects of the corn and provision laws on the industry and population of Great Britain and Ireland, and a series of resolutions condemnatory of them was brought forward. After ample discussion the consideration of them was postponed to the quarterly meeting, on the 14th of December; when, after further discussion, they were adopted in the form following: namely,

"That this committee regard with deep commiseration the destitution which extensively prevails among the operative classes of the community, and with serious concern that decay of the trade and commerce of the country from which it arises.

"That, the existing destitution is deplored by this committee in the first instance as a source of great physical suffering; but more especially as poisoning the springs of domestic happiness, entailing ignorance on the rising generation, fostering reckless and intemperate habits in the adult population, consolidating an obdurate resistance to religious instruction, and generating fearful impulses to violence and outrage.

"That the committee cannot but declare their conviction that the present distress is greatly owing to the continued operation of laws restricting to the people the supply of the necessaries of life; which, on the one hand, create an artificial scarcity of food, and, on the other, reduce the demand and remuneration for labour.

"That, consequently, under the existing circumstances of the country, the committee consider the repeal of all laws restricting the supply of food as required by moral, and therefore paramount obligations; and as an object to the attainment of which the influence of religious bodies may and should be directed."

"Petitions to both houses of parliament in accordance with these resolutions were subsequently adopted, and presented, the one by the Earl of Radnor, the other by Benjamin Hawes, Esq., M.P.

"During the past year several valuable donations of books to the projected denominational library have been received from various friends, whose kindness was promptly acknowledged by your committee. On the 14th of December the committee, in conformity with the recommendation of the Union at its last session, took into consideration the expediency of constituting a body of trustees, in whom the property of such library might be legally vested; and a sub-committee was appointed, upon whose recommendation the following resolutions were agreed to, as the basis of a trust-deed: namely,

"That it is expedient that the property in the books which have been given to the Baptist Union, in order to form a library in the metropolis for the use and benefit of the baptist denomination, be forthwith vested in trustees.

"That persons hereafter to be named be requested to act as such trustees, in whom and their successors the property in such library and books shall be vested.

"That the trustees thus appointed shall receive and hold all other books, manuscripts, and other matters, as shall be given to them, for the purpose of constituting part of the said Metropolitan Denominational Library, on the same trusts and under the same conditions as the books hereby directed to be vested in them.

"That the management of and control over the said library, books, and other matters, shall be vested in the Baptist Union, and shall be subject to such rules, orders, and regulations as shall, from time to time, be made and agreed on by the said Union, or by any committee thereof appointed for that purpose.

"That the trustees shall execute a declaration of trust to the treasurer and secretary of the said Baptist Union, of such library, books, and other matters.

"That when and so often as the trustees shall, by death or resignation, be reduced to the number of five or less, or oftener, if the said Baptist Union, or the committee thereof for the time being, shall deem it expedient, it shall be lawful for the said Baptist

Union and for the committee thereof, to elect so many new trustees as shall make up the number of trustees to fifteen or more in the discretion of such committee; and such new or additional trustees, with the surviving or continuing trustees, shall thereupon execute a declaration of trust to the treasurer and secretaries of the said Baptist Union, of such library, books, and other matters.

"That in case at any time hereafter the Baptist Union shall be dissolved, and the meetings thereof be discontinued, that then and in such case the management and control of the said library, books, and other matters, and all and every the powers and authorities possessed by the Baptist Union and the committee thereof, shall from thenceforth be vested in the managers for the time being of the Particular Baptist Fund, established in London in the year 1717."

"The draft of the trust-deed will be submitted for the approbation of the Union. The following gentlemen have been requested by the committee to accept the office of trustees, and have kindly signified their compliance with the request.

- "Rev. JAMES ACWORTH.
 — JOSEPH ANGUS, M.A.
 — WILLIAM BROCK.
 — WILLIAM HENRY BLACK.
 — JOHN EUSTACE GILES.
 — FREDERICK WILLIAM GOTCH, B.A.
 — JOHN HOWARD HINTON, M.A.
 — JAMES HOBY, D.D.
 — SPENCER MURCH.
 — JAMES CAREY PREE.
 — EDWARD SMITH PRYCE.
 — EDWARD STREANE.
 MESSRS. GEORGE DEANE.
 — HENRY S. FOSTER.
 — JAMES LOW.
 — JOHN JAMES SMITH.
 — JOSEPH TRITTON.
 — GEORGE BOYLE WOOLLEY.

"To the other recommendations of the Union in reference to the library, your committee have not hitherto been able to pay a practical attention.

"On the 18th of January, the committee received a communication from the committee of the Religious Freedom Society, proposing that a deputation from their body should attend a joint conference with members of parliament on the subject of church-rates, which was accordingly appointed. The conference was held at Palace Yard on the 7th of February; and the deputation from this committee reported that they entirely concurred in the course adopted—namely, that Sir John Easthope should give early notice of his intention to introduce a measure in relation to church-rates after the recess.

"The Committee have observed that Lord Denman has again introduced into the House of Lords a measure for the relief, in respect of oaths, of such persons of the baptist denomination as conscientiously object to them. Under an impression, however, that a petition from them would have little tendency to engage for Lord Denman's bill a more favourable consideration, they have declined to adopt such a proceeding.

"On occasion of the recent visit to this country of the King of Prussia, your committee deemed it right to present to his majesty an address of congratulation; more especially as they had been made acquainted by their brother Lehmann, at Berlin, with the just and enlightened measures, in relation to religious liberty in general, and to baptist churches in particular, which the king had pursued within his dominions. An address was accordingly prepared; and, as the committee were informed that the pressure of his majesty's engagements did not allow him to receive a deputation, it was forwarded through the chevalier Bunsen.

"The attention of your committee has, several times during the past year, been engaged by the baptist churches which are springing up in various parts of the continent of Europe.

"On the 11th of May last, they had the pleasure of receiving the Rev. J. G. Oncken, pastor of a baptist church in the city of Hamburgh. He laid open the condition of baptist churches at Copenhagen, Langeland, and Aalborg, by all which persecution had been suffered from the Danish authorities; and requested, as a practical measure adapted to their relief, certificates of recognition on the part of the Union, both of the church at Copenhagen, and the Rev. Peter Mönster, their pastor. Documentary and other evidence fully justifying this course, the request was complied with.

"On the 25th of August, a special meeting of the committee was held, in consequence of the continued persecution of the baptists in Denmark, and the appointment by the West Riding Baptist Association of a deputation to that country on their behalf. A memorial to the king was unanimously agreed upon, and confided to the Rev. Messrs. Giles and Dowson, the deputation already named, for presentation to his Majesty. The sum of ten pounds was also voted towards the expenses and objects of the deputation. After the return of these brethren from Denmark, your committee (deeming it important that the results of their mission should be communicated to the public in the metropolis in the most efficient manner) took measures for the holding of a public meeting for the reception of their report. The meeting was accordingly held on the 10th of November, at New Park Street Chapel, the Rev. Dr. Cox in the chair. Messrs. Giles and Dowson here gave an ample account of their proceedings to a large and deeply interested auditory.

"At the commencement of the year your committee were entrusted with power to arrange with the Rev. W. Grosor for the fulfilment of the duties of the secretary's office, in consequence of the resignation of their late

secretary, the Rev. Joseph Belcher. Not having succeeded in this object, they proceeded, according to the authority placed in their hands, to invite the Rev. J. H. Hinton's occupation of the vacant post, and gratefully accepted his proposal temporarily to execute its duties; and they now earnestly recommend that he be invited to take the office for the ensuing year, in conjunction with the other secretaries.

"It will be in the recollection of the members of the Union, that, at the period of the last annual session, the funds were in a state of embarrassment; that the treasurer, being considerably in advance, and seeing immediate obligations far exceeding any probable receipts, had resigned his office; and that a special contribution, conditional on the wiping off of the whole debt of £143, was commenced at the public meeting. It devolved upon the Committee immediately to issue a circular for the securing of the object in view; and they are happy to say that it has been secured, the appeal having been, almost universally, met with much promptness and liberality. On the accomplishment of this result, the late treasurer, according to the expressed wish of the union, resumed his functions.

"Subsequently it became, not only important but urgent, that measures should be taken for obtaining a regular annual income, in order to prevent the recurrence of a similar crisis. At the quarterly meeting on the 7th of September this subject was fully considered; and, after extended discussion, the following resolutions were adopted unanimously: namely,

"That the annual income and expenditure of the Union for the last seven years have amounted to the average sums of £79 and £97 respectively.

"That to the annual session of 1841 it appeared that the objects defined in its constitution comprise matters to which its pecuniary condition is utterly inadequate, and that such matters may be expected from time to time to arise: so that it is indispensably necessary to create a regular income, by the aid of which all such matters may be accomplished.

"That the period at which the subscriptions for the current year shall be considered due, shall henceforth be the 29th of September: that to every church from which (directly or through an association) no subscription shall have been received on the first of October in any year, it shall be the duty of the secretary to write, reminding them of this circumstance: and that it shall be the further duty of the secretary to repeat such notification at intervals, while it shall remain disregarded, or while any expectation which may have been held out shall remain unfulfilled."

"Under the necessary modifications this plan has been acted upon during the past year; but, although it has not been without a considerable effect, your committee cannot say that it has either fulfilled their hopes or met their necessities.

"In concluding their report, your committee desire to express their thanks to those churches who have cordially and promptly

responded to the repeated appeals which, during the past year, it has been the duty of the committee to make to them. They are far from feeling either that they have had little to do, or that the objects they have been pursuing are deserving of only feeble and partial support; and they most earnestly trust that those to whose hands the concerns of the Union may be confided through the ensuing year, may find themselves encouraged and strengthened by the growing sympathy and liberality of their brethren. Thirty years has the Baptist Union now stood; at times, indeed, languishing, but, for the last ten years, constantly receiving accessions to its strength; and the hope cannot be abandoned that, ere long, it will gather to itself, as your committee unfeignedly believe it deserves, the sympathies of the whole denomination."

It was then moved by the Rev. Dr. Hoby, seconded by the Rev. Joseph Tyso, and resolved unanimously:—

"That the report now read be received, and published under the direction of the committee."

Adjourned.

Tuesday, April 26, 3 P.M.

The Rev. Joseph Belcher prayed.

It was moved by the Rev. Joshua Russell, seconded by the Rev. B. Evans, and resolved unanimously:—

"That the following persons be the officers and committee of the Union for the ensuing year. (The names will be given hereafter.)

On the motion of the Rev. S. Brawn, seconded by Mr. Pewtress, it was resolved unanimously:—

"That the Union, while rejoicing in the promptness and liberality with which, by an extra subscription, a debt of £143 has been liquidated during the past year, earnestly recommends the churches to provide the necessary funds by more general and regular contributions."

Moved by the Rev. E. Steane, seconded by the Rev. Dr. Murch, and resolved unanimously:—

"That the Union approve of the steps which have been taken by the committee towards constituting a trust for the denominational library; and of the conditions of trust specified in the draft laid before them; and further commend the advancement of the object to the attention of the committee, as occasion may offer."

Moved by the Rev. J. Acworth, seconded by the Rev. J. E. Giles, and carried unanimously:—

"That the Union record their deep sense of gratitude to Almighty God for the favour which he has mercifully shown to the denomination during the past year, as apparent in the numerical increase of the churches; which they trust they may regard as a token that the energies of their brethren are, with growing zeal and fidelity, put forth in his cause, and as a pledge that yet greater mercies are in reserve for them."

Moved by the Rev. T. Jackson, seconded by the Rev. James Smith, and resolved unanimously:—

“That the Union most gratefully recognize the goodness of God in having brought the Baptist Missionary Society, amidst so many mercies, to the fiftieth year of its existence, and warmly sympathize in the design of celebrating this period, both by devotional exercises and pecuniary liberality, as a missionary jubilee.”

Moved by the Rev. R. W. Overbury, seconded by the Rev. D. Stephen, and resolved unanimously:—

“That the Union, retaining a full conviction of the unjust and mischievous character of all ecclesiastical exactions, and observing that Sir John Easthope, M.P., has announced his intention to bring forward during the present session of parliament a bill on the subject of church-rates, declare their cordial assent to the principle on which the said bill is founded, namely, that, ‘from and after the passing’ thereof, ‘all proceedings for the making, assessing, allotting, or levying of’ church-rates shall ‘cease and determine.’”

Adjourned.

Friday, April 29, 2 P.M.

Prayer was offered by the Rev. S. J. Davis.

Moved by Dr. Price, seconded by the Rev. S. J. Davis, and resolved unanimously:—

“That this Union avails itself of its annual session again to record its deep conviction of the unscriptural character of the established churches of this country. Believing all such institutions to have had their origin in the apostasy which took place shortly after the death of the apostles of our Lord, to be repugnant in their nature to the spirituality of the Saviour’s kingdom, and to be a fruitful source of social wrong, religious formality, and national scepticism, the brethren assembled feel bound to protest against their continuance. That these views are confirmed by the clearer development of church principles recently furnished by a large and rapidly extending portion of the clergy, a development the more singular and opportune as occurring just at the moment when public attention was specially directed to the constitution and working of the English church. Believing such views to be the legitimate growth of the principles on which the English hierarchy is founded, and regarding them, at the same time, as subversive of the spirituality of the gospel, and fatal to the souls of men, this Union, as an assembly of religious men, recognizes the obligation under which it is placed strenuously to exert itself for the disenthralment of Christianity from the secular associations into which it has thus been forced. That such exertion is regarded as a religious duty, devolved upon them by the terms of their Christian profession, and imperatively demanded by a due regard to the religious welfare of their fellow-men. That it be, therefore, recommended to the ministers and members of the churches composing this Union, to endeavour, by means of lectures, and the circulation of tracts and other publications illustrative of the voluntary principle, to diffuse throughout their respective localities, and especially amongst the younger members of their congregations, more correct information on the history and principles of protestant nonconformity than has hitherto been possessed.”

Moved by Mr. Pewtress, seconded by Mr. Harc, and resolved unanimously:—

“That the Union embrace with fraternal affection the baptist churches which have recently been formed in Hamburg, Prussia, and Denmark, and that they

deeply sympathize with those of the last-named country in the sufferings for Christ which they are called to endure; that they regard the persecutions directed against these unoffending confessors as in the highest degree disgraceful both to the civil and ecclesiastical powers by which they are either instigated or carried into effect; and that they pray God to count their honoured brethren worthy of this arduous calling, and to fill them, in the midst of tribulation, with joy unspeakable and full of glory.”

Moved by the Rev. E. S. Pryce, seconded by the Rev. W. Miall, and resolved unanimously:—

“That the Union fully sympathize in the universal sentiment of grief and shame that, after the noble act which extinguished slavery for ever in the British colonies, there should be found to exist, in however mitigated a form of servitude, a large number of slaves in our Indian empire, and in the eastern dependencies of the British crown; and that they unite in distinctly demanding, in the name of justice, of humanity, and of consistency, that the state of slavery shall be abolished wheresoever British dominion may extend.”

Moved by the Rev. J. B. Pike, seconded by the Rev. T. Morris, and resolved unanimously:—

“That the Union unfeignedly rejoice in the rapid advance of anti-slavery principles in the United States of America, more especially among religious bodies; that they warmly congratulate their brethren on the success with which their exertions have been hitherto crowned, and trust that they will not be moved by the wrath and malice which their righteous intrepidity has provoked from slave-holding professors.”

Reference having been made to two minutes of a former committee of this Union—the one of Nov. 29, 1836, declaratory of a communication having been received from the Rev. W. Knibb, expressive of the desire of the Western Union of Baptist Missionaries in Jamaica to unite themselves with this body; and the other of Feb. 21, 1837, directing the Corresponding Secretary to acknowledge the receipt of Mr. Knibb’s letter, “and to assure him and his brethren that the committee will cheerfully receive them and their churches into connexion with the Union as soon as they shall be able to act independently of the Baptist Missionary Society”—on motion of Dr. Price, seconded by the Rev. W. Groser, it was resolved unanimously:—

“That the said communication is hereby declared to be null and void.”

The treasurer being called to the chair, It was moved by Mr. Paxon, and seconded by the Rev. W. H. Black:—

“That the cordial thanks of this Union be given to the Rev. J. G. Pike for his kindness in occupying the chair; and to the pastors and deacons of the churches at Devonshire Square and New Park Street for the use of their chapels.”

Public Meeting, New Park Street, Thursday Evening, April 28th.

In the unavoidable absence of the chairman of the Union, the Rev. Dr. Carson, of Tubbermore, Ireland, was called to preside.

The meeting was commenced by singing the 45th psalm, and with prayer by the Rev. W. Knibb. The following resolutions were then unanimously adopted.

Moved by the Rev. J. H. Hinton, and seconded by the Rev. Abraham Jones:—

“That the facts, that, in 975 churches of the baptist denomination, there was in the year now reported a clear increase of 9,366 members; that this augmentation gives an average annual rate of increase of ten and a half members per church; and that the annual rate of increase in the denomination has tripled itself within eight years—afford matter of devout congratulation and humble gratitude.”

Moved by the Rev. C. Stovel, and seconded by the Rev. J. Webb:—

“That this meeting records with lively interest the origination, within a short period, of several evangelical baptist churches on the continent of Europe; that they recognize with unfeigned joy the grace of God towards them, in the holy consistency of their character, and the Christian intrepidity with which some of them have endured bonds and imprisonment for the truth; and that, while they think that the persecuting powers, both civil and ecclesiastical, might well blush at the proceedings they have adopted, this meeting place unshaken confidence in God for the advancement of his cause, and look to this movement for important and most salutary results.”

Moved by the Rev. John Stock, and seconded by the Rev. James Millard:—

“That this meeting is painfully sensible of the many impediments by which the diffusion of vital godliness throughout our country is obstructed, some of them arising from physical destitution and suffering, some from oppressive measures adopted by interested powerful parties, others (and the most grievous) from the state establishment of religion, by which independence of thought is in a great measure paralyzed, a fallacious sense of security inspired, and the influence of destructive errors facilitated and confirmed: that, nevertheless, this meeting cherishes a confident expectation that the weapons which ‘are not carnal’ will be ‘mighty through God;’ and would encourage all, and the members of the baptist denomination in particular, to be diligent and persevering in disseminating the good seed of evangelical truth.”

BAPTIST COLONIAL MISSIONARY SOCIETY.

The annual meeting of this society was held in Maze Pond Chapel, on Friday evening, April 22nd, the Rev. Alexander Carson, LL.D., in the chair.

After prayer by the Rev. E. Steane, and a few observations illustrative of the nature and importance of the society by Dr. Carson, the Rev. W. Groser, the Secretary, read the following report.

“The design of this document is to answer the question, ‘What has the Baptist Colonial Missionary Society been doing during the last year?’

“To this inquiry, the committee is constrained to reply, It has done little in comparison with what it is desirable should be effected, little in comparison with the vast fields of labour that are spread out before

it. There is no other society connected with our denomination that can, consistently with its constitution, make exertions to promote the spiritual welfare of the innumerable Europeans and descendants of Europeans residing in the colonies of the empire. The Baptist Missionary Society is restricted to efforts for the conversion of the heathen: where there are none who come under the denomination of heathen, therefore, it sends no missionaries; and where there are, the direct work of its agents lies with the worshippers of idols, and it is only indirectly that our own countrymen or their children partake of the advantages of its labours. Yet if it be asked, what we have done for Australasia, in the east, the west, and the south of which thousands of Britons are located, we must answer, Nothing! If it be asked what we have done for New Zealand, to which emigration has proceeded recently on so extensive a scale, or the South of Africa, where several colonies have existed many years, we must answer, Nothing! If it be asked what we have done for Nova Scotia, New Brunswick, or Newfoundland, whence we have received urgent appeals, imploring aid, we must acknowledge that for these extensive and interesting provinces we have attempted nothing.

“And why is this? It is not that our constitution forbids such labours; it is not that agents fit for the work cannot be employed, or that openings for usefulness have not presented themselves; it is not that our hearts are steeled against the claims of these districts to British compassion and help; it is simply that we have not had funds entrusted to us, or promises made, which would warrant expenditure for these important objects; all, and more than all, that the committee could obtain being needed to enable them to fulfil their engagements with their agents in Canada.

“And, if it be asked, What has been done in Canada? we must again confess that it has been but little in proportion to the necessities of that important province. The harvest however, has been as large as could reasonably be expected from the quantity of seed that has been sown; and while we regret that the amount of our contribution to the best interests of Canada has not been greater, we have the satisfaction of knowing that by our friends in that province it is considered highly valuable. We should not fulfil their wishes if we did not present to our constituents their acknowledgments for ‘the generous aid’—so they express themselves—the generous aid furnished by friends in Britain; a continuance of which they earnestly solicit.

“Since our last annual meeting, the Rev. John Edwards, who was at that time in this country soliciting subscriptions, has returned to Canada, and entered with renewed ardour upon his usual labours. He has taken some long journeys, visiting the churches and preach-

ing the gospel in places where it is but seldom heard; after his return from one of which he writes, 'I never before saw the necessity for faithful, laborious, devoted missionaries, so much as when on this tour.' In the beginning of the present year, giving an account of a journey which he had just terminated, he says, 'It is cause of great thankfulness to the God of all grace, that the labours of our missionary brethren in these parts have been greatly blessed. Many have been turned from the error of their ways to the wisdom of the just. The spirit of piety I witnessed, their earnest desire to enjoy the ordinances of the gospel among them, and their solicitude for the salvation of those around them, bear evident marks of union to the divine Redeemer.'

"Application having been made to your committee by the church at Montreal to assist them in the selection of a pastor, the Rev. J. Girdwood, late of Manchester, was requested to proceed to Canada with a view to the exercise of his ministry in that city. This he did, and the committee has had the pleasure to learn that he has accepted a unanimous invitation to take the oversight of the church, and that the connexion thus formed is mutually satisfactory.

"It has pleased God also to raise up in Canada itself one from whose itinerant labours much good is expected. We refer to Mr. Landon, who, having relinquished his pastoral and scholastic engagements at Woodstock, has devoted himself to missionary work, and is now performing similar services in the western part of Canada to those of Mr. Edwards in the eastern.

"In the report of the Canada Baptist Missionary Society, with which this society has the pleasure to co-operate, and whose annual meeting was held at Montreal on the 9th of February, an encouraging view is given both of these agencies, and of the labours of others who are engaged in the publication of divine truth in connexion with them. It is said,

"The results of their agencies have been very gratifying, considering that their labours are of a novel character and recent commencement. Besides the funds and the intelligence they have collected, we are glad to mention the good they do in preaching the gospel, and promoting love and union in the churches. Their visits have generally been kindly received, and in most cases they have found a willingness to aid the society. This good feeling has especially been manifested since the general meeting was held at Haldimand, in September, for the purpose of considering the principles and aims of the society, and its claims to public support. And, if we may judge from present appearances, the day is not far distant when our treasury shall be replenished by the free-will offerings of all the brethren in the land. In bringing about this happy consummation, much evidently depends on the agents; and we have had pleasing proofs that the brethren now employed in that capacity have not laboured in vain. As pioneers they are accomplishing much that will facilitate the future advancement of the cause.

"The brethren who have laboured in the gospel under the society's patronage have been generally

much encouraged. The people hear them gladly, and in various instances men have believed with the heart unto righteousness, and made confession with the mouth unto salvation. Mr. M'Phail has steadily laboured as the pastor of the church in Osgood, where his ministry has been blessed in furthering the peace and stability of the society, as well as in adding some to their number. He has also done good by his occasional efforts in the Bathurst district, but especially in the townships of Mountain and South Gower, where a new church of twenty-four members has been gathered through his endeavours, in conjunction with the faithful preaching of Mr. M'Donald, who is now stationed in that region, with the evident sanction of the Head of the church. In Beckwith, where a wide field is in need of cultivation, the good seed of the kingdom has in many instances fallen into good ground. May it prove as 'a handful of corn in the earth upon the top of the mountains; and may the fruit thereof shake like Lebanon.' Mr. Tapscott has continued to proclaim the good news in the district between Cobourg and Port Hope, and among his hearers some have professed to receive the truth as it is in Jesus. At one of his stations there is some prospect of forming a church.

"From other brethren in the western parts of the province, who are encouraged in their labours by this society, pleasing accounts have been received, namely, from Mr. Oakley in Trafalgar, from Mr. Klutz in Waterloo, from Mr. Topping in Woodstock, and from Mr. Smith in Norwich.

"Mr. M'Laurin has extensively traversed the land as a zealous evangelist, and in other ways doing service to the cause. Missionary labours have also been performed by various brethren on the Ottawa river and in the eastern townships. In the latter region two ministers have been recently stationed under the society's auspices.—Mr. Gillies with the church in Eaton, and Mr. Bosworth with that in Stanbridge.

"Several of the labourers thus honourably mentioned had previously enjoyed the advantage of Dr. Davies's instructions in the Theological Institution. This seminary, which is represented to us by all competent judges on the spot to be of the very first importance in reference to the spiritual interests of Canada, and of the management of which we continually receive the highest testimonies, contains at the present time eight students. These are not however merely engaged in the acquisition of knowledge; under the superintendence of their zealous tutor, they are in the habit of availing themselves of opportunities to do good. At Montreal and in its vicinity they do as much in this way as circumstances will allow; and during the summer vacation most of them preached in remote places, with acceptance, and some degree of success. Of the manner in which one of them, Mr. M'Donald, was received, last August, we have an interesting account in his own words.

"On the sabbath following, he writes, 'being the second after my arrival, I preached twice, once in Drummond and once in Beckwith. Some of the hearers were my own relations, and most of them my former acquaintances. They listened with attention. Through the week I preached on the confines of the two townships of Drummond and Beckwith, on which occasions some were much affected. These weekly meetings were, with one exception, held after dark. It was affecting to see so many, after bearing the burden and heat of the day, coming a considerable distance to hear at night; and I am not

aware that there was a meeting on a week-day evening from which the people retired as soon as it was over; but on the contrary it was their practice to sit over; and some of them lingered often till morning. I could seldom retire to rest till two or three o'clock in the morning. I often overheard them whispering, 'When will there be another meeting?'

"On the following sabbath I preached in a school-house between Elmsly and Drummond, and three times in the week. Mr. M'Laurin, late fellow student, arrived in time for the last of these meetings, when he spoke in Gaelic, agreeably to the request of the people.

"On the next Lord's day he accompanied me into Drummond, where an appointment had been given out the preceding week. We both spoke to a large congregation. The people insisted on having another meeting on Monday evening, as they knew we meant to leave immediately; and though I had to travel six miles after dark that evening, in order to be where I left my horse, intending to leave on the morrow, yet I could not refuse their request. That was the most affecting meeting of the whole. Some urged me to stay among them. Others were concerned about their souls. The general cry was, 'Come over and help us.' May the great Head of the church himself look upon their destitution, and make provision for them by sending one who, as an instrument in his hand, shall warn impenitent sinners to flee from the wrath to come, and edify those who have believed through grace!

"The writer of this account being now stationed in that district, we earnestly hope that his devout aspirations may be fulfilled.

"During the past year," says the report from which we have already quoted, "as many as twelve brethren have been more or less aided by the society in their endeavours to preach the gospel, and to promote the missionary cause. In connexion with their labours several feeble communities have been encouraged, two new churches have been formed, and three places of worship have been erected, while two or three more are in contemplation. These, and other effects of evangelical effort, call for thanksgiving to him who giveth the increase.

"But our joy on this occasion is not allowed to be free from sorrow. We have to lament the loss of Mr. M'Ewen, the missionary in Beckwith, who was taken from his labours to his reward, not many days since. This is the first loss the society has had to mourn: may it be sanctified to all concerned, and be reasonably supplied by the Head of the church!

"The wants of this province are still great. Notwithstanding what this and several kindred institutions have accomplished, there remains much land to be possessed. There are still destitute settlements where the gospel is seldom or never preached; there are small churches in need of pastoral ministrations; and there are worthy ministers of Christ, who need assistance that they may more fully give themselves to the work."

"At Kingston events have taken place tending to try our faith and resignation to the sovereign will of him who cannot err. In one of the last numbers of "The Register" which has reached us, we find an account of the death of Mr. Haines; who, having been a member of the church at Leicester under the pastoral care of Mr. Hall, was led by providential changes to remove to Canada, and ultimately to settle at Kingston. The narrative states that 'on his arrival in Kingston he found a congregational society, with which he at once became connected, and cordially co-operated. Had that church continued in existence he would not have deemed it a duty

to raise a baptist cause, but it became defunct. He then inquired whether the few believers in the town who held the same views of their Lord's ordinances as he did were prepared to make an effort to institute a church that should bear their distinctive name, without excluding from their communion godly pædobaptists. The results were, that a little band was collected, a place of worship hired, and public service carried on. Mr. Haines was unanimously regarded as the leader. He prayed, led the singing, and read a sermon, throwing in some observations of his own, on sabbath mornings; and conducted a meeting for devotion in the evening. He also sustained another meeting during the week. His Christian friends admirably supported him. Instead of striving for the mastery, or bickering about points of doubtful disputation, they humbly and cheerfully followed his guidance, and constantly filled up their places. In connexion with this procedure, he wrote to the Baptist Colonial Missionary Society in England for a minister, but was informed the application was unavailing. The little flock, though cast down, were not in despair, but persevered in their course, and gave themselves to special prayer, that God would send a pastor in his own time. Their prayer was heard. In May, 1840, Mr. Haines went on business to Montreal, and there found the Rev. J. Dyer, who had just arrived from England, for the purpose of labouring in whatever part of Canada God might open to him. Mr. Haines urged the claims of Kingston, and the disinterested minister, though requested to stay with a much larger church than he could hope to see in that new station, unhesitatingly yielded to the appeal of Mr. Haines. God prospered the minister of his own sending. A church was organized, in which Mr. Haines, though not formally appointed to the deaconship, fulfilled the duties of deacon well, led the singing, was superintendent in the sabbath school, and with cheerful devotedness became any thing, did any thing, whereby the infant cause might be advanced. Thrice happy the society blessed with such a man! It was soon found requisite to provide means for erecting a chapel for the accommodation of the church and congregation. Mr. Haines threw his whole energy into this undertaking, and made great sacrifices and efforts to secure its accomplishment. He contributed most handsomely himself; canvassed the town of Kingston for subscribers; and wrote to friends at home to solicit their assistance. Through the co-operation of his pastor, and the conjoined exertions of other friends, the sum of £741 was raised; an eligible piece of ground was purchased, and plans were all arranged to commence the building. Who could think that he had been wafted so near the haven of his wishes, by breezes so propitious, only to be stopped suddenly in

his career? But so it was. And why should we wonder? As says the text of the very last sermon that he read to his brethren and sisters during the absence of the pastor, 'clouds and darkness are round about him.' When all things were conspiring to gratify the heart's desire of God's devoted servant, Mr. Dyer's health failed, so as to send him for a season to his native land. This stroke was deeply felt by Mr. Haines, and it probably injured his health. His spirits began to sink, and he became debilitated, and spoke of death as if he had some premonition of its approach. He repentedly observed, 'I shall be like David: I shall be permitted to collect materials for God's house; but another will have the building of it.' In accordance with this conviction he arranged all his affairs, in reference to both this world and the church, with all possible exactness, as if certain of a speedy dissolution.

"He, however, used every suitable means for the recovery of his strength; but in vain. His indisposition continued to increase, till he was confined to his bed. He lingered till Saturday evening, Sept. 26; when, after whispering 'Peace—peace! Farewell—farewell!' he fell asleep in Jesus."

"When this was published in Canada, it was not known that, in his mysterious providence, God had taken to his own bosom the beloved pastor likewise. Mr. Dyer's health was too much affected to be restored by his return to his native land; he, also, died in peace, at Camberwell, on the 4th of January. Intelligence of this event has subsequently reached our friends there, and in a number of 'The Register,' published under their superintendence, we find an affectionate tribute to his memory. 'Though he was but a little while among us,' they say, 'many were led to appreciate his worth as a minister and as a friend. During his brief sojourn he rendered such services to the cause of God as will ensure a long and grateful remembrance. The Christian society in Kingston cannot soon forget his zeal and toil, as their first pastor, in furthering their interests and seeking means for building them a sanctuary. His counsel and co-operation in the proceedings of the Canada Baptist Missionary Society were also of great value. To his suggestion, principally, this very journal owes its existence, for he was the first to urge its publication in lieu of the Magazine; and doubtless, had he lived, he would have been a most efficient supporter of this periodical, wielding, as he did, 'the pen of a ready writer.' After his return to England, he constantly expressed deep interest in the religious welfare of this colony; and just before his dissolution Canada occupied his thoughts, for he then bequeathed most of his books to the Theological Institution, as a token of his concern for its prosperity.' But shall the infant church at Kings-

ton be permitted to sink? We will not anticipate so painful a result. God will raise up other instruments to perform his work; and British Christians will not forget the importance of that city which has now become the seat of government, and which will apparently soon be the metropolis of Canada.

"But if the friends of truth meet with disappointments in some places, in others they find unexpected encouragement. An interesting work has been going forward during the last year about twenty-five miles to the south of Montreal, among the French Canadians at Grand Ligne and St. Pie. During that time about thirty persons have apparently been converted to God. A few particulars respecting one who was baptized at Grand Ligne on the 21st of December last may appropriately close this report. Among those baptized from St. Pie was Mademoiselle Periussay, a lady of middle age and of a superior mind, who had acted towards others as their instructress in the things of God.

"She came from Switzerland," says our informant, "about two years ago, and had been a zealous pedo-baptist; so much so, that she would frequently leave the house on baptismal occasions; although, with praiseworthy liberality and Christian feeling, neither she nor our dear friends at the Mission House suffered this to interrupt their united efforts for the conversion of souls.

"The young disciples of St. Pie have a meeting for the reading and study of the scriptures every Lord's day afternoon, and Miss Periussay generally makes a few observations upon some portion which she has studied, and which forms the subject of their united meditations. About six weeks before her baptism, the chapter selected for the usual lesson was the 4th of Romans; and as she meditated upon the covenant made with Abraham, and the blessing connected with his faith, her mind was naturally led to the subject of infant baptism, and the foundation on which it was built, namely, the covenant of circumcision.

"Wishing to be thoroughly informed upon a doctrine which she intended to inculcate, as well as the other truths in the chapter, she searched more closely for a confirmation of her views; and, to her surprise and distress, could get no support from the very portion of God's word which she considered to be the bulwark of her belief. The conviction flashed upon her that she had been adding to the word of God, and made her very unhappy indeed; and she endeavoured to banish the subject from her mind. But the Spirit of truth was leading her in his ways. A few days after this, one of the converted Canadians with whom Miss P. lives, asked her opinion about getting his child christened, and she said that they ought to do so; they therefore sent for Mr. Johnson, the episcopal minister of Abbotsford, to come and perform the ceremony. During its performance, the feelings which she had endeavoured to stifle rushed upon her mind more strongly than ever, and before the conclusion of the service she began to fear that this was not the baptism of the New Testament. Having then told the parents of the infant (who are both Christians) what had passed through her mind, she said that they would go through the New Testament together, and search diligently whether these things were so. The result of their prayerful investigation, unaided by human instruction or human writing, was, that there is no mention of infant baptism in the scripture, nor allusion to it; and that it was their duty as believers in the Lord Jesus Christ to be baptized forthwith. And they were baptized, with many others."

"There is one occurrence of a domestic nature to which it is necessary also to advert. In consequence of a change in the pastoral engagements of the Rev. Joseph Davis he has resigned his office in this society. This resignation was accepted on the 8th of February last, when the following resolutions were passed unanimously:

"That the thanks of the committee are due to the Rev. Joseph Davis for the zealous and diligent discharge of his duties, as one of the secretaries of this society, during the two years that he has sustained office; that the committee regret the necessity under which he now finds himself of resigning it; and that, in accepting his resignation, they beg to assure him of their affectionate regard, and of their earnest desire that divine providence may direct him to some station in which he may render the kingdom of Christ important and long-continued services.

"That the thanks of the committee be presented to J. U. Harwood, Esq., for his faithful and effective services to the society as one of its secretaries, and that he be requested to accept the office of sub-treasurer."

"To this Mr. Harwood kindly consented; and, at the request of the committee, one of its members undertook the secretaryship, and has subsequently discharged its duties. It belongs to the present meeting now to confirm these appointments, or to make such other arrangements as they shall deem most conducive to the interests which we have at heart. The committee, having fulfilled its term of service, begs to express its increased conviction of the importance of the society whose management was twelve months ago confided to its care. Extensive dependencies have in divine providence become attached to the British crown; emigration to the colonies has greatly increased and is still increasing; our kinsmen according to the flesh are multiplying on distant shores; the religious destitution of thousands of their number demands our sympathy; and, according to the principles of the Redeemer's kingdom, it devolves on those who know his truth and love his ordinances to promote his purposes of mercy by unitedly proclaiming his greatness to the ends of the earth."

The balance sheet of the treasurer was then read, from which it appeared that the expenditure for the year had been £507 9s. 1d., that the contributions for the year had been £463 16s. 8d., and there was now due to the treasurer from the society the sum of £31 19s. 7d.

The following resolutions were then carried unanimously.

1. Moved by the Rev. Dr. Hoby of Birmingham, seconded by the Rev. Joshua Russell of Melksham,

"That the report now read be adopted and circulated under the direction of the committee."

2. Moved by the Rev. A. G. Fuller of Bow, seconded by the Rev. Dr. Cox of Hackney,

"That the increasing number of emigrants to the North American colonies (fifty thousand of our countrymen having landed in Canada alone, during the year 1841) renders it important that the labours of this society should be prosecuted with vigour—and that the following gentlemen be its officers for the ensuing year: John Try, Esq., treasurer; J. U. Harwood, Esq., sub-treasurer; Rev. W. Groser, secretary."

3. Moved by the Rev. T. Winter of Bristol, seconded by the Rev. R. W. Overbury of Eagle Street,

"That the gentlemen whose names follow be the committee for the ensuing year, and that it will afford us pleasure to learn, at the end of that term, that they have been able to extend their operations to other colonies in addition to that important province which has hitherto engaged their attention.

Rev. J. ALDIS,
— J. ANGUS, A.M.,
— J. BELCHER,
— F. A. COX, D.D., LL.D.,
— G. FRANCIES,
— A. G. FULLER,
— SAMUEL GREEN,
— J. H. HINTON, A.M.,
— WILLIAM MIALL,
— T. MOORE,
— W. H. MURCH, D.D.,
— J. ROTHERY,
— J. B. SHENSTONE,
— E. STEANE,
Messrs. BLACKMORE,
— S. COLLARD,
— J. GURNEY,
— G. KITSON,
— M. MOORE,
— J. OLIVER,
— W. L. SMITH,

With power to add to their number."

4. Moved by the Rev. J. Aldis of Maze Pond, seconded by Henry Kelsall, Esq., of Rochdale,

"That the Rev. Dr. Carson has afforded much pleasure to the meeting by presiding on this occasion, and that he be requested to accept our cordial thanks."

The chairman having expressed his gratification at the proceedings of the evening, and his interest in the society, the meeting was concluded with prayer by the Rev. James Smith of New Park Street.

BIBLE TRANSLATION SOCIETY.

The second annual meeting of the subscribers and friends of this institution was held at New Park Street Chapel, on Friday evening, April 29. The attendance was very numerous. J. H. Allen, Esq., the treasurer, took the chair.

The proceedings having been opened by singing and prayer,

The Chairman rose and said: "Last of all the meetings of our denomination comes the meeting of the Bible Translation Society, whose interests we are this night met to promote; but, though last, perhaps not the least. At present, the sphere of its operations is the vast continent of India; but ultimately it may extend to every part of the world. We

have to rejoice, not only in its existence, but in its prosperity. The receipts of the past year have quite equalled the expectations of the committee; and the good it will accomplish, by enabling our beloved missionaries to carry on their important work of translation vigorously, is incalculable. Is it not a delightful work thus to be engaged? Who would not help to send the word of God to the nations? How different is the cause in which we are occupied to that in which the world engages? I was passing over London Bridge to-day, and saw large numbers of soldiers embarking for India, equipped with the instruments of death. We send our soldiers forth, equipped with the instruments of life, having the sword of the Spirit, which is the word of God—going forth, not to destroy men's lives, but to save them. They go with that word in their hands which, under the blessing of the Spirit of God, is productive of that godliness which has the promise of the life that now is, and of that which is to come. I rejoice in the existence and prosperity of this society, as a Christian, because through its medium the word of God is much more extensively circulated than it would have been had we continued to receive the wonted support of the British and Foreign Bible Society. Some of our friends thought that the formation of this society was not necessary; but that the deficiency occasioned by the withdrawal of the aid of the Bible Society might be supplied by the Translation Fund connected with the Baptist Mission. But we could not reasonably expect that that fund could have been raised to the amount realized by this society. Besides, this society contemplates objects which the Translation Fund could never have embraced. You will hear, from the report, what numbers of the word of God have been circulated during the past year; and whilst you listen to the announcement, connect with it the promise of God,—not one jot or tittle of whose word shall fail until all be fulfilled,—‘As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, so shall my word be; it shall not return unto me void, but shall accomplish that for which I sent it.’ I delight to think of the many thousands who are thus enabled to read in their own tongue the wonderful works of God. There are many who have neither the opportunity nor the inclination to hear the gospel, but who, coming from the interior of the country for the purpose of attending their great idolatrous festivals, have portions of the scriptures put into their hands, which they carry to their homes, and which, when solitary and alone, they may read. May we not confidently hope that the Spirit of God will work through this medium on their hearts, and make many wise unto salvation through faith

in Christ Jesus? Such occurrences there have been, and such there will doubtless be again: let us be strong in faith, earnest in prayer, and these results which we desire will assuredly ensue. But I rejoice in the existence and prosperity of this society, not only as a Christian, but as a baptist. I know there are very many who say we make too much of our baptism. I am quite of an opposite opinion. I never met with a baptist yet who put baptism in the place of repentance towards God, and faith in our Lord Jesus Christ. And, if he does not do that, I am at a loss to conceive how he can make too much of one of the positive institutions of the Lord. I would that every one that had been baptized adopted both the language and the practice of one of old, who said, ‘I dwell among my own people.’ I would that they would suffer affliction with their own people, rather than place themselves in circumstances where they are subjected to witness a ceremony which they deem to be unscriptural; and where, to say the least of it, if they open their lips on the subject of baptism, it is deemed inexpedient. Others have supported this society, not thinking we have been fairly treated; but it is from baptists especially we look for support; and we trust we shall not look in vain. We believe we shall not. Favour has been given to this society with our own denomination, as the receipts of the past year abundantly prove; favour has been given to our society with our transatlantic brethren, who sent us last year 5,000 dollars; and we are expecting 5,000 more. They have not yet arrived; but we have had some intimation of their coming. Some kind friends also have remembered us in their wills. You have seen in your Magazine that a legacy of £1,000 has been left us; and we have had intimations that other legacies are coming by and by. Think of this society, dear friends, when you make your wills. But the circumstance that delights me more than all the rest is, that our dear black brethren in Jamaica have remembered us; and that they have raised and intend to send us nearly £100. Oh, I do love the Jamaica brethren! They are warm-hearted Christians, and greatly should I love to visit them! I will not detain you longer, but call on the secretary to read the report.”

The Rev. Edward Steane then read the following report.

“It will not be necessary to occupy much time in relating to the subscribers and friends of the society the proceedings of the committee during the past year: for though at their successive meetings they have had business enough to engage their attention, and some things have occurred to require the exercise of their patient and best advised judgment, not much has taken place of a nature

to be recorded in their annual report. They have endeavoured to guide the affairs of the society in such a manner as should secure to it increasing support, and render it, though an humble yet an efficient instrument, in the diffusion of the word of God. Their conviction of the propriety of forming this society has never once faltered, and they are persuaded that in proportion as the course adopted by the Baptist denomination in this instance shall come to be dispassionately reviewed, it will be seen to have been the only course left open to them which they could adopt at once with honour to themselves and with the least possible disruption from old associates in the translation and distribution of the sacred scriptures. But in whatever light the formation and support of the society may be regarded by others, the committee still vindicate the proceeding to themselves on the high ground of conscience and moral obligation, and their conviction gathers strength every day, that it was both demanded by the necessities of the occasion, and is leading to the most beneficial results.

"It may certainly be stated as one of the consequences flowing from it, that the attention of our churches has been recalled and quickened to that most important branch of missionary labour, the translation of the inspired volume into the languages of the heathen. Not that it had ever been lost sight of; for as it was one of the earliest distinctions honourably won to the Baptist mission, that through the invaluable labours of Dr. Carey, it was the pioneer in this respect of all modern similar institutions, providing for them grammars, lexicons, and the word of God, in the native tongues of the East, so it has never ceased to look with especial favour on those efforts of its missionaries which have taken this direction. But while the funds were to a considerable extent furnished from another source, the interest in the subject, by being divided, had perhaps been in some measure diminished. If it was still our province to foster translations, it was at least equally so that of others, and the less necessity was felt for concentrating our attention in the manner which is now done upon the agency and means required for their production. The events which, by cutting off the ancient pecuniary supplies, have thrown us upon our own resources, have made the entire subject most distinctively and fully our own. The responsibility of giving the word of God to the oriental nations in the versions of baptist missionaries, is now exclusively ours, except indeed as it is joyfully shared by baptists in America. It seems to your committee that, unsought by baptists themselves, divine Providence has thus conferred upon them, as a body, an honour which should humble them in adoring thankfulness at the footstool of infinite mercy. As in all past ages, so still it

is appointed to them to bear their solitary testimony to the primitive truth, by keeping the ordinance of baptism as it was delivered to them by the holy apostles of the Lord Jesus; and the unanimity and zeal with which they have acted under recent circumstances, will signalize the baptists of the present age, as at least in this respect, emulous of the example of their honoured ancestors.

"Soon after the annual meeting last year, the society was deprived of the valuable services of its highly esteemed treasurer, W. T. Beeby, Esq., who was called, in the discharge of commercial duties, to revisit India, and is for the present again residing in Calcutta. His office has been subsequently filled, at the unanimous request of the committee, by our excellent friend who presides over the present meeting, J. H. Allen, Esq., and whom they doubt not the society will be equally happy with themselves to confirm in his responsible post.

"To one subject the committee have given, through the year, their most anxious attention. The members of the society have been apprised, through the pages of the Baptist Magazine, that a difference of opinion has obtained on its second rule, which is intended to define the sphere of its action. The committee have been sincerely desirous to meet the views of those who object to that rule, as far as they could do so in consistency with what they hold to be the one simple object for which the society was formed. That object they have from the first regarded as the exclusive support of versions in which the words relating to the ordinance of baptism are translated by words signifying immersion. It gives them unfeigned satisfaction that they are now enabled to add, that the differences have been healed, and that a modification of the rule has been agreed upon for the purpose of being submitted for the adoption of this meeting, by which, in the estimation of the committee, this object is secured together with the co-operation of their brethren.

"To enable the society to commence its operations with some degree of efficiency, many of its friends not only paid their annual subscriptions but presented handsome donations. Other causes at first contributed to minister to its funds, which could scarcely be reckoned upon as of probable continuance. In the absence of these, the committee regard it as calling for more than ordinary gratitude, that the receipts of this year have fallen but little short of those of the first: they amount to more than £1600. It ought also to be stated, that this sum has been raised mainly by the spontaneous benevolence of friends in different parts of the country, or stimulated only by the written applications of the secretary. In a few instances, ministerial brethren kindly undertook journeys on the society's behalf, and for the last three months

it has benefited by the labours of its travelling agent, the Rev. John Green; to the former, the grateful acknowledgments of the committee are due; and the co-operation of latter, as officially connected with the institution, they regret to report they are about to lose, Mr. Green having accepted the call of one of our churches at Leicester.

"In addition to the sum thus obtained from contributions, the committee have been gratified by a reported bequest—the first that has been made to the society—of £1000, by the late Mrs. Williams, of Clapton.

"The correspondence they have carried on with the missionary brethren in Calcutta has been in all points of view highly interesting, and in some, of considerable importance. They have applied themselves with new hope to their difficult and onerous duties, and are steadily and even rapidly making progress in them. In the great work, the Bengali Bible with marginal references, they have printed to 2 Kings vii. In the same language an edition of Isaiah and Daniel, intended to be bound together, has been completed, and the Proverbs have been reprinted: of each of these books, 5000 copies have been struck off. To these must be added 5000 copies of the New Testament; 2500 of the Gospels and Acts; 3000 Luke and Acts; and 3000 Acts. In Sanskrit, the Proverbs have been rendered in verse, and an edition of 2000 copies printed. In Persian, the New Testament 1000. In Hindui and Hindustani, the printing of the New Testament has proceeded to the middle of Luke; of this last-mentioned work we have the gratifying information, that in regard to purity, perspicuity, and fluency of style, the version, according to the testimony of friend and foe, is unparalleled. But the amount of labour (Mr. Wenger adds) required to render it so plain and pleasing, can only be known to those who have an opportunity of witnessing the diligence and conscientiousness which distinguish both Dr. Yates and Mr. Thomas.

"Besides these several works completed, various editions of the scriptures, or parts of the scriptures, are in progress in the Sanskrit, the Hindui, the Bengali, and the Hindustani languages.

"Towards these large and valuable editions of God's word, either published during the past year or now in course of publication, your committee have been happy in the ability to make three several grants of £500 each. They have also had much pleasure in voting, through the General Baptist Missionary Society, the sum of £150 towards an edition of Mr. Sutton's version of the New Testament into the Uryá tongue.

"The testimony of the missionaries from all the stations, unites in representing the desire of the natives, both Hindus and Mussulmen, for our sacred books as daily increasing: and

they plead earnestly that the liberality of British friends may enable them to satisfy their importunity. Within the period extending from January 1, 1840, to the 18th of February of the present year, there have been issued from the depository at the Baptist Mission Press, in Calcutta, 91,256 vols., consisting either of parts or of the whole of the Bible; and these added to the issues of the two years preceding, give a total of 151,000 vols., put into circulation in the course of only four years. 'There is a river the streams whereof make glad the city of God;' oh, how will these ten thousand streams, rolling their living waters through the sun-scorched plains of India, cover them with vernal beauty and make them fragrant as the garden of the Lord. It is impossible to think of the declaration of Jehovah, 'My word shall not return unto me void,' in connexion with such a fact, without anticipating the period as drawing nigh when the predicted result must follow, 'Ye shall go out with joy, and he led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands; 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.' "

It was then moved by the Rev. J. Jackson of Taunton, seconded by the Rev. J. M. Soule of Battersea, and passed unanimously,

"That the report now read be adopted, printed, and circulated, under the direction of the committee."

Moved by the Rev. Dr. Carson of Tubermore, seconded by the Rev. D. R. Stephen of Newport.

"That this meeting are deeply impressed with the magnitude of the work carried on by the baptist missionaries at Calcutta, in the preparation and circulation of so large a number of copies of the holy scriptures in the languages of the East; and, perceiving this work continually to exhaust the funds which are available for its support, attach great importance to the steady augmentation of the society's funds."

Moved by the Rev. W. F. Burchell of Rochdale, seconded by the Rev. W. Knibb of Jamaica.

"That the following be the officers and committee of the society for the year ensuing—
Treasurer, J. H. ALLEN, Esq., Old Trinity House, Tower Street.

Secretary, Rev. EDWARD STANE, Camberwell.

Committee.

- Rev. J. ANGUS, A.M.
- W. B. BOWES.
- F. A. COX, D.D., LL.D.
- J. H. HINTON, A.M.
- W. H. MUNCH, D.D.
- JAS. SMITH.
- J. M. SOULE.
- C. E. BIRT, A.M., Bristol.
- W. BROCK, Norwich.
- W. GRAY, Northampton.

Rev. B. GODWIN, Oxford.
 — J. HOBV, D.D., Birmingham.
 — J. G. PIKE, Derby.
 — R. ROFF, Cambridge.
 — J. SPRIGG, A.M., Ipswich.
 — J. STATHAM, Reading.
 J. C. BURLS, Esq.
 S. JACKSON, Esq.
 G. T. KEMP, Esq.
 JAMES LOW, Esq.
 G. LOWE, Esq., F.R.S.
 J. PENNY, Esq.
 T. PEWTRESS, Esq.
 S. WATSON, Esq.

Moved by the Rev. Dr. Cox, seconded by the Rev. E. Steane.

“That henceforth the 2nd rule in the constitution of the society stand as follows:—‘It shall be the object of this society to aid in printing and circulating those translations of the holy scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God similarly faithful and complete.’”

The speeches delivered on this occasion were remarkably appropriate. Portions of Dr. Carson’s and Mr. Knibb’s we subjoin.

The Rev. Dr. Carson said, “From what I saw yesterday, I was greatly impressed with the conviction that God always fits his instrument for the work. We saw on the platform one of our generals from the West, and another from the East, each qualified for his station, but meeting with very different degrees of success. Our brother from the East appeared to lament that he could not produce an equal number of converts with our brother from the West; but I would say to him, ‘Brother, do not despond; you have done a great work; you have done a work that will last for ages, and for ever.’ Who can calculate the immense importance of giving new translations of the word of God, into languages in which they have never before been printed? And there is a great advantage, let me tell you, in being the first in the field. Every merchant knows the great importance of being first in the market with his merchandise; and is it not of great importance, to our brethren, to be first in the field? Yes, indeed; for all who come after must borrow from them. Translation is of the utmost importance; exclude us from every thing else, but leave us the right of translation, and we, as a Christian Missionary Society, can do the work. No one has a higher opinion than myself of preaching the gospel with the living voice. I think those fanatical who imagine there is no need for it. ‘What,’ say they, ‘do you think you can say more than God has said? Can you tell me news from heaven that I cannot get in the Bible?’ ‘Why, I cannot tell you any news but what you have there, certainly; but perhaps I know a little more than you do of its contents, and see more in it than you may see; but, if not, it is an institution of God, and I must use it.’

VOL. V.—FOURTH SERIES.

The Psalmist read the scriptures, though he was honoured as a penman of part of them; and he could say, ‘Lord, open thou mine eyes, that I may behold the wondrous things contained in thy law.’ Ours is a great principle—one of which we ought not to be ashamed—a distinguishing principle, which we have almost exclusively to ourselves. The Church of Rome would not give the Bible; the Puseyites would not give it; and, indeed, some of the bishops have said, lately, that they cannot give it. The Church of Rome says plainly, ‘We will not allow you to read the Scriptures—no, not our own scriptures.’ I was present at the great discussion in Carlow, when the famous riot was there; and on the platform it was asked, ‘Will you allow us to give the Scriptures, if we give your own version?’ One gentleman said, ‘We will put the Douay translation into the hands of every man in Ireland, if you will allow us.’ The reply was, ‘No sir, we will not allow you; the people must have that work from us; you have no right to intrude among our people.’ And the bishop of Salisbury, the other day, gave as one of his reasons against the distribution of the scriptures, that they were disseminated in parishes where the rector was opposed to it; and that it was the business of the church to give the Bible. Now, what is that but Popery? Can there be a greater insult to the living God than that? They treat the Lord himself as men have sometimes treated an idiot prince; they do every thing in his name, and they sometimes bring him forward; but he must speak nothing but what they tell him. Nor will they allow the Lord of heaven himself to speak to the people in his own language, except they send the Prayer-book, or something else, to explain what he says. Now, we can venture to send the Bible alone; I am sure, as baptists, we can send it as it is, without asking any thing else to accompany it. We can sufficiently trust to the common sense of every man that knows the English language, to find out our views on baptism; and, if the Bible be fairly translated, no man who has any understanding can fail of comprehending them. With regard to India, we have no opportunity of doing much there, except to translate; but we have men in an uncommon degree qualified to do that. We have the testimony not only of our own brethren, but the praise of others; for, as they translate all from one source, they have nothing to learn but new languages. You know what advantage is derived from the use of machinery in this country. Now, our missionaries have the advantage of the machinery of their predecessors, of their great skill and learned research; and we ought to afford them every facility that they may successfully avail themselves of such advantages. Some may be found, who, if a translation

were made by the archangel Gabriel himself, and published with the words 'baptist minister' at the end of his name, would not receive it. The common translation is an excellent translation, in many respects; there are, no doubt, many imperfections in it, from the restrictions to which the translators were subjected at the time; but do you think, if a translation was to be made now, none having been made before, that it would be as good as the authorized version? No; that it would not. Some people would make it a Puseyite version, but our translation is made; we ought to bless God for it; for, although the work was in the hand of our opponents, and they had the whole direction of it, it was made with a fairness, that we could not at all expect now. There was at that period, also, a great deal of solid learning, of acquaintance with the original languages, without any knowledge of what is termed criticism. On the contrary, at the present time, there is a great deal of supposed knowledge of criticism, without any thorough acquaintance with the languages. Persons talk very learnedly and very decidedly; but they trade very extensively on a very little capital. Great, then, is the importance of translation, and great are the obligations under which we lie to our brethren in the East. Let me say a few words with respect to the difficulties and duties of translation. One of the greatest difficulties, if not of translation, yet of those of a society or committee who supply the translations, is, that it is supposed to be so very easy a thing to translate. There is no greater error. It is one of the most difficult things imaginable; I think it would be easier for a man to make himself master of all the known sciences. It requires vast knowledge; he must be acquainted with a vast number of things; for, if he is not acquainted with things, he has no true knowledge of words. I read an anecdote, I think, in the Life of Wilberforce, that will illustrate this: he says, on one occasion, he took Mr. Pitt with him to hear the Rev. R. Cecil. Wilberforce expected great things, and thought he would surely captivate Mr. Pitt. But when he afterwards spoke to him, and inquired what he thought, he replied, that he did not understand a single word Mr. Cecil had said. What! not understand the English language? Did any man understand it better than Mr. Pitt? The fact was this: he did not understand the thing. And so, if a man begins to translate the Scriptures, he must know the gospel, and personally feel and understand its doctrines, its ordinances, and its precepts. There are a great number of modern translators who entirely misapprehend the matter, and, by their improvements, rather corrupt the word of God than otherwise. There have been false rules of criticism adopted and acted upon, really not worthy of the name of

rules, and which ought not to direct them in the interpretation of the word of God. They have got a *vade mecum* from Germany; the Germans are very learned men, men extensively acquainted with books; nay, so extensively acquainted with books, that they are like London dray-horses, they carry an immense load, but are rather burdened than enlightened. I have no objection to be thankful to these men for all their knowledge of languages and other things; still I do say, that their rules of criticism are not to be respected. Good rules are safe foundations, are safe grounds of criticism, and men generally reason fairly from them; for it is obvious to men of common sense, that they lead to truth; consequently, false opinions are deduced from false foundations and false principles, and lead to doubt and mystery. These are failings, to which, I think, your translators are not addicted; but I think it would be as well to admonish them, on common sense rules, to use the simplest language—words that have got at least a currency in the English language, good Saxon words. The productions that come from Germany are all stuffed with barbarous words; I say this is high treason against the English language. They think if they give a Latin word, there is something profound and great in it, whereas it is only pedantry. I say the sense of that man is most profound, who is not afraid to employ plain English. But above all, you ought to admonish your translators to faithfulness. Never, never, in translating the scriptures, let us give a twist to the word of God to serve a purpose. No; it is infamously degrading to the character of a man, and most derogatory to the honour of God. Must I be a villain in order to serve the interests of the religion of God? Does he need my craft to propagate his truth? It is the characteristic of scripture, that very often there are difficulties thrown upon a doctrine, by some passages appearing to disagree with other passages; or one doctrine interfering with another doctrine. Well, what would you do, translator? Oh, I will just give it some little softening down, that they may not appear contrary to each other. God forbid! no, let it appear in all its strength, just as it is. It would be well also, to admonish your translators to take no improper liberties with the text. You cannot depart from the authority of manuscripts. Where there are different readings, you may avail yourself of that which appears to be the best; but, without the authority of manuscripts, you have no right to alter, no right to add or to diminish; for that is laying a foundation that would overturn all truth. If you have reason to suppose that there must have been something in the original which is not there, or some alteration, do all you can to show it; we will hear it, but never let it come into the

text. Translate what is before you, according to the best and most authentic manuscripts. I would not advise you to go so far as a clergyman I heard of, who, after the death of his Majesty King William, continued to pray most fervently for him every Sunday; and who, when asked why he did so, replied, 'Why, my business is to go on with what is before me till I have further instructions.' There are some things so self-evident, from the passages with which they are connected, that I think you would be warranted in correcting them, without the authority of manuscripts; such as the confounding of one letter with another, where alteration would harmonize the thing, and not touch the matter. I would also admonish the translators never to give a sense to a word they translate, without the authority of use. Our opponents do not choose to argue as to the word in dispute from admitted instances of its meaning, but from meanings alleged to be possible from the authority of theory or etymology. We allege the instances where the word so occurs, and we take no other meaning; we do not say it may mean this or that, but what it does mean. We cannot admit that it is doubtful. Persons come to it with preconceived notions; but they should receive it as a jury receives evidence. They are sworn to try a case fairly; and to dismiss from their minds every preconception and prejudice, and to decide alone by the evidence before them. That is what we are to do; to give the word that meaning which is laid before us in the documents and books in which it is used. Again, we ought never, on any account, to substitute a Commentary for a Translation. Sometimes the scriptures themselves do this, by quoting previous scriptures, and giving the substance of their meaning; but the Spirit of the Lord does that, and he knows his own meaning; but, when I do it, I don't know that I have got the sense. I should then give what is before me, and not what I think to be the substance of it. Another thing, and the last to which I shall allude, is the difference between a literal and a free translation: a literal translation means either the radical sense of words, or an exact translation according to the present meaning of words. I think all faithful translations must be literal; although nothing can be more absurd than what some call a literal translation; that is, giving the radical meaning of a word, when it is no translation at all. For instance: the word 'pitiful.' At the time our translators gave that word, it signified 'compassionate, merciful, kind;' but every man knows that that is not its signification now. A pitiful man is a poor-spirited, niggardly, churlish man. I think we should not translate literally there. In one sense, our translation should be literal, it should be exact. We ought to give just the amount of

words in the original, as far as we are able to ascertain them. We are not to endeavour to make our translation more elegant, or more modern, than the original. It would be like the exhibition of a Grecian sage in the dress of an English gentleman. We must give the scriptures in their own venerable, ancient garments. And they are not the less intelligible on that account. Oh, no. That which men call elegance is mere pedantry, compared with the great simplicity and majesty, dignity and energy, of the words of the Holy Spirit. I would only add another word, and that is, with respect to what is called Synagogue Greek. Wonderful things have been done on the subject in contest among us by Synagogue Greek; and, from the way in which they speak, they would have this supposed a different language from the Greek itself; but what is the difference? You may as well talk of Synagogue English. If I go to the Parliament-house, I hear many a word and phrase that I don't hear here, and *vice versa*; and, if I go to a Theological Society, I meet with different terms there. But does any man think there is any difference in the language? No; it is the same language, applied to different subjects. But some tell us as though they had made a discovery, that there are many changes of meaning in the history of some words. Is this news to any man of literature? The question is, can any change be pointed out in the history of the disputed word from its origin to the times of the New Testament writers? I have no concern with its after history. It would be applied to the rite after all the changes of the rite, however numerous those changes may have been. But let us take it from its cradle, and follow it to its grave; and, from first to last, admitting every thing that can be produced from the Greek language, to the time of the apostles, we may venture to offer a premium to the man that will show us we are wrong."

Mr. Knibb said,—

"I will state what made me a baptist; for I was once an independent; and they would not blame me if I were one still. I asked myself, what right my father had to make me believe that on which I could not think. The baptist principle within me sprung from the inherent right which every human being has to think and act for himself. I considered that my parents, though I loved them tenderly, robbed me of my birthright when they took me in their arms to the baptismal font. I am persuaded that baptism, on a profession of faith in Jesus Christ, is not merely in accordance with the revealed will of God, but with that right which we all possess to know before we act, and believe before we profess. I believe that the word of God does not afford the least possible argument for taking a puny infant, whether it be in the established church

or among dissenting congregations—with a godfather or without one—and there making it believe that of which it knows nothing. I sincerely trust that no baptist will ever be ashamed of saying what he thinks. I hope that the remark of our esteemed chairman will have some weight, that all baptists should dwell among their own churches. I do not wish to undervalue the talent of independent or other ministers; but I do maintain that we have got a very decent share of it among ourselves. If you should adopt the system of lay agency which we pursue in Jamaica, I am sure that your chairman would make a very good local baptist preacher; and I see no reason why he should not be one. If he should be the means, when the toils of the day are closed, of gathering around him an audience, and even if he should give them a ticket, I do not think that he would violate one command of God; though he might receive the scowl of every pretended successor of the apostles. I verily believe that, in so doing, all who are deacons and officers in our churches would not only act in accordance with New Testament principles, but would gather around the denomination a strength which hell itself could not resist. If I should be the happy means of directing you to this subject, in connexion with a faithful translation of the word of God, you will have reason to adore God, that, by any means, I was called for a short time from my beloved employ. If there be baptists here who throw all their influence and all their energy into that which is generally called the dominant sect among dissenters, let me invite them to try if they cannot find their way among their own denomination. I speak plainly, because I shall be gone in a few days; and it will not thin my congregation; it will not reduce my salary; no one will give up his seat because I say what is plain. I know that some of you cannot do it so well. If all the baptists in London that assist to fill the different independent chapels would just come and help their brethren, they would be doing what I would tell independents to do who come and sit with us. An individual connected with the church of England assembled with us in Falmouth, when there was no evangelical clergyman. A letter was written in my house, addressed to the bishop, asking him to procure one; and when one was obtained I said to this gentleman, 'It is not your duty to remain in my church. You have now a minister who preaches the gospel; go to him and do your duty.' So I say to every baptist; so I say to every independent; and to every one who believes, after having searched the word of God, that the principles he professes are right. It is high time, if our principles are right, that we should stick to them. I say this with all the benevolence of my heart to others; and that man is not worthy the name of a

man who cannot hear sentiments like these propounded without taking offence. What! cannot I love a fellow-Christian without keeping myself silent on that which I think is one of the commands of my Redeemer? What should we have thought of our brethren in Calcutta, if, for a few paltry pounds to be obtained from Earl-street, they had refused to make a fair translation of the word of God? They would have deserved the scorn and indignation of every Christian that breathes. Admit the principle, that they had a right to do it, and where would be the atonement, if a Puseyite might judge? Where all the delightful doctrines of the cross, if those who call themselves the successors of the apostles might have their full swing? It is our duty to contend earnestly for the faith; it is our duty earnestly to contend for every point of the faith. I know some will say that it is a little thing; but I deny that any thing which Jesus does is either little or contemptible. I think our brethren do not bring the subject fully before their congregations. It ought not to be brought forward with respect to this verb, or that adverb, but with respect to the duty of every individual who believes the gospel to come forward and profess it. Some persons may say, that immersion is an indecent practice. They may say what they please; we are not accountable to them for the decency or indecency of it. We are simply accountable to Christ for the fulfilment of his command. It is but the other day, that the ordinance of baptism was administered by Brother May, in the parish of St. Elizabeth, for the first time. The whole parish was in an uproar; they knew not what would come to pass; the clergyman said that the church was quite deserted, and assured the people who attended that they would be bewitched. Brother May is a sedate and a very clever man; but, as it was said, that the people to be baptized would be put in and pulled out by ropes, great numbers attended. To spread a bad report is a most capital thing to get a good congregation. Mr. May took the Prayer-book, first, to show what that said. It states, 'And then, naming it after them (if they shall certify him that the child may well endure it), he shall dip it in the water, discreetly and warily.' He afterwards took the New Testament, and showed that Jesus Christ had therein required that men and women should be dipped. He then, with the candidates dressed in white, preached to them Jesus; and he told me, a short time afterwards, that the administration of that ordinance had been the means of awakening and converting one hundred persons to God. Now, I should like to know how many have ever been converted by seeing a child christened and hearing it squall. I should like to have a history of infant baptism, in connexion with the conversion of the world. That would be something

worth reading about; that would, indeed, be something new, at least; and the adage of Solomon would for once be not quite right, 'There is nothing new under the sun.' Though I am no linguist I know my mother-tongue, and I rejoice to hear learned men repudiate the use of Latin and Greek to express what may be as well said in good Saxon language. Depend upon it that, taken altogether, the good old Saxon language is the best. I rejoice that my brethren in the ministry are beginning to think that a man may have a good education without sprinkling his conversation with French, or larding all that he says with a little Latin. I have heard it said in Jamaica,—I don't know whether you have heard it said in England,—'Poor baptists! they shall have a Bible of their own; they need it; they cannot carry on without it!' We do not want a Bible of our own; we want a Bible such as God intended us to have. It will be said, 'Why, what impudent fellows these baptists are; they talk of getting out a Bible of their own with £1,600, translating it, and sending it all over the world!' Oh, we do not forget what £13 did; we have that still in our minds; and let the baptist denomination be true to itself, and let those who believe our statements either assist or abjure us. While they keep away from us they do us immense harm, instead of doing us good. I should consider that if I went to an independent chapel I was occupying the seat of another person, who would, on account of my presence, be obliged to stand. When I have been asked whom I was going to hear, that there was Mr. So and So and Mr. So and So, preaching in town, my reply has been, 'I am going to a baptist chapel.' I say these things, because I think they ought to be said, and I have never heard any other person say them; therefore it is no plagiarism on my part. Men ought to be taught to think. I have no idea of compromise and compliance, and bowing and scraping, lest I should offend Mr. So and So. Let him be offended. I have no idea of its being said, 'If you speak so plainly such and such a person will leave the chapel.' Well, let them leave. I have no idea of a man finching from the honest expression of his sentiments, because people choose to think that they are right and we are wrong. No; the time is come when we must have a different state of things. Nothing pains me so much as to see a number of devoted men labouring for God, and to see their places of worship so frequently neglected. Some baptists, it is said, attend not at the baptist chapel, because the preacher, though he is a good man, has had no education. I know that there are persons who feel this as strongly as I do; but they would not like to say it. I reply, Why do you not, instead of finding other places, find your way to the baptist chapel? I consider it an hon-

our to be a baptist. I consider it an honour because I am surrounded by such noble spirits who are baptists. I consider it an honour because they have not been tempted for filthy lucre's sake from the high position in which they stand. I rejoice in it because you allow your missionaries to think and act for themselves—because we can go forth unfettered and free in our delightful work. I entreat my baptist friends who have no baptist minister under whom they can sit to build a chapel for themselves. We want a new chapel built in London by a jubilee fund. We will forgive our recreant baptists, if, repenting of their folly, they will join together and build a jubilee chapel. I should be glad to come over, not to open it, but to give out the hymns. And we can inscribe over its portals, 'How lovely it is for brethren to dwell together in unity!' I should rejoice if an independent minister would just go and make a speech of this kind among the independents who leave their denomination. He would have a perfect right to do it; and so have we. How is it that we cannot carry out our designs with all the activity and the strength which the denomination commands? If the baptists of America and the baptists of England would all collect under their own colours, they would be found, not the least, but, in all probability, the largest denomination. Are your principles good for any thing or not? Is there no difference between believers' baptism and infant sprinkling? Is there no difference between a young disciple, glowing with love to Christ, coming forth voluntarily and avowing that he leaves the world and all its concerns, and a long train of lordly bishops, with princes coming even from other parts of the world, promising for an infant that it shall renounce the pomps and vanities of this wicked world? And then look at the feast afterwards. Oh, what a union of Belial and Christ! There is nothing in the religion of the Son of God akin to it. Search the records of that word, and find it, if you can. Was it not said, that there was a despised sect that could not rejoice in the christening? That recreant paper, the Times,—recreant to all that is right and proper,—after throwing out its dastardly insinuations against the missionaries of Christ, came forth with all its imposing strength, and endeavoured to cast a stigma upon the loyalty of baptists, because they could not bow down to worship this watery image which the archbishop of Canterbury had set up. Though we wish to translate the Bible, we do not wish to omit either 'fear God' or 'honour the king,' whether that king be a man, or a woman made a queen. I do maintain that it is an insult to which England ought not to submit, to cast sentiments of disloyalty on the baptist denomination, on account of their non-observance of this vain and gaudy show. We do not

yield to any in our devotion to constitutional authorities. The history of the baptists is a history of uncompromising attachment to liberty. I rejoice that I have had an opportunity of stating,—I hope in a proper manner,—my views upon the subject. I honour our translators. I do not think the crown upon the brow of Yates is the D.D. that hangs upon it; it is that he refused to mistranslate the word of God. The man who stood out as he did cannot be bought. The same principles that induced that man to forego the honours of the world, rather than corrupt the word of God, would lead him to hang on a gibbet, and ascend from that to heaven. It is by the cultivation of this principle that you will preserve the country from anarchy and ruin, and, at the same time, promote the extension of the great principles of Christianity. Every thing in the Bible breathes liberty, as well as love. There is not a single phrase in it on which a tyrant can rest an apology for his conduct.”

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WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this society was held on May 2nd, in Exeter Hall, Col. Conolly, member of parliament for the county of Donegal, presiding.

The Rev. Dr. Bunting read the report, “which,” says the Watchman, “in reference to financial matters, was far more auspicious and encouraging than any of late years. It stated that the gross income had reached £101,688 2s. 4d.; the expenditure had been £98,754 7s. 9d., leaving a surplus of £2,933 14s. 7d. The receipts in Great Britain had been £70,788 3s. 4d., an increase of £6,283; in Ireland, £5,061 13s. 4d., an increase of £496; and from foreign auxiliaries there had been received £12,322, 7s. 10d., an increase of £2,461. There were only five districts in Great Britain which had not augmented their contributions.

“The following is a summary of the society’s operations:—

“The total number of principal or central mission stations, called circuits, occupied by the society in the several parts of the world, now enumerated, is	261
The number of missionaries employed, exclusive of the catechists, &c., is	368
The number of full and accredited church members, exclusive of those under the care of the society’s missionaries in Ireland, is	87,258
The number of scholars in the mission schools is nearly	60,000”

Fourteen missionaries and two wives have been sent out by the society since the last anniversary; but eight missionaries and five wives of missionaries have been removed by death.

CHURCH MISSIONARY SOCIETY.

The forty-second anniversary meeting of the subscribers and friends of the Church Missionary Society was held in the great room of Exeter Hall on Tuesday, May 3, the Right Hon. the Earl of Chichester in the chair.

The report was read by the Rev. R. Davies and the Rev. John Venn. It commenced by the committee’s remarking that they presented it under a deep sense of their responsibility to God and to man. With regard to patronage, the report announced that the following prelates had attached themselves to the society: the Archbishops of Canterbury and York, and the Bishops of London, Bath and Wells, Chichester, Lincoln, Peterborough, Sodor and Man, Hereford, Gloucester and Bristol, New Zealand, and the United Church of England and Ireland in Jerusalem.

Details were then given of the operations of the society, after which its financial difficulties were adverted to at considerable length. “At the last anniversary of the society, the state of its finances was such as to occasion the committee much solicitude. That solicitude was increased as the year advanced. The necessity of reducing the expenditure of the society became apparent. At a meeting of the Committee of Correspondence at the beginning of July, a resolution was adopted, ‘That means should be immediately taken to reduce the expenditure of the society in the Malta, New Zealand, Trinidad, and Jamaica missions.’”

In April last, at a special meeting of the committee, several resolutions were adopted, of which this was one: “That, in the opinion of this committee, the scale of expenditure for the current year should be limited to £85,000, in accordance with the recommendation of the finance sub-committee; and that, with this view, the committee should take immediate steps to carry into effect the resolutions already adopted for discontinuing the society’s operations in Jamaica, Trinidad, and Malta; and should also take such steps, with regard to its other missions, as may be necessary to accomplish the reduction proposed.”

“It was with extreme pain and regret that the committee came to a decision narrowing the society’s operations to so serious an extent. In the actual situation of the society, however, the duty of doing so was plain and imperative. On closing the accounts of the year on the 31st of March, its financial position stood thus:—

Receipts on account of general fund	£90,821	2	6
Expenditure	110,808	16	1

Showing an excess of expenditure within the year, of 19,987 13 7

"To meet the excess of expenditure over income above stated, the committee were compelled to resort to loans from the society's bankers, and from members of the society who kindly came forward to aid the committee in this emergency. Of these loans £11,500 remain unpaid, and different tradesmen's bills, amounting together to about £2,000, which properly belong to the expenditure of the past year, the committee were obliged to bring over to the present year. The total amount of debt, therefore, in closing the year's accounts, was about £13,500."

Some of the speeches subsequently delivered, as reported in the Record, contained very remarkable passages. The Rev. J. W. Cunningham, Vicar of Harrow, is reported to have said, "This year has been marked by the addition of the venerable name of the ecclesiastical head of our church to the list of our patrons; one to whom I myself am personally indebted for mildness, forbearance, and sympathy, and to whom, you must permit me to say, the church of England is largely indebted; because I solemnly believe that if we had had an Archbishop Laud ten years ago over our church, we should now be sitting and mourning amidst the ruins of our establishment. If it had not been for the mild, cautious, tolerant, benevolent, and sagacious spirit of his Grace the Archbishop of Canterbury, I, for one, should have expected calamities which it is impossible to conceive. Let not this year, then, be marked with the first symptoms of decay in this society. Mr. Stowell said, last night, that the Chinese were ready to welcome us with open arms. What arms did he mean?—the arms of warfare, or of resistance? Let us not so welcome the Archbishop. Let us not go to him with our hats in in our hands, and say, we are come to beg of your grace, because we are starving without you. No doubt, this society was mistaken in expecting what we have not got; but your committee reasonably expected that when a very large body of persons professed that they had no one reason in the world for not connecting themselves with the society except that it had not general episcopal sanction,—your committee, good men, fondly imagined that the instant that barrier was removed, we should, to adopt the noble chairman's expression, have had such a rush into the boat as would be almost likely to sink it. I need not say that the rush has not taken place. Not only has there been no rush, but it is a matter of fact, that although the bishops of our church have largely and cordially connected themselves with this institution, a great many of those loudly-professing episcopals will have nothing to do with it."

The Rev. Dr. Tyng, from Philadelphia, a minister of the American episcopal church, adverting to the Board of Foreign Missions with which he was connected, said, among

other things, "We were, until within the last six years, a voluntary society; then a spirit got amongst us, of which I will not speak as I could, because I might possibly trench upon the feelings of some persons, but which made men contend that every thing ought to be placed under ecclesiastical approbation and protection: and we fondly yielded. But our six years' experience, I am bound to say, has not satisfied the proposers of the change. We have had a slight increase of means, and a large increase of government; and under our circumstances we are as much shackled by the protection we receive as we are benefited by carrying out the principles by which we are held and ruled. Since, however, you have also accepted the oversight of the heads of the church, we feel convinced that we were mistaken, and that you are right; and the result must eventually prove that you have exercised more wisdom than we did."

The Rev. T. Vores, formerly secretary of the society, said, "When he looked to the aspect of the times, he was thankful to God that, though the income of the society was nearly £20,000 short of its expenditure, yet its receipts had exceeded those of last year by about £200, and that the contributions from its associations had increased by about £2,000. It must be acknowledged, however, that the deficit must be attributed to the alarming state of the church; and gladly did he respond to the hope of the noble chairman, that she would be carried safely through her present difficulties."

The Rev. Baron Gerlach, minister of one of the largest parishes in Berlin, said, "When we were founding our missionary society in Prussia, we were most anxious to give to it, and to keep to it, the character of a *church* missionary society, as you call it, in the full sense of the term. Therefore we sought and received the approval of our church authorities, and the doctrines taught in our missionary institution were those of our church. We presented all our missionaries to our church authorities to be ordained; and even when sending them into foreign lands, we were anxious to keep up a close connexion between our missionary stations and our church. But there were some of our clergy who thought that the whole management of the society should be in the hands of the authorities of the church, that there should be no committees, no anniversaries, no agents travelling through the land to awaken the zeal of Christians in behalf of the missionary cause. They succeeded so far, that in some parts of our country our auxiliaries were silenced, and the business was left to the ordinary synods and meetings of the clergy. The consequence was, that nearly all the zeal in the missionary cause was extinguished, and the operations languished. But, at present, I am glad to say that these erroneous views are giving way,

and that our auxiliaries are now formed upon that liberal plan which we have learnt from Great Britain; that our agents are more active, our anniversaries are more interesting, and the cause is flourishing still more and more."

We make no comment on these statements, but their utterance in such an assembly, and under such circumstances, deserves the notice of those who "can make interpretations and dissolve doubts."

LONDON MISSIONARY SOCIETY.

The Hon. W. F. Cowper, M.P., occupied the chair at the forty-eighth annual meeting of this society, which was held in Exeter Hall, May 12th.

An abstract of the report was read by the Rev. A. Tidman, "which," says the Patriot, to which we are indebted for our account of this meeting, "contained numerous facts, showing that the state and progress of the society in the past year, both at home and abroad, had been most encouraging, and the substance of which is embodied in the first resolution.—The total amount of income received during the year had been 80,874*l.* 0*s.* 2*d.*; the total expenditure, 87,551*l.* 9*s.* 11*d.*; leaving a deficiency, as compared with the outlay, of 6,677*l.* 9*s.* 9*d.*"

The resolution referred to is as follows:—

"That the report, of which an abstract has been read, be approved, printed, and circulated. That this meeting reviews, with hallowed joy, the progress of the missionary cause, through the agency of the London Missionary Society, during the past year, in the advancement of civilization and social happiness, among tribes and nations once the victims of gross ignorance and hateful passions; in the extended education of the young, both in useful and in sacred knowledge; in the translation and circulation of the holy scriptures in the dialects of Polynesia, India, and Africa; in the numerous striking conversions of the heathen to the faith of Christ; and in the general purity, order, and activity of the mission churches. But this meeting, deeply sensible that such glorious results of an agency feeble and imperfect, must be attributed exclusively to the grace of the exalted Saviour, through the power of the Holy Spirit, humbly and gratefully ascribes to him the honour and the praise."

According to previous arrangement, an adjourned meeting was held in the evening at Finsbury chapel, the attendance at which was very numerous. On this occasion W. A. Hankey, Esq. presided.

CHRISTIAN INSTRUCTION SOCIETY.

The subscribers and friends to this Institution held their seventeenth annual meeting at Finsbury Chapel on Tuesday evening, the 3rd of May, Sir C. E. Smith, Bart. in the chair.

The services having been commenced by singing, the Rev. R. Ainslie engaged in prayer.

The Rev. J. Blackburn, at the request of

the Chairman, then read the Report. It stated that the little band of not a hundred gratuitous visitors who first associated to promote the objects of this society had increased to 2354, who were systematically employed in their benevolent operations. The gratuitous visitors were divided into 103 associations. The following tabular view of the efforts of these local associations during the past year, for the visitation of the poor, the maintenance of local stations for prayer-meetings and preaching, and for the support of stipendiary missionaries, in aid of the gratuitous visitors, presented a result that was highly encouraging.

SUMMARY OF ASSOCIATIONS.

	Associations.	Visitors.	Families.	Stations.	Misars.
London	12	232	7,093	13	2
Finsbury	13	310	7,803	10	1
Marylebone ...	6	112	2,359	1	0
Westminster ...	8	196	3,445	12	0
Tower Hamlets	27	798	16,863	51	2
Southwark.....	11	307	8,074	20	3
Lambeth	8	106	2,818	5	1
Greenwich	6	97	3,637	7	1
Suburban	12	196	5,461	16	3

103 2354 57,553 135 13 1

Gratifying as these totals were, yet, if the statistics of each metropolitan division were examined, the disproportion between the efforts of the churches and the exigencies of the people, was most affecting and admonitory. The census of 1841 gave the population of the metropolis as 1,870,727 persons, which showed that after all the progress the society had made, yet there remained 1,583,000 at this moment untouched by the efforts of its benevolent agents. In making that statement, however, the committee had not forgotten that there were kindred societies, and other bodies of Christians, happily engaged in the same work, and were employing other instruments and agencies to raise the moral character of our fellow-citizens. The prayer-meetings and cottage lectures had been greatly honoured of God. During the past year considerable prosperity had attended the Sunday-schools connected with many of the stations. During the past summer five preaching tents had been used. About 150 open-air services had been held in various places in the suburban parts of the metropolis. Two courses of lectures had been delivered at Bishopsgate and Barbican chapels, which had been attended by several hundreds of young men, principally belonging to those classes whose improvement was specially contemplated by those services. For several years past the society had extended tent and out-of-door preaching services to the rural parts of the metropolitan counties, and last year they were held in Middlesex, Surrey, and Herts. The report concluded by an urgent appeal for increased financial support.

BRITISH AND FOREIGN BIBLE SOCIETY.

The thirty-eighth anniversary of this society was held in Exeter Hall, May 4th. The chair was taken by the president, Lord Bexley.

The Rev. A. Brandram read the report, which gave an interesting sketch of the society's operations during the past year.

The total amount received during the year, applicable to the general objects of the society, including subscriptions, donations, legacies, dividends on stock, and contributions of auxiliary societies, is 44,045*l.* 11*s.* 5*d.*; compared with last year, showing an increase of 1300*l.* 17*s.*; amount received from sales of bibles and testaments, 50,204*l.* 14*s.* 10*d.*; total amount received from all sources, 95,095*l.* 4*s.* 8*d.* The issues of the society have been, from the depository at home, 584,544, from depôts abroad, 231,007; total issues of bibles and testaments since the commencement of the society, 14,038,934.

The speakers were the Bishop of Chester, Lord Glenelg, Lord Sandon, Dr. Vaughan, Dr. Gunn, Rev. Mr. Waugh, Hon. and Rev. — Villiers, Rev. G. Pritchard, Rev. Mr. Verugislec, Rev. Mr. Mestrier, Bishop of Worcester, Sir T. D. Acland.

LONDON CITY MISSION.

At the anniversary of this institution, held in Exeter Hall, May 5th, E. N. Buxton, Esq. presided.

The Rev. R. Ainslie read the report, which after describing the general state of religious and moral destitution in numerous districts of the metropolis, instanced the circumstances of one locality in the city of Westminster. In that district there were 120 houses occupied by 708 families, all of them visited by the society's missionary; in those houses there were 174 rooms occupied by females devoted to public vice, 290 occupied by common beggars, and 190 by hucksters, who obtained a livelihood by selling fruit and other articles in the streets, and to all of whom the sabbath was unknown for the purposes of religion. In this district, during the past year, the society's missionary had made no less than 6554 visits, had distributed 5390 religious tracts, and 11 copies of the scriptures, and had brought 158 children to attend the schools. He had also held 108 meetings for reading the holy scriptures; ninety-eight backsliders had been outwardly reformed, and seven persons had passed through his instrumentality from death unto life. On the subject of Sunday taverns, the report stated that the magistrates had listened to the representations made by the society, and in public court had solemnly declared that the licenses would be refused if those houses were made, as formerly, the prime haunts of Sunday desecration. This has been

endorsed by the chairman upon the licenses, and the proprietors of these houses had promised to attend to the injunction; a promise which, with very few exceptions, had been fulfilled. The report went on to observe, that the committee would not let this matter rest, and that before the next licensing day they would collect further information, and prevent the continuance of an evil so prejudicial to the comfort and happiness of all classes of society. It was next stated, that a missionary had been appointed to visit persons of the Jewish faith, and two deeply interesting instances were narrated of two individuals, one a blasphemer and the other an atheist, who, by the efforts of the missionary, had been brought to the conviction that Jesus Christ was the Messiah. It was then stated that no less than 120 districts of the metropolis were visited by the agents and missionaries of this society; and it was with deep gratitude to Almighty God, that with reference to the last year the committee were enabled to report, that in every department its usefulness had been the most prosperous in the history of the mission. For an interesting detail of some of the labours of the society, the report referred to the contents of the London City Mission Magazine for February last, and then proceeded to narrate several striking incidents and scenes witnessed during the past year by the missionaries of the society. Our limits preclude us giving these interesting narratives, but one incident we cannot omit to communicate to our readers, as an instance how necessary and imperative are the demands for action and exertion in the times in which we live. The missionary for the Islington district had communicated to the committee the case of a man "well in life, but whose heart was hardened against the truth and mercy of Heaven, whom he had often visited. On entering his room one day, after several visits, he found him dead, and wishing to see the corpse, the widow removed the sheet with which it was covered, and then," said the missionary, "I saw lying at the right hand of the dead body the Weekly Dispatch, on the left, a copy of the writings of Paine, Volney, and Owen, and before the corpse was placed a portrait of Thomas Paine. All this had been done by the special injunctions of the deceased while living." The report then went on to detail numerous instances of drunkards reclaimed, of blasphemers and sabbath-breakers brought to the knowledge of the Redeemer, of prostitutes brought back to the paths of virtue, of backsliders restored like lost sheep, of Roman Catholics brought to Protestantism, of infants, otherwise entirely neglected, being brought up in religion by the meritorious and indefatigable exertions of the missionaries of this society. It was further stated, that in the past year 6,577 meetings had been held for prayer and the expounding of the scriptures; 3,616 religious tracts and 1,066

copies of the scriptures had been distributed, and 1,536 persons had been induced to attend public worship. The total number of visits made to the poor by the missionaries in the various districts amounted to 289,924. With respect to the state of the funds, the report acknowledged with gratitude the liberality of the bankers of the society, Messrs. Barnett and Co., in making advances at certain periods of the year, and then announced that the net income for the last year had been 4,831*l.* 4*s.* 9½*d.*, being an increase on the former year of 934*l.* 3*s.* 2½*d.*, and that the net income for the present year was 5,534*l.* 18*s.* 11½*d.*, being an increase of 712*l.* 4*s.* 9*d.*, and leaving a balance in the hands of the treasurer of about 370*l.*

SUNDAY SCHOOL UNION.

On the 5th of May, in the evening, the forty-third annual meeting of this institution was held in Exeter Hall. The chair was taken by Capt. Moorsom, R.N.

After singing, and prayer by the Rev. Dr. Jenkyn, the chairman addressed the audience and called for the report.

Mr. Watson then read that document, which commenced by referring to the society's operations in Denmark, Belgium, France, Corfu, Sierra Leone, Central India, Van Diemen's Land, New Zealand, West Indies, America, and Canada. With respect to the home proceedings, it stated that twenty-two grants had been made during the last year, in aid of the expense of erecting or fitting-up school-rooms, amounting to £403, making the total number of grants up to the present time 211, amounting to £4,819. These grants had been made without any respect to denominational distinctions. Three new local unions had been formed, namely, the South-West Kent, Dudley, and Stockton. The number of Sunday-school lending libraries granted had been 126, making a total of 859. The Union had thus sustained a pecuniary loss of £310 5*s.* The schools assisted contained 13,806 children, of whom 6,856 were able to read the scriptures. Grants of money amounting to £110, and of books to the sum of £261 16*s.* 6*d.*, had been made in order to promote the extension of Sunday-schools in this and other countries. The following are the number of schools, teachers, and scholars, within a circle of five miles from the General Post Office:—

	Schools.	Teachers.	Scholars.
South	. 84	1,807	16,172
East	. 133	2,544	24,723
West	. 138	2,402	23,857
North	. 132	2,754	24,387
	487	9,507	89,139
Being an increase of	6	596	2,808

The committee had diligently employed themselves during the last year in the preparation and publication of a variety of works designed to assist teachers in their work, and to promote the efficiency of the schools. The sales of publications at the Depository amounted to £9,554 1*s.* 5½*d.*, being an increase of £413 17*s.* 7*d.* on the sales of the previous year. Donations had been received to the amount of £344. The committee desired especial attention to the effort made by the teachers and friends of Sunday-schools connected with the West London Auxiliary, who had presented £100 to the Union, an example which they trusted would be followed, not only by the other London auxiliary unions, but also by the country unions. After payment of the grants which had been already made, there would be a deficiency of £219 2*s.* 7½*d.*, which must be supplied by the friends of religious instruction, or the assistance of the Union be withheld from those who stood in need of it. The present number of subscribers to the Library and Reading Room was 150. In concluding the report, the committee affectionately urged upon their fellow-labourers the importance of securing for themselves an enlarged acquaintance with scripture truth, and of imparting to their scholars correct views on the great doctrines of the gospel.

RELIGIOUS FREEDOM SOCIETY.

At the annual meeting of this society, which was held at the London Tavern, May 6th, Colonel Fox, M.P., took the chair. A report was read by Josiah Conder, Esq., and several resolutions passed, which were proposed and seconded by the Rev. J. Burnet, H. R. Yorke, Esq., M.P., Fox Maule, Esq., M.P., the Rev. J. H. Hinton, the Rev. W. Knibb, the Rev. R. W. Overbury, the Rev. J. Mirams, the Rev. — Roberts, J. R. Mills, Esq., and G. Ofor, Esq.

RELIGIOUS TRACT SOCIETY.

The forty-third anniversary of this institution was held in Exeter Hall on the evening of May 7th, the Earl of Chichester in the chair.

The report, which was read by Mr. Jones, the travelling and corresponding secretary, noticed the operations of the society and its auxiliaries in China, Java, Burmah, Assam, India, Ceylon, Australia, Van Diemen's Land, New Zealand, the South Sea Islands, Western Africa, South Africa, Spanish America, West Indies, British North America, North-west America, Greenland, Labrador, France, Switzerland, Belgium, Spain, Portugal and Portuguese Islands, Italy, Germany, Hungary, Lower Saxony, Wirtemberg, Denmark,

Sweden, Poland, Russia, and the Mediterranean. In detailing the home proceedings, the report adverted to the loss the society had sustained in the deaths of the Rev. John Dyer and George Bennet, Esq., two constant and efficient members of the board. The following grants of publications were reported. For sabbath-day circulation; soldiers, sailors, river and canal men; Home Missionary Society's agents; District Visiting, London, City and Town Missions, Christian Instruction, and other kindred societies; British emigrants; prisoners; hospitals; workhouses; railway workmen; fairs; races; foreigners in England; for special occasions; colliers; houseless poor; villagers; market-people; convict-ships; hop-pickers; and various important objects, amounting to 1,721,173 publications. Grants to Wales, Ireland, and Scotland, including the Orkneys, 304,874. The libraries granted during the year to Sunday and day schools, young ministers on their ordination, union poor-houses, destitute districts, &c., amounted in value to £672 3s. 1d.; missionary family libraries, to £257. The total number of libraries granted since 1832, exclusive of those sent to foreign lands, is 2,314, of the value of £7,574 13s. 3d. The new publications amount to 220. The publications issued during the year amount to 16,469,551; making the total circulation of the society, in about eighty-six languages, including the issues of foreign societies, assisted by the parent institution, exceed 357,000,000. The total benevolent income for the year, without deducting the collector's poundage, and free from all other charges and expenses whatever, was £5,826 17s. 8d.; being an increase beyond the preceding year of £164 2s. 6d. The gratuitous issues, including money grants to foreign societies, paper, and publications, together with the grants for libraries, amount to £8,329 1s. 8d.; which exceed the benevolent contributions by £2,702 4s. The society's total receipts, including the proceeds of sales, amount to £56,014 8s. 1d. The report concluded by adverting to the activity of Romanists; and urged therefrom the necessity of continued and increased support to the society, and a brotherly union among all protestant Christians, to give the widest circulation to the vital truths of the reformation.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The subscribers and friends of this society held their thirty-seventh annual meeting at Exeter Hall on Monday, the 9th of May. The Rt. Hon. Lord John Russell in the chair.

After some introductory observations by the chairman, in the course of which he stated that his brother, the Duke of Bedford,

considered that he had inherited with the property he had received from his father the duty of continuing his subscription to this society, Mr. Dunn, the Secretary, read the report, which stated that during the year, 55 new schools had been established, and 24 new auxiliaries to the society had been formed. 109 grants had been made to country schools. A very great reduction had also been effected in the price of school materials. The subscriptions to the Normal School, including the government grant, now amount to £15,620, and £5,000 is still needed to complete the work. In the model schools, 682 boys and 450 girls have been received, making the total number on the books, 52,828. In the normal schools 221 teachers have been under training. Of these, 72 have been appointed to boys' schools, and 62 to girls' schools; 18 have sailed for foreign parts. The general state of the finances is encouraging, an increase having taken place in every branch of income. The receipts and payments of the year have been £7,080 13s. 4d. Balance due to the treasurer, £808 15s. 9d.

H. Labouchere, Esq., M.P., Lord Worsley, M.P., the Bishop of Norwich, Abel Smith, Esq., the Rev. C. Stovel, the Rev. G. Pritchard from the South Seas, the Rev. Mr. Carlson from Sweden, the Rev. W. Knibb, the Rev. G. Gogerly, the Rev. J. Burnet, and W. Tooke, Esq., then addressed the meeting, at the conclusion of which Lord John Russell, in acknowledging the vote of thanks accorded to him, said, "I can only wish that any of those who think ill of the society, who imagine that we endeavour to give education independent of religion, could have attended here this day, and have heard the resolutions that were moved, and the eloquence with which they were enforced by the right rev. prelate, and by the several rev. gentlemen who have spoken, and especially the Rev. Mr. Knibb, who has rendered much service to the whole African race by diffusing that Christianity which I trust is yet to spread over the whole continent of Africa. I wish that the opponents of this society could have heard those speeches; and, I am sure, they would have been convinced that there is nothing lies more directly at the foundation of this society, than to make the scriptures the basis of all the education that is given. While I say this, I shall always maintain that all other instruction which can be imparted,—instruction in arts, science, or languages,—is not only not incompatible with religion, but perfectly consistent with a religious education. However, this teaching of the scriptures—not merely by rote, but by giving their sense and meaning—should be at the basis of all that we attempt. This has been the case from the very commencement of this society; and, should it last for ages, I trust it will continue to prosecute the same plan."

LORD'S-DAY SOCIETY.

The Eleventh Annual Meeting of the Society for promoting the due observance of the Lord's-day was held at Freemasons' Hall on Monday, May 9th, and was respectably attended.

The Bishop of Chester, who presided on the occasion, in opening the business of the day mentioned some interesting facts. "Nothing," he said, "has been more clearly proved than the wisdom of the institution of the sabbath; that if it were not necessary for man's soul, it would be good and expedient for man's body; that if it were not necessary for heaven, it would, at least, be necessary for earth, that there should be a sabbath for man. This has been clearly proved, and I mention it with the more pleasure, because it has been mainly proved through the exertions of the society which has called us together this day. It has been proved, for instance, that that animal to which we owe so much—the horse—is capable of doing more work in six days than in seven; that is, if he be allowed the rest God provided for him, he will be more serviceable than if deprived of it. It is proved that a man will do more work, and give a greater return to his employer, in six days than in seven; and that if employers of labourers consider only their own temporal benefit, they will not refuse them rest on the sabbath-day. And a singular discovery was made even within the last year, which I mention with the greater pleasure, because it has grown very much out of the interesting inquiries to which this society has given rise, and because it relates to a county with which I am more especially concerned. In Cheshire, the observance of the Lord's-day has been greatly interfered with by the custom of making cheese on that day. A society has been established in that county for the purpose of maintaining the sanctity of the sabbath; and amongst other plans for the purpose of securing that object, some benevolent landlords and others proposed a prize for the best cheese made of two days' milk, that is, of the Sunday's and Monday's milk together. A certain farmer obtained the prize, and the cheese was declared to be not only the best cheese made from the two days' milk, but the best cheese of all that was made, and if the maker had claimed the prize for the very best cheese produced, he must have received it. Moreover, cheese made from two days' milk has fetched 3s. per cwt. more in the market than that made by those who worked on the sabbath, and made it from the milk of that day, which they supposed must be thrown away if kept until the Monday. So it is in other things. In the natural world the further we inquire, and the more we investigate into the contrivances of nature, the more we see of the

wisdom of those contrivances. And so it will be found in relation to the spiritual world, the further we look, and the more we practise those rules which God has laid down for man, we shall find them to be good rules and expedient in every respect for the promotion of our welfare in this world and that which is to come."

In the report, referring to an act passed about two years ago, it was said, "The introduction of a clause into a late act of parliament for improving the Metropolitan Police, prohibiting the opening of all public-houses within the police district extending to fifteen miles round London, from twelve o'clock on Saturday night until one o'clock on the Lord's-day, and leaving them closed as heretofore during the hours of divine service in the afternoon, has proved most beneficial. In each preceding year, previous to the passing of this act, about 23,000 persons were given in charge for drunkenness; since the passing of it, although the powers of the Metropolitan Police have been extended to fifteen miles round London, only 16,000 have been given in charge for this offence. Still the prohibition, not extending, as it should have done, to the closing of the houses for the whole day, vast numbers of persons frequented them in the evening, until the attention of the Middlesex magistrates was called to the subject by a memorial presented to them, on the licensing day in October of last year, by the committee of the London City Mission." The memorialists say, "That they sent on Sunday evening, August 1, ten of their missionaries to visit five of these taverns, and at the Royal Eastern Vauxhall, or New Globe Tavern, they found about 3,000 persons, and a large proportion of them under twenty-one years of age. At Copenhagen House they found about 700 persons. At the White Conduit House about 1200 persons were present. At the Royal Standard Tavern about 1000. At the Eagle Tavern, in the City-road, there were present during the evening nearly 5000 persons. No less than thirty-seven waiters were husily employed during the whole evening in serving spirits and water, and other liquors, cigars, and refreshment to the company." The magistrates very properly determined to stop the evil, and upon renewing the licenses, had endorsed upon each, "That upon granting the license the court expressed a strong opinion on the impropriety of keeping open on Sunday the saloons and other parts of the premises used for public amusements, and the receiver of the license undertook that, if the license should be renewed, these practices should be discontinued, and the house opened on a Sunday as a common tavern only." The consequence had been, that the whole of those places which had been such nuisances in the metropolis, were now closed,

except as common public-houses. The report then alluded to the evidence taken before the recent committee of the House of Lords, on Sunday navigation on canals and navigable rivers, which evidence confirmed all the statements put forth by this society, as to the demoralizing effects of the practice. Some of the large iron-masters were examined, and they stated that since Sunday labour had ceased the men did more work and made more iron than when they worked seven days in the week, alleging it as their firm belief, that the rest on the seventh day tended to increase the physical powers of the men. The report concluded with some censures on railway travelling, the opening of the Zoological gardens in the Regent's-park, the conveyance and delivery of letters, and the printing and publishing of newspapers on Sundays. During the year ending 31st of December, 1841, the sum of 613*l.* 4*s.* 0*d.* (including a loan of 100*l.* by the Treasurer) had been received. The payments have amounted to 589*l.* 12*s.* 5*d.*, leaving a balance in the Treasurer's hands of 23*l.* 11*s.* 7*d.* The debts owing by the society on the 31st of December last amounted to 426*l.*; since which time 168*l.* 11*s.* of these debts had been paid. The labours of the society were much curtailed in consequence of the smallness of its income.

COLONIAL MISSIONARY SOCIETY.

The Annual Meeting of the (Independent) Colonial Missionary Society was held in the Weigh-house Chapel, May 13th, J. R. Mills, Esq., in the chair.

The Secretary, the Rev. A. Wells, read the report, which stated that in Upper Canada, the Rev. John Roaf had continued his ministry at Toronto, in the past year, with undiminished vigour and success, and with the full approbation of all his brethren. Several other ministers were also referred to in the same manner. The pastors and churches of Canada had formed themselves into a Missionary Society, for the special purpose of promoting the religious welfare of the native Indians, the Roman Catholics, and the fugitive negroes from the slave states of America. There are nine students in the Academical Institution. The result of the operations in Upper Canada was stated to be as follows:—Fifteen ministers labouring in Upper Canada, in connection with the Congregational Union; nine students in the course of education; seventeen chapels reared, and three in the course of erection; schools, itinerant labours, Bible and tract distribution, proceeding vigorously; whilst temperance is advocated, and moral influence is growing, where, eight years ago, scarcely a vestige of congregationalism was to be found. In Lower Canada, the cause had not been stationary. There

were, on the average, 3000 hearers. The places of worship were twelve in number, all of which had been built within the last eight years; affording accommodation for 4000 persons. In the Australian colonies, the Rev. Mr. Stowe continued to labour at Adelaide, and the Rev. Dr. Ross at Sydney, with great success. The Rev. Alexander Morrison was pursuing his itinerant labours in Van Diemen's Land. The labours of the other missionaries were also crowned with success. The report concluded by stating that, in order to enable the society to conduct its operations successfully during the next year, it was necessary that 3000*l.*, at least, should be subscribed, and by calling upon its friends to exert themselves, in order to raise that amount.

The Treasurer then read the cash account, from which it appeared, that the receipts for the past year had been 2200*l.*, and the expenditure, 2,573*l.*

SURREY MISSION.

The 45th Anniversary of this Society was held on Wednesday, the 20th April, at Union Chapel, (Rev. J. Hunt's) Brixton Hill. The Rev. Dr. Vaughan preached in the morning. The Rev. J. M. Soule, of Battersea, and the Rev. J. Edwards, of Kingston, conducted the devotional services.

The public meeting was held in the evening, W. B. Gurney, Esq., in the Chair. The Rev. J. Johnson, of Farnham, prayed, and addresses were delivered by the Rev. T. Jackson, J. Mirams, J. Hill, Dr. Matheson, R. Ashton, S. A. Dubourg, J. Hunt, and W. Jackson. The congregations were respectable, and the most delightful harmony and Christian feeling, characterized the proceedings of the day.

The Report, which was read by the Rev. J. E. Richards, announced that another missionary had been employed during the year, (making five)—that the funds had increased; and that all the stations were in a prosperous condition. At the same time, it was stated as matter of regret, that there are more than 30 villages in the county, ascertained to be destitute of an evangelical ministry, but the committee feel they would not be justified in extending the operations of the society with its present limited resources.

MISCELLANEA.

THE FIRE AT HAMBURGH.

The following letter from Mr. Oncken to our friend, Mr. Rothery, will be perused with joy and gratitude.

DEAR BROTHER ROTHERY,—Your very kind letter, dated the 11th instant, came duly to hand, and the contents, so full of Christian

sympathy and brotherly affection, were a source of unspeakable joy to me and my dear wife. How poor are the consolations of the world, compared with those which the Christian brother can offer to his kindred in Jesus! You point us to a home, and a "house not made with hands, eternal in the heavens." How blessed the prospect of having a place appointed us there! A few more fleeting moments, and we shall be with Jesus, and be for ever like him. The Lord fix our eye and heart on that home more steadily; that, beholding its glories, we may let go every hold of the perishing things of time.

I hardly know how to adore the Lord for the great and signal deliverance which I, my family, and my dear people have experienced, amidst the fearful judgment with which he has visited this sinful city. With the exception of one dear sister, who lost the greater part of her little property, no one has been injured, or lost any thing. Three of our members had most providentially removed, a few days before the fire broke out, from that part of the town where the fire raged with great fury. Several other members had to leave their dwellings, but the fire did not reach them; so that after having been only for one night under the open heaven, they could return to their houses. The Lord has been our hiding-place. Oh! his goodness to us is very, very great; and I hope it will make us more humble, holy, and devoted. During the whole of the conflagration, and when fears were entertained that the city would be entirely destroyed, I was wonderfully supported; my mind was stayed on the Rock of Ages, and I felt how rich and blessed the child of God is, even amidst the wreck of nature.

It will not be necessary for me to add any thing to the newspaper accounts of the conflagration, which has laid waste the best part of the town, destroyed many lives, and produced a temporary stagnation in every branch of business. The confusion and terror which prevailed in the town on the 6th and 7th of May are beyond all description, and depicted somewhat the horrors of the last general conflagration of the world, when men's hearts will fail for fear of the things which are to come. Those parts of the town which were in danger, were not only forsaken of its inhabitants, but even those most remote from the fire. Our narrow streets could only be passed with great difficulty and danger. Carts, waggons, carriages, wheelbarrows, &c., were all loaded with furniture and merchandize; and by far the greater part of the inhabitants who could not afford to hire a cart, were overladen, ready to sink beneath their little earthly all. The sick were seen in sacks, with their heads sticking out at the end, carried along: others were put on wheelbarrows and removed from their abodes. What most affected me was, the drunkenness and hard-heartedness, which

prevailed even when God spake loudest amidst the fire, and when every human effort was baffled. Many blasphemed the God of heaven; and I was strongly reminded of the conduct of the wicked, as depicted in the Revelations, when exposed to the plagues of heaven. Alas! no punishment, however severe, will soften the hard and impenitent heart of man: nothing but the direct influence of the Holy Spirit can do this. To him, dear brother, we owe every good and gracious feeling and disposition. Oh! how great the work which that blessed Spirit has wrought on our hearts! Ah, that we can ever forget it!

I have been much engaged since this awful visitation of God has come upon this city, having received about forty-five of the sufferers into the warehouse which I had rented as our future place of worship. Part of the church assembled with them last Lord's-day, when brother K bner preached. I had three services,—two in German, and one in English. The Episcopalian and Independent places of worship are both filled with the destitute. I am glad to say that they are amply provided with food and clothing.

The Lord is still with us, and blesses the efforts to advance his cause. I baptized lately nine persons, and as many more give evidence that a good work has been begun in them. We have much cause for gratitude, and it is a signal blessing that, in the midst of a wicked and profligate people, our lives are not only preserved, but we are permitted to make such efforts to win sinners, as have hitherto been crowned with much success.

Our dear brethren M nsters are still in prison, and dear sister M nster (Adolphe's wife) has entered her rest. God is comforting and sustaining his dear children, so that they possess their souls in patience. The work of God is in the mean time progressing in Denmark; and the church at Copenhagen has constantly to rejoice in the accession of new members;—the church has upwards of a hundred members. We have now a dear brother from Copenhagen with us, Enoch Swee, a Norwegian, who returns to his native country, with the intention of raising there the standard of the cross. The church will commend him to God, and the word of his grace, to-morrow evening.

Dear brother Lehmann, of Berlin, has been much encouraged lately. About three weeks ago, he baptized fourteen persons at once. Since then, as was to be expected, he has been called to endure some trials. On the day when the fire broke out here, he and his flock were called to another fiery trial. Eighteen men, with clubs, broke into their meeting, drove the people away, knocked brother Lehmann to the ground, and broke the pulpit. I am waiting now for further information about this. My catechumens

begin to assemble. I must close. My dear wife and children join in affectionate regards to you and your dear family. My love to all the brethren.

Your affectionate Brother,
J. G. ONCKEN.

RECENT DEATHS.

MISS M. ROBERTS.

Died, on the morning of Tuesday, March 29th., Miss Margaret Roberts, of Rhyd y Ville, aged 42. She was, for many years, a member of the baptist church, assembling in Mwrug Street, Ruthin; and her consistent and holy conduct became the gospel of Christ. Her loss has been severely felt, not only by her own dear relatives, but by all who had the happiness of her acquaintance. Zeal for the glory of God, and the good of immortal souls, were lively traits in her character. Her death was improved by one of her ministers, the Rev. D. Davies, to a crowded and serious audience, on Lord's day, April 17th, from Revelations vi. 11.

MR. ANTHONY SMITH.

On the 1st of April last, Mr. Anthony Smith, of Crayford, Kent, after a short illness of four days departed this life, in the 70th year of his age. He was a deacon of the baptist church in that place, which office he had sustained with great devotedness ever since the formation of the church in 1810. His sincere attachment to the cause never suffered him, even in the most trying events of its history, to give up his aim at carrying forward its best interests, either by pecuniary aid or other Christian endeavours to further its welfare.

Through mercy he was enabled to leave a testimony of his firm trust and confidence in that Saviour even in his latest moments, whom he had for upwards of 50 years been led by divine grace to see as the only ground of a sinner's hope. His loss will, no doubt, be felt by a large portion of Christian friends, as well as his family circle, and the church to which he had been united so many years.

MR. JOSEPH BUSSELL.

On Friday, April 15th, died at Ross, Mr. Joseph Bussell, aged 62, a deacon of the baptist church in that town. He had been for nearly forty years a professor of the Christian name in that town and its vicinity, and was one of the principal founders of its present baptist interest.

His Christian course was marked by consistency, activity, and usefulness.

MRS. ROBINSON.

Died, at Long Buckby, April 29, 1842, Mrs. Robinson, who had been for many years an eminently meek and consistent member of the baptist denomination. She was born in the same village Dec. 21, 1775, and was educated among the pædobaptists. A sermon preached by her minister, together with a book which he lent her on the subject, fully convinced her that pædobaptism had no scriptural warrant. She soon after joined a baptist church at Guilsborough, five miles from her residence; and was accustomed for years to go, and generally to walk thither, on the first Lord's day in the month. This partial separation, however, from her former associates, did not diminish the affection she entertained for Christians of every name. Her spirit and principles were most tolerant and catholic.

On her marriage, which took place in December, 1802, she removed to Dunstable, and for nearly thirty years pursued there her noiseless and diligent career, performing with unwearied assiduity and kindness her domestic duties, and ever taking a keen and active interest in the spread of religion both at home and abroad. For many years, and until Mr. and Mrs. Robinson retired to their native village, her husband sustained the office of deacon, and this gave her an immediate influence in almost all the affairs of the church; and it may be safely averred, that during the whole of her connexion with it her conduct was almost singularly blameless and pacific. She shrunk from no duty, but never obtruded herself. She would sacrifice every thing to purity, and every thing but purity to peace. "She was a prudent woman, and feared God above many."

MR. W. TURNER.

Died, suddenly, on Saturday evening, May 21, at an advanced age, while engaged in prayer with the family, Mr. William Turner, for many years a zealous and active deacon of the church assembling at Romney Street, Westminster.

CORRESPONDENCE.

DR. CARSON'S WORK ON BAPTISM.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I doubt not many of your readers will recollect, that in the February number of your Magazine reference was made in the Postscript to a letter from the Rev. Micah Thomas of Abergavenny, respecting the republication of Dr. Carson's work on "Baptism in its mode and subjects considered." Several friends connected with

the baptist body had previously suggested the same plan, but from various causes it was unfortunately permitted to repose.

Having been favoured by Dr. Carson with several letters on different subjects connected with biblical truth, I availed myself of the opportunity afforded by the correspondence to remind him of the demand for a new edition of his work, the want also that existed, and the indispensableness of a standard book on that important topic of faith and practice.

I have now the pleasure to inform your readers and the body in general, that in consequence of the urgent requests of numerous influential ministers and friends, Dr. Carson has acceded to the extensively expressed desire, and consented to publish a new and enlarged work on baptism (embodying, of course, the substance of that issued in 1831), provided a sufficient number of subscribers can be obtained to defray every expense. A prospectus will shortly be printed, explanatory of the terms of publication, which I shall be most happy to forward to the different ministers and friends identified with the interests of the baptist denomination, and whose addresses are consequently known. At the same time it will afford me great pleasure to receive the names of any individuals anxious to see the prospectus, or to become subscribers to the proposed publication.

I am, my dear Sir,

Yours most truly,
SPENCER MURCH.

Stepney College, May 13, 1842.

P.S.—Any further information I shall be happy to communicate; but as I am anxious to occupy as little of your space as possible, my letter is necessarily brief.

A NEW WORK BY DR. CARSON.

To the Editor of the Baptist Magazine.

DEAR SIR,—No one can have observed the course which the controversy on baptism has lately taken, without seeing that it has strongly tended in the direction towards tradition and the writings of "the Fathers," as they are generally, but I think improperly, called. Advocates of the truth against the errors of Romanism reject this testimony as of any authority, most especially if it be opposed to the plain meaning of the word of God; yet how often do we see these same persons, on the question of baptism, bringing forward that very testimony to determine the meaning of scripture respecting this long disputed question.

Our friend, Dr. Carson, perhaps one of the first scholars, and certainly one of the master critics of the present age, than whom no one better understands the philosophy of language, without which a scholar is a mere man of

grammars and lexicons, with little power of successfully applying his knowledge, appears to have settled the question, as far as the meaning of the term which designates the rite of baptism is concerned. His masterly work may be appealed to as an authority. To this hour no one has ventured on a reply; some have fired off a few squibs, but no one has yet entered into a fair conflict with him. He has crushed those who have rashly rushed into the arena, without any effort. His temper has been solely tried by having to refute puerile objections, bad arguments, and false criticisms, over and over again. He may well be impatient at the constant annoyance of those who bark, but cannot bite; while no antagonist presents himself competent to meet him, and put his powers fairly to the test. How can we account for this remarkable fact? Are they waiting till the Doctor is no more, or is it because they feel that he has settled that part of the controversy which depends on the meaning of the term?

As we now hear so much about the testimony of "the Fathers," would it not be most desirable that we should have it fully laid before us, as far as it bears on the question of baptism? If we have among us one who is competent to the task, ought he not at once to be entrusted with it, and should not the necessary documents be placed in his hands?

Permit me to suggest the plan which has suggested itself. Let the best copies of the writings of all the Fathers be procured, and transmitted to Dr. Carson. Let him be paid in a liberal manner, worthy his high reputation, for editing the work in question; when it is done, it can be published at a price sufficient to cover the expenses incurred and *no more*. It may then be within the reach of *use* who cannot afford to pay for an expensive work. The Baptist Union might most efficiently undertake it; and had circumstances permitted me to have been present at the annual meetings this year, I intended to have laid this proposal before the brethren. Or if it cannot be done in this way, four or five rich brethren could unite in furnishing the necessary capital, trusting to the sale for reimbursement.

I throw out this suggestion in the hope it may excite the consideration it deserves. It is unreasonable to expect Dr. Carson to do it on his own responsibility. It is a denominational work. Though he is now in good health and his natural force is not abated, yet he is advancing to that age when he will require repose, rather than undertake a work of so much labour. It will be too late to regret its not being done, when death has removed him to a better world.

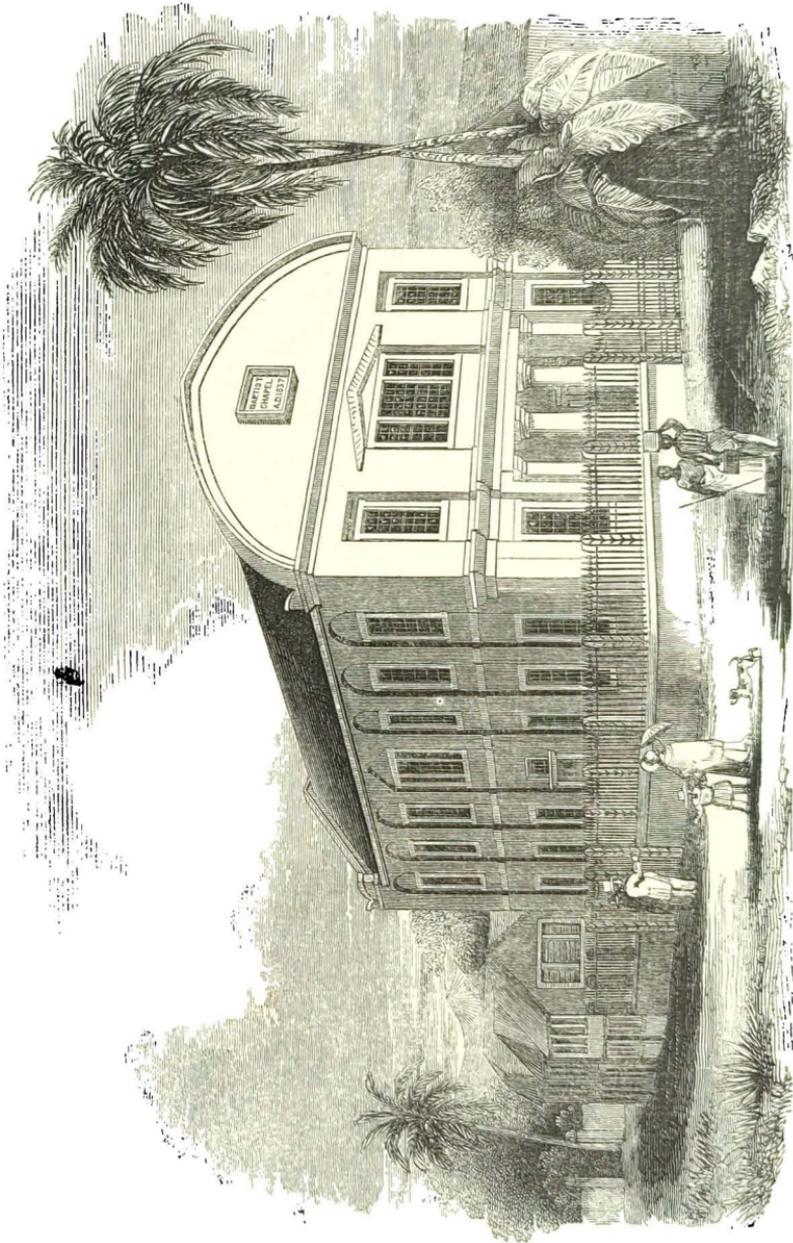
I am, dear Sir,

Yours very truly,

FRED. TRESTRILL.

Cork, April 30, 1842.

THE
MISSIONARY HERALD.



BAPTIST CHAPEL, MONTEGO BAY, JAMAICA.

PUBLIC MEETINGS OF THE SOCIETY IN LONDON.

MEETING OF JUVENILE ASSOCIATIONS.

On Monday morning, April 25th, in Finsbury Chapel, a meeting of the young people connected with the Juvenile Missionary Associations in the metropolis and the children of Sunday-schools, was held, in order to awaken and cherish in their minds an interest in Christian missions. Between two and three thousand young persons were present, the children from the respective schools being under the charge of their teachers.

THOMAS THOMPSON, Esq., of Poundsford Park, took the chair at eleven o'clock.

After a suitable hymn had been sung, and the Rev. Dr. CAMPBELL of the Tabernacle had implored the divine blessing,

The CHAIRMAN opened the meeting by expressing the delight he felt in seeing so many present who were interested in the work of Christian missions. He referred briefly to the commencement of missions to the heathen, by the great and good Dr. Carey, in 1792, and to his coadjutors and successors of the baptist and other denominations; and declared, with great emphasis, his belief that the agency of children and young people ought to be more fully enlisted in the work. The excellent chairman concluded by expressing with great feeling his hope that a missionary spirit might so imbue the minds of the rising race that their instrumentality might prove to be of the highest value in the advancement of the Redeemer's cause on the earth.

The Rev. Dr. CAMPBELL, in a few brief observations, commended the cause of missions to the attention of those present, and referred to the memoir of Samuel Pearce of Birmingham, written by the late Andrew Fuller, which he characterized as an exquisite piece of biography; and expressed his fervent desire that from his young auditory might rise up many a pious and devoted servant of God, who should take Pearce as his model, and exhibit an equally amiable and lovely spirit, become equally devoted to the cause of Christian missions, and equally exemplify the power and value of real religion.

The Rev. Dr. Cox considered the chairman a happy man in being so employed, and so surrounded; and paid a well-merited tribute to the interest he had taken in enlisting the sympathies and exertions of children in the work. The Dr. concluded his address by a solemn appeal on the subject of personal religion and early consecration to God.

The Rev. EUSTACE CAREY exhibited some of the idols worshipped by the population of India, and gave interesting but painful details illustrative of the evils connected with idol worship.

After the Rev. JOSEPH BURTON, late missionary in the Bahamas, had given out a hymn,

The Rev. W. KNIBB, from Jamaica, with much emotion, said he was once a Sunday scholar, and he could never forget or too highly appreciate the valuable instructions he had received in a Sunday school, nor the feelings with which he received his first bible from the hands of his highly valued teacher. It was his decided conviction that so important was the influence of Sunday school instructions upon the character of missionaries, that those were by far the best qualified for the missionary work who had been Sunday scholars; and indeed he would go so far as to say that none were thoroughly fitted for missionary work until they had been Sunday school teachers. The condition of negro children in Jamaica while in slavery was a topic to which he next adverted, and declared his belief that before those whom he addressed attained years of maturity, slavery would be abolished throughout the world. A brief account of his visit to the great slave mart, the city of Havannah, on his passage home, and of the idolatrous worship of images on a festival that occurred during his stay at that place, closed his address.

The Rev. Mr. FRASER, of Bolton, feelingly alluded to the interest that might be taken in a better world, and by higher and purer intelligences, in the engagements of the day; and, by one or two striking anecdotes and simple but impressive remarks, commended to his hearers the interests of religion and the cause of Christ.

A collection was made, which, with a donation from the chairman, amounted to the sum of 18*l.* 9*s.*

ANNUAL SERMONS.

The use of the chapel in the Poultry belonging to the church under the pastoral care of the Rev. John Clayton having been kindly granted for the purpose, public worship commenced there at eleven o'clock of the morning of Wednesday, April 27th. A hymn having been sung, the Rev. S. Nicholson of Plymouth read 1 Cor. i., and prayed; after which the Rev. W. Robinson of Kettering delivered a lucid and impressive discourse from Matthew xvi. 3; "Can ye not discern the signs of the times?"

After throwing out various cautions against the improper use of tokens, Mr. Robinson proceeded to say that we were not only permitted, but bound to be observant of them, and then proposed to exhibit some of the signs of the present times in their immediate bearing on Christian missions. With this design he

I. Glanced at what had been accomplished since the origin of the mission, and placed the success of modern missions on a parallel with the success of apostolic times, and then

II. Inquired whether the missionary movement of the last half century was likely to be perpetuated or even increased. Under this second and main division of the subject three particulars were introduced.

1. The state of the church in the present day was scrutinized. It was observed that this was a momentous inquiry, because if the church were true to her duty, all must be well. The failure of the Jews who came out of Egypt, and who instead of realizing the signs of their day perished in the desert, was alluded to; as also was the failure of the primitive church. And it was asked what right we have to suppose that the effects of modern missions will be more enduring than the effects of apostolic missions. The preacher then proceeded to show that the warnings supplied by history might (as in the case of the Jews after the captivity) help to preserve the church in future; that the possession of the whole bible by almost every member of the church now, gave us a security never before enjoyed, and that the activity of the church, which is her life, is likely to continue and grow.

2. It was inquired whether there are not causes operating without the pale of the church and concurrently with her exertions, which brighten the prospect afforded by the internal state of the church; and it was shown that such causes are found in the improving character of the influence exerted by government in respect to missions, and in the ecclesiastical signs of the times.

3. Allusion was made to prophecy. Here the preacher referred to the common expectation entertained, about the time of our Saviour's advent, that God was about to visit

his people, and to the existence of a similar expectation among believers now. Declining to determine the exact value of the numerals of prophecy, he seized (as sufficient for his purpose) the opinion embraced by many excellent commentators, that the time was at hand.

The conclusion of the whole matter was, that after every deduction (and many reasons for regret and apprehension were pointed out) our prospects are very bright: and the use made of this conclusion was as follows:—

Daniel, more than 2000 years ago, ascertained that the signs of his time were bright. And what did he do? "He set his face to seek the Lord by prayer and supplication, with fasting, and sackcloth, and ashes."

"If," to adopt the preacher's own words, "on the ground that we have reached the year of jubilee, and that brighter times are before us, we give way to elation of mind, and stupidly forget our past indolence and present impotence, we are undone. Something, indeed, has been accomplished. We have not been quite inert, and God has graciously crowned our endeavours with a most unmerited and glorious reward. But what a minimum of effort has ours been after all! How deplorably sullied by selfishness and unbelief! How little has the love of Christ moved these rocky hearts! We look back on what we have done in obedience to him who for our sakes became poor, and for us was crucified, and who of us Christians does not feel that deeper self-abasement than that of Daniel belongs to us? This year of jubilee will bring with it a curse to the baptist mission, and not a blessing, if it do not lead us to profounder humility, as well as augment our thankfulness and joy. But if, fathers and brethren, we should be led, and the churches generally throughout our denomination should be led, to imitate the example of the penitent and importunate Daniel, then, great as have been the blessings conferred, God will show us yet greater things than these."

The service was concluded with prayer by the Rev. James Smith, of New Park Street.

In the evening of the same day, at Surrey Chapel, worship commenced at half-past six. The Rev. John Broad of Hitchin read Isaiah xlix., and prayed, and the Rev. H. Dowson of Bradford addressed a large and attentive audience from Colossians i. 18. "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."

After an explanation of the interesting terms employed by the apostle, the preacher proceeded to illustrate the view given of the pre-eminence of Christ as an object of interest and faith to the church. Here his *dignity* was pre-eminent, and his *authority* was pre-eminent. The first view was illustrated from the divinity of his person; from his character as the messenger sent from God to communicate his will and counsels, both in the matter of his instructions, and the miracles by which they were confirmed; from the peculiarity of his position in the work of salvation, not only living but dying to accomplish it, and from the splendour of his triumphs as "the first-born from the dead." Under the second head, the Redeemer's pre-eminence in *authority* was noticed; his dominion over the unseen world, and especially over the powers of evil; his ecclesiastical authority as head of the church; the control he exercises over the powers and

empires of the world; and finally the influence he exerts over all those resources and instruments necessary to the increase of his government, and the triumphs of his cause. The last part of the discourse was occupied in enforcing those practical lessons which the subject seemed to teach, including, amongst other considerations, a sense of the importance of a revival of religion at home, and in our own hearts; a stronger faith in the predictions of the divine word, especially in the Saviour's second advent; a persuasion of the danger of resisting his authority, and despising his word. And, lastly, an increase of holy activity in the general interests of his cause, and especially in that department of Christian labour our beloved missionary brethren occupy.

The Rev. W. Knibb then concluded the service with prayer.

ANNUAL MEETING.

On Thursday, April 28th, the Annual Meeting of the Society was held in Exeter Hall. At 10 o'clock, HENRY KELSALL, Esq., of Rochdale, took the chair, the spacious room having been for some time previously thoroughly filled. A hymn was given out by the Rev. B. Evans, of Scarborough, after the singing of which, prayer was offered by the Rev. Dr. Carson, of Tubbermore, Ireland.

The CHAIRMAN then rose and said:—This is the yearly meeting of the Baptist Missionary Society. Most of the benevolent societies, with which our nation abounds, have their anniversaries; and we are gratified by witnessing them. But, if these—many of which are of minor importance—find it both necessary and useful to hold their annual assemblies, surely this institution, the object of which is to promote Christian missions, is not only justified, but imperatively called upon to convene, once a year, in order that it may survey its operations, and that the officers may give an account both of the funds confided to their trust, and the labours in which they have been engaged. The object of Christian missions is nothing less than the advancement of the happiness of the whole human race, by the evangelization of the world. The author and founder of Christian missions is Jesus Christ. He came down from heaven to earth to extend his kingdom, and to

spread abroad the knowledge of his name. He has left us a command, that we should "go into all the world and preach the gospel to every creature." He has instructed us to pray, "Thy kingdom come," and has told us that our "field is the world." We wish success to every denomination embarked in Christian missions; to the Church Missionary, the London Missionary, the Methodist, and the Moravian Missionary Societies; and to all their missionaries. The success which has attended them is sufficient to encourage us all to go on. The promise that has been given to us, that "the knowledge of the Lord shall cover the earth as the waters cover the sea," is, in itself, an abundant encouragement; and it has already been partially realized by the success which has attended your missionaries, both in the East and West Indies, and in other parts of the globe. Having found the promise verified hitherto, we may rest assured of its entire accomplishment.

But there is another aspect in which we are called to regard this meeting. It is now fifty years since the Baptist mission was first formed at Kettering, by William, afterwards Dr. Carey, whose praise is in all our churches. The town where it originated is rendered dear to us by other considerations. I see on my right hand a missionary who had his birth-place there. We must, in addition to the proceedings of the last year, survey those of the preceding fifty. The year 1792 was not only the period when the Baptist mission commenced, but when many present were born. There are others present, still more advanced in life, who have performed active service in the cause of missions; there are also those present who are very young, but scarcely any can hope to see another jubilee. All, therefore, whether middle-aged, old, or young, are called upon to embrace this opportunity, and now, by every means in their power to

"Sound the trumpet of jubilee."

Let it be sounded, by praying for the extension of the kingdom of Christ; by using greater and more strenuous exertions during the ensuing year, that so we may discharge the obligations resting upon us, and be able to give in our account with joy, and not with grief.

The Rev. J. ANGUS then read the report.

It commenced by stating, that, among the painful occurrences of the past year, the committee had to deplore the decease of the senior secretary of the society. Their hopes had been disappointed by the unavoidable return of several devoted missionaries, and three labourers had fallen in the morning of life; but, while they had to regret the return or death of twelve individuals, they had to report that, during the year, seventeen, including their wives, had gone forth to the work of the Lord. The report then reviewed the society's operations in the East Indies, and stated that the conversions consequent upon its labours were, in most parts of India, not very numerous. The difficulties of the missionaries in Calcutta had been greatly increased by some of the agents of the Society for the Propagation of the Gospel in Foreign Parts, who had not hesitated to stigmatize all ministers not (in their sense) episcopally ordained, as intruders, and their ministrations as unlawful and invalid. Including Ceylon, however, 358 members had been received, making a clear increase during the year of 192 members, the total number being 1,288. It then referred to the mission recently established in Africa, where the encouragements of the society were represented as very great. With reference to the West Indies, it stated that, at the last Association of the Baptist churches held at Kingston, in January last, the brethren unanimously resolved to withdraw from the funds of the Parent Society after the 1st of August, 1842. The total number of members in Jamaica was about 30,000, of whom 3,000 had

been added during the year. There were 67 day-schools, with 7,000 children, and in the Sunday-schools about 12,000 more. In the Bahama Islands the population were generally Baptists in name, and were most willing to receive the gospel at the hands of their brethren.

The total receipts of the year, for the general purposes of the mission, amounted to 18,221*l.* 10*s.* 6*d.*, being an increase above the preceding year of 124*l.* 10*s.* 10*d.*; there had also been received, for various objects, 4505*l.* 11*s.* 8*d.*, including 500*l.* from the Calcutta printing press, making a total of 22,727*l.* 2*s.* 2*d.* On the other hand, the expenditure of the society had been 24,712*l.*; the excess, added to the balance against the society, at the beginning of the year, left due to the treasurer 3,943*l.* 10*s.* 3*d.* The total number of persons added to the church during the past year, as shown by the tables of each district, was 5,654; the total number of members in all the churches being 32,899. There were also 15,510 inquirers 167 stations, 77 missionaries, 47 female missionaries, and 70 native preachers. The number of day-schools was 148, schoolmasters 170, children taught in day-schools 10,298, and of those taught in the Sabbath-schools about 15,000; the number of volumes of the scriptures printed was 85,000.

W. B. GURNEY, Esq. then presented his account as treasurer, a summary of which we have given above.

The Rev. W. B. BOWES rose and said: The resolution with which I have been entrusted, and which I rise, with no small degree of diffidence, to submit to your consideration, is the following:—

"That the report now read be received and printed; and that the hearty thanksgivings of this meeting are due to the God of all grace, who has preserved it for 50 years, and crowned its labours with such encouraging success."

At a meeting like the present, it is all but impossible to prevent the mind recurring to the past, or to restrain our thoughts from proceeding to the future, even whilst our attention and sympathies are more especially engaged with the present. Since the introduction of the business of this day, various reflections have been awakened in my own bosom, and I doubt not they have been sympathized with by the great majority of those who are now before me. I have looked hastily upon the interesting character of the commencement of this society. Those who have taken only a cursory glance at its history, must be more or less acquainted with the prominent circumstances which have marked its onward course. It must be exceedingly gratifying to its early patrons, to those who are with us this morning, and to others who are not permitted, by reason of infirmities and years, to participate with us the pleasures of this our hallowed festival, who watched over this society in its infancy, who cradled it in

their sympathies, who fostered it with their prayers, who extended to it cheerfully the hand of their Christian benevolence before it could go alone, who remember how many months elapsed ere it was deemed safe to place it upon its feet, and even then how feeble and uncertain were its early steps. They cannot have forgotten the joyous emotion of those who have been careful over it with all the tenderness and solicitude of a mother's care, when they saw that the child grew and became strong; and, moreover, that it was a goodly child and well-favoured, so that, under the anointing of the God of Israel, it would prove a tree of life unto the nations. It must be highly gratifying to our revered fathers in Christ, who have for nearly or quite half a century carried its interests in their hearts; who have wept with it in its sorrows, and rejoiced with it in its triumphs; those who have ministered of their substance to its necessities, to know that the great Jehovah has not been unmindful of their work of faith and labour of love, but has established the work of their hands. Nor can it be less gratifying to those who have more recently, but, I trust, not less sincerely, not less ardently, enrolled themselves amongst its friends, to behold the conspicuous and promising position which it occupies in the two hemispheres of the world, the honourable distinction it holds in the wide and widening field of missionary enterprise: and oh that I could command language sufficiently forcible and touching to describe the glorious consummation with which its noblest energies, its untiring exertions are destined to be crowned: but here imagination is crippled; speech falters; utterance fails: and one feels overpowered with the sublimity of the scene, as the priests of old at the dedication of the temple who could not stand to minister because of the cloud, for the glory of the Lord filled the house of God. So we cannot expatiate on such a theme because the glory of the Lord completely surrounds it. Surely as yet

We are but in creation's vestibule,
Acting the mere prelude to joy immortal, universal.

Yet are we permitted and invited this morning to review the past with adoring astonishment; to gaze on the present with gratitude and humility, and to anticipate the future with a confidence which the word of truth inspires. If we refer to the days that were, it is that our spirit may gather a holy freshness for the work in which we are engaged; from a discovery of the power and faithfulness and mercy of him, who was evidently with our fathers; and that a sense of our individual obligation to him may induce us honourably to maintain the vantage ground they have left us to occupy. The founders of this mission notably had to brave the scowl of the world, to suffer the jeer of the infidel, but they had to expound the principles and enforce the claims

of Christian missions on the professors of Christianity themselves; they had to reason and to argue with men who, admitting the authority of revelation, seemed to have stopped short of its grand design; who, granting the ultimate triumphs of the cross, seemed to have forgotten the very means presented for its advancement; and who, while they suspected and denounced as enthusiasts the men who expected success in simple obedience to the divine command, with astonishing inconsistency, sat down quietly to wait for indefinite signs and tokens; saying, the time had not yet come, if the Lord were to open the windows of heaven, then might such things be. I am no chronologist. I never have made, nor do I think I shall ever attempt to make any calculation of the times and seasons which the Father has put in his own power. Of this I am assured, upon the highest possible authority, that the secret things belong to the Lord our God, but such things as are revealed, to us and to our children. I suppose it is always time to obey a positive command; it is always time, I think, for the church of Jesus Christ to labour for him who toiled and bled for her; it is now high time that we should all awake out of our sleep; and that, with redoubled energy, and holy, burning zeal, we should prosecute that work which was commenced in simple but strong and omnipotent faith; that has risen superior to many of its difficulties, and which has, evidently, the impress of the broad seal of the divine favour on it. These are the men who have not left behind them the mere record of a name; they are to be had in everlasting remembrance; we weave for them no funeral garment; we pile for them no monument; their witness is in heaven; their record is on high. We have, however, to do with the present; and we must view it with adoring gratitude and devout humility. Gratitude becomes us; and we should render it, unreservedly, to the God of all grace for his kindness to this society; for, for this mission, he has made his mountains a way, and the valleys have been exalted. Oh, how often have its friends witnessed the delightful exemplification of the riddle of Samson—"Out of the eater came forth meat; and out of the strong came forth sweetness." The Baptist Missionary Society has unfurled the standard of the cross on the vast continent of India, to its devoted agents has been committed the high honour of unlocking the treasure of inspiration to the perishing millions of that long neglected country. Through the instrumentality of men of noble daring, of indomitable spirit, 800,000 of the sons of Africa in the west have been released from their bonds, altered their names from slaves to men, to them the word of life has been proclaimed, and not a few have realized the liberty wherewith Christ hath made his people free; some thousands have embraced the great truths of Christianity, and are planted together in the

faith and fellowship of the gospel. And now the Lord hath opened a great and effectual door for that gospel in the very centre of their father-land, inhabited by 150 millions of our brother men. Divine providence clearly leads the way in this matter, and present appearances loudly and promptly call us to the help of the Lord, to the help of the Lord against the mighty. It is true this society has had, and still has, its difficulties; but they have not crushed its spirits, though for a season they may have impeded its progress. And I think, without misapplying sacred scripture, I might say to our brethren who have the management of its affairs, "Trust in the Lord, and do good, and verily thou shalt be supplied." But this society has not only its difficulties but its opponents. What good or noble cause, however, was ever carried on in our disordered world without meeting with enemies? We have had enemies arise from the midst of the multitudes of the world; but we are not surprised at this, because the Saviour told his disciples, "If they have persecuted me, they will also persecute you; marvel not if the world hate you, for it hated me before it hated you." But this society has been beset by opponents where we did not expect to see them. We have heard the defamings of many who have said, "Report, and we will report it." I am sure this meeting, and our whole denomination, must deeply sympathise with our devoted brethren in Jamaica, whose reputations have been unkindly assailed, whose future usefulness has been shamefully threatened, by those who have no doubt often read, "Judge not, that ye be not judged; for with what measure ye mete, it shall be measured to you again." "And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" I am at a loss to account for such conduct from those from whom we had a right to expect better things. I know there is in us a spirit that lusteth to envy; but I should be very sorry to ascribe this to that spirit or feeling, which should have no place in a Christian bosom, and no sanction in the Christian church. I envy not the individual with whom these reports may have originated, or the medium selected for their circulation. There are some ambitious to climb the pinnacle of popularity, who are not careful of the means by which their object is attained; but Dr. Young tells us,

"Pigmies are pigmies still, though perched on alps,
And pyramids are pyramids in vales."

But why should I say a word on behalf of our brethren in Jamaica?—their own eloquent advocate, their undaunted champion, their long-tried, trustworthy, and noble-hearted friend, our brother William Knibb, is here. But I am anxious to draw your attention to the present circumstances and condition of this society. I would say that its afflictions ought to arouse

our sympathies, and its difficulties ought to awaken our zeal; the honour, the glory of the Saviour, whose name, and work, and worth it proclaims, ought entirely to possess every body, soul, and spirit in this assembly. I think it would be a fitting emblem for this society, "The bush burning, but not consumed." It might take for its motto, "Cast down, but not destroyed." It carries imprinted on its banner, "The Lord God omnipotent reigneth." Let us, therefore, besiege the throne of the heavenly grace with that holy importunity which the God of heaven sanctions and approves; and then we shall soon see the Spirit poured out from on high, the wilderness become a fruitful field, and the fruitful field be counted for a forest. Especially am I desirous of more particularly enlisting the sympathies and energies of those in this assembly who have declared themselves on the Lord's side possessing the freshness and elasticity of youth, the prime and vigour of manhood. Your fathers are passing away; the sacred phalanx, that once stood so firm and united, is broken; the ranks which once occupied the front of the battle, are thinned, and "the fragment of a clay" is all that remains to the veterans who yet keep the field. Their eyes are fixed on you; they call on you to fill up the vacant spaces, to take the colours of the cross from their trembling and dying hands, to stand fast amid the shock of battle, whilst the trumpet that blows the onset for you, sounds the signal of retreat for them. Failure in such a cause is absolutely impossible; contingency never was written on the gospel system. We know that the progress and triumphs of Christian missions may be impeded by infidelity, and idolatry, and Romanism; but more particularly by the schisms and supineness of the Christian church. But still success is engraven on the cause of Immanuel; and, if the Roman mariner had his misgivings and fears lulled, and his daring skill called into action, by the language of Cæsar called to him, "Fear not, you carry Cæsar and his fortunes;" what ought to be our spirit and our courage? We carry not Jesus and his fortunes, for there is no contingency with him, but we carry Christ and his interests, the interests which he has died to secure. He lives to justify the expectation of his people. Missionaries and ministers are not immortal, but their cause is. Its friends may be compared to the foam of the billows which the tempest scatters; but the cause of truth of mercy and salvation resembles the eternal flow of the ocean, rolling its fulness upon the most distant shores. Our confidence is based on the word, the promise, and the oath of Jehovah: "As I live, the whole earth shall be filled with my glory." The shouts of the redeemed host shall soon be heard, "Hallelujah! for the kingdoms of this world, have become the kingdoms of our God and of his Christ." Oh! when shall the church appear,

"Clothed with the sun, and in her train the moon,
And on her head a coronet of stars,
And girdling round her waist, with heavenly grace,
The bow of mercy bright; and in her hand
Immanuel's cross, her sceptre and her hope,
Desire of every land!"

Rev. J. E. GILES: I stand here simply for the purpose of stopping a gap, caused by the indisposition of Mr. Birt, of Bristol; and I assure you I am ever ready to stop any gap in the missionary service. It may perhaps be asked, "Then why, when you have been solicited to stop a gap which has been lately left in the service of this Society, have you not done so?" I beg to say, that, if I have not seen fit to do that, it has not been because I was insensible to the honour and confidence bestowed on me, or because I should not have felt sincere pleasure in working with such a colleague as your present excellent secretary, or your esteemed treasurer, or because I should not have had confidence in the skill, wisdom, and kindness of my brethren of the committee; but simply because I believed that I should more effectually serve the church of Jesus Christ and the missionary cause, a part of that great object, if I did not sever those spiritual attachments which bind me to the spot in which I at present labour. If those attachments had been simply of a natural kind, they should all have been severed; but they are of a spiritual kind; and, if I did not undertake the office of one of the secretaries of the mission, yet I am a secretary of the mission in my little sphere; and, although it is but the sphere of a satellite, I will shine as brightly as I can. I did not think myself justified in accepting the honour you proffered me in wishing to promote me from a satellite to a star. After the very eloquent speech you have just heard, it is not necessary that I should say much respecting the operations of this society during the last fifty years, especially as there is a work to be published, a history of the mission during the last fifty years, and by whom is that work undertaken? Why, by my friend, and your friend, and the friend of us all, the friend of this missionary society, the friend of every missionary society, the friend of every Christian, the friend of every man, the friend of God, our venerable friend, Dr. Cox; one who, if not present at the first meeting of this society, was intimately acquainted with all the founders of it, who has watched its operations in every scene, and through every crisis of its history, and who is now among us, a veteran warrior, with his armour on. When I look back on the history of this society, and compare it with the present state of things, I think that, as was said yesterday morning, the present triumphs of Christianity are almost, if not quite, equal to those accomplished in apostolic times; and I do feel that the man who will speak against these operations, against the agents employed in them, runs the risk of committing a most

heinous sin, a sin that must be exceedingly dangerous to his own character, if not to the peace of the whole church. I am not going to undertake the defence of Mr. Knibb—not I, indeed. I may very well let him alone for that; but I am going to ask a question or two, as a country brother, that may perhaps indicate how we look at these things in the country. I alluded a little to "Vindex" the other night, and I will now ask a question or two respecting him. One question that has occurred to me is this, Why does not "Vindex" give his name? What is the nature of the correspondence that is to take place between "Vindex" and Mr. Knibb? Is it to be a friendly thing? If it is, then must not friends give their names to one another? Or is it, that he thinks he is performing such a great act of friendship to Mr. Knibb, that he does not think it right to let his left hand know what his right hand doeth? I find, that in the world, when it is not a friendly thing, when it is only what is termed an honourable thing, but in the estimation of all Christians a most wicked thing, when gentlemen meet to fight a duel, they never withhold their cards from one another; they are always ready to give their name. Then how is it we have not the name here? Is it because there is an official responsibility connected with it? I say is it an official name, and might it bring on official consequences and official mischief? I would ask again, does he think it a bad job, and that it might bring on a little personal risk? or does he think again that he has a giant to contend with, and therefore that he had better put on Jack the giant-killer's invisible coat? Whatever may be the motive, I say, is it straightforward? is it the honourable mode of doing a thing? As to the other gentleman, who has published a pamphlet, he has given his name; and I say with regard to him, I do not admire your prudence, I do not admire your spirit, I do not admire your intention or your object; I do not think it is a wise thing, or a kind thing, or a Christian thing, especially at the present time, to endeavour to set two great denominations together by the ears; but I do look upon you, if not as a brave man, at least as a bold and an honest man, in putting your name to your pamphlet. But, although I give the writer credit for his honesty, yet, when I look at the pamphlet, at its contents, and its object, I am obliged to say, that it appears to me to have been written with a very bad pen, and I want to see that pen *knibbed*. I am sure it will write the better for *knibbing*, and I long to see it done. I shall say no more, except to request our friend Dr. Campbell, to tell his brethren (oh! I wish they were here; I cannot believe that they sympathize in the slander: there are many great men among them; there are many honourable, holy, wise, and learned men among them; men whom we love, ever have loved, and ever will love, in spite of all

differences), to tell them that we do love them; to tell them that, if any of their members choose to send abroad bad impressions respecting our missionaries, we will never do it respecting theirs; to tell them that the only regret we have this day, is, from our persuasion that they have read Mr. Barrett's pamphlet, and that they have not crowded this platform to-day, to hear William Knibb's defence. I have great pleasure in seconding the resolution.

The resolution was then put and carried.

The Rev. T. F. NEWMAN, of Shortwood, proposed,—

"That this meeting rejoices in the establishment of the West African Mission, and as the obstacles to the conversion of the people, once deemed insuperable, have been removed—the judicial sentence of God against them, by that gospel which repeals every national malediction, and addresses itself to every creature—their mental inferiority by missionary culture—the demoralizing influence of slavery, by the voice of indignant humanity, which has gone forth against it—the deadly nature of the climate, by the agency supplied by the Jamaica churches—nothing now seems wanting but the urgent prayers and the strenuous exertions of the Christian church. This meeting, therefore, affectionately calls upon all the friends of the Redeemer to give him no rest until they find, even in Africa, 'a place for the Lord, a habitation for the mighty God of Jacob.'"

We have all rejoiced in the commencement of this mission, the progress and the issue of which it is impossible for us to foresee or prophesy; and as the providence of God, in the former history of this great cause, has been distinctly and devoutly acknowledged, so that providence, in this instance also, is to be recognized with admiration and gratitude. The origin of the mission to Western Africa may be traced to the island of Jamaica. It is not with us, if there be an honour, and an honour there must be, that the honour of commencing that important enterprise rests. It began, if I may use the expression, in a sort of philanthropic and honourable plot between our brethren engaged in Jamaica, and those who, by their ministry, and the blessing of God upon it, had been brought into the fellowship of the gospel; so that, when our brother Knibb last trod on his native shores, he placed the committee of our Institution, as it were, in a cleft-stick; he said, "We have resolved, we in Jamaica, we the missionaries employed by your society, and the converted brethren around us, that a mission to Western Africa shall be begun. Now, the question for the committee to decide is, whether you will occupy a post in the van, or bring up the rear." Such an appeal, addressed to men whose hearts never faltered, and whose steps never lagged, in the high and great career of Christian benevolence, could meet with but one response; and therefore did our brother receive the assurance that this great work should be taken up, under the direct impression that the voice of God summoned them to the task. Now comes

the direct interference of Divine Providence. Where were agents fitted to go forth as pioneers to this mighty work? Brother Clark was here from Jamaica, come to visit the scenes of his early life, that he might gather strength, and be prepared to enter on the missionary work with redoubled zeal. It was proposed to him that he should become an agent in the commencement of this mighty enterprise, and under the direction of infinite wisdom and goodness he was led to consecrate himself to the work. It so happened, as I am informed, that in the church over which Mr. Clark presided in Jamaica, there was concentrated a greater variety of individuals from different parts of Africa, and speaking a greater number of languages, than in any other negro church on the island of Jamaica; and, as a matter rather of amusement and recreation than with any specific object in view, Mr. Clark had, from time to time, employed himself in forming, as far as he possibly could, vocabularies in the different languages and dialects spoken in Western Africa; so that he was thus prepared, unintentionally and unexpectedly by himself, in a certain degree, for the high post which he was called to occupy. Here we see the hand of God; and it becomes us distinctly to mark, and devoutly to acknowledge, the finger of God. But it was not right that brother Clark should go alone. It was fitting he should have an associate, and one possessing some knowledge of the healing art. Where was such an associate to be found? Dr. Prince, formerly residing in Jamaica, baptized in Jamaica by the agents of your Society, was known to be then in England. An application was made to him by the committee, who were well assured of his Christian qualities, and he became Mr. Clark's associate: and it is a most interesting fact, that, just before the application reached Dr. Prince, his mind had been unusually impressed with a deep conviction that it became him to make a most entire and unreserved consecration of himself to God. Thus, prepared to listen to an application which would sever him from his home, his wife, and his Christian associates, he responded cheerfully and without hesitation, saying, "I will go." It is a remarkable fact that while, comparatively speaking, Africa is in the centre of Europe, Asia, and America, it is the least known of all the four quarters of the globe. It is true that its coasts have, from time to time, been visited, and are well known to British officers and sailors; but we cannot forget, that this knowledge has been a guilty knowledge, that their visits have been with the blood-red banner of murder and tyranny, and not with the mercy-bearing banner of the cross, to spread amid the benighted sons of Ham the glorious liberty of the children of God. The African Association, formed in our country in 1788, proposed to promote the civilization of Africa. While Christianity never scowls on the efforts of philanthropy, it

is her glory to go far beyond it. Christians rejoice in every attempt, and in the recent attempts which have been made, to further the interests of civilization, and promote the social comforts of the sons of Africa: but proof has been furnished in past ages, and proof is even now standing close before our eyes, that any enterprise, destined to free a nation or a people from the evils which desolate the scenes of social life, must be based on Christian truth, and must carry the gospel, as its mighty engine, for the overthrow of every thing that is evil, and the establishment of every thing that is good. You have already heard some interesting facts abstracted from the communications of our brethren already there, calculated to administer encouragement; and our beloved brother from Jamaica can assure you, that there are scores and hundreds of converted Africans there, panting for an opportunity to become the heralds of salvation to their benighted countrymen. Every thing is calculated to cheer and encourage us, and we look forward through the vista of coming ages to the period when throughout its regions and its tribes, the knowledge of the Lord shall become universal. We believe that the streams of the water of life shall flow through the mighty desert; that, on the banks of the Niger, the Nile, and the Gambia, the heralds of Christ shall take their stand, pointing, not to the material river, but to the river of the water of life, which rises up hard by the throne of God, and the voice of their invitation shall be, "The Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will let him take the water of life freely."

J. PHILLIPS, Esq., of Melksham, seconded the resolution, and contrasted the disasters that had attended the government expedition with the measure of success with which God had favoured the society.

The resolution was then put and agreed to.

The Rev. ANDREW LESLIE, from Monghyr, moved,—

"That the past triumphs of Christian missions in general, and of this society in particular, as seen in the translation of the scriptures into languages spoken by 500,000,000 of people, and in the tens of thousands of converts in the churches of Jamaica which are now about to undertake the entire support of their own pastors, all combine, with the predictions and promises of the Bible, to encourage us to continue and increase our exertions, in the certain hope, that 'the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.'"

The Rev. W. KNIBB seconded the motion in a powerful speech, which occupied in its delivery more than two hours, and was received by the vast assembly with every token of satisfaction. It would be impossible within our limits to give even a sketch of its statements, many of which were documentary. It has, however, been printed, with an introductory letter to the treasurer of the society, and illustrative notes and

engravings, and may be obtained at the price of one shilling, either through the booksellers, or at Fen Court.

The resolution having been put and carried, the Rev. E. STEANE rose and said:—"While sitting here, I have penned a resolution, which I intend to submit to this meeting for its approbation and support. I have already had the high gratification of submitting one of similar import to the committee. It is a resolution of sympathy with our beloved brethren in Jamaica under their new trials. There is a time to speak as well as a time to be silent, and I felt that I could not do justice to my feelings, and certain I am I should not do justice to the feelings of this assembly, did I not speak to this point. The motion is in these terms:—

"That this meeting unite in the expression of lively gratitude to God, for the kind protection afforded to their beloved missionaries now on the platform, in their return, on this occasion, to their native land, and receive them with the warmest affection; and they especially seize the present moment to renew the assurances of their unabated confidence in the Christian character and fidelity of their missionaries in Jamaica, and to cheer them, amidst their new trials and continued toils, with their sympathy and unflinching support."

There is no mistaking the cheers with which the triumphant vindication of our brother Knibb was listened to. I am sure they were more than the expression of some temporary feelings, wrought up in the excitement of the moment by his deeply impassioned oratory, and the startling yet interesting and delightful nature of the facts he has laid before us; but that they mean, you not only give them the sympathy of your cheers, but your strenuous, unflinching, unreserved support. He concluded by urging Mr. Leslie to address the audience.

The Rev. Dr. CAMPBELL, on rising to second the resolution, said: I really feel so exhausted, so excited, so delighted, that I am perfectly unable to proceed. I feel myself to be placed in the happy position in which counsel sometimes find themselves when they simply have to appear before a judge, as I appear before you, Mr. Chairman, and call for a verdict without any argumentation. The case is closed for the defendant, the speech is made—a speech worth crossing the seas to make—and, I would add, a speech worth crossing the ocean to hear. Since the commencement of modern missions there has been no such speech, considering it in its length and breadth, in the bearing of its statistics, and in the exhibition of its facts. It will be some time before you hear another like it. I hate long speeches; and, therefore, I would just put two or three questions. First, Is or is not your confidence shaken in your West Indian missionaries? (General cries of "No, no.") The second question is, As stewards, do you believe that they have or have not conducted themselves with Christian fidelity? (Loud cries of "They have.")

I stand here as the devoted friend of the London Missionary Society; but I also stand here as your friend, and as the friend of truth and justice; and I say, with confidence, that I speak the sentiments and feelings of the immense mass of the directors, subscribers, and supporters of the London Missionary Society. You ought not, and you do not, I clearly perceive, identify societies with individuals. It were unkind to do so; it were unjust; it were cruel! The London Missionary Society is no party to this movement. They grant to their agents what your own missionaries claim—liberty of conscience, and liberty of speech. When men become their agents, they become not their slaves. They allow them to speak their feelings, and to act upon their conviction; and, if men err, they leave those men to bear the burden. It is just this day ten years since I received what I have always considered a signal honour—the honour of following Mr. Knibb, in conjunction with the West Indian missions. But oh! how changed his position now! He left the islands in a state which made all our hearts bleed; the houses of God in ruin; the shepherds fled; the sheep scattered; the enemy rioting and rejoicing! I had the honour that day of appearing on your platform, and submitting a resolution—a resolution then prophetic, but now historic! There was, indeed, a great deal of prophecy that day; and I believe that, without any exception, we were all true prophets; for that which caused a temporary defeat, led to an ultimate triumph; and all the fault I find in the resolution now before us, is confined to one term—"amidst their new trials." Had I had the manuscript to revise, I would have said, "their new triumphs." This, Mr. Chairman, is, by far, the most important meeting you have had since that of this time ten years. How remarkable is the providence of God! Look at Mr. Clarke's case; look at that of Dr. Prince; look at an unseen Power acting on the one here, and on the other yonder. As objects can only be correctly viewed at a proper distance, so you will be able, some few years hence, to connect this moment, and the impulse that will go forth from this great assembly, with stupendous results. What does your missionary propose to himself! He proposes to go forth—but not as a prowling pirate—to go forth to the islands around, to arrest them, that he may bless them, and clothe them with the beauties of holiness and the blessings of civilization. But, to come nearer the point, there is a pledge which I have now to demand on behalf of the defendant—for I am sure of a verdict of acquittal. You see the accused! He does not tremble; his calm and manly confidence bespeaks his integrity! I really think, after all, we have had a great deal of nonsense to-day. Was there a man here that doubted the integrity of the West India missionaries? I never did. I never had one moment's mis-

giving. I knew the missionaries were men, and had to act on men whom pretended Christian and civilized men had crushed down to the earth, and done every thing to brutalize. I knew that, for some time, there might be a number of little things offensive to the fastidious taste and the morbid delicacy of the men of this country, who demand that even a victim shall writhe with grace, and groan with melody, and do all manner of things in an old practised way. But I knew that, like liquors in a state of fermentation, which heave and are agitated, but, in due time, throw off their refuse, till at length they are rendered both clear and pure; so negro society would rise in character, and ultimately clothe itself with the comely garb of Christian civilization. Mr. Knibb speaks of a house he has bought and that that house is to be a house of mercy; it is to be emphatically a fountain of light, a well of salvation; it is a place for the instruction of labourers for the work of God in Africa. All my following observations shall bear on this point. With regard to Africa, I look upon it that this is the grand object to be henceforth kept in view. You have achieved a glorious triumph in the West Indies. I am not here to flatter you. Far am I from being disposed to underrate the sufferings or doings of other men or other missionaries; but I say, you have been in the van, and to you and them, under God, I ascribe emancipation. I am far from thinking lightly of our senatorial assistance; but, had there been no missionary on the spot, had this and that man not been there, there had been still the chain, and the whip, and the groan, and the blood, and the death, in the West Indies! Emancipation is purely owing to the missionaries. Let every man believe this, and declare this; "honour to whom honour is due." You and your brethren in the West Indies have fairly conquered "the monster demon," as Mr. Knibb justly calls him, there; but he is not conquered elsewhere. It is an awful thought, that slavery is still rampant. We have only to read Sir Thomas Fowell Buxton's book, to see that Africa is, at this moment, sending forth more of people to sale and butchery than she sent forth many years ago; and the flames are still raging throughout a vast extent of her blood-stained shores! We want to extinguish them. Had we had no missionaries in Jamaica, we might have continued petitioning and protesting, and making all possible constitutional movements; but we had never conquered slavery. In like manner, all has been done by the legislature that can be done. One gentleman has stated an important fact regarding the past history of Africa; but he confounded one society with another. In 1788, the African Association was instituted, but the gospel of Christ had no concern with that institution. It was curiosity, it was science, that prompted the measure; and curiosity and science found, as their apostles, a band of noble-spirited men. Ledyard, Lucas,

Houghton, Park, Hornemann, Burckhardt, Tuckey, Peddie, Campbell, Ritchie, Clapperton, Laing, Oudney, Toole, Lander—these are the brave spirits who perilled their lives to explore the wilds of Africa. All these men went forth in obedience to science, from the impulse of curiosity. And where, now, are these our enterprising and gifted countrymen? With the exception of Lucas, they are all sleeping in the dust of Africa—all dead men! None returned to tell the tale. The force of the African Association soon expended itself; and, in 1807, another very praiseworthy institution arose composed chiefly of abolitionists, men, who, desirous of going beyond mere emancipation for the slaves in the West, who philanthropically wished to superintend the operation of the slave-laws; and likewise to do all that in them lay to civilize Africa. This society, designated the African Institution, forgot that nothing is mighty without God; they had still to learn, that no confederacy of this description will live from age to age without Christ. Yes; these benevolent men did not recognize this fact. It was apparently a mighty institution. It comprised three earls, two viscounts, five bishops, seven lords, twenty-nine members of parliament, and all the host of the world's philanthropists that such a nucleus might be supposed to gather around it. Yet it was a body without a soul. They obtained, at first, donations to some amount; but the sum total of the subscription was simply 500*l.* They were, however, going to dissipate the darkness of Africa, to cover her with the mantle of civilization, to cultivate her fields, to give her arts and sciences, in a word, to make a second England of her. This they wished to do, they hoped to do it. Earth with her wisdom, and literature with her organs, cheered them on. The *Edinburgh Review* came with all its power to support the splendid project. It reviewed the society's first, second, third, and fourth reports. When it came to the fifth, it began to confess and apologize, that, to be sure, as yet, nothing had been done in the way of civilization! But I should not forget to tell you, that one of the primary principles of the African Institution, was the exclusion of religious missionaries. Where is the African Association now? Where is the African Institution? The *Edinburgh Review* seemed ashamed of it. They began the first year, 1807, with subscriptions to the amount of 500*l.*; and, when the reviewer sat down in 1815, he lamented that an institution, that had so many claims on philanthropists, and the friends of the human race, and of civilization, had a subscription very far short of 500*l.* per annum. In 1829, they had an article, "Report of the African Institution;" but, in the article, never mentioned its name. The society had made no progress. No, Sir; how could it? Nothing but Christ among us, the love of Christ in us, the love of souls, desire for his glory, and their salvation, compassion for the spirit, as well as

for the body of man, nothing, Sir, nothing else, will sustain a society for such objects. Revolving these things, I thought, with interest, this morning, of the 13*l.* with which your operations commenced. And, I have said, see the progress. Look at the few, little, contemptible baptists at Kettering; there they are, with their 13*l.*, going to convert the world! Compare them with the African Institution, with its earls, viscounts, bishops, and members of parliament! Well, what have the parties respectively done? We have had the baptist account; I should like to know what the receipts of the African Institution are to-day. We have heard the amount of yours; but we have no means of knowing theirs. Then, the next step was the formation of that excellent Institution, as far as it goes, of Sir T. F. Buxton. That Institution, at length, concedes the point, that it is Christianity, and Christianity alone, that can effect the object we have in view. It is, then, proved, and clearly proved, first, that slavery is still rampant, that legislation is still impotent, arts and sciences have done what they could, but have failed; arts and sciences cannot precede Christianity; Christianity alone is, therefore, the hope of Africa! And let me add, the result of the Niger expedition demonstrates that native agency is the only instrument that can dispense that Christianity. Diplomacy and philanthropy stand aghast. They retire confounded. They confess they have done their utmost, and that they have effected no deliverance for benighted, bereaved, oppressed Africa! The experiment is invaluable. The world retires. Let the church of the living God advance! Let her wield her weapons, relying on the promise of her Lord, and victory will crown her efforts! Mr. Knibb has placed in my hand the writing of an African boy; and I think we had better compare our own hand-writing with his, before we talk of the abilities of the black man. It infinitely surpasses mine. Now, William Knibb claims assistance in this work; and I have only to ask, will you assist him? You are beginning a new and glorious race. The citadel in the West Indies is fairly taken, and it now remains thence to assail Africa; and whence is the agency to come, but from the various missionary societies there in operation? Now, what body has superior means to you? I am afraid of flattering you; but the baptists in the West are, in my judgment, the first patrons of lay agency in the world. I ascribe under God their success mainly to their lay agency and to their leader system.

MR. KNIBB. They have done the work!

DR. CAMPBELL. They have done the work. And what is it but the monitorial system carried out? I could show you a man with 500 or 600 boys under his tuition; and, aided by 12 or 20 monitors, he will impart to them, in the course of years, an excellent education. Take away the monitors, make the master, on the old plodding system, do the work himself, and

what will be the result? Confusion and ignorance, so that the school will soon be broken to pieces. What is one man amongst 1000 or even 800 members? Is not the unity, the energy, the force of the Wesleyan system, a proverb? What is the secret? It is this, they have leaders, they have tickets, and the best part of their system is, that they renew those tickets four times a year. They always take what money the people choose to give, and there is a special gift on New Year's Day. The leader system covers England; and the ticket-system supports that mighty body in their works of faith and labours of love. I have no patience with pitiful trifling talk about tickets. It is a matter of common sense. Furthermore, if there is blame attaching to Mr. Knibb, we must go farther back for its origin: it must extend to Mr. Ward. I hold in my hand, Ward's "Farewell Letters;" and it is a sweet little hook; I hope it is in every baptist Sunday-school library. In that book there is this sentence. He says:—"Cherish the converts as new-born babes, as far as tenderness and attention go. Pity their weaknesses; bear with them as children, as your own children. How often the apostle uses, towards the heathen converts, the terms, 'My little children.' I have often wished to see something like the methodist class-meetings among us in India." What think you of that? That refers to the East Indies. What William Ward sighed after, but had not the courage to commence, the West Indian brethren have instituted; and its effects have been such as have filled my mind with astonishment and admiration! He adds, "No professors on earth need meetings somewhat like these, so much as men recently brought from heathenism." When the recent circular came to my hands, I read it at a breath, and sat with perfect ecstasy. I read on till I came to this phrase, "'Jethro' was anticipated in Jamaica." I feel grateful that I had begun about that time to establish district meetings among my own people, and I am fortified by what has transpired in your history, for I have had to contend with prejudice, as every man has who is disposed to elevate mind and elevate man. I took and read the practical points of the circular at my various meetings, calling upon them to see what the district and leader system had done. In the labour which I bestowed a year or two ago on lay agency, I endeavoured to investigate the economy of the whole Christian church. Availing myself, as far as I could, of the knowledge of my brethren, in addition to my own experience, I sketched out the plan laid down in "Jethro." I was therefore exceedingly glad to find that the system was working with such power and efficiency in the West Indies. I am no plagiarist; they are no copyists: they did not take their plan from me, nor did I take mine from them: for I knew not that it was in operation. Now,

Sir, on the grounds I have stated, I commend my excellent friend, Mr. Knibb, to you, and I call upon you to cheer him on by standing up and pledging yourselves to him.

The resolution was then submitted by the chairman, upon which the auditory immediately rose, and, with much cheering affirmed it.

Mr. KNIBB then rose, and spoke to the following effect: My respected friends, I rejoice in this testimonial, not so much on my own account, or on account of my beloved brethren in Jamaica, but because I see in it the healing of those differences which, unhappily, have commenced. I rejoice in it, because it has brought me once again in my life, after ten years, into contact with my beloved father, Dr. Campbell; and I thank him, on the negro's behalf, for doing what he has to destroy the Bible monopoly. I rejoice that he is determined to carry out the leader system, and perhaps, at some time, may take to the ticket one too. I rejoice that he is not afraid of losing his influence by giving his people some; and I call on my dear brethren in the ministry to try the system, and see if it don't work. Look for one moment at Wesley, and look the next moment at Whitfield; both preached with equal energy, to equally large congregations; the one, by system, encompassed the world; the other left a name, fragrant, but not to posterity. I shall now go home with a grateful heart—not proud, I am sure. If I did not think that God would approve of it, oh! how little it would be; but, though you may again hear that we have faults, remember from me, "if thy brother sin against thee, go and tell him his faults." I tell you, on behalf of my brethren, that we are willing to hear the worst of our churches; but oh! don't tell it 5,000 miles off—it cannot do good. What have the enemies of truth in Jamaica said in their vile newspapers—"When rogues quarrel, honest men come by their rights." It is a lamentable thing; but it must be stopped; and I for one declare that I will never open my mouth about it. If I am obliged to lie under censure for not doing it, I will lie under it; and I hope my dear young friends will so act in this missionary field, that they and I, with my elder brother, may meet at last, and then we shall see that that God, who blessed all the systems, forgave all the faults and follies connected with them, and will receive us all through the atonement of his Son. On behalf of my dear brethren, (for I love them, we are united as the heart of one man,) I return you my thanks. I have spoken plainly, I know; but I am a plain-spoken man, and nurtured in the vale of adversity. I have sprung up just as you see me, and my bitterest enemies in Jamaica, after giving me what they call the most thorough *rowing*, say, "Well, after all, he lets us know all he means." Farewell, beloved friends, for a

little time; our next meeting may be in the jubilee of the world.

The Rev. A. LESLIE, upon being requested to speak a few words, said: While so much of your interest has been excited with respect to the West India mission, I entreat you not to forget the East. I candidly confess, that I have felt that enough of sympathy was not felt for the Eastern mission. The missionaries there have had comparatively but little success, whilst they have had vast difficulties to contend with, and many obstacles to surmount; few, I believe, know their extent. I do, however, implore this society not to forget that country in which lie the bones of a Carey, a Marshman, a Ward, a Pearce, and a Parsons. I have laboured there long, and I trust not without some blessing; but, if there be one trial which the East India missionaries have to endure greater than another, it is the little success which attends their labours. I believe that this society once made too much of the East India mission, and I have sometimes been afraid lest they should do the same with the Western mission. I do not say this to

throw a damp upon the audience; but I pray the society to think less of men and things, and to pray more to God for the success of their missionaries' labours. We have to contend with an abominable system of superstition and false religion; with crowds of Brahmins, and with many difficulties as regards the language. I therefore earnestly implore you not to forget your first mission.

The Rev. Mr. FRASER moved, and CHARLES ROBINSON, Esq., of Leicester, seconded the following resolution:—

"That the Treasurer and Secretary be requested to continue their services; that Messrs. Charles Burt, Willis Kitson, and G. T. Kemp, be Auditors; and that the following be the Committee for the ensuing year. (Names read.) Also, that the rule which admits the Country Ministers, Treasurers, and Secretaries, to attend the meetings of the Committee, and vote, apply to London Ministers, Treasurers, and Secretaries, at all meetings of the General Committee."

Carried unanimously.

The meeting concluded by singing "Praise God from whom all blessings flow," &c.

CALCUTTA.

Since our last, the afflictive intelligence has been received, that two of our beloved friends have been suddenly removed by death. W. T. Beeby, Esq., a valued member of the committee, whose secular engagements had led him to visit Calcutta, where he had formerly resided, and the Rev. R. Gibson, B.A., whose arrival in that city was announced in our number for March, and who was about to take charge of the church in the Circular Road, were within a few hours of each other summoned from the field of action. A letter from Mr. Thomas, dated Calcutta, March 19, 1842, contains the following details:—

It is with very painful feelings that I take up my pen to address you on the present occasion. During the last few years, it has often fallen to my lot to communicate intelligence respecting the ravages of sickness and disease amidst the little mission band in Calcutta. I had fondly hoped that a respite of a few years would have been granted; but no, our heavenly Father has again seen fit to call us to weep over the grave of one, yea of two of his servants, and those, men who a few weeks ago appeared among the healthiest of the healthy. Our dear friend Mr. Beeby sleeps in Jesus; so does the brother who so recently joined our number. Yes, Gibson has entered on his rest. Both appeared in perfect health on the last sabbath in February, and Mr. Beeby attended his office the next day and was met on his return in the evening by Dr. and Mrs. Yates, and appeared to them in his usual health. He had, however, not been quite well during the day, and shortly after his return home he took medicine, but

it had not the desired effect; the complaint increased, turned to cholera, and early in the morning of the 1st inst. he ceased from among men. His end I believe was peace. Brother Gibson, who was residing in the same house, and occupied an apartment near to that in which Mr. Beeby died, was, as you may suppose, exceedingly distressed and agitated by the sickness and death of his friend. The next morning he complained of being unwell; in the course of the forenoon he came to brother Yates's, proposing to remain permanently with those dear friends. During the day he suffered a good deal from dysentery, and an effort was made to dissuade him from attending the funeral of Mr. Beeby; he, however, considered that he ought to be present, and accordingly went. The sight of the corpse affected him much; but he rallied and proceeded to the burial-ground, where brother Yates was to officiate. He had scarcely begun when our late brother, as though struck by death, turned pale, and sank on the breast of

a friend close by. For a few seconds he sat on one of the adjoining tombs, and when sufficiently recovered was handed into a conveyance and brought direct to brother Yates's, Mrs. Yates and myself accompanying him. His complaint had considerably increased by the exertion and by the acute mental excitement he then experienced. Medical advice was immediately sought, and every means tried to save his valuable life, but in vain; before noon the next day he was a corpse, and by six o'clock *p. m.* his remains were committed to the silent tomb, where both those dear friends lie side by side in adjoining graves. Brother Gibson for a long time clung to the idea that his sickness was not unto death, and when I thought him dying, and, in reply to a remark by himself, said I thought he would soon be well in another world, he said, "Oh no, I feel myself getting better every minute." He subsequently appeared conscious of his state, and expressed the firmness of his faith and hope by saying "All is well."

I need not say what sadness the death of these good men has produced on our minds; indeed, the sad event had nearly proved fatal to our invaluable brother Yates, who is only now recovering from a severe illness brought on by excitement and over exertion. I may also say that more than one of the rest of our number have felt on the very verge of sickness and death. The utmost care has been found

requisite. Thus far all are preserved, and our hope is in the Lord.

As to our dear departed friends, their death, though occasioned by cholera, should not be attributed wholly, perhaps not chiefly, to the climate, but on this I must not now enlarge. I am greatly concerned for the effect the intelligence of their death will have on connexions and friends at home. May the Lord graciously support the widow and provide for the orphans, and keep the committee and the friends of the mission from desponding. I feel this tendency in a degree and to an extent I never felt before. I fear the men we want will be disheartened, and the committee discouraged, and that we shall be left to labour on as we can for a while, and then to sink under our accumulated labours.

Our beloved brethren and sisters are on the whole in pretty good health. Mrs. Morgan has been very ill with the cholera, but is better; several of our number have been—almost ill, I hardly know how else to express the feeling, a sensation indicating a state of health that would give way under the operation of the most trifling cause, and consequently making the utmost care imperative. We know, however, if the Lord has any thing more for us to do, he will keep us alive, even though it be in the midst of death, and reposing on his faithfulness and love we would go confidently and cheerfully forward.

At a meeting of the committee held at Fen Court, May 5th, the following resolution was adopted unanimously:—

"That the committee receive, with profound submission to the holy will of God, the deeply afflictive tidings from Calcutta of the decease of their honoured and highly esteemed associate, W. T. Beeby, Esq., and of their beloved missionary the Rev. Robert Gibson. In these events they desire to view the hand of an infinitely wise though inscrutable Providence; and while smitten by these unexpected and repeated strokes, to say with devout resignation, 'Even so, Father, for so it seemeth good in thy sight.' They record with affectionate remembrance the sense they entertain of the valuable services rendered to the mission by the former of their departed friends, both in this country and in India; and of the unfeigned piety, generosity, discretion, and urbanity which uniformly marked his character; and they most respectfully offer their Christian condolence to his widow and family, with their fervent prayers for them under this affecting bereavement. Of the latter they cherish many pleasurable recollections connected with his early piety, ministerial endowments, and entire consecration to the service of God, and express their lively sympathy, both with his relatives and with the church in Calcutta, of which he was just about to assume the pastoral office; and with the whole missionary band who have thus been again called to sustain so severe a loss."

JAMAICA.

TO THE SECRETARY OF THE BAPTIST MISSIONARY SOCIETY.

My dear Brother,
I shall feel obliged by the insertion in the Herald of the following remarks:

The position of your society in its year of jubilee, is deeply interesting, and demands from all who feel interested in its future prosperity,

consecration both of money and of effort of no ordinary character. Its trials and its success alike enforce this, and I hope that the whole denomination will testify by their entire devotion to its interests the deep concern they feel for its future prosperity.

The commencement of the theological institution in Jamaica; the extension of the mission in that and in other islands of the West; the imperative necessity of supporting the infant mission in Western Africa, all demand that the jubilee offering of thanksgiving be not only in spirit but in measure, according to the full extent of the ability possessed, and I fully believe that the expectations of the committee will not be disappointed.

Without at all interfering with the noble objects contemplated by the jubilee committee, I wish to draw the attention of the friends of female education to the normal school established at the new village of Kettering, in Trelawney, for the training of native and other school-mistresses, both for Jamaica and Africa.

At this interesting spot I have, since my last visit to England, completed the necessary buildings, which consist of a general school-room, 40 by 40; a normal girls' school-room for thirty children, and the necessary apartments for the board and lodging of twelve females, the expense of which rests personally on myself.

The general school is under the care of the orphan son of my beloved brother, who was the first schoolmaster sent to Jamaica by the Baptist Missionary Society, and who died seventeen years ago. The female department is under the

care of Miss Ann Anstie, who is devoting her untiring energies to its prosperity.

There are about one hundred at present in both schools; in the normal department nine; two of these are redeemed slaves from Africa; two are the orphans of deluded white emigrants, and four are native females; these live entirely at the establishment.

Towards this school his Excellency the Governor of Jamaica, Sir Charles Metcalfe, has sent two donations of thirty pounds each; and other friends, resident in England, have hitherto enabled me to meet the current expenses, which amount to about £250 per annum.

The heavy responsibilities resting upon me, from other schools, prevent my being able to carry on this important institution without help from home. I therefore most earnestly solicit it, either in the shape of boxes of useful articles, which meet with a ready and profitable sale with us, or in donations of money, as I am very fearful, if this aid is not bestowed, I shall be obliged to relinquish an institution on which, in my opinion, much of the future welfare of the female portion of the community of Jamaica depends.

As I leave England for Jamaica early in July, any answers to this appeal made before that period will be thankfully received. Boxes of useful articles will be in time if sent to Fen Court by October, as about that time the new missionaries to Jamaica will take their departure. I am, yours very truly,

WILLIAM KNIBB.

May 7th, 1842.

TO CONTRIBUTORS.

The postponement of the usual list of contributions received, and of acknowledgments to friends who have kindly forwarded presents of various kinds, will, we trust, be excused. An adequate apology, it is hoped, will be found in the interesting and pressing nature of the foregoing articles.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

JUNE, 1842.

THE twenty-eighth anniversary of this society was held on the 26th of April, and was numerously attended. The number of ministers on the platform was unannally large. The REV. DR. COX took the chair, and, after prayer by the REV. THOMAS WINTER, opened the business of the meeting by stating that the society was founded by Joseph Ivimey. After a few observations on the delight which emanated from doing good to others, he proceeded to observe that the three principal measures which this society adopted for the advancement of the cause of the Redeemer in Ireland, were the preaching of the gospel; the establishment of schools for the instruction of youth—thus laying hold of the juvenile mind, and laying the foundation sure in the instruction of the rising age; and the reading of the sacred scriptures. It ought never to be forgotten, especially by those who were apt to overlook this order of instrumentality, that the society did not merely send its agents to read the scriptures, but that, connected with that reading, expository instruction was imparted. The reader, whether engaged in the cottages of the poor or by the wayside, soon found an opportunity of entering into conversation with those to whom he read; and much good had been thereby produced. At the same time he was persuaded that Christian brethren and ministers would concur in the sentiment, that the preaching of the gospel was the appointed instrument for the promotion of the kingdom of the Lord and Saviour. "It hath pleased God," though it had often displeased the world, and they have poured contempt on the humble followers of Christ, "by the foolishness of preaching to save those who believe." The society would do well to pay attention to this instrumentality; for, whatever difficulties and obstacles might present themselves, he was persuaded, that, as it was his appointment, the employment of it would ultimately be productive of extensive good. He knew that the difficulties which presented themselves were formidable; he knew that those difficulties arose from the prevalence of evil; and that they were not confined to Ireland, but met them in powerful array in this and other lands. Popery was deeply seated in the minds of men; and was rampant, and energetic in the diffusion of its principles, yet it became them, by the humble, yet successful, instrumentality of the preaching of the gospel, to meet the evil. The ceremonies which it adopted, and the doctrines which it diffused, were only parts of one great system, upon which the errors of other men, who had perhaps had greater light and information, and who professed to have reformed themselves from popery and become protestant, were founded. Wherever the unhappy principle of uniting church and state had been adopted, wherever these were combined, and wherever a church stood upon the parchments of parliament, instead of the principles of scripture—it would necessarily present a powerful obstacle to the diffusion of

the unadulterated, unsustained, unpatronized preaching of the gospel of the Lord Jesus Christ. Taking possession of ignorant minds, it might present difficulties which appeared irresistible; but in the name and the strength of God, though only like David with his sling and his stone, yet with an arm sustained by almighty power, and means directed by supreme wisdom, the stone should reach the giant's head, and bring down to the dust that formidable enemy that presented itself to the progress of Christianity in all lands. But notwithstanding all that was adverse, there were undoubtedly considerable facilities which presented themselves to the spread of the gospel in Ireland. They had only a short distance to send their agents, and, therefore, only a small expenditure was requisite, in order to sustain their efforts. Another encouraging circumstance was, that, to a great extent, the inhabitants spoke the same language as themselves; their agents, therefore, had not to sit down, as in foreign countries, and study a language, before they could communicate Christian instruction. They ought to feel excited to this great and good work by the considerations of near relationship and proximity to this country. The inhabitants of the sister kingdom were bone of our bone, and flesh of our flesh; and it therefore became them to promote their spiritual and eternal interests.

The Rev. S. GREEN then read an abstract of the report, which stated that the committee had to record indications that the blessing of God had not been withheld from them. Although success had not equalled their desires, it had been more than enough to encourage and stimulate the friends of the society to a patient continuance in well-doing. Almost uninterruptedly, during the year, their esteemed brethren, eleven in number, had been indefatigably employed; and they had not laboured in vain. Several extracts were given from the correspondence of the agents, illustrating the above statements. Various causes had led to a decrease in the schools. The committee were not in possession of accounts of the present condition of the whole of the schools under their care; but they had returns from 25, up to the end of December last, which gave a total of 1,752 pupils, somewhere about 1,600 of whom were the children of Roman catholic parents. In reference to scripture readers, it stated, that this class of agents, though by no means exempt from the vigilant suspicion which, unhappily, did much towards lessening the apparent usefulness of evangelical effort in Ireland, was not diminished in importance and value. Intercourse with them was often strictly forbidden: but they were doing great good. The least satisfactory portion of the report, the committee stated, was that which related to funds. The society commenced its year with loans amounting to £500; of which however, they had at their banker's, £114. 18s. 4d.; so that the balance against the society was £385. 1s. 8d.

It had been necessary, during the year, to repay those loans; and, for that purpose, fresh sums had been borrowed. The balance sheet at the end of the report would show, that the income of the year had not equalled the expenditure, exclusively of the repayments above alluded to; and that the society was now about £720 in debt.

The Rev. Dr. CARSON, in moving the adoption of the report, said he invited their co-operation on behalf of Ireland, not because the conversion of that country would be a matter of no difficulty, but just the reverse. They would be met by opposition the moment they landed, and they must dispute every inch of the territory. They must batter many and strong fortresses. They must be decided, courageous soldiers. But should this discourage them? No; the valour of the soldier was only known when he was placed in a position of danger. It was, in one point of view, an unfavourable time to attack the enemy in Ireland. When, forty years ago, he left the presbyterian connexion, in which he was born, there was every opportunity of making proselytes; because all denominations of protestants, as well as Roman catholics, were then entirely asleep. There was nothing like truth or piety. But it was not so now. The Roman catholic religion, at this moment, was lashed up to its highest pitch, having every machine ready for the encounter, not only in Ireland, but in every country. The Romish church expected to achieve a victory, not only in the emerald isle, but in every part of the world. When he was pursuing his studies in Glasgow, there was not a single Roman catholic chapel there; but a friend from that city informed him the other day, that the Roman catholics had boasted that in seven years there would scarcely be a protestant in Scotland. In the West Indies the Roman catholics were making the same struggle against the diffusion of education which they had done in Ireland. It was not bigotry, however, that prevented the reading of the scriptures—it was the science of the clergy. No, they need not blame the priests. Their opposition arose from the supreme authority pressing upon them. He rejoiced to say that the gospel was preached by hundreds who differed from them. But did that say this society should not go there and help them? He had often said that he thought there were more good men in the established church than in any other denomination; but still they ought to endeavour to convince all God's children of the great law of the kingdom—a law which proclaimed the way of salvation, and that showed that we were saved, not by works of righteousness which we have done, but through the death, burial, and resurrection of the Lord Jesus Christ. Every believer ought to have his attention called to his duty; at the moment he believed, to show his obedience by being baptized in the name of our Lord Jesus Christ. He had personally known the agents, with the exception of one or two; and concerning those one or two he had diligently inquired; and, as far as he had been able to ascertain, they were men who were going forth in the strength of the Lord against the mighty. He greatly wished that some important stations could be taken up and occupied. Belfast was one of them. He thought it would be desirable

to send a few popular preachers throughout the country during the ensuing summer months. There was no man whom the Irish liked to hear more than an Englishman. He trusted the society would never omit sending a deputation every year, or, at least, every two years. Their report would not only inspire confidence at home; but their presence would encourage and cheer their faithful labourers in Ireland.

The Rev. J. CARLILE, in seconding the resolution, observed that there was something exceedingly striking in the fact that, for more than seven hundred years Ireland had been subject to the control of the government of this country. For the last three hundred years there had existed there an agency for the extension of the reformed faith, larger and more powerful, and possessing a greater national endowment, ostensibly designed for the propagation of the reformed faith, than perhaps was to be found in connexion with any established church in the civilised globe. And what had been the result? Although three hundred years had passed away since the light of the Reformation dawned upon the eastern coast of Ireland; yet at this very moment darkness, deep and dense as that which covered nearly all Europe in the middle ages, brooded over the mighty mass of Ireland's teeming population. Had they ever read, had they ever heard, or was there any instance furnished in the annals of the globe, of the inhabitants of a nation of men, intelligent beings, converted to the reformed faith by the influence of an act of parliament, or by virtue of the most royal decree that was ever issued? That, precisely, had been the mode of treating the Roman catholics of Ireland in centuries past. And the only protestantism with which their minds, by any possibility, could have been familiar, had been a protestantism in connexion with compulsory assessments for its support. He rejoiced exceedingly in some recent changes which had been made in the operations of the society: it now gave due importance to the apostolic ordinance of preaching the gospel. He rejoiced to bear his public testimony to the excellence of the character of many of their esteemed agents, whom he personally knew in Ireland. It was his honest conviction that they were firmly attached to the great fundamental principles of civil and religious freedom. Precisely in proportion as they were known to be the attached friends of that great and glorious cause, in the same proportion were they the class of men whom Ireland wanted and to whom Ireland would extend her hearty welcome.

The Rev. H. H. DOBNEY moved the thanks of the meeting to the officers of the society; and, after drawing a vivid picture of the spiritual destitution of the Irish, and setting forth the duty of this country to render all the help she could, proceeded as follows:—"The balm needed for Ireland's woes is prepared in no other tree than that whereon the 'Man of Sorrows' was impaled. Give, then, to Ireland, as the great remedy, the gospel of the Son of God. While the leaden wheels of legislation may be made, by interested men, to move on heavily, you can at once raise, comfort, and ennoble. I say *you*—and I lay emphasis on the word. I maintain that, if Ireland is to be evangelized, the work must be done by the protestant dis-

senters of Great Britain. I have sometimes met with individuals, who, as if they had been aroused suddenly from their slumbers, and rubbed their eyes, pointed to the national establishment maintained in Ireland with wonderful complacency. But if individuals of this kind be found—and I have an idea that there may be more of unconscious dependence on the machine provided by the state than is suspected, it is our bounden duty to speak necessary, though it may be unwelcome, truths. With reference to Ireland, I have only to beg that you will remember the universal ordinance which is required to success in any undertaking. There must be the law of adaptation. How does the system strike an Irish catholic? He need not go into the general question; he need not enter upon the discussion of abstract principles. As a matter of course, the doctrines of the church of Ireland are, in his opinion, heretical; but that is not the point to which I am referring. The church which he is compelled, not merely to see, but to which he must contribute, is the church of the oppressor, the church of the persecutor, and which has rested like an incubus upon his unhappy country. The circumstance that the priesthood which he loves have been systematically maligned and depressed, and a small body of men whom he deems heretics and schismatics from the ancient holy catholic church have been raised to a high elevation above them, how can that predispose the catholic to receive the doctrines of the English protestant church? There is one question which an Irish catholic will think he has a right to propose, and which he does propose with fearful energy. It is this—Is it a just thing that seven millions of men should be depressed beneath less than one million? Is this your boasted protestantism, to trample, in your wondrous zeal for truth, on the sacred rights of conscience? Can we wonder if the Irish catholics take their children to the red grave of Rathcormac, and there make them swear enmity to the protestant church of England? The Irish catholic may continue his questions, and may ask, whether, if you really cared for his welfare, you would cross his path and hedge up his way with thorns? Would you insult him in your writings, and still more in your furious speeches? He may ask, is it true that benevolence, after all, wears a scowl upon its countenance? He has tried the system without discussing doctrinal questions. He has tried it by an inspired rule. 'By their fruits ye shall know them;' and, without going further, he is prepared not to listen to those who come identified with the established church. I make these remarks, not with any feeling of unkindness to the members of that church. I know that many ministers are excellent, devoted men. But these things still are, and they justify me in saying that it is to the protestant dissenters that we must look for the the evangelization of Ireland. You are not connected with that system; you have been robbed by it as well as they. You go to soothe, not to irritate; you go to raise, not to depress; and would to God that the protestant dissenters of Great Britain would open their eyes to the palpable fact, that the work is theirs! It has been said that popery presents, in Ireland, a most formidable aspect. But what of that?

If popery be more entrenched in Ireland than in any other country, it is the louder call upon us to put forth all the wisdom we possess, and to take care that our missionaries shall be admirably adapted to the end we propose. We know that popery must, sooner or later, be grappled with—and why not now, and by ourselves? Every thing necessary to the overthrow of the man of sin do we not possess? Are not the weapons that God has appointed all but rusting in our armoury? Is not the banner, beneath which armies should march, only just unfurled, and given to the western breeze? I ask that the most strenuous efforts should be made, and made now, for the suppression of that system, most inimical to man. I would implore that the best agency that can be found may be sent to Ireland. I ask whether the present generation cannot supply a Whitfield! Shall we not be prepared to give a band of our best ministers? I turn to the rising ministry, and I ask them to consider the claims of Ireland." Mr. Dobney concluded by expressing a hope that congregations in this country will undertake the expense of supporting readers to be under the direction of the society. For his own bible classes at Maidstone, he offered the support of one such reader.

The REV. SAMUEL BOYD, of Drogheda, in seconding the resolution, after giving an account of his reasons for leaving the presbyterians and joining the baptists, said, "I will now refer to the necessity for the labours of this society in Ireland. Reference has been made to the Established Church of that country; but I will view it in another aspect. I admit that there are many excellent ministers in that church. I will also admit that there are many excellent, sweetly pious private members of church; and that, in many respects, there is an important revival in it. But the only true way of testing revival is this,—where is the gospel preached? I ask in how many of the parish churches of that country a man can learn the way of salvation? The presbyterian church in Ireland is doing great things for the Lord; and that, I will freely confess, had an influence on my mind in the inquiry which I instituted; but yet I am compelled to say, that sinners might live and die in many parts of that country where presbyterian churches are founded, without knowing the way of salvation. What we want, therefore, is a society like yours, which goes forth unencumbered with a standard—a society which can trust the bible alone, and which needs not, as was said last night, to send it forth under the custody of some expository care-taker. Presbyterianism is held to be what is termed a finished system; and, if you only say a stone is wrong in it, you are not reasoned with—you are not tolerated, but are regarded as differing entirely from that church. But your system is that which grows up into the fulness of the knowledge of Christ Jesus. I hold that every believer in Ireland is empowered to preach the gospel to every sinner he meets. Your system, therefore, has a priesthood as numerous as its believers; and this is the system that I maintain."

The REV. M. DANIELL moved the following resolutions:—

"That the present aspect of religious parties in Ireland, calls for a bold and vigorous exposition of the gospel of Christ; and that, therefore, this meeting had with especial gratification the efforts made by this society, and most affectionately commend them to the more liberal support of Christians in this country."

"That this meeting record their deep and solemn conviction of the indispensable necessity of the influence of the Holy Spirit, to secure success; and earnestly call upon the friends of this society to supplicate a larger communication of that divine influence."

After dwelling at some length on the errors of the Roman Catholics and Puseyites, the speaker urged upon the meeting the great importance of using every effort in their power to send the gospel to the Irish, by the hands of men who would prove bold and able expositors of the word of God.

The Rev. Denis Mulhern, of Ireland, seconded the resolution; and after giving an account of his own conversion from popery, by the means of the society, proceeded to detail its operations in different parts of Ireland.

CONTRIBUTIONS TO THE END OF APRIL, 1842.

PARTICULARS IN THE REPORT JUST PUBLISHED.

	£	s.	d.		£	s.	d.
London—				Conlig.....	2	0	0
Eagle Street Auxiliary.....	21	0	0	Donegal.....	2	1	6
Caumberwell Juvenile Association, by	1	0	0	Omagh.....	1	15	0
Mr. W. L. Smith.....	1	0	0	Portrush.....	0	2	0
Keppeel Street Auxiliary.....	11	8	2	By Rev. W. Hamilton—			
Spencer Place (a moiety), by Rev.				Moate.....	3	12	0
S. Davis.....	6	0	0	By Rev. T. Berry—			
Woolwich Auxiliary.....	10	14	8	Abbeyleix.....	11	4	2
Church Street.....	14	0	0	By Rev. W. Thomas—			
Female, B. I. S., by Mrs. Ivimey... 8	11	6		Limerick.....	5	0	0
New Park Street, by Mr. Olney... 2	2	0		By Rev. W. Hardcastle—			
Hackney for Mare St. School..... 3	15	0		Waterford.....	5	12	0
By Rev. Jos. Davis—				Liverpool—			
Wilts—				Pembroke Street, by Mr. Coward... 9	6	0	
Bratton.....	5	16	0	Portsmouth—			
Devizes.....	3	15	6	By Mr. Hinton.....	4	4	0
Melksham.....	2	0	0	Ingham—			
Trowbridge.....	20	14	4	By Mr. Silcock.....	5	0	0
Westbury and Westbury Leigh.... 7	12	1		Stroud—			
Devonshire—				By Mr. Yates.....	6	14	9
Devonport.....	4	5	0	Ashford—			
Plymouth, by Rev. S. Nicholson... 16	1	8		By Rev. T. Davis.....	6	17	6
Kingsbridge, by Rev. E. Williams. 2	4	6		Irvine—			
Cornwall—				Female Bible Society, by Rev. J.			
St. Austle.....	1	3	0	Leechman.....	3	0	0
Grampound.....	0	16	0	X. Y., by Rev. G. Hawson.....	1	0	0
Turo.....	3	3	10	Eives, Mrs.....	0	10	6
Falmouth.....	11	18	10	Lillycrop, Mr. and Mrs.....	0	15	0
Redruth.....	2	18	0	Friends, by Miss K. Watson..... 1	6	0	
Chacewater.....	0	12	6	Pinnel, Mr.....	1	0	0
Helston.....	2	14	0	Newman, Mrs.....	1	0	0
Penzance.....	4	0	2	Morris, Mr.....	1	0	0
Pershore—				Bugby, Mr. W.....	0	10	6
By Mrs. Risdon.....	7	5	6	By Mrs. Hall, Biggleswade..... 4	4	0	
By Rev. S. Davis—				Renard, Mr.....	0	10	0
Rochdale.....	17	7	10	Vines, Miss.....	1	0	0
Bradford.....	23	0	0				
Birmingham.....	51	7	0	NOT IN THE REPORT.			
Warrington.....	3	11	0	Public collection; April 26.....	25	10	8
Wigan.....	7	8	6	Oakingham—			
Chester.....	0	10	0	Collection at Rev. J. C. Har-			
Walsall.....	1	0	0	court's, by Rev. S. Davis..... 3	7	8	
Wrexham.....	5	12	6	Mr. J. Healos.....	1	0	0
Colnbrook.....	6	5	8	Mr. Latchworth.....	5	0	
Liverpool.....	54	18	6				
Whitchurch—				Mr. Field.....	10	0	
Kennerly, Mr. (ann.).....	10	0	0	Mr. Palmer.....	1	1	0
Bristol—				Mr. Jos. Gammon.....	10	0	
By Miss Phillips.....	5	9	0	Mr. E. Wells.....	1	1	0
Bath—				Collection.....	0	6	
Sykes, Mr., (two years.).....	4	0	0				
Louth—				Wallingford, by Rev. Jos. Tyso..... 6	2	6	
By Miss Graves.....	8	15	0	Mr. Kemp, (annual.).....	1	1	0
By Rev. F. Trestrail—							
Dublin.....	41	7	4				
Newry.....	10	0	0				
Coleraine.....	4	0	0	Mr. B. Christian, Sheephead..... 1	0	0	
Newtown Limavaddy.....	1	8	6	Mr. Batten, Plymouth.....	1	0	0
Londonderry.....	4	2	6	Mrs. Watkins.....	1	0	0
Tubbermore.....	4	0	0	Lion Street, Walworth.....	16	0	0
Letterkenny.....	10	5	0	West Drayton, Middlesex..... 1	10	0	
By Rev. J. Bates—				Miss Ottridge for Hammersmith..... 3	0	0	
Ballina.....	4	0	0	Mr. Smith, Crayford, (annual)..... 1	1	0	
Belfast.....	23	1	0				

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XXV. NEW SERIES.

JUNE, 1842.

On Monday Evening, the 25th of April, the Annual Meeting of the Society was held at Finsbury Chapel, J. M. PHILLIPS, Esq., of Melksham, in the chair. Our friends throughout the country will be gratified to learn, that it was a thorough good meeting. Both the attendance and the spirit that prevailed indicated a growing conviction of the importance of Home Missionary operations. After prayer by the Rev. J. RUSSELL, the Chairman rose and said: I am sure that the word "Home" will appeal to every heart in this assembly. We shall think of what our own homes would have been, had not the gospel of our Lord and Saviour been brought to them. It may appear, that this institution is somewhat distinct from the Foreign Missionary Society, and, in some respects, a rival to it; but the Report will show, that this is far from being the case. I can corroborate the statements of that document, by facts which have taken place in the county of Wilts, in which I reside. Many churches have arisen there, under the guidance and fostering care of this Society, and have actually become large contributors to the Foreign Mission. We should also recollect the obligations which rest upon us as Christians. If we believe in the gospel ourselves, it must be obvious to all, that we owe it as a duty to our brethren, as far as we are able, to make known that gospel to those around us; and, whilst there are any dark places in this our native land yet unvisited, there is work to be done by this Institution. One of your missionaries in Wilts writes to the Treasurer of that County Association to this effect:—"Within the last month, we have had nine persons come before the church, to tell us what the Lord had done for their souls; some of whom were the most unlikely in the whole village to be wrought upon. But is anything too hard for the Lord? We have had three persons from one family. When visited by Mr. Russell and myself, the father was out: soon afterwards he came home, and swore, that, if he had been at home, he would have knocked our teeth down our throats. This man is now at the feet of Jesus, clothed, and in his right mind. He sits weeping under the word. His son and daughter are among the candidates." I thought it would encourage the meeting, to know that your missionaries are succeeding in their efforts. Another missionary, who went to the county of Wilts in the year 1824, found, in one of its towns, only fourteen persons assembling for divine worship.

But now there is a church and congregation of between 300 and 400 persons: and six other chapels have been erected in the neighbourhood. I think you have great encouragement to go on with your exertions, and to visit every town where there is no minister of the gospel.

The Report was then read by the Secretary. It contains condensed accounts of Home Missionary operations, in almost every part of England. No extracts are made from it here, as it is printed and will soon be in the hands of the subscribers. Should any friend of the Society not have received it in the course of a few weeks, a note to the Secretary, or to Mr. Stanger, Fen Court, stating how a copy may be forwarded, will meet with immediate attention. The Committee are anxious that the document should be circulated as extensively as possible amongst the friends who collect for the Society by cards, or otherwise, who would do well to lend it to their contributors.

The Rev. J. TRINSON, from Jamaica, rose to move:—

"That this Meeting, in adopting the Report now read, acknowledges with devout and fervent gratitude the cheering tokens of divine approbation which have attended the labours of the agents of the Society during the past year."

I am quite sure, that we shall all agree in the expressions of devout and fervent gratitude to Almighty God, for his blessing upon the efforts of this Society. It is a matter of gratitude indeed, that God should thus condescend to own the efforts of his servants. I have listened with much interest to the Report, that speaks of the success with which God has been pleased to crown the untiring efforts of the agents of this Society. I am not surprised that success should attend their labours, seeing that they are so perfectly scriptural. I was particularly pleased to hear the remarks respecting the permanency of the good effected: it is not a transient thing. Much indeed has been said by some, respecting the converts in the West Indies, that it is a mere profession, a transient effect that is produced. But from all the experience I have ever had, and I believe there is a brother on this platform who once laboured in that island, and who can testify to the same fact, there are not more turning aside from the way of truth there, nor so many, in proportion to their numbers, as in the churches of this country. I thought these friends going out, was almost like our despised and contemned class-leaders, as they are called. To speak

plainly, I wish, from the bottom of my heart, that there was more of this kind of action in this country. The Rev. Gentleman made some further remarks on this subject; but, as he continued to speak amid the plaudits of the auditory, it was impossible to catch his observations. Let such men, he went on to say, meet little companies night after night, during the week, and exercise brotherly and fatherly watchfulness over them, and see if you will have to complain of deadness in the church; see if you have not that life and vigour that ought ever to characterize the church of Christ. The Report spoke of the poor being benefited. I was here reminded of Christ and the early efforts of the church. When John sent to Christ to ask if he was the Messiah, he told the messengers to say, that the poor had the gospel preached to them; and to the poor your missionaries chiefly preach. They are pre-eminently fitted in this respect to do good. Sometimes we think a little too much of wealth and intelligence; not, however, that I would despise them. If a man makes these to bear on the interests of Christ, he must be a valuable member of society; and who would not hail his introduction to the church with heartfelt pleasure? But let it be borne in mind, that it is not at the top we are to begin, but at the bottom. We should think little of that man's intellect, who thought of heating a vast quantity of water by placing a fire at the top. He would first heat the lower stratum, and in time the whole mass would be increased in temperature. So it has been with us. We have preached to the poor, and what is the fact? I speak without fear of contradiction, when I say, that the once despised slave is giving tone to society, and morals are ascending to the higher classes. This must be the case in England. Is not human nature the same all over the world? Yes, let the poor be instructed in the gospel, and they must diffuse the same sentiments and feelings to others. There is no selfishness in godliness. It expands the heart with godlike benevolence, extensive as the world. Those who feel its power, must be concerned that others should feel it too. Therefore, we rejoice in this Society, because its object is mainly, though not exclusively, to preach the gospel to the poor; to carry it through the villages, and hamlets, and towns of our native country. Yes, let your missionaries continue to labour in this noble enterprise; and how vast the good that must result. I have been thinking about the emigration that is going on. The tide has set in, a vast stream continues to flow forth to our distant colonies both of young and of old. And who are those that go? Too many of them, alas! go without religion. Will they not give a colour and a character to the country where they settle? Is it not of importance, therefore, that those who emigrate should carry religion with them? How much good, therefore, your missionaries will accomplish in this respect! I do not know whether I ought to hazard such an opinion, but you will pardon this familiarity in a stranger—I put it to you, whether it is not the duty of the church in this country to look at this matter, and to see, if

emigration must go on as some of our wise and learned men think that it must, whether persons ought not to be advised to emigrate, who will plant the truth in every district where they go; and thus lay such a foundation for the dissemination of the gospel, as the Pilgrim Fathers did when they went to America. Whether the church should think about this or not, surely the church cannot be indifferent about imparting a knowledge of Christ to those who may go, and who can do that so efficiently and thoroughly, as the home missionaries whom you are sending throughout the length and breadth of the land?

The Rev. B. GODWIN, in seconding the resolution, said: This is the first time that I have had an opportunity of taking any part in the proceedings of your meeting, and it may be the last. This must be my apology, if I advert rather to some general features of the Society than enter into any particulars or details. But, though I have not taken a part in its public proceedings, yet I have not been an indifferent spectator of its movements, nor altogether inactive. I commenced my ministerial career by being a home missionary, and I think it would be a very profitable occupation, if the students at our colleges were to spend a year or two in it, as preparatory to entering upon the duties of the pastoral office. There was a circumstance connected with my own labours to which I may be permitted just to advert. About thirty-five or thirty-six years ago, there was a deacon of a Baptist church at Bath who had retired from business, and who considered by what means he might best employ the remaining portion of his life in usefulness. Providence had placed in his hands a small estate on the other side of the Severn; and, having visited it, he saw an amazing destitution of the means of grace. It occurred to him that there was an opportunity for commencing some evangelical movement on the population. But, then, the question arose, What instrument should he employ? He returned to Bath, and just at that time there had been, in my own mind, very fervent desires to be employed in some department of usefulness. He supposed that there was some aptitude for his design, and he requested me to go with him. I went, and continued to labour for nine months under the pelling of stones, eggs, and persecution of all kinds; and, though the parish bells rang in derision as I passed through the scene of labour, and ultimately I was obliged to leave it, yet the effects still remain, and there are now Christian churches somewhat connected with those exertions. I mention this in the probability that there may be some gentlemen present who anticipate retiring from business; and I suggest, whether it would not be one mode of relieving them from that ennui which has disappointed the expectations of so many in retiring from business,—if they were to select some spot, take with them a home missionary, and commence evangelical operations in a destitute village. This is a Home Missionary Society in the literal sense of the term. This Society, after looking over the wide world, not without concern or sympathy, has,

after the survey, returned to the land in which we live, and has denominated it Home. England is and ought to be an interesting home to us. I would not exchange it for France with all its rich recollections of military glory—with all its Parisian elegance and magnificence. I would not exchange it for the sunny plains of Italy, with all the antique associations connected with it. I would not exchange it for the classic soil of Greece, with all its monuments to exalted genius. No; nor for America,—that new edition of England. It is generally supposed, at least by our transatlantic friends, that it is a new edition with corrections and additions. But there is one page in it that is blotted—blotted with the foul crime of slavery—and, therefore, whatever may be the advantages supposed to be superior to those we enjoy, oh! never let me claim that land as my home where slavery finds its way. I will adduce two reasons which appear to me of some force in entitling the labours of this Society to our support. One is, that it is an important ally in our defence against error; and the other, that it is a valuable coadjutor in the diffusion of truth. I hold it as an incontrovertible position, that the diffusion of evangelical truth is the best antidote for all those pernicious errors that are now abroad in the world. The object of this Society is not to proselyte to party, but to extend the kingdom of Christ. Your annual reports, as well as that which we have heard this evening, concur to show that the labours of the Society have not been in vain. Reference has been made to a new kind of agency, that of the Evangelists. I must say that, at first, it appeared to me in somewhat of a questionable shape; but I do most heartily rejoice in the success which has attended those labours. One of your respected evangelists, Mr. Jameson, has been labouring in the districts connected with our Oxford Auxiliary. There are three places where he more particularly fixed his station, and I have visited them. One of them was Woodstock, where the late Mr. Hinton nearly lost his life in introducing the gospel, and where the spirit of evangelical religion has been greatly revived; so much so, that I anticipate that the time will not be long before that church will be fully able to maintain itself without any aid from the funds of this Society. Wherever he has laboured, there results have followed of the most promising kind. The labours of the missionary have introduced the Gospel where it was never found before; but they have also had an important effect in reviving the spirit of piety among the churches in general; and I hold it as one of the most important and cheering features of the present time, that there is now among our churches generally, a growing concern for the increase of vital evangelical religion, which I attribute in no small degree to the labours of this Society.

The resolution was then put, and agreed to.

The Rev. E. S. PRYCE, A.B., of Abingdon, moved:—

“That, considering the ignorance which obtains in many parts of the country, the efforts which are being made on behalf of various modifications of

popery and infidelity, the importance of increased efforts for Foreign Missions, and the growing disposition to emigrate, the Meeting is convinced of the necessity of more vigorous effort in spreading the gospel of Christ through the length and breadth of the land.”

After some appropriate observations on the command of our Lord to “begin at Jerusalem,” Mr. Pryce said:—There is a special propriety, at this season and in this crisis of the history of our country, in putting forth, more than ever, vigorous efforts to spread the gospel. The ignorance of numbers of our population presents us with one motive. The inhabitants of the metropolis can form no idea of the extent of moral degradation in the rural districts; it is truly appalling. Even the very name of God, the character and relations which he sustains, are not understood, nor the end for which the Son of God came into the world. I have witnessed this myself, in numerous instances. And we cannot help feeling, that this ignorance is, in a peculiar sense, culpable; they know not, because they will not know. The voice of Christian instruction, the glad tidings of the gospel, sound close to their homes; the doors of the churches and chapels are open, but they refuse to enter. Certain I am, that, in our towns and villages, there must be something more than mere “church accommodation”—something more than merely building places of worship. The gospel must be brought to their homes and impressed upon their hearts. We must go out into the lanes, and highways, and hedges, and compel them to come in. There are other motives to induce us to persevere in spreading the gospel at home. My friend Mr. Godwin has alluded to the spread of semi-popery. He and I live under the frown of Oxford—and that is no comfortable thing—and I am quite satisfied, that, if these things are to be met, and these principles contested, they must be contested by Protestant Nonconformists. And, to do it successfully, I believe they must be contested by that particular body to which I have the privilege to belong; for no other body is prepared to go the whole length, that the Bible alone is the religion of Protestants. I speak this in no want of charity to our friends of other denominations; but the reason I declare myself to be what I am, a Baptist in opinion, is this—because it is my deep conviction that this is demanded by an adherence to the first principles of Protestantism. Therefore, while we call on Christians of all classes to aid in this glorious work of spreading evangelical truth over the surface of the earth, we make our peculiar appeal to you, who sympathize in the principles of our denomination; and we beseech you, for the honour of Christ, and all you hold dear, to come forth and declare your opinion on these important matters, which now so engross the public mind. Tell those who advocate these principles, what your ideas are, and whence those ideas are derived. It will never do, in the present day, to limit the right of private judgment, or to seek, in any way, to prevent a fair investigation of truth. Yet semi-popery is not, after all, devoid of excellencies; it would be a blessed circumstance, if it were;

for it would then seem to be, what, in a great measure, it is. But error is sure, in some manner, to connect itself with truth. It is by associating itself with some particular portion of truth, that it carries power in the hearts of men; and this is the case with Puseyism. There is a self-denial, there is an asceticism, about it, which perhaps some of us might do well to imitate. The Christian church, in these modern times, has become somewhat too luxurious; and we do not exercise that self-denial, which, as ministers of the gospel, we ought to do. Far be it from me to inculcate any thing like an improper observance of forms, except as those forms be the expression of spiritual emotions in the heart; but it becomes us to remember, that there is very much said in the New Testament about mortifying the lusts of the flesh; and perhaps those precepts may, in some measure, be forgotten. In this matter, we may learn somewhat from our enemies. If we imitate that which is excellent, and separate that which is bad, we shall gather from all parties and denominations that which is glorious in eliciting truth. Come, then, I beseech you, to the help of the Lord against the mighty; come forth in this cause with renewed energy and increased effort. Commercial, political, religious clouds gather over us; never, perhaps, did such dark ones thicken our horizon; and yet, to the Christian mind, they may be but the passing storm, to render the atmosphere more clear. We believe this to be so; and we look forward with joy and confidence to the result, in the assurance that the principles we advocate will ultimately prevail.

The Rev. J. E. GILES, of Leeds, in seconding the resolution, said: Our excellent friend (Mr. Godwin) spoke most eloquently on the relative merits of England and America. Christian friends, I assure you I am an Englishman: I assure you that, in spirit as well as in figure, I am a John Bull. I love the very weeds of my native land more than the most splendid flowers which grow beyond the Atlantic. Yet would I give to America her due; a due which my friend withheld. He represented America as a new edition of England, with corrections and additions. It is a new edition, and the corrections are, day by day, laid on the back of the slave—the additions, about his hands or his legs. But still, with all this, permit me to say, that, were I to exchange my native land for any other, it should be for America. There are sad doings in the South—the plague-spot is there—but, be it remembered, the pestilence came from this country. It was long nursed here. There was a time, when, though the plague ravaged one of the

fairest isles of the West under our dominion, we were asleep; the church was asleep; and, if she did not participate to the degree America does in the enormity, she slept on while others did so. But there are noble doings in the North; there are brave, self-denying spirits there, and an amount of intelligence and religious zeal there, which I believe this land, with all its advantages, cannot boast of. When I look at our great populous towns—when I look on the masses of society—I can see in them nothing but huge fermenting masses, of not only ignorance, but also of crime. We are told of a district in America, as large as the Caspian Sea, where whole towns are built on a narrow incrustation of earth which covers a lake of fire; and, when I look around, and listen to the fiendish explosions of rage and blasphemy that rend our air—when I see the multitudes that are creeping out, as soon as the sun has set, into our streets, in order that they may eat the bread of iniquity, and the yet greater numbers engaged in a crime upon which so many subsist—when I look at our gin-palaces, and places where drunkenness and revelry outstare the day, I see, as it were, the ground quivering beneath my feet, and the volcanoes of hell springing up around me. But we refer not alone to the lower classes of society; we may speak of the “great vulgar;” and, I believe, if there is any difference between the two, in point of virtue, that the lower classes have the advantage.

Having, with his characteristic humour, described the readiness with which many of the upper classes receive the very worst dogmas of Puseyism, Mr. Giles then proceeded to descant on Socialism,—a system to which he has given profound attention, and in relation to which he has earned, by his powerful argumentation, the warmest thanks of the friends of truth and virtue.

The Rev. H. DOWSON, of Bradford, said:—I rise to move,

“That the peculiar aspect of the times renders necessary a special effusion of the Holy Spirit; and that the churches be earnestly recommended to seek such effusion by fervent, united, and persevering prayer.”

The Rev. B. EVANS, of Scarborough, then bore testimony to the efforts of Mr. Pulsford in Yorkshire, as illustrating the principle of the resolution.

The business resolutions, having been moved and seconded by the Revs. J. TYSO, J. BELCHER, W. BARNES, and H. CHRISTOPHERSON, Esq., the Doxology was sung, and the Meeting separated.

Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J. R. Bousfield, Esq., 29, Finsbury Square; or by the Secretary, the Rev. S. J. Davis, 23, Eastcheap, London.

BAPTIST MAGAZINE.

 JULY, 1842.

MEMOIR OF THE REV. JOHN YEADON, OF HUNSLET, NEAR LEEDS,
YORKSHIRE.

BY THE REV. R. B. LANCASTER.

THE late Rev. John Yeadon was born at Rawdon, a village about eight miles from Leeds, in the West Riding of Yorkshire, in the year 1798. It was not until he had reached about the twenty-third year of his age, that the light of the glorious gospel broke in upon his mind, and that he was brought to a knowledge of the truth as it is in Jesus; soon after which he was added by immersion to the baptist church in his native village, then under the pastoral care of the Rev. Samuel Hughes. Having felt the importance of religion in his own experience, he immediately entered the sabbath school, where for a season he laboured indefatigably that he might bring others to a knowledge of the Saviour who was so precious to himself. While there, the desire to be more fully and more extensively engaged in the service of his Lord and Master first sprung up in his mind. His superior powers of intellect, and the great facility with which he was able to communicate his thoughts to others, soon attracted the attention and admiration of his Christian friends, and no long time elapsed before he was called upon to exercise his talent

in public, which he did to the gratification of those who were present.

At about the age of twenty-five, recommended by the church of which he was a member, he entered Horton College, then under the presidency of the late Dr. Steadman, now under the able superintendence of the Rev. James Acworth, A.M.; and though he entered upon the course of studies usually prosecuted there under many disadvantages, yet, by dint of application, and the native force and vigour of his mind, he soon equalled, in various branches of theology, literature, and science, many of his companions in study who had entered the walls of that institution under far more auspicious circumstances than himself. The term of his academical studies having almost expired, amongst invitations from several churches to become their pastor, was one presented from the church at Horsforth, a village of considerable importance, about three miles from the place at which he was born, which invitation, after mature deliberation and prayer, he accepted. After Mr. Yeadon had been settled among this people about two years, he

was married to Miss Elizabeth Page, a lady of high mental endowments and of exemplary piety. The influence which she exerted over his mind was salutary; the prosperity of the cause of Christ lay as near to her heart as it did to that of her beloved partner: she was a "fellow-labourer" with him in the gospel of Christ.

When the subject of our memoir entered upon his pastoral labours at this place, the average congregation of adults did not exceed fifty in number; but under his pious and devoted ministrations, the place of worship soon became too strait for them, when it was considerably enlarged, and rendered capable of accommodating nearly six hundred persons. Here did he labour successfully for ten years, in the bosom of a kind, an affectionate, and a praying people; a people who were bound to him with a strength of attachment that neither distance, nor time, nor death itself could destroy.

But, in the all-wise providence of him who "giveth not account of any of his matters," whose "way is in the sea," and "whose footsteps are not known," Mr. Yeadon was removed from this early scene of his labours to Hunslet, near Leeds, to cultivate another part of the vineyard of the great Husbandman. The scene witnessed on the occasion of his farewell sermon at Horsforth will long be remembered. Not deeper sorrow could be excited on the removal of an affectionate parent, from the midst of a family in which every heart was united to him by the cords of tenderest sympathy. Though the place of worship was crowded to excess, there was scarcely a heart but what was overwhelmed with sorrow, or a cheek that was not bathed in tears. His people, to express their estimate of his talents as a preacher, and his faithfulness as a pastor, presented him on his departure with a watch and a small purse of gold, which he received

with the warmest gratitude, and many expressions of anxious concern for their future happiness and prosperity. Being located at Hunslet, in his new sphere of action, he laboured for the salvation of perishing souls with energy unremitting, with zeal unconquerable, with devotedness unreserved, until his Master, whose service was his highest delight, called him to his rest, saying, "Come up hither."

Mr. Yeadon's natural disposition was truly noble and amiable. Humility, which is one of the most lovely traits of character, was conspicuously exhibited in him: he ever possessed the most lowly views of himself as a sinner in the sight of that Being before whose all-pure eye the heavens are not clean," and who "chargeth his angels with folly," and was at all times ready to class himself amongst "the least of all saints." It was impossible for any man to form a lower estimate of his talents as a preacher than he did himself. On no occasion was he found seeking for adulation and praise. He was the last man to force himself upon the notice of others, but would at all times, if possible, retire into obscurity, and was literally clothed with humility. His heart was full of kindness and benevolence. It was as far from that cold, suspecting, repulsive selfishness which manifests itself but too prominently in many minds, as light is from darkness, as the purity of heaven is from the grossness of earth. He could not witness an object of pity without his tenderest sympathies being awakened. He could not behold an object of charity without stretching forth the hand of benevolence to mitigate its woe. The cause of Christ, which ever lay nearest to his heart, he was on all occasions ready to support, not only with his valuable services as a minister, but also with his purse, so long as it retained a farthing within its folds. Following the example of his Lord and Master, he continually went about doing good.

On being introduced into the company of strangers, he appeared somewhat formal and unapproachable, but when he met with a mind congenial with his own, all this melted away before the warm flow of affection and kindness which spring from an ingenuous and noble spirit, as the snow beneath the genial sun. It was impossible to be long in his company, without sensibly feeling his kindness, and perceiving that openness and frankness of spirit which constantly illuminated his countenance and beamed from his eye.

As a man of intellect, though he was not favoured with that play of fancy which sheds its softened tints on surrounding objects in endless light and shade, and though he could not bear his auditory on the wing of imagination through the fields of boundless space, yet he did possess powers of mind without which the most playful fancy and the boldest imagination would be worthless. Originality is indispensable to novelty. Without this the mind must move on in the same old path which has now been beaten for ages, and must submit to become an humble and servile imitator of those who have long since passed away. But Mr. Yeadon was remarkable for his originality of thought; it formed, if not the most prominent, yet a very prominent feature in the character of his mind, and could not but be witnessed in all his public exhibitions. His powers of perception were strong and keen: when a text of scripture was presented to his mind, it became anatomized: he soon perceived all its parts, its connexions, its bearings, and what must necessarily be its results. He was a man of no ordinary taste, of a pre-eminently sound judgment, of great wisdom and prudence, and had a most delicate sense of propriety on all occasions. From these qualities of mind it may easily be inferred that his pulpit exercises would be full of thought, well-

arranged, beautiful, clear, and effective, which was eminently the case.

As a preacher, he was pleasing to persons of every class and character. His manner was unaffected; his language chaste; his style simple and perspicuous; his tones of voice soft and sweet; his whole deportment beautiful, solemn, impressive. He uttered the truths of God as an ambassador from heaven; ever spoke as under a deep consciousness of the awful magnitude of his responsibility—as being under the immediate inspection of that eye before whose glance every thought and every motive lie naked and bare—as being in the presence of that Judge at whose tribunal he must be arraigned, where a strict account of his stewardship would be required. While the illiterate listened to him with pleasure, the man of letters would find nothing at which he could carp, and all were compelled to acknowledge that they were in the presence of one whose only aim was the salvation of imperishable spirits and the glory of God.

As a pastor, Mr. Yeadon was not so distinguished for the frequency of his visits amongst his people at the commencement of his ministerial career as he was towards its close. Having naturally a love for retirement, and being strongly addicted to mental pursuits, it became frequently, no doubt, a difficult task to tear himself away from his study to attend to those more general and arduous pursuits which every minister of the gospel is called upon to perform. But when he did visit amongst his people, such was the influence which he possessed over their minds, and such the character of his intercourse, that no sooner did their eyes behold their teacher than every breast was filled with joy.

One quality he possessed, which is rarely to be found, but which is lovely wherever it exists, that however annoying might be the treatment which he

received, whether from professing Christians or men of the world, he was never known to retaliate, or speak disparagingly of their character. If he was not able to speak in terms of approbation, his tongue would remain in silence. He was no tattler, no tale-bearer. Were he occasionally compelled to listen to unpleasant statements respecting others, they would meet with no countenance from him, neither would they be repeated again, but immediately be consigned to oblivion. An unguarded expression scarcely ever fell from his lips; and on one occasion he remarked in private, not with boasting or self-commendation, but with feelings of deep humility and thankfulness to that grace which had kept him, that during the whole period of his residence at Horsforth, he had not uttered a sentence respecting any person that he could wish to recall, or that caused him one moment of regret.

Mr. Yeadon was a man of unshaken confidence and unwavering faith in the promises and providence of an all-wise God. However embarrassing might be his circumstances, or gloomy his prospects,—though the footsteps of the Deity could be but indistinctly traced,—yet he generally realized the truth of the declaration, that though “clouds and darkness are round about him, righteousness and judgment are the habitation of his throne;” which confidence and faith led to great equanimity of mind, and drew over his spirit that sweet serenity for which he was so highly distinguished. Not unfrequently was he heard to say, amidst his severest trials, “The Lord reigneth;” “The Judge of all the earth will do right.”

His knowledge of human nature was extensive and correct. As much as any man he entered into the spirit and import of the truth, that “the heart is deceitful above all things and desperately wicked;” he well knew its natural

enmity to God, its aversion to every thing holy and good, its pride, its arrogance, its self-righteousness, and self-dependence; the subterfuges under which it would endeavour to take shelter; its unwillingness to acknowledge its own sinfulness and utter helplessness in the sight of God, and to seek for pardon and justification through the sacrifice and righteousness of the risen Lamb. With the torch of divine truth in his hand, he would explore the dark caverns of the human mind, trace out its infinitely diversified and intricate path, and exhibit its deformity and odiousness in such a light that both saints and sinners would be compelled to admit the correctness of the likeness, and stand abashed before the unlovely portraiture of their own minds.

He was not ignorant of the power and devices of Satan, but would point out his various modes of attack, the diversified artifices by which he would attempt to draw aside the Christian from the path of duty, the secret avenues by which he would endeavour to find access to the human mind, with a vividness and correctness of delineation that would place every Christian on the alert, and make him tremble at the idea of an attack from this great adversary of God and man.

Mr. Yeadon for many years held meetings at his own house, where usually many of the members of his church assembled, mutually to relate their Christian experience. These meetings were seasons of strict self-examination, and deep humiliation before God, on account of past imperfections and follies. After each person had expressed the state of his mind, and the discipline through which his heavenly Father had called him to pass, Mr. Yeadon would offer a few remarks, as the nature of each case might require; but perhaps few men could adapt their remarks so seasonably, so judiciously, and so pointedly as he

did. Were any mourning? He would affectionately remind them how that God had promised "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Were any becoming lukewarm in the ways of religion? As a faithful pastor he would gently rebuke them, directing their attention to the threatening of our Saviour to the Laodicean church, "Would thou wert cold or hot! So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Were any halting between two opinions? That expression of our blessed Saviour, "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes," would be uttered with an emphasis and effect as though it had dropped from the lips of the Redeemer himself; while the person to whom it was addressed would be ashamed of his disobedience, and say with the smitten Saul, "Lord, what wouldst thou have me to do?" The backslider was encouraged, and those who were of a "fearful heart" were made strong. His words were "like apples of gold in pictures of silver," distilled with the softness and efficacy of dew upon the tender herb, or as gentle rain upon the mown grass. Truly these were "times of refreshing from the presence of the Lord; each one would retire leaving his burden at the foot of the cross, and saying, "Did not our heart burn within us while he talked with us by the way?"

Mr. Yeadon was emphatically a man of peace. This he endeavoured to promote in his family, in his church, and in the world. He would sacrifice his own personal happiness, and brook insults which would raise the indignation of many men to the highest degree, rather than in any way be the cause of unpleasantness and discord. On all occasions he was prepared to make allow-

ances for the foibles of men, knowing that human nature in its most elevated state is imperfect. His patience under afflictions and trials was exemplary, a murmur or complaint escaping not his lips, being fully convinced that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground;" but that they are all under the control of him without whose notice a sparrow cannot fall to the ground, and that they are all working out to the believer "a far more exceeding and eternal weight of glory." He laid in the hands of his Creator as clay in the hands of the potter.

Levity found no shelter in his mind. He carefully avoided the appearance of frivolity. On no occasion did he engage in conversation unworthy of a Christian and a Christian minister. He held in unqualified abhorrence flippant, frothy conversation; regarded it as destructive of morals, and immeasurably below the dignity of a spirit that is destined for eternity. Neither in public nor in private did he appear to forget the importance of his office, and to fall beneath the elevation of his ministerial character; but his deportment uniformly was grave, and solemn, and becoming. Whatever topics were discussed in company, invariably he would view them in connexion with the final destiny of man and the glory of the Creator.

The views of divine truth entertained by Mr. Yeadon were those generally denominated Calvinistic. But he was not slavishly wedded to any system. The Bible was the source of his theology, which he studied minutely, prayerfully, incessantly. But while he held the doctrines of grace firmly, and exhibited them, on every proper occasion, in a lucid and beautiful manner, to the edification and comfort of all those who were enlightened by divine truth, he also firmly held and unceasingly inculcated upon the minds of his auditory, the necessity of "repentance toward

God and faith toward our Lord Jesus Christ."

If there was one exercise in which Mr. Yeadon delighted more than another,—in which the whole soul was more absorbed than another,—it was prayer. Who that ever heard him in his happier moments, either in public or in private, can forget that entire prostration of spirit, that holy fervour of soul, that wrestling with God, that utter annihilation of self, that laying hold on the promise, that entire dependence for mercy on the great sacrifice of Christ? Repeatedly and powerfully did he urge upon his people the necessity of prayer as the very life and soul of all true religion. A quotation from a letter addressed by him to myself, dated Aug. 13, 1840, will sufficiently bear out the justness of the remarks now offered, which I will take the liberty of here inserting. "If any advice of mine can be of any service, I will venture to recommend one thing to your serious consideration; I shall pass by all other topics, and confine myself to one, for I am sure if this one be attended to all the rest will be right. What I wish to press upon your attention is the necessity and importance, the vast and unspeakable importance, of constant and regular secret devotion. Depend upon it, this is the foundation of every thing else. The life of religion in your own soul is to be maintained and promoted by this. Whatever you are compelled to leave undone, do not neglect your private devotion. The man of prayer has stood high when others have fallen; the man of prayer has enjoyed soul prosperity, when others have been barren; the man of prayer, however few and feeble his talents, has been made useful, while others have appeared useless; the man of prayer is honoured of God, and if you have that honour which cometh from God, the honour which cometh from man, if necessary, will not be far behind."

But, excellent as was the character,

and useful as was the life, of this man of God, and over whose departed excellencies we linger as we should upon the lovely landscape vanishing beneath the evening shade; yet the wise Disposer of all events, in his adorable providence, has seen fit to remove him in the very prime of life, being only in the forty-third year of his age. His "path" was that "of the just," which "shineth more and more unto the perfect day;" and, having reached its meridian, his "sun" went "down at noon." But it went down without a stain to sully its purity, or the shadow of a cloud to eclipse its glory.*

As proof of the place which Mr. Yeadon held in the affections of the church, we need only state, that, being interred in the burial ground of the church of which he was originally a member, his mortal remains were followed to the grave by a train of carriages fifteen in number, eleven of his brethren in the ministry, together with several hundred spectators; who had come to moisten with their tears the grave, and pay the last tribute of respect to the memory of him who had led many of them, "with weeping and with supplications," to the cross of Christ. The name of Yeadon will survive in his native locality when the present generation has passed away, and be embalmed amongst the sweetest recollections of numbers yet unborn; and, in the world to come, bright will be that diadem which, as the reward of his labours, will adorn eternally his brow. "The memory of the just is blessed." "Let me die the death of the righteous, and let my last end be like his!"

At the request of the relatives of the deceased, this mournful event was improved by the Rev. J. E. Giles of Leeds, who preached, to an overflowing congregation, a very appropriate and impressive sermon, from John i. 8, "He was not that light, but was sent to bear witness of that light."

* Mr. Yeadon died Nov 29, 1841. Ed.

THE PERSECUTIONS OF DAVID.

IV. THE FLIGHT.

" For thee their smiles no more
Familiar faces wore ;
Voices once kind had learned the stranger's tone."

AN alliance with the royal family made David still more illustrious in the eyes of the nation, and an object of still greater jealousy to Saul. Five years, however, of comparative peace, procured by the intervention of Jonathan, are supposed to have elapsed between his marriage to Michal and the events which we shall now survey.

Notwithstanding the repeated victories which were achieved during that period, and the fame for a truly miraculous courage which David had acquired, the Philistines still molested the Israelites. Their immediate proximity to the seat of the Israelitish government, rendered them the more obnoxious to Saul, and occasioned him unceasing anxiety. His constant resource was in the valour of David ; to him he always applied for aid, and that apparently never in vain. At the present period, he had just returned from successful conflict, bringing with him security to the nation, and honour to the God who had required that nation to extirpate idolatry : and if any one in the kingdom owed him more gratitude than another, it was his own sovereign. But, alas ! not one bore him more grievous enmity. There are some to whom nothing is more irksome than the spectacle of distinguished virtue. The eminently good may sometimes escape envy and maltreatment ; but if they do not, let them not imagine that "some strange thing has happened unto them," but only that which is "common to man." "If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world

hateth you."* With such a warning, this incident of David's life, in common with similar occurrences which have already engaged our attention, most strikingly accords.

As his master sat in his house, with revenge brooding sullenly on his brow, and murder gleaming in his eye, he was cheerfully returning good for evil, and endeavouring by music to lull the gathering tempest ; at the same time,—we cannot doubt,—keeping within the verge of the field of sight, the suspicious javelin, and the hand which lay passively beside it. The evil spirit, allying his malice with the natural workings of the heart in which he had become now a cherished guest, quickly urges to the crisis. The hand convulsively grasps the weapon, and darts it at David ! He steps from its course, and, lo ! it shudders in the wall !

Does no touch of penitence now move the heart of the murderer ? Now that his intended victim has fled, and the music has ceased, and the bloodless javelin again proclaims the presence of a protecting God,—do no relentings visit his dark and revengeful spirit ? Ah, who can tell with what tenacity malignant passions retain dominion of the heart ! Every moment's indulgence increases their tremendous influence, until the torrent defies all permanent resistance. Failure in the accomplishment of their object only serves to store up the rolling waters, that they might burst forth more relentlessly than ever ! Eager for blood, the tyrant calls for his servants, and re-

* John xv. 19.

quires them to surround the house of David, that they might secure and kill him in the morning. His servants obey, and at once encircle the dwelling.

Now that he has received this additional proof of the undying enmity of Saul; now that emissaries prowled around his abode, panting for his blood; now that all mankind would seem to have conspired together for his destruction, we are filled with anxiety to know what were the secret exercises of David's mind. We know that it is easier to trust God in the closet than in public life; to confide in an unseen arm during silent reflection, than while contending with positive dangers; easier, probably, for the son of Jesse to lean on the arm of Jehovah when his sword was turned against the enemies of his countrymen, than when the swords of his countrymen are directed against himself. On the other hand, we cannot but call to mind, that the soul which is timid and distrustful when all is supposed to be prosperous, is frequently found "strong in faith" in the time of unquestionable danger; for oftentimes in exact proportion to the calamity is the courage given to meet it; the great conditional promise being literally verified, "As thy day, so shall thy strength be." But, how shall we ascertain what took place within that persecuted bosom on this dismal night? Happily for us, the Holy Spirit prompted him to place on record the workings of his inmost soul, so that we are in possession of an example of fervent prayer, and of holy confidence, such as we should bind as a chain of gold around our neck.

"Deliver me from mine enemies, O my God!
 Defend me from them that rise up against me.
 Deliver me from the workers of iniquity,
 And save me from bloody men,
 For, lo! they lie in wait for my soul;
 The mighty are gathered against me,
 Not for my transgression, nor for my sin, O
 Lord.

They run and prepare themselves without my fault.
 Awake to help me, and behold.

At evening let them return,
 And let them make a noise like a dog,
 And go round about the city.
 Let them wander up and down for meat,
 And grudge if they be not satisfied.
 But I will sing of thy power;
 Yea I will sing aloud of thy mercy in the
 morning;
 For thou hast been my defence and refuge in
 the day of my trouble.
 Unto thee, O my strength, will I sing,
 For God is my defence and the God of my
 mercy."
 PSALM LIX.

When Saul gave Michal to David, he thought she would be an efficient instrument for his destruction; but by the guidance of the Divine hand she now became his most seasonable deliverer. Being, for the reason just intimated, in the confidence of her father, she knew what plans he had laid, and advised David instantly to flee. Their house being probably on the wall of the city, she let him down from a window, and in the language of the narrative, "he went, and fled, and escaped." The messengers, who had all night watched narrowly, as they supposed, every channel of escape, as soon as the morning broke, entered to seize him. But Michal, wishing to afford her husband a longer time for flight, assured them that "he was sick." It is difficult to perceive upon what ground some excellent writers say that this deception on the part of the wife of David was perfectly excusable. It certainly does not at all excite our surprise; for there is reason to believe that her conscience was not enlightened. Bishop Hall tersely observes, "I do not find any great store of religion in Michal, for both she hath an image in the house, and afterwards mocked David for his devotion." But to the general question, is it right or wrong to make such a representation under similar circumstances, there ap-

appears to be, on scriptural principles, but one reply. Whatever the danger from which the slightest departure from truth is expected to deliver us, it cannot dissolve our obligation to obey God. We are at all times confined to one course of implicit conformity to the divine law. The moment we depart from that line with a view to protect ourselves, we wrest our cause out of the hands of God; we practically proclaim that we cannot trust him, and are therefore determined, even in direct opposition to his will, to effect our liberation! Such conduct is surely both criminal and dangerous.

Without sanctioning the guilt of the offence, God can nevertheless make that lie abound to his glory. The messengers, seeing the assertion apparently confirmed by an individual lying in an attitude of sickness on the bed,* went and informed Saul. They probably thought, that rather than incur the odium of so public an assassination, he would be inclined to wait until disease hurried his enemy to the grave. Such, however, was the horrid state of mind into which he had been sunk by the indulgence of evil passions, that one shrinks from its contemplation: It is too shocking to become the subject of reflection. One dare not utter a remark concerning it. It is enough to state that the emissaries were sent back immediately, to lift up the pallet on which the patient lay, and to bear it into his presence, that he might have the satanic joy of stabbing him with his own hand. We can conceive how his bad heart began to leap with exultation, when he saw his victim for the first time passively beneath his hand; and we can imagine with what eager steps the messengers, no longer in doubt

as to how they were to proceed, rushed past the feeble hindrances of Michal, and flew up, with excited demeanour, to seize their unsuspecting victim. Unsuspecting indeed! "He that sitteth in the heavens doth laugh, the Lord doth have them in derision." Instead of grasping the youthful warrior, their hands are resisted by the unyielding sides of a wooden image! Distinguished prisoner!

But how shall the waiting murderer be informed, and with what feelings will he receive the intelligence? The inquiry is not alluring; but as we might have anticipated, his rage was first wreaked upon his daughter; who, in her turn, evinced too plainly the evil principles in which she had been trained by not scrupling to add one lie to another. The friend who has sacrificed truth to protect us is not worthy of our confidence! What security have we that we shall not ourselves become victims to his deceit? Michal's first falsehood was in favour of her husband; her second against him. The first allowed him time to escape; the second maligns his character; for in reply to her father's interrogation she affirms that David had threatened to put her instantly to death, if she did not favour his flight. We have no objection whatever to join in the commendations which some have awarded to Michal for her feminine compassion and conjugal fidelity; but how much nobler the spirit of a Sicilian woman in later times! Polyxenus, we are informed in ancient biography, had married Phesta, the sister of Dionysius; and having joined in a conspiracy against that tyrant, fled from Sicily for the preservation of his life. Dionysius sent for his sister, and bitterly reproached her for not apprising him of her husband's intended flight: to which, without expressing the least surprise or fear, she replied, "Have I then appeared to you so bad a wife, and of so mean a soul, as to have abandoned

* It is said in the text that she "put a pillow of goats' hair for his bolster," which some understand to mean that she decked the head of the teraphim with goats' hair,—the hair of the oriental goat being exceedingly silky and beautiful,—resembling that of her husband.

my husband in his flight, and not to have desired to share in his dangers and misfortunes? No; I knew nothing of it, or I should have been much happier in being called in all places 'the wife of Polyxenus the exile,' than in Syracuse, 'the sister of the tyrant.' ""*

We are now glad to leave both the enemies and the intended friends of David; and to inquire whither he bent his footsteps after his departure. We might conclude, from the beautiful sentiments which he has recorded as his experience while surrounded by his enemies, that he would take no improper method of release. He knew that the army was enthusiastically attached to him, and that it would not be difficult to arouse all its sympathies in his favour. But he was too well convinced of the impropriety of such a step to accept of its advantages. He knew that his father's house at Bethlehem was still open for his reception, and that his parents would be glad to hail their beloved child after so many exposures; but it was a nobler sentiment than even parental affection which at that time ran high in his bosom. Danger had led him to look up with more than accustomed steadfastness, to Him who was stronger than all earthly protectors, and more merciful than all earthly kindred. The first spot, therefore, to which he fled, was the residence of the aged prophet of the Lord. The anointing oil was still fragrant in the memory of each, and the feelings associated with that solemn dedication formed a bond of union between them stronger than those of nature. To

Samuel he unbosomed all his griefs—recounted all his dangers—and told of all his miraculous deliverances. How sweet the moments which they must have spent together; moments rendered more precious by the conviction that dangers had not ceased, and that duties equally arduous had yet to be encountered!

We cannot but remark, how favourably the character of David advances under this wise and paternal discipline. He must be strong in his confidence of the divine faithfulness, or how shall he eventually conduct the concerns of an empire completely environed by powerful enemies? How finely does that confidence shine, when he ventures, after repeated proofs of enmity, into the presence of the monarch; and how beautifully he expresses it in his triumphant prayer, triumphant even while swords are unsheathed around him! He must be trained to an absolute submission to all the ordinances and appointments of Jehovah, or how shall he rule over a nation in the spirit of that constitution which regarded the highest civil authority as the mere servant of the invisible and only righteous King? How admirably was this subordination manifested when he refrained from turning his influence or his sword against his furious persecutor, simply because he was the anointed of the Lord!

Let our hearts as fully obey our God, and we shall as delightfully experience his all-protecting care. He can change malignity into kindness. He can turn the devices of our enemies into a shield for our protection, and when every thing appears to conspire against us, he can make our deliverance glorious.

* Plutarch, in Vit. Dion. or Rollin, b. xi. § 3.

MINOR PROPRIETIES IN PLACES OF WORSHIP.

AN American traveller, writing to the editor of the *Christian Watchman*, makes some remarks respecting the conduct of congregations with whom he worshipped in the metropolis of England, which may afford salutary hints to some of our own countrymen, as well as to those for whose use they were originally designed.

DURING a late visit to Europe, I passed five sabbaths in the English metropolis, and attended public worship at different places, and with several denominations. Some things in their services I did not greatly admire; with others I was favourably impressed, and I would respectfully mention them for the consideration of your readers.

1. When the people enter their pews, they at once engage, for one or two minutes, in silent prayer. Episcopalians knelt for the purpose; dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity befitting the day and place.

2. They have their pews as well supplied with Bibles as with hymn-books; and when the scriptures were read from the pulpit, each hearer took a Bible and followed the reader. And when the text was named, or, in the course of the sermon, a passage of scripture was cited, all would turn directly to the place, and observe, not only the passage, but the connexion.

3. I saw many persons, mostly young, taking notes of the discourses, and therefore giving a fixed attention, as if unwilling to lose a single thought.

4. The congregations were remarkably quiet and attentive. Preaching of moderate worth was listened to without any indications of restlessness or contempt.

5. When the benediction was concluded, the minister and people remained for half a minute in silence. Not a pew door was opened, not a hat or glove taken, not a foot moved.

6. They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another.

7. Gentlemen retired from the house of God as respectfully as from the house of a friend; they did not put on their hats until they reached the door.

8. After retiring from the sanctuary, gentlemen as well as ladies went *home*. The post office was closed, and no letters or papers were delivered on the sabbath.

THE DYING CHILD'S REQUEST.

BY JAMES MONTGOMERY, ESQ.

To the Editor of the Baptist Magazine.

SIR,—The beautiful thought expressed in the following lines was uttered by a Sunday scholar when dying. The fact was narrated in the report of the Sheffield Sunday School Union, read at the annual meeting a fortnight since. I referred to it in a speech at the meeting, and expressed a wish that it might be embodied in verse; our valued and beloved friend Montgomery being in the chair. The next day I was obliged by the accompanying note and lines, which I send together for insertion in your miscellany, because of the piety and poetry of both.

I am, Sir, yours respectfully,

C. LAROM.

Sheffield.

DEAR SIR,—I have taken your hint, but have endeavoured simply to transfer into metre the dying child's request in her own sweet words, as nearly as the form of verse would allow, and so far as I could command it. The circumstance itself is so beautiful and so touching that to embellish would be to profane it. A flake of snow falling upon an infant's cheek is not more pure, delicate, and inconvertible without damage.

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

The Mount, May 17, 1842.

J. MONTGOMERY.

A FACT.

“Mama!” a little maiden said,
Almost with her expiring sigh,—
“Put no sweet roses round my head
When in my coffin dress I lie.”

“Why not, my dear?”—the mother cried,—
“What flower so well a corpse adorns?”
“Mama!”—the innocent replied,—
“They crowned our Saviour's head with thorns.”

JUBILEE HYMNS.

From the Hymn Book published by the Jubilee Sub-Committee of the Baptist Missionary Society.

O'ER every land and every sea,
Sound, sound the tramp of jubilee;
From grateful hearts let praises rise,
Like holy incense, to the skies.

Hail to the work of fifty years!
They reap in joy that sowed in tears;
And, bending from their thrones of light,
Heavenly with earthly strains unite.

But not to us, and not to them,
Be given the praise and diadem;
Adoring saints and angels own
All glory's due to Christ alone.

Then lift the voice, and let the song
Winds, waves, and echoing hills prolong;
And black, and white, and bond made free,
Swell the loud notes of jubilee.

F. A. Cox.

Not unto us, O Lord,
Not unto us be praise!
We sing the victories of thy word,
The triumphs of thy grace.

'Twas in thy strength we strove;
'Twas of thine own we gave;
Thine was the soul-constraining power,
And thine the power to save.

The light that shines within,
The tear that gently flows,
The slave released from bonds of sin,
The heart that finds repose—

These are thy glorious deeds,
Spirit of grace divine;
The work all human power exceeds,
And be the glory thine!

J. H. Hinton.

Thus far the Lord hath led us on;
Let us look back the road to view;
But mighty realms must yet be won,
And much remains for us to do.

Past conquests, while they cheer the heart,
And give an earnest of the rest,
Form but a small (how small!) a part,
Of land that still must be possessed.

Then let us ever, ever, on;
And still the banner forward bear,
Till all the sunbeam shines upon
Allegiance to the Saviour swear.

J. Edmeston.

REVIEWS.

Information relative to New Zealand. Compiled for the Use of Colonists. By JOHN WARD, Esq., Secretary to the New Zealand Company. The Fourth Edition. London: Parker. 24mo. pp. 168.

Supplementary Information relative to New Zealand; comprising Despatches and Journals of the Company's Officers of the First Expedition, and the First Report of the Directors. London: Parker. 24mo. pp. 191.

The Fifth Report of the Directors of the New Zealand Company, presented to the Annual Court of Proprietors, held on the 31st of May, 1842. London: 8vo. pp. 37.

An Account of the Settlements of the New Zealand Company, from Personal Observation during a Residence there. By the Hon. HENRY WILLIAM PETRE. Fourth Edition. London: Smith, Elder, and Co. 8vo. pp. 94.

How to Colonize: the Interest of the Country and the Duty of the Government. By ROSS D. MANGLES, Esq., M.P. London: Smith, Elder and Co. 8vo. pp. 55.

The Colonization of New Zealand. By PROFESSOR CHARLES RITTER, of Berlin. Translated from the German. London: Smith, Elder and Co. 12mo. pp. 56.

Colonization and New Zealand. By WILLIAM FOX, of the Inner Temple, Esq. London: Smith, Elder, and Co. 24mo. pp. 24.

It is not without pain that we think of the readiness with which some of our readers will turn to this article. Letters from various quarters have led us to believe that the thought of emigration has forced itself of late on many reluctant minds, and that solicitude for correct information respecting the state and prospects of other regions is more prevalent among our countrymen now than at any former period. They speak of general and increasing distress, of overwhelming cares and anxieties beneath a constrained placidity of countenance, of unavailing economy and unrequited industry, of diminishing capital, of decreasing trade, and of the startling disclosures of the bankrupt lists. One proposes the formation of a Christian emigration society; another wishes to know whether aid can

be obtained to enable him to remove his family to some place where he thinks his difficulties would be fewer than at home; another asks direction to the most eligible of the various lands to which Englishmen may migrate; and minister after minister speaks of the poverty of his friends and the inability of the church of which he is pastor to continue to him a salary, already below his necessities, inquiring for fields of labour open to preachers of the gospel in other regions. We cannot contemplate this state of things without sorrow. Much suffering must have been endured before our countrymen could have been brought to this; and much we fear remains before them. There are advantages pertaining to a long established social system which cannot be enjoyed in a new country. There are conveniences in the routine to which we have been habituated, which would be missed greatly in a different state of society. There will be evils of which we have no adequate conception to be experienced in a new position, and privations that we cannot realize, arising from the loss of customary advantages, the existence of which has scarcely occurred to our thoughts because they are so common and have hitherto seemed to attend us naturally and necessarily. Yet the reluctant emigration of British Christians may perhaps be one of the means by which unsearchable wisdom has designed to secure the dissemination of truth throughout the earth, and hasten the diffusion of that leaven that shall "leaven the whole lump." At all events it is proper that information should be given, applicable to the cases of inquirers, important in its bearings on the welfare of others if not of the reader himself, calculated to prevent disappointments and unwise decisions, and having reference to the spiritual as well as the temporal interests of future emigrants and their households.

New Zealand has one advantage over other colonies which will be felt at once to entitle it to attention. Its climate is peculiarly suitable to an English constitution, resembling in some respects that of our own country, but being rather

milder. Its temperature is remarkably equable; seldom rising above seventy degrees, Fahrenheit, or sinking below forty-five. In winter mornings, occasionally, a thin film of ice is seen upon shallow pools, but it does not remain; and though some of the mountains are above the line of perpetual snow, snow seldom falls and never lies upon the plains. It is said to be quite free from those oppressive, feverish heats, which prevail in the middle of the day at Sydney, from those pestilential winds which are the terror of the inhabitants of New South Wales, and from the long droughts which frequently ruin the hopes of the South Australian farmer. Mr. Petre, the length of whose sojourn there gives weight to his testimony, and who is about to return thither as a colonist, says, "All that has been said or written of the extraordinary healthiness of this place has been borne out by experience. I believe that every temperate and well-conducted person in the colony is entirely free from disease of every description."

It is no small recommendation of New Zealand also, that it is free from dangerous reptiles and beasts of prey. No snakes or venomous creatures of any description have hitherto been seen. Feathered songsters, however, animate the woods, and various kinds of wild fowl are represented as delicious. In the lakes and rivers eels are found, and mackarel, soles, cod, salmon, oysters, and other fish abound on the coasts. The natural productions of the earth are timber of various kinds and prodigious magnitude, fern root which exuberates on the plains, and flax, or the *Phormium tenax*, which grows so freely and in such excellence that the present settlers anticipate great advantage from its cultivation, believing that it will become the great staple article of their commerce, and be for many years to come so profitable that it will not be expedient to invest capital in the production of any other commodity for exportation. There are extensive tracts of land on which fruit trees and vegetables introduced from Europe appear to grow freely, and there appears to be satisfactory evidence that New Zealand is fitted by nature for the production in abundance of three articles which have always been regarded as the symbols of wealth and plenty, namely, corn, wine, and oil.

Viewed on the map New Zealand

bears a general resemblance to Great Britain in size and shape; and there is no other land in the southern hemisphere so nearly resembling it in situation.

"The New Zealand group consists of two large islands, called the Northern and Southern, a smaller island, called Stewart's, to the extreme south, and several adjacent islets. The group extends in length, from north to south, from the 34th to the 43rd degree of south latitude, and in breadth, from east to west, from the 166th to the 179th degree of east longitude. The extreme length exceeds eight hundred miles, and the average breadth, which is very variable, is about one hundred miles. The surface of the islands is estimated to contain 95,000 square miles, or about sixty millions of acres, being a territory nearly as large as Great Britain, of which, after allowing for mountainous districts and water, it is believed that at least two-thirds are susceptible of beneficial cultivation. Even without assuming any extraordinary degree of fertility, New Zealand is thus capable of maintaining as large a population as the British isles, which, however, it far surpasses in respect to soil and climate. This fine country was first seen by the Dutch navigator, Tasman, in 1642, but as he never landed, supposing it to form part of a great southern continent, the honour of its discovery belongs to Captain Cook, who first proved it to consist of islands, by circumnavigating the group, and surveying the coasts with such remarkable accuracy that the surveys have been relied on up to the present day. Captain Cook was the first to appreciate the advantages derivable from the mere geographical position of New Zealand, which is the land nearest to the antipodes of England. The distance of Queen Charlotte's Sound, on the southern shore of Cook's Straits, from Sydney and Hobart Town, is, in round numbers, about 1200 miles; from the New Hebrides and Friendly Islands about the same; from the Marquesas, about 3000; from the Sandwich Islands, 3600; from South Australia, 1800; and from China, or Valparaiso, about 5000 miles."—*Information*, pp. 1, 2.

The natives have long been known to Europeans as savages of great ferocity. The present number is about 100,000, by far the largest portion of whom reside in the northern part of the northern island. Among them agents of the Wesleyan and Church Missionary Societies have laboured for some years, and according to the publications before us with great success.

"The missionaries have, in fact, accomplished

a revolution in New Zealand, and have prepared the way for an enlightened colony, that would not only protect, but co-operate with their labours. They have taught their Christian converts a knowledge of agriculture and the mechanical arts, and have organized schools for both sexes, in which several thousands have been taught to read, and have acquired the elements of European instruction. As a proof of the thinking powers of the natives, they have been known occasionally to dispute the missionaries' interpretation of the scriptures. Their eagerness, indeed, to be taught any thing and every thing, is attested by every writer, and by all the voyagers that have held intercourse with them.

"Dr. Lang assures us, that 'the best helmsman on board a vessel by which he once returned to England, was Toki, a New Zealander.' 'Nothing,' says Dr. Lang, 'could divert his attention from the compass, or the sails, or the sea: and whenever I saw him at the helm, and especially in tempestuous weather at night, I could not help regarding it as a most interesting and a most hopeful circumstance in the history of man, that a British vessel of four hundred tons, containing a valuable cargo and many souls of Europeans, should be steered across the boundless Pacific, in the midst of storm and darkness, by a poor New Zealander whose fathers had, from time immemorial, been eaters of men.'

"When among civilized people, either in England or in New South Wales, they have accommodated themselves, with wonderful facility, to the habits of civilized life, and have even excited surprise by the propriety and gentleness of their manners. Nothing, it is said, meets with a more ready sale at the missionaries' stations than a cargo of soap and English blacking. The natives enter largely into commercial transactions, in the sale of flax, timber, potatoes, and pork, with the ships that visit their coasts; and such is their credit, that some of them have been trusted with £1500 worth of goods.

"At the missionaries' stations their moral character is said to be greatly improved; it is so far certain, that they observe Sundays with decency, and exhibit propriety of behaviour during divine service. The influence of the missionaries among them is so great, that they have occasionally succeeded in preventing hostilities between rival tribes. The missionaries are regarded as the harbingers of peace and good order, and when they pay occasional visits to distant villages, they receive assistance from the natives, who are anxious to receive them. Before the arrival of the missionaries they had no written language; but several portions of the

Bible and other books have been translated into their language, and many have learnt both reading and writing, and the elements of arithmetic."—*pp.* 69—71.

A missionary of the Wesleyan Society, after living among them many years, in writing to a friend in 1837, speaks highly of their capacity and intelligence, and represents them as fully convinced that European settlements on their shores would be beneficial, provided their own rights and independence were secured. He adds,

"But there is another view of the subject to be taken, and that view exclusively concerns those who contemplate the transplantation of themselves and families to the shores of New Zealand. I mean their personal safety. This, I think, is satisfactorily answered by the fact, that since the first residents took up their abode in New Zealand, in 1814, up to the period I left the island to return to this country, not one single instance which I can recollect, or have heard of, has occurred, of any European or any other foreign settler, having lost his life. Instances of plunder have occurred, in which a loss of property has been sustained; but in most cases, when this has taken place, the persons who have sustained loss of property have been in fault. This, however, has not invariably been the case, as some cases of oppression have occurred on the part of the natives of a very aggravated character. Such cases have been rare, nor are they likely to occur again, even should no British colony be established on the island."—*p.* 77.

According to the European law of nations, the Queen of England has an indisputable title to the sovereignty of New Zealand, founded upon the possession taken in the name of George III. by the discoverer in 1769, and upon the exercise of numerous acts of sovereignty in them at subsequent periods. It received however but few marks of attention from Englishmen till the year 1825, when a commercial company was formed in London under the auspices of the late Earl of Durlam, which despatched two vessels to New Zealand and acquired land in different parts of the northern island. Many of the missionaries have also become landowners, and by their farming improvements and commercial enterprises are said to have benefited themselves as well as the natives. Some of the catechists of the Church Missionary Society possess very extensive tracts of country, employ many

native labourers, and have large establishments; and the Rev. Henry Williams, chairman of the committee, owns not less than four thousand acres, at Titrianga, near Waimate. Very glowing pictures are given of the extent of civilization, which the missionaries have been the instruments of producing in some of the northern parts of the island. Thus Mr. Darwin, the naturalist belonging to a surveying expedition in the South Seas, writes as follows:

"At length we reached Waimate. After having passed over so many miles of an uninhabited, useless country, the sudden appearance of an English farm-house, and its well-dressed fields, placed there as if by an enchanter's wand, was exceedingly pleasing. At Waimate there are three large houses, where the missionary gentlemen reside; and near them are the huts of the native labourers. On an adjoining slope, fine crops of barley and wheat in full ear were standing; and, in another part, fields of potatoes and clover. But I cannot attempt to describe all I saw; there were large gardens, with every fruit and vegetable which England produces; and many belonging to a warmer clime. I may instance asparagus, kidney-beans, cucumbers, rhubarb, apples, pears, figs, peaches, apricots, grapes, olives, gooseberries, currants, hops, gorse for fences, and English oaks; also, many different kinds of flowers. Around the farm-yard there were stables, a thrashing-barn with its winnowing machine, a blacksmith's forge, and on the ground ploughshares and other tools; in the middle was that happy mixture of pigs and poultry which may be seen so comfortably lying together in every English farm-yard. At the distance of a few hundred yards, where the water of a little rill was dammed up into a pool, a large and substantial water-mill had been erected.

"All this is very surprising, when it is considered that five years ago nothing but the fern flourished here. Moreover, native workmanship taught by the missionaries has effected this change: the lesson of the missionary is the enchanter's wand. The house has been built, the windows framed, the fields ploughed, and even the trees grafted by the New Zealander. At the mill, a New Zealander may be seen powdered white with flour, like his brother miller in England. When I looked at this whole scene I thought it admirable. It was not merely that England was vividly brought before my mind; yet, as the evening drew to a close, the domestic sounds, the fields of corn, the distant country with its trees now appearing like pasture-land, all might well be mistaken for some part of it.

Nor was it the triumphant feeling at seeing what Englishmen could effect. But it was something of far more consequence; the object for which this labour had been bestowed—the moral effect on the aborigines of this fine country."—pp. 80, 81.

Unhappily, however, here, as every where else, nominal Christians addicted to the worst of crimes, have excited prejudices against every thing holy, and introduced among the heathen new abominations. Runaway sailors, convicts who have escaped from the penal colonies of New South Wales and Van Diemen's Land, and other vagabonds of dissolute habits, have infested the coasts, taken part in native wars, and practised upon them every species of fraud. Nay, "the crimes committed by some captains of British vessels have been so atrocious as to be hardly credible." Colonel Wakefield, after mentioning other enormities practised by one Stewart, the master of a British vessel, adds, "It is a fact that one of the ship's coppers was in use for cooking human flesh for his guest, and that Stewart and his crew participated, if not in the feast, in the atrocious murder and revolting preparations for it."

The New Zealand Company was formed in the spring of 1839; the Association formed in 1825 being merged in it. It possesses an adequate capital, with names of known respectability attached to the management of its affairs. The main features of the system it has adopted are similar to those of the South Australian Company; first, the sale of lands at a uniform and sufficient price, and secondly the employment of a large portion of the purchase-money as an emigration fund. Laudable care was taken in the first instance to purchase districts from the native proprietors, at a price of which they should not see cause subsequently to complain. Due explanations appear to have been given to them of the nature and consequences of the transaction; the boundaries were set forth clearly, not only in words but in plans, and, of the land thus acquired, portions have been set aside as reserves for public purposes and for the use of the native chiefs. The interests of the natives, which are certainly connected with the colonization of the country, seem to have been fairly and faithfully kept in sight.

Under the auspices of this Company, about 1200 persons composing the first

colony sailed from England in five large ships, in September, 1839; Mr. Petre, whose "Account" lies before us, being one of the number. Two other vessels had been despatched some months previously, carrying out the Company's principal agent, and others, who were entrusted with the selection of the seat of the intended settlement, the purchase of lands from the natives, and the arrangements necessary for the reception of the settlers. The district chosen was the southern part of the northern island. The spot fixed upon for the first town was the shore of Lambton Bay, a part of Port Nicholson, in Cook's straits. A town, which has been named Wellington, was commenced; and though many difficulties, some of them of an unexpected character arose, the settlement has been gradually advancing. The annual report presented to the proprietors on the 31st of May last, assures them that "every anticipation entertained of the excellence of the harbour, of the salubrity of the climate, and of the fertility of the soil, has been fully realized; and that Colonel Wakefield's last despatches contained his assurance that the community was in a more prosperous and healthy condition than at any previous period of its brief existence."

"The English population of Wellington and the neighbouring villages is estimated as amounting to about 3700 in November last. Of these, 3469 had emigrated from England in the Company's vessels, and the remainder had come out in private vessels, or had arrived from the Australian colonies. Mr. Heaphy states, that the number of those who have left the settlement is very trifling; and that the births have greatly exceeded the deaths. He calculates the number of the white population at this moment at about 4600. As many as two hundred of the natives are said to live so as to be completely domesticated in the families of the English, to work for them, and to deserve to be reckoned among the civilized inhabitants of the place. The number of houses in Wellington alone, besides the adjacent villages, was estimated in November last at 445, of which 195 were substantially built of brick or wood, at an aggregate cost of about £23,600. Many of the dwellings and warehouses are stated to be excellent, and some of the former to possess much architectural beauty. Land suitable for building near the beach was letting at the close of last year, for short terms of years, for 10s. per lineal foot of street frontage, and that on the

VOL. V.—FOURTH SERIES.

beach for £1 per foot, water frontage. Commerce and trade were flourishing, as is, indeed, proved by the great number of vessels which have visited the port during the short period of its settlement, from the Australian colonies and the whaling grounds, those of the latter description being, of course, excellent customers for provisions. The pecuniary difficulties of New South Wales had been the means of furnishing Wellington with a large supply of live stock at very low prices. Coal has been found at several points near the settlement. When Mr. Heaphy left Wellington there were twenty vessels in the harbour, several of which were owned by merchants of the place; and one vessel of sixty tons burthen was on the stocks, and nearly ready for launching."—*Fifth Report*, pp. 17, 18.

One thousand persons have just taken their departure to commence a second settlement, to be called Nelson. The site of this is to be on the opposite side of Cook's Straits, in Tasman's Bay, at the northern part of the southern island. Another settlement, named New Plymouth, when all the emigrants on their way thither have arrived, will number about six hundred inhabitants. Every thing is in its infancy, but it is manifestly the interest as well as the duty of the Company to foster and improve the objects of its care. Mr. Mangles, who is one of the directors, says,

"Other modes of expediting the development of the great natural resources of New Zealand are in contemplation. At present, for example, intelligence from that remote southern colony is often brought most rapidly through India and Egypt! Passengers are ordinarily four or five months on their voyage out or home. The directors are prepared to encourage, by way of bounty, the establishment of a regular line of packets between New Zealand and the Pacific side of the Isthmus of Darien, to communicate with the post office steam vessels, which already run to Chagrè, on the eastern coast of the continent. By this route it is calculated that letters and passengers will reach England from New Zealand, and New Zealand from England, in less than seventy days; and New Zealand, instead of being the most distant, will be practically the nearest of our colonies in that quarter."—*Mangles*, p. 14.

There is however a shady side as well as a bright one. The government of the colony has not yet been placed on a satisfactory basis. A royal charter has been obtained by the Company, and a favourable issue of events is expected;

but the present governor has thought proper to place himself and the officials by whom he is surrounded in the northern part of the northern island, at an inconvenient distance from the settlements of the Company. This the directors regret; though they are cheered by the assurances of the head of the colonial department that he has enjoined the governor to give on all occasions the most favourable consideration to representations which the Company's agent may make to him on public matters; and in the discharge of his legislative and administrative functions, to afford the amplest protection, encouragement, and countenance to those who settle on their lands. But there is another fact, the injurious tendency of which the directors do not perceive, in which indeed they exult, that seems to us far more ominous. In this comparatively uninhabited region there is already the germ of a religious establishment. Already there is a bishop! Alas, that church! It haunts us go whither we will. At home it taxes us; it calls us schismatics, points at us with scorn, and frowns on our worship; it proclaims itself our great benefactress, boasts of its unparalleled tolerance, and tramples upon us contemptuously. Abroad it meets us at every turn: in India it circumvents us; in the old colonies it has constructed its fortresses; and if there be a spot of earth in another hemisphere to which an Englishman might repair with hope, it watches his movements, follows him instantaneously, or anticipates his arrival. East or west, north or south, there is no possibility of escaping it; if we sail for the antipodes, thither it vaults and meets us on our landing. That a few clergymen should have accompanied the settlers to aid their observance of religious ordinances would have been well; and had they chosen one of their number as superintendent of the whole, to such a bishop we could have had no right to object. But a bishop of the church of England, the church of England being connected with the supreme government of the island, a bishop invested with jurisdiction, the representative of what is at home the state religion, a bishop recognized by the secular governor as his spiritual colleague, cannot fail to be an object of jealousy to all who, being acquainted with the history of episcopalian ecclesiastics and the claims they are now making, are anxious for the religious liberties

of the infant colony. We cannot repress our fear that his influence will be detrimental, injurious to the equality of different religious denominations, and productive of exclusiveness and discord, though he himself may be, as we are told he is, a pious, intelligent, and liberal-minded man. The directors however shall give their own account of their designs and expectations in reference to this subject.

“ To turn from the particular affairs of the several settlements to concerns of general importance, your directors conceive that they have great cause to congratulate you upon the constitution of a bishopric of the church of England in New Zealand; and on the appointment of the Rev. George Augustus Selwyn, D.D., a divine distinguished alike by zealous philanthropy and by energy of character, to that office. You are aware that this measure was originally suggested and strongly urged upon the government by the association of 1837, in which this Company had its origin; and your directors have always asserted the great importance of furnishing the settlers with the means of religious instruction and worship, *subject to the fundamental principle, that the Company will show no partial favour to persons of any one religious denomination, but that the numbers, and consequent wants of each class, shall be the measure of the proportion of any grant for these purposes which the Company may make.* In several interviews which your directors had with Bishop Selwyn, they could not fail to recognise, with extreme satisfaction, the enlightened views, and the earnest desire to promote the temporal as well as the spiritual welfare of the whole community inhabiting New Zealand, without distinction of race, colour, or creed, by which the Bishop appeared to be actuated in undertaking his arduous and responsible functions. The Bishop having expressed his readiness to cover with an equal sum any contribution which the Company or its friends might be disposed to make, with a view to secure to those of the inhabitants of Wellington and New Plymouth who are in communion with the church of England, the blessings of spiritual instruction through the instrumentality of a fixed and permanent ministry, your directors thought that they could not better evince the sincerity of the Company's desire to promote the religious and moral welfare, as well as the temporal advantage of the colonists who have connected themselves with it, than by making a liberal grant for the object above stated, thereby securing to the settlements the benefit of double the sum bestowed. They gave to Wellington £2000, and to New

Plymouth £500. Your directors desire to call public attention to a committee which is on the point of being formed, with a view to raise additional subscriptions to these church funds; and they beg you to bear in mind, that the Bishop has pledged himself, on behalf of the great societies of the church of England, that a sum equal to any amount that may be thus raised, shall be applied to the exclusive benefit of the settlements above-named. From the funds subscribed by the colonists at Nelson, in the shape of an enhanced price of land, for purposes of religious ministration, your directors have appropriated £5000, (which they deem a fair proportion in relation to the number of the members of the church of England engaged in that enterprise,) to the endowment of an episcopal ministry in that settlement. This sum, also, the Bishop has undertaken to meet with an equivalent; so that this portion of the Nelson fund has in effect been doubled by the mode of its application.

"The Bishop having displayed in his conferences with your directors a great anxiety for the improvement of the aborigines, and that the scheme of Native Reserves, upon which the Company has proceeded, should be made conducive to that end, your directors stated to him that the Company was willing to advance a moderate sum on loan, on the security of those Reserves, upon the condition that the lands in question, and the administration of the money advanced for the benefit of the native population, should be placed by the government in the hands of trustees, in whom, from their high station in the colony and their character, your directors and the public might feel confidence. By these means it appeared that a double end might be secured, in the preservation and honest management of the reserved lands, and in the simultaneous education and social advancement of the aborigines. The bishop cordially concurred in these views, and your directors are now engaged in a correspondence with the Colonial Department upon the subject. They will not fail to use their best endeavours to ensure to the native inhabitants of New Zealand the greatest possible amount of benefit from the lands which have been set apart for their use and enjoyment in the midst of the civilized community which has settled on their shores." — *Fifth Report*, pp. 23—26.

By a resolution of the directors, a free cabin passage is offered to ministers of every denomination, provided the grounds of application are satisfactory to the board. One particular, very properly considered necessary to the success of such applications, is that there are

persons either on the island or about to proceed thither, desirous of availing themselves of their ministrations. When the vote was made on behalf of the episcopal body, we understand it was also determined that an equal sum should be set apart for the use of other sects in proportion to their numbers. In point of fact, however, we believe that the only minister at present in the colony, not of the church of England, is one who "sailed from Glasgow, with a liberal endowment from the national church of Scotland."

Some of our readers will wish to be informed what facilities for emigration the Company affords to those who are willing to seek in New Zealand a home. Mechanics, agricultural labourers, and domestic servants, have granted to them free of charge a steerage passage, including provisions and medical attendance during the voyage, on certain conditions, provided they come within regulations which it has been necessary to prescribe. We cannot give the particulars, which may however be obtained at the Company's house, Broad Street Buildings, on application to the secretary; but the principal are, ability to labour, the intention of working for wages after their arrival and continuing in the settlement, a sufficient supply of tools and clothing, with certificates of character, health, and freedom from deformity. The candidates most acceptable are young married couples who have no children; one or two young children are admissible; the age of persons accepted as adults is to be not less than fourteen or more than thirty-five, but in the case of parents of children above fourteen this limit is extended. Single women are not admissible, unless they go under the care of some near married relatives, or are under engagement as domestic servants to ladies going out as cabin passengers in the same ship. The emigrants will on their arrival be at perfect liberty to engage themselves to any one willing to employ them, and to make their own bargain for wages. Persons ineligible for a free passage, if not disqualified on account of character, are allowed to accompany the free emigrants on paying the Company the price of the passage, which in the steerage is usually between £17 and £20 for each person of the age of fourteen and upwards.

A second class of emigrants desired by the Company consists of the purchasers

of land. As an inducement to persons possessing capital to emigrate, a considerable portion of their purchase money is allowed to them for free passages for themselves, their families, and their servants. Lands in the Nelson settlement are now sold in this country at the price of £300 per allotment, containing one town acre, fifty suburban acres, and one hundred and fifty acres at a distance. Lands at New Plymouth are sold in this country to actual colonists at £75 per allotment of fifty acres, with passage allowances not exceeding twenty-five per cent. on their purchase money. In the Wellington district the sales take place by auction, on the spot, and an allowance of twenty-five per cent. is made towards the passage money of purchasers arriving from England. Land may also be rented, or purchased in small sections, from the resident proprietors. It should however be remembered by those who contemplate the purchase of land, that before they can receive any return, the expenditure must be considerable for the support of themselves and their labourers. Wages are high; necessarily so, the price of provisions being at present materially higher, on an average, than in England. According to the latest accounts, mechanics were receiving from two pounds fourteen shillings to three pounds six shillings per week, and other labourers from one pound ten to one pound sixteen shillings. The charge for a cabin passage for adults who are not privileged as land purchasers is from £50 to £75 per head.

What we have written may suffice to enable those who feel it to be desirable to leave their own country, or who have to give advice to others contemplating emigration, to determine whether New Zealand possesses sufficient attractions to induce them to seek further informa-

tion respecting it. If they wish to do so they may derive advantage from the perusal of any or all the works whose titles head this article. The official publications bearing the name of Mr. Ward are the most comprehensive; the account given by Mr. Petre is valuable as a personal narrative, and also as containing illustrative maps and engravings; while the small tract of Mr. Fox deserves to be distinguished as a cheap and judicious compendium.

We cannot conclude without suggesting the importance of obtaining the best information respecting the religious state of a country before a determination is formed to settle in it, and of remembering the supreme value of those interests which relate to the soul. He who like Lot, when selecting his location, looks only to the fertility of the plains "well watered every where," will probably have cause before he dies, like Lot, to rue his choice. Should any of our friends think of seeking a home in New Zealand, they will do well to act in concert, and in so doing they may probably obtain advantages which otherwise they would lose. In some of our village churches, it may perhaps be worth consideration whether it would not be possible, as a body, to transfer themselves with their pastor to a place where they would be relieved from difficulties under which they are now labouring, and where they might form a truly Christian community with brighter prospects than they have at present in reference to secular affairs. In a church containing two or three persons possessing a small capital, and many agricultural labourers and handicraftsmen, this might perhaps be done with advantage; emigration might thus be deprived of half its pains and dangers, and the wilderness and the solitary place might be made glad by those who carried with them the ark of God.

BRIEF NOTICES.

Missionary Labours and Scenes in South Africa. By ROBERT MOFFAT, *Twenty-three years an Agent of the London Missionary Society in that Continent.* London: 8vo. pp. 624. Price 12s.

If in referring to what is admirable in this volume we begin at the beginning, it is necessary to mention first the frontispiece, a view of the mission premises at the Kuruman station, being one of the most delicate of Mr. Baxter's beauti-

ful oil colour prints. The work deserves such an embellishment; for it is one which we trust will convey a favourable idea of the heroism and usefulness of a missionary life to many who need inducements to enter upon the perusal of a book of this description. Mr. Moffat was accepted by the directors of the London Missionary Society at the same time as "the martyr of Eromanga," and designated to the work of God among the heathen on the same occasion; and he appears to be a man of kindred spirit. The first hundred pages are occupied with a general view of the earlier labours of the London Missionary Society's agents in South Africa; but the remainder consists principally of the details of transactions in which the author bore a part. It affords an insight into the nature of savage life, and the privations and perils of the desert, which will excite the attention of general readers; but devout minds will be especially gratified by the many delightful instances it records of the efficacy of renewing grace, in changing the hearts and transforming the characters of the most debased and ferocious of the human species. The author tells us that "he eagerly anticipates the hour when he shall again reach the shores of his adopted country, and appear in the midst of the children of the wilderness;" he will return with the best wishes of Christian churches, not of his own denomination alone, but of all. May that gracious providence which has interposed for him so often, and directed his steps in so many perplexing scenes, still watch over him, and honour him with increasing usefulness to the end of his days!

Apostolical Marks of the True Church; a Discourse delivered at the New Road Chapel, Oxford. By the Rev. B. GODWIN, Author of "Lectures on the Atheistic Controversy," &c. London: 8vo. pp. 19. Price 6d.

It is a remarkable fact that at a time when a modified popery is in the course of dissemination throughout Britain and its dependencies, chiefly through the exertions of gentlemen connected with Oxford, there is at Oxford also a dissenting minister peculiarly adapted, by clearness of perception, sobriety of judgment, and extent of learning, for the discharge of any duties which contact with them may require. If they were really willing to enter into discussion with a competent antagonist, they would not find any one more worthy of their polemic skill, or more candid and fair in his intellectual habits, than the pastor of the principal baptist church in their own vicinity; but we have almost as much hope that they will acknowledge the correctness of the doctrine taught in this discourse as that they will undertake to refute it. From the words, "We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," Mr. Godwin, after illustrating the meaning of the term by which the true church of God is designated, deduces three marks of that church as laid down by the apostle; its worship, its joy, and its confidence. Having illustrated these, he derives from them the following conclusions: that no pretensions however high, no claims to be considered as the true church, ought to be regarded by us, where these apostolic marks are wanting;

that true catholicity, or, that which gives us a place in the one universal church, is often misunderstood; that to deny to any who bear these marks the recognition of Christian brethren is anti-christian; and that no national, provincial, or parochial church, which comprises all who are born in a certain locality, can be considered or ought to be called the church. The whole discourse may be perused by any of our readers with advantage. We know of nothing so well adapted for circulation in a neighbourhood where tractarianism is making inroads; as, though it is not directly controversial, it subverts error in the most effective manner by exhibiting and establishing the truth. We welcome it also as an indication, which we hope to see confirmed, that the author perceives that the providence which has placed him in his present station, has called him especially to the task of watching the progress and counteracting the influence of the deadly evil that is extending itself around him.

Why are we Dissenters? Four Lectures on Dissent, delivered at Church Street Meeting House, Modbury, Devon, during the month of March, 1842. By JOHN BIGWOOD, Dissenting Minister. London: Hamilton and Adams. 12mo. pp. 63.

In the first of these lectures Mr. Bigwood investigates the meaning of the term church, and the characteristics of the members of a New Testament church, thus showing the unscriptural character of a state church. In the second, he treats of the authority of Christ in his church, and the mode of government instituted by his apostles, and shows that a state church is not compatible with these. In the third, he examines the principal arguments usually adduced in favour of church establishments; and in the fourth, he shows that they are inexpedient and positively injurious. Throughout he evinces an enlightened mind and a Christian temper. It is not in a secular spirit that the subject is discussed, but in that of a theologian, accustomed to the study of scripture, and solicitous for the honour of Christ and the salvation of men. Decided in sentiment and temperate in language, it will do good to dissenters as well as to churchmen, and we cordially wish it an extensive circulation.

A Messenger of Mercy; or, the Believer's Companion on the Bed of Sickness, and in Seasons of Affliction and Trouble. By the Rev. JAMES SMITH, Author of "The Pastor's Morning Visit," "The Love of Christ set forth," &c., &c. Second Edition. Cheltenham: Edwards. 32mo. pp. 370.

In a preface to the present edition of this volume, which was noticed in the Baptist Magazine for 1839, page 167, the author says, "The Lord having greatly blessed the first edition of this little work to many of his people in affliction, and three thousand copies being now in circulation, I have been requested to revise and enlarge it, in hope that its usefulness may be still far more extensive. A number of fresh pieces are therefore added, and some of the former pieces are enlarged."

The Christian Watchman and Midland Counties' Protestant Magazine. No. I. June, 1842. London: 12mo. pp. 16. Price 2d.

Popery is opposed here in a style which evinces more zeal than discretion. One specimen will suffice for our readers. We are told that "Protestants receive all the articles of that which is usually denominated the Apostles' Creed, and also that confession of faith known by the name of the Creed of Athanasius. By whom the Apostles' and Athanasian Creed were composed is not known. The only creed determined and adopted by the church of God, is that which is called the Nicene Creed."

A Catechism of New Testament Principles, respecting the Constitution and Government of the Church of Christ. By the late CHARLES NICE DAVIES. London: 12mo. pp. 64. Price 1s.

As this is a posthumous work, it is not perhaps necessary to say more than that it contains too much that is objectionable to allow us to speak in its favour.

Scripture Illustrated by Engravings, designed from Existing Authorities. London: 8vo. Part I. Price 1s.

We have so often expressed our conviction of the baneful tendency of the paintings of the old masters in general, as inconsistent both with historical accuracy and with oriental scenery, that we have now only to express our pleasure that the Committee of the Religious Tract Society have avowed the same opinion, and determined to avail themselves of their facilities for the production of better things, and a hope that they may be able to effect their purpose. In Part I. there are four engravings, each accompanied with two or three pages of letter-press. Part II. is to appear on the first of August.

Hark! Father, Hark! It is the Saviour's Voice, or The Child's Interrogation. The Poetry by J. N. OSBORNE, the Music composed by JOHN KING. London: Price 2s.

The originality and simplicity of both the words and the music, will doubtless render this popular as a piece for Sunday school anniversaries, and introduce it also into many domestic circles.

RECENT PUBLICATIONS

Approved.

Hymns for the Jubilee of the Baptist Missionary Society. London: 16mo. pp. 32. Price 6d.

Account of the Proceedings of the Thirtieth Annual Session of the Baptist Union, held in London, April 25, 26, 28, & 29, 1842; with the Report of the State of the Denomination, and an Appendix. London: 8vo. pp. 72. Price 1s.

The Psalm Tune Book, for the Use of Congregations and Schools. Containing one hundred and fif-

teen of the most common Psalm Tunes. Arranged for four Voices. Edited by ALEXANDER HUME. Edinburgh: Gall & Son. Oblong 16mo.

The English Hymn Tune Book, containing one hundred of the most common Hymn Tunes used in England. Arranged for four Voices. Edited by ALEXANDER HUME. Edinburgh: Oblong 16mo. Price 1s.

Congregationalism in Norwich Two Hundred Years ago. Two Discourses, delivered on the occasion of the Second Centenary, at the Old Meeting House, Norwich, on Lord's day, February 27, 1842. By ANDREW REED, B.A. London: 8vo. pp. 68. Price 1s.

The Theory and Desirableness of Revivals, being Six Sermons by the Rev. ALBERT BARNES of New York. With a Preface by the Hon and Rev. BAPTIST WRIGHTSLEY NOEL, M.A. London: Blackader. 12mo. pp. 195.

Truth Maintained; or, the Errors of the Unconverted Examined and Exposed. London: (Tract Society) 18mo. pp. 120.

The Holy Child Jesus, the Best Example for Children. By ROBERT PHILIP. London: 12mo. pp. 36. Price 4d. Cloth, 6d.

On the Causes which retard the Conversion of the World. Translated from the French, by a Clergyman of the Church of England. London: Seeley. 16mo. pp. 66.

Alfred; or, Memorials of a Beloved Child. London: Houlston & Stoneman. 32mo. pp. 32.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XXII. London: Virtue, 4to.

The Scenery and Antiquities of Ireland Illustrated. From drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XIII. London: Price 2s.

Fox's Book of Martyrs. Edited by the Rev. JOHN CUMMING, M.A. Part XII. London: Royal 8vo. Price 2s.

The Eclectic Review. June, 1842. London: 8vo. Price 2s. 6d.

The Song Bird. London: (Tract Society) Square 16mo. pp. 32. Price 4d.

Infant Lays. Composed by J. KING. Price 3d.

The Confirmation. London: Dinnis. 16mo. pp. 8.

Questions on the Gospel by St. Matthew; with Explanatory Notes, Scripture References, and Practical Lessons. By JAMES GALL, jun. Edinburgh: 18mo. pp. 52. Price 3d.

INTELLIGENCE.

CANADA.

DEATH OF THE REV. JOHN EDWARDS.

Many Christians in Britain, who have become acquainted with this worthy man during his visits to this country on behalf of the best interests of Canada, will peruse with regret the following account of the termination of his useful life, which we find in *The Register*, published by our friends at Montreal.

"With very mournful emotions we have to record the death of our endeared and venerable friend, Mr. John Edwards of Clarence. On the 29th of last month he was suddenly called away after one week's illness, occasioned by a cold he took while preaching at Lochaber, which brought on a fatal erysipelas. Many will mourn the departure of one so devoted; for his praise is in the churches at home as well as among the fraternity in Canada. Knowing the value of the services he rendered to the cause of Christ, we cannot but deplore his removal and honour his memory. A suitable notice of his life will soon be furnished, we trust, by a competent and filial pen. But we do not hesitate, considering his services and his age, to sum up his worth, by calling him the father of the Canada Baptist Missionary Society. 'My father, my father, the chariot of Israel and the horsemen thereof.'"

"Since the above was written, a letter of very mournful import has been received, which, though private, we are permitted to publish. Who will not sympathize with those who have thus been 'broken with breach upon breach?'"

"Clarence, May 5, 1842.

"DEAR BROTHER GIRDWOOD,—Both my dear parents have passed from time into eternity. My dear mother, aged seventy-three, died last night at nine o'clock, after an illness of six days, and my dear father, aged sixty-three, died last Friday morning at two, having been only seven days ill. His disease was erysipelas. On the day before the disorder seized him, he attended a meeting on the opposite side of the river, where he preached on the great doctrines of forgiveness and justification, much to the satisfaction of those who heard him. Several of his friends who were with him remarked that they had never seen him in better health and spirits for many years. Exposed, however, to the draft of air which came in at several broken panes of glass in the window of the house in which he preached, he took cold. Next morning he complained of being unwell, but went out

and engaged in manual labour for a short time. About noon he came into the house very ill, was taken with great shivering, which was succeeded by strong fever, sore throat, and difficulty of speaking. Saturday he appeared better, sat up, read most of the day, and even walked out a short distance. Sunday, though evidently labouring under disease, he rose, dressed himself, and spent the day reading his Bible and the life of Felix Neff. He spoke with great admiration of the devoted character of Neff, and expressed an ardent wish to visit the scene of his labours. At five p. m. he was bled. On being asked, some time afterward, how he felt, he replied, he thought himself somewhat better. Next morning (Monday) he was worse, and grew more so during the day, his face became discoloured and swollen, his throat extremely sore, and the fever high, his thirst was great, and he suffered much pain in attempting to swallow. Medical aid was sought for, but could not be obtained. His disease from this time gained strength upon him, the unfavourable symptoms became more apparent, and he continued to struggle with it until Friday morning, the 29th of April, when he gently and calmly breathed his last. His end was peace. He knew he was dying, attempted to say much to those around him, but could not be understood. They caught the expression, 'I am going home.' On another occasion he said to William, 'How vain and trifling are the things of time compared with the glorious righteousness of the adorable Redeemer.' When my dear mother saw, the evening before my dear father's death, that it was probable he would not recover, having done every thing in her power for his comfort, she was seized with sickness herself, which confined her to bed. When she was told that he was very near his end, she remarked, 'I have lost children, I have lost friends, but this is the heaviest stroke of all.' I did not hear of my father's illness until after his death, owing to some mistake in the post office. On Saturday I received word of his death, and set off for Clarence. I arrived about ten, Sunday morning. It was indeed a house of mourning. In a room in one end was the corpse of my departed father; in a room in the other lay my dying mother. She was glad to see me, and inquired for the welfare of my wife. A short time before, she had requested to see the body of her dear husband, ere it was carried to the silent grave. Some friends brought in the coffin, the lid was partly removed, and I raised her up to take the last look. 'Ah,' said she, 'he looks like

himself; that will do. But I cannot cry; if I could cry it would afford me relief; but I cannot; I cried more for little Annie than I did for your father.' She complained of great pains in her breast and side. She observed, 'that the pain at her heart made her feel as if it were likely to break:' and again, 'Nature is fast sinking and cannot last long.' Brother Tucker and myself spoke freely to her of death, and of her hopes for eternity. She intimated that she expected it soon to take place, and that her hope rested on the finished work of the Lord Jesus Christ. She had a deep view of her own sinfulness, and also great confidence in the power and grace of the Saviour.

"Monday and Tuesday she was getting weaker. The latter day she suffered a good deal of pain. Yesterday she was more easy; towards evening it became evident she was dying. I again learned from her, in view of death, that her trust was in the finished work of the Lord Jesus Christ. We then all bade her farewell, and committed her soul to God in prayer. She had laboured for breath through the day, now it became less difficult, breathing fainter and fainter, until a gentle gasp and a dropping of the head to one side told us all was over. Yes, that faithful, anxious spirit that never wished the absence of her dear companion, now gladly joined him where no sin, no sorrow, no separation is known. 'They were lovely and pleasant in their lives, and in their death they were not divided.'

"My dear father was buried last Sunday, my mother will be buried on Saturday. Thus, dear brother, in the short space of twenty-one days, the Lord has taken from me my only much beloved child, and dear honoured parents; but he gave all at first, and now he takes away. I ease unfeignedly to say, 'Blessed be his holy name.' Pray for us, that these afflictions may not be lost upon us, but be abundantly sanctified.

"I am, dear brother, yours sincerely,
"JOHN EDWARDS."

FORMATION OF A BAPTIST CHURCH AMONG THE TUSCARORA INDIANS.

A letter from Mr. Read of Brantford to the editor of *The Register*, dated April 6, 1842, contains the following pleasing intelligence.

"DEAR SIR,—As all information respecting the extension of Messiah's kingdom will always be received with joy by all true Christians, it is with much pleasure that I have it in my power to make known to you the particulars respecting the formation of a baptist church among the Tuscarora Indians. These Indians are one of the Six Nation tribes, and reside on their lands situated on the Grand

River, in the Gore District, about nine miles below Brantford. A part of this tribe is in the state of New York, near Lewiston; and in consequence of several families having relatives there, a constant communication is kept up between them. To this circumstance may be traced the origin of the baptist church of which I am now about to speak. A few who were baptists in the state of New York, came to reside among their friends in this country a few years since, and, as is natural to suppose, were not backward to avow their sentiments to all with whom they had conversation. An inquiry into the scriptural mode of baptism was thus commenced, and the result is, that the greatest portion of those who were previously members of the church of England have now embraced believers' baptism, and are accordingly baptized on the profession of their faith. Previous to their taking this step, they in a public manner made known their intentions to the English clergyman who resides among them, and, notwithstanding all the arguments he could make use of to induce them to desist, they persisted in their intentions to obey the command of their Lord and Master. Six of their number were deputed to wait upon the Rev. J. Miner, and request him to come and preach to them. On their first visit to his house they found him not at home. Soon after, however, they again sent one of their number on the same errand, and were more fortunate. He immediately obeyed the summons, and on his first interview with them baptized eight: eight others united with these by letter, and, at one of their meetings, resolved to form themselves into a regular baptist church. Notice being sent to surrounding churches, a goodly number of ministers and members assembled on the 30th ult., and recognised them as a church of Christ in fellowship with themselves. During the services eight more were added to their number by baptism. Since that time four others have also been baptized, and the work of the Lord is still progressing. It is to be hoped that our friends in Canada, as well as the friends of the needy in England, will not permit these 'Red Men' to suffer through neglect. A wide field is here opened for them to cultivate, and the peculiar situation of it requires immediate attention."

PERSECUTION OF THE TUSCARORA BAPTISTS.

A second letter from the pen to which we are indebted for the preceding article contains the following lamentable intelligence. It is dated Brantford, May 3, 1842.

"DEAR SIR,—As all accounts respecting the baptist church which was lately formed among the Tuscarora Indians will be read with interest by all the friends of Zion, a space is requested in *The Register* for the

following facts; with the hope that those who are friends to the destitute and afflicted, will act as reason, conscience, humanity, and the Christian religion will dictate.

"It will not be necessary here to remark particularly as to the origin of the cause among the Indians, for that has already been done, and your readers have doubtless perused the accounts thus given with as much satisfaction as the writer possessed when he penned them for their information. It may be proper, however, to state more definitely, that the work commenced wholly among themselves, without the agency of any of our ministers or members. It was not so much as known to any of our churches around until after a deputation was sent to the Rev. J. Miner, to request him to come among them. He, having received such a request, was perfectly justifiable in acceding to their wishes without any hesitation. Nor was it supposed that his doing so would have caused any unreasonable opposition from any one calling himself a Christian. But the fact is the contrary, as this communication will abundantly show. It will be borne in mind, that a church of England clergyman has been residing among them for several years, and he derives his support from the funds of the Hon. New England Company, long since established 'for the propagation of the gospel among the Indians in New England and parts adjacent.' Having such a teacher, and he being thus established among them, they had no opportunity to know any thing about the baptists, except what could be gained from a few individuals of their own tribe, who had come among them to reside, from the states. As soon as it was known to this clergyman that some of his members began to be dissatisfied with regard to their baptism, he laboured to convince them that their being sprinkled in their infancy was sufficient, and that those who had received baptism in this way, whether it was while they were infants or adults, should be content therewith. Had he continued to use arguments to support his principles there could be no reason to complain; but since he began to use unreasonable opposition, we conceive that those Indians and their friends have good reason to remonstrate.

"When it was perceived that arguments were insufficient to prevent those Indians from becoming baptists, and that the cause was continuing to spread farther and farther, the unreasonable opposition, of which a true account is now attempted to be given, was manifested. This was begun, in the first place, by denouncing the baptists as being a disloyal body of people, Yankees, &c.; and asserting that there are only a few, if any, baptists in England. Thus it was tried to make them believe that to become baptists was nothing better than to turn against the government. But, as pains were taken by

the writer to inform them differently, and convince them that our friends in England were numerous, and did much for the spread of the gospel in destitute regions, the effects designed to be produced by thus slandering us were completely counteracted; and the cause continued to progress with greater rapidity than ever. Six were baptized on the sabbath subsequent to the formation of the church, and eleven more two weeks afterwards; so that there are now forty-one united in fellowship.

"Thus prosperity seemed to crown the means made use of, notwithstanding all the opposition which they had experienced. And doubtless it was quite evident to the English clergyman and his friends, that if things were suffered to go on as they had done, it would not be long before his congregation would be completely broken up; therefore some more effectual means must be planned and put in execution in order to put a final stop, if possible, to any farther growth of what was considered by them a great and dangerous evil. It was not sufficient to denounce the baptists as disloyal, &c.; and that they were not apostolical, therefore the ordinances as administered by them were not valid; and that uniting with them was sinful, and would be considered nothing better than uniting to oppose the government; but they must stir up the chiefs of the surrounding nations to convene a general council, and take into consideration the conduct of the chiefs of the Tuscarora nation in respect to their becoming baptists!

"On Friday, the 22nd of April, the chiefs of different tribes of the Six Nations of Indians, residing on the Grand River, met in their 'council-house,' and, as we have every reason to believe, were instigated by the church of England clergymen residing among them, and those too who are deriving their support from the Hon. New England Company, to depose from office those chiefs who had left the episcopal church and united themselves with the baptist church. Other indignities were also threatened them, as we have been informed; and, as may be naturally expected, they have produced a wonderful effect. These things were done in council, when one or more of the clergymen above referred to were present, and must have been cognizant of what was transacting at the time, and had it in their power, if they would, to disabuse the minds of the chiefs and Indians on the subject of deposing those other chiefs from their office for no other reason than for being baptists. But it is quite evident they did not choose to do this, as it would not suit their purpose quite so well. What the Company will say to those gentlemen for this act of theirs, when it comes to their knowledge, is not for the writer to predict; but of this much he is confident, from the knowledge he

has of the Company and their proceedings, they will not pass over it quite so easily as they may imagine.

"The next day following the council, the writer was visited by a chief who had been deposed on the day before, in company with the interpreter and two other Indians, for the purpose of inquiring what was best to be done under their present circumstances. As it was intended, according to a previous appointment, that he should visit them on the day following, he declined giving them a definite reply; and gave them to understand, that when he should come among them he would inquire more fully into the business, and then give them his opinion what was best to be done. Accordingly, when he had found that the facts were substantially the same as is stated above, he told them that he thought the better way was to do as they had themselves proposed; and that was, that they should write to his Excellency the Governor General on the subject, and inform him of what they had done, and of what they had suffered in consequence; and request him to inform them in writing, whether in doing as they had they had rendered themselves obnoxious to the government, and should suffer any losses thereby. To this they unanimously agreed, and an address was forthwith drawn up and forwarded to his Excellency the Governor General. Their main object in doing this is to raise the chiefs to office again. It is thought that the information which they will receive in his Excellency's reply, will be sufficient to convince the chiefs and Indians of other tribes, that the Governor does not condemn their conduct so much as to cut them off from enjoying any privilege which they previously possessed.

"In consequence of what had been done to their chiefs, and the other threats which had been thrown out, together with the slander which had been heaped upon the baptists as being disloyal, &c., there were not so many as usual at the meeting on the sabbath when the writer was there. But a reaction, it is thought, will take place when we get the Governor's reply. The subject which was chosen for addressing them on this occasion, was the 'duties of Christians to the civil government.' After the delivery of the address, one of the chiefs arose, and in his own language spoke to the assembly for some time. As he appeared to be unusually energetic, and what he said produced an effect in the assembly which is not easy to describe, a request was made to the interpreter to give it in English. We were informed he had been exhorting the members to steadfastness. He told them he was not shaken in his mind in the least, notwithstanding all that had been done: neither did he think that should he be deprived of all he possessed, could he in the least be prevailed upon to part with his religion. 'No,' said he, 'take from me my office; deprive me of

my share of the presents; give me no part of the lands; strip me of my last blanket; and then confine me in a dungeon, and exclude me from all my friends and all that I hold dear in this world, yet I can never renounce the religion of that blessed Saviour who has done so much for me that I might have eternal life.'

"In view of the accounts which have been faithfully related, the question naturally arises, Shall these our Indian brethren remain destitute of a faithful and competent minister to reside among them, and 'be ready to every good word and work?' It is hoped that the response to this inquiry will be 'No,' from every church throughout the land. And if reason, conscience, humanity, and the Christian religion dictate, we need not doubt how each one will act."

NEW CHAPELS.

PLUMSTEAD, KENT.

A large number of the inhabitants of Plumstead Common and surrounding neighbourhood assembled there on Monday afternoon, May 2, to witness the laying of the foundation stone of a new chapel, about to be erected at the sole expense of a benevolent gentleman, who has long been mainly instrumental in providing religious instruction for his indigent neighbours,—Thos. Bickerdike, Esq., of Burrage House. To the Rev. D. Evans, late of Slacklane, Yorkshire, baptist minister, was confided the pleasing task of fixing the cornerstone of the tabernacle; and the proceedings were appropriately commenced with prayer. The ceremony having been performed, Mr. Evans addressed the assemblage on the advantages that would accrue to the inhabitants of the locality when enabled,—as, with the blessing of God, they shortly would be,—to hear the gospel preached in a commodious and comfortable building; although, with much delight, he perceived the benefits that had resulted from his labours in the present temporary habitation, where upwards of a hundred children came for instruction to the sabbath-school, while adults, thirsting for the blessings of salvation, flocked in larger numbers than could be accommodated with even standing-room. At the conclusion of the address all present joined in singing the praises of the Almighty, and then separated much delighted with the good work.

SALEM CHAPEL, BRIXTON HILL.

On Tuesday, June 7, this new chapel was opened for divine worship. The services of the day were commenced by a prayer meeting, at seven o'clock. The Rev. Chas. Stovel preached in the morning, on the presence of Christ with his people, from Matt. xxviii. 18,

19. After the service a large number of the friends dined together in the vestries; and in the afternoon a meeting for prayer was held, when a short account was given of the formation and progress of the church, and the Rev. C. Stovel delivered an excellent address. In the evening the Rev. J. Aldis preached, from Acts xxvi. 18. The Rev. Drs. Cox and Price, and the Rev. Messrs. Young, S. J. Davis, Moore, Joseph Davis, and Francies, were present on the occasion. Both sermons were deeply interesting and impressive, and the services of the day, together with the sympathy of so many ministers and friends, will long be cherished in grateful remembrance.

On Lord's day morning, June 12, the Rev. W. H. Murch, D.D., delivered a clear and judicious discourse, from Rom. xiv. 5; after which the Rev. Wm. Knibb administered the ordinance of baptism to seven persons. In the afternoon Mr. Knibb addressed the children and teachers of the sabbath school and other young people; and, in the evening, preached a powerful discourse from Luke xix. 13, "Occupy till I come." After the service, the church, with above one hundred and twenty members of other churches, united at the Lord's table, when Mr. Knibb presided.

BROAD HAVEN, PEMBROKESHIRE.

On the 15th of June a neat and appropriate chapel, invested in trust for the baptist denomination, was opened for divine worship, at Broad Haven. The Rev. Thomas Morgan of Birmingham preached in the morning; the Rev. Corbett Cooke of Haverfordwest, Wesleyan minister, in the afternoon; and the Rev. Charles Hyatt of London, independent, in the evening. The Rev. Messrs. David Davies of Haverfordwest, J. H. Thomas of Milford, I. W. Morgan of Pembroke Dock, M. Philpin of Whitebrook, Monmouthshire, and J. Williams of Keeston, independent, took parts in the devotional exercises.

This station has been supplied (with the assistance of the students of the Baptist Academy at Haverfordwest), and the chapel erected, under the patronage of the Pembroke-shire Auxiliary Baptist Home Missionary Society, and is the fourth chapel built within the last three years under the sanction of that society. It is exceedingly gratifying to observe the progress which the cause of religion has made in this small county, the Baptist Association within it numbering about forty churches, and perhaps there are treble that number of stations where the gospel is regularly preached, and even at a great many of them the ordinances of the gospel are likewise administered. Other denominations are also prosperous.

ORDINATIONS.

TOWN MALLING, KENT.

On Wednesday, March 16, the Rev. W. Hancock, late of Brentford, was publicly recognized as pastor of the baptist church, Town Malling, Kent. The Rev. J. M. Daniell of Ramsgate, the Rev. T. Shirley of Seven Oaks, and the Rev. John Broad of Hitchin, conducted the service. The chapel at Town Malling was built in the year 1836, and a baptist church was then formed, which, through the divine blessing upon the ministry of the word, now consists of ninety-three members: a debt, however, of £300 still presses heavily upon the people.

SWANBOURN, BUCKS.

March 23, Mr. John Dumbleton was ordained pastor of the baptist church, Swanbourn. Brother Tyler gave the charge, from "Rightly dividing the word of truth;" brother Hine, independent, of Winslow, offered the ordination prayer; brother Grainger stated the constitution of a New Testament church, and addressed the members and congregation, from Ex. xvii. 12. Brethren Timberlake, Walker, and Simonds, took part in the devotional exercises.

CUPAR, FIFESHIRE.

The Rev. Francis Johnston, late pastor of the baptist church at Carlisle, having received a unanimous call from the church at Cupar, Fifeshire, vacant by the removal of their late pastor, Mr. Watson, to Edinburgh, entered on his labours at Cupar on Lord's day, April 10. On the previous Wednesday an interesting service for the recognition of the union between pastor and people was held in the chapel. Mr. Johnston of Edinburgh, the pastor's father, introduced the service; Mr. Aikenhead of Kirkaldy preached; Mr. Edwards of St. Andrews prayed; and Mr. Watson, the late pastor, preached, from Heb. xiii. 17. In the evening a party of nearly 300 took tea in the chapel, when interesting addresses were delivered.

UNION CHAPEL OXFORD ROAD, MANCHESTER.

On Tuesday evening, April 19, a Christian church was formed in connexion with this chapel; when the Rev. S. Nicholson of Plymouth and the Rev. W. Brock of Norwich gave their assistance. The newly-formed church, consisting of twenty-nine members, immediately proceeded to elect a pastor; and unanimously invited to that office the Rev. F. Tucker, B.A., lately pastor of the church in Circular Road, Calcutta, who had entered on his ministry among them in the beginning of

March. Mr. Tucker, having accepted the invitation, was recognized as pastor the following evening; when the Rev. A. J. Morris of Pendleton commenced the service by reading the scriptures and prayer; and the Rev. S. Nicholson delivered the introductory discourse, from the words, "The seven candlesticks which thou sawest are the seven churches." In answer to questions from the Rev. R. Fletcher of Grosvenor Street Chapel, Mr. Tucker then gave a brief account of his entrance on the ministry, his engagement as a missionary, his return from India in consequence of extreme illness, and his acceptance of the invitation to this sphere of labour; together with a concise statement of his views of Christian truth. The Rev. R. Fletcher commended him in prayer to the blessing of God. The charge was given by the Rev. Dr. Murch of Stepney College; and the Rev. Dr. Halley of Mosley Street Chapel closed the service with prayer. On Thursday evening the Rev. W. Brock of Norwich delivered the sermon to the people, from the words "Contend earnestly for the faith once delivered to the saints." The Rev. S. Nicholson commenced, and the Rev. W. McKerrow of the united secession church closed the service.

BLACKLEY, YORKSHIRE.

On Wednesday, April 20, Mr. Joseph Hirst was ordained to the pastoral office over the baptist church at Blackley. A lucid statement of the nature of a Christian church was given by the Rev. S. Whitewood of Halifax; the Rev. Wm. Calcraft of Galcar proposed the usual questions, and received Mr. Hirst's confession of faith; the ordination prayer was offered by the Rev. T. Mollor of Rishworth; the charge to the minister was delivered by the Rev. H. W. Holmes of Pole Moss, Mr. Hirst's pastor; and the sermon to the people by the Rev. J. Macpherson of Salendine Nook. The Rev. Messrs. Bramall and Oddy, independents, Crook of Hebden Bridge, and Brook of Cliff End, took part in the devotional services.

CREWKERNE, SOMERSET.

The ordination of the Rev. S. Pearce over the baptist church at Crewkerne, Somerset, took place on Wednesday, April 20. The services of the day commenced in the morning at six o'clock, when the brethren met together for prayer. At eleven, the Rev. R. Penman, independent, of Yeovil, read and prayed; the Rev. Henry Trend of Bridgewater delivered the introductory discourse on the principles of nonconformity; the Rev. E. Paltridge, independent, of South Petherton, asked the usual questions; after which the Rev. T. Clarke of Bridport offered up the ordination

prayer, accompanied by imposition of hands; and the young minister received a solemn and affectionate charge from his late tutor, the Rev. John Jackson of Taunton. In the evening, the Rev. J. Baynes of Wellington addressed the members of the church, on the duties devolving on them in relation to their minister and one another. The devotional parts of the services were conducted by the Rev. Messrs. Price of Montacute, Foot of Isle Abbots, and Baker and Jackson of the Taunton Academy.

FETTER LANE, LONDON.

On Thursday evening, April 21, the Rev. T. Mountford, late of Whitewell, Herts, was publicly recognized as pastor of the baptist church assembling for divine worship in Enon Chapel, Fetter Lane. The Rev. W. Elliot of Somers' Town having read and prayed, the Rev. John Peacock of Spencer Place described the nature of a gospel church, asked the usual questions, and then invoked the divine blessing on the pastor and church; the Rev. George Pritchard addressed the pastor, and the Rev. Dr. Cox of Hackney the church; the Rev. C. Woollacott of Little Wild Street concluded with prayer.

GRETTON, NORTHAMPTONSHIRE.

On Thursday, April 21, Mr. J. Robinson, late a deacon of the baptist church at Olney, Bucks, and who has for several years preached occasionally, was ordained to the pastoral office over the baptist church at Gretton, Northamptonshire. The Rev. Mr. Dear of Great Easton, the Rev. J. T. Brown of Oakham, the Rev. T. Miller of Oakham, the Rev. J. Simmonds, M.A., of Olney, the Rev. W. Robinson of Kettering, and the Rev. Mr. Dear, conducted the services of the day, which excited considerable interest in the village and its vicinity.

BROOK, CHATHAM.

On Thursday, April 21, the Rev. A. Jones, late of Welsh Pool, Montgomeryshire, was publicly recognized pastor of the baptist church, Providence Chapel, Brook. In the morning, the Rev. J. M. Daniell of Ramsgate commenced by reading and prayer, and delivered an introductory address in defence of nonconformity; the Rev. T. W. Jenkyn, D.D., President of Coward College, offered up the recognition prayer, and delivered an impressive discourse to the people, from the words, "Let him be your minister;" the Rev. John Stock concluded the service with prayer. In the evening a sermon was preached by the Rev. J. Howard Hinton, M.A., of Devonshire Square.

BRIXHAM, DEVON.

The Rev. Peter Anstie, late of Exeter, has accepted the unanimous invitation of the baptist church in this town to become their pastor, and commenced the work of this office April 24.

ZION CHAPEL, CHATHAM.

The Rev. John Stock has accepted the call to become the pastor of the baptist church worshipping in Zion Chapel, Clover Street, Chatham, Kent; and commenced his pastoral labours on the first sabbath of May.

KENNINGHALL, NORFOLK.

The Rev. H. Howell, late of Rattlesden, Suffolk, after a probation of seven months, entered upon his pastoral labours at Kenninghall, on Lord's day, May 8.

SOHO CHAPEL, OXFORD STREET.

The ordination of Mr. George Wyard, late of Over, Cambridgeshire, took place on the 12th of May last, at Soho Chapel, Oxford Street, where the late Mr. George Comb was for many years pastor. Mr. Boves of Blandford Street read the scriptures and prayed for a blessing on the subsequent services; Mr. Foreman of Hill Street, Dorset Square, stated the nature of a gospel church; Mr. J. A. Jones of Brick Lane asked the usual questions, and received the confession of faith; Mr. Charles Robinson of Old Brentford offered the ordination prayer; Mr. J. Stevens of Meard's Court gave a solemn and impressive charge to the minister; and Mr. S. Milner of Rehoboth Chapel preached a very appropriate sermon to the people in the evening of the day.

FOLKESTONE.

The Rev. D. Parkins, late of Aldwinkle, Northamptonshire, was publicly recognized pastor of the church meeting in Mill Bay, Folkestone, on Tuesday, the 17th of May. The Rev. D. Pledge, late of Margate, proposed questions which drew from Mr. W. H. Stace a statement of the leadings of providence which led the church to invite their newly elected pastor to take the charge over them; and from Mr. Parkins a brief account of the steps by which he had been brought to accept the invitation. Mr. Pledge then besought the divine blessing on both pastor and people; the Rev. W. Copley of Eythorne gave an impressive charge to the minister; and the Rev. W. Marsh of Hythe, independent, concluded by prayer.

In the afternoon a number of friends took tea at the Mill, in the same room where, 122

years ago, our forefathers of the baptist denomination first met together, after the ejection of 1662, for the worship of God in Folkestone.

In the evening the Rev. J. Clark, formerly pastor of the church in Mill Bay read the scriptures and prayed; the Rev. J. P. Hewlett of Dover delivered an appropriate sermon on the duties of the people toward their pastor; and the Rev. — Hedge, home missionary, concluded by prayer the interesting services of the day.

CHELSEA.

Mr. G. Hull was publicly recognized as the pastor of the baptist church, Paradise Walk, Chelsea, on Tuesday, June 7. In the afternoon the Rev. E. Steane of Camberwell delivered an able introductory address; the Rev. J. M. Soule of Battersea asked the questions and offered prayer; and the Rev. E. Hull of Watford delivered the charge. In the evening the Rev. J. H. Hinton, M.A., preached to the people. The devotional parts of the services were conducted by Messrs. Ellis of Calcutta, Barnes of Brompton, Steane of Camberwell, and Berg of Kensington. The services were well attended and deeply interesting.

TROWBRIDGE.

The Rev. J. L. Hall has been publicly ordained pastor of the baptist church meeting in Bethesda Chapel, Trowbridge. The services were conducted by Messrs. Wesley of Devizes, Preece of Westbury, Wilkins of North Bradley, and Moody of Frome.

PONTESBURY, SALOP.

The Rev. J. Willis, late student of Horton College, Bradford, has accepted a unanimous invitation to the pastoral care of the baptist church, Pontesbury, Salop; and commenced his labours with the prospect of much usefulness.

ASHBY-DE-LA-ZOUCH.

The Rev. Charles Evans, late of Swanwick and Riddings, Derbyshire, has accepted a unanimous invitation to the pastorate of the baptist church at Ashby-de-la-Zouch and Packington, Leicestershire.

CULLINGWORTH AND HORKINGSTONE.

The Rev. Joseph Green has resigned the pastoral office over the baptist church at Soham, Cambridgeshire, and accepted the pastorate of the baptist church at Cullingworth and Horkingstone, near Bradford, Yorkshire. He expects to enter upon his labours there on the first Lord's day in July.

RECENT DEATHS.

REV. W. JARMAN.

Mr. Jarman, who was born at Glemsford, in Suffolk, Jan. 16, 1764, was called by divine grace when about twenty-two years of age, under the ministry of Mr. Romaine. Shortly afterwards he was baptized at Walworth, and joined the baptist church there. Having preached in the villages in that neighbourhood with the sanction of his pastor, he commenced preaching at Somers' Town in the open air, amidst great opposition, in 1795, and became pastor of a church there in 1796. After two years, by the help of friends, he built a chapel in Bull Place, Somers' Town, which also becoming too small, he purchased a chapel of ease then to let in Winstead Street. This was burned in March, 1820, and the present chapel was built on the site. Here Mr. Jarman preached till 1824, when, finding his powers unequal to his pastoral duties, he resigned his charge. In his last illness, which was very painful, he enjoyed great consolation derived from reliance on divine faithfulness. The day before his death, pointing upwards, with a smile on his face, he said, "There is a glorious Christ and a precious Saviour." These were his last words: he was subsequently insensible, till his spirit took flight, March 7, 1842.

MR. W. CHAMPION.

Died, on March 22, Mr. William Champion, of Litton on Mendip, in the 25th year of his age, highly-respected by all who knew him. His conduct as a young man was highly consistent, and his end was peace.

MRS. WILLCOX.

Died, on the 4th of May, Mrs. Lydia Willcox of Horington near Wells, Somerset, in the ninety-seventh year of her age. She had been a consistent member of the baptist church in the village of Croscombe more than seventy years, and died in the full enjoyment of a good hope through grace.

MR. R. THOMAS.

Died, May 5, at Culmstock, Devon, Mr. Richard Thomas, in his 69th year. He had been for fifty years a principal supporter of the baptist cause at Prescott, but had only latterly become a member of the church. He was sustained through a protracted illness by the consolations of the gospel.

MISS SING.

Died at Quatford Cottage, on Tuesday, May 24, Eliza, daughter of the late John Sing, Esq., of Bridgnorth; who for her many and varied excellencies, as well as her untiring zeal for the welfare of her divine Master's cause, will long be remembered by a numer-

ous circle of friends and the church to which she belonged.

MR. E. WOOD.

Mr. E. Wood, son of the Rev. W. Wood of Toddington, Bedfordshire, died of consumption May 28, 1842, in the 24th year of his age. His last moments were characterized by a happy preparation for his departure.

REV. T. GOUGH.

Died, on Lord's day evening, June 5, aged sixty-seven, the Rev. Thomas Gough of Westbury Leigh, deeply lamented by his family and the church over which he had presided more than twenty-seven years. An attack of pulmonary disease terminated his course, which was distinguished equally by affliction and usefulness.

MRS. S. BRICE.

Died, on the 16th of June, Mrs. Sophia Brice of Wells, Somerset, aged thirty-four years. Her affliction was short; and her loss will be severely felt by her affectionate husband, and the church of Christ in this town of which she has been a useful member. She was firm and steadfast in her attachment to the truth, and active and persevering in her efforts to support and extend the baptist denomination in the town.

MISCELLANEA.

BAPTISM OF INDEPENDENT MINISTERS.

On Tuesday evening, May 31, the Rev. J. Cranbrook, pastor of the independent church, Wickham Market, Suffolk, and formerly of Highbury College, delivered an address at Salem Chapel, Ipswich, in which he gave a lucid and able statement of the reasons which had led him to renounce infant baptism as unscriptural, and to regard it as an imperative duty to yield implicit obedience to the command of the great Lord of the church, notwithstanding the sacrifice it involved of connexions endeared to him by past associations. After the address he, with four other persons, was immersed by the Rev. T. Middleditch, the minister of the chapel, in the presence of a numerous and respectable congregation. In consequence of his change of sentiments, Mr. Cranbrook has resigned his pastoral office at Wickham Market, and is open to an invitation from a baptist church.

The Rev. Thomas Avery, late pastor of the independent church, Iden Green, Benenden, Kent, having renounced infant baptism, has been immersed upon a confession of his faith, and received as a member of the baptist church at Waltham Abbey.

SCRIPTURE LESSONS FOR SUNDAY SCHOOLS, RECOMMENDED BY THE SUNDAY SCHOOL UNION.

JULY TO DECEMBER, 1842.

Continued from page 27.

DATE.	Verses for repetition, from the Lesson of the previous Sunday.	SUBJECT FOR THE DAY.	LESSONS FOR READING AND TEACHING.	
July 3	Matt. xxvi. 38, 39 ...	The death of Christ	Psaln xxii.	Matt. xxvii. 20—54.
10	— xxvii. 33—36 ..	The resurrection of Christ	— xvi.	— xxvii. 57 to xxviii.
17	— xxviii. 2—6.....	The ascension of Christ	— lxxviii. 1—20 ..	Acts i. [15.
24	Acts i. 9—11	The descent of the Holy Spirit	Joel ii. 21 to end ...	— ii. 1—21.
31	— ii. 1—4	The work of the Holy Spirit. Regeneration	Ezek. xxxvi. 22 to end	John iii. 1—21.
Aug. 7	John iii. 5—8	Repentance	Zechariah xii.	Luke xiii. 1—30.
14	Luke xiii. 1—5	Faith in Christ	Numbers xxi. 1—9...	John iii. 14 to end.
21	John iii. 14—17	The evidence of faith	Genesis xxii. 1—19...	James ii.
28	James ii. 20—24.....	Christ commands the gospel to be preached to every creature ...	Psaln lxxii.	Luke xxiv. 24 to end.
Sept. 4	Luke xxiv. 46—48...	The Scriptures require and teach holiness of character	Lev. xix. 1—18.....	Matt. v. 17 to end.
11	Matthew v. 43—45...	General duties. The duty of all to receive the gospel	Deuteronomy xviii....	Acts iii.
18	Acts iii. 22, 23	— The observance of the Lord's day	Exodus xxxi. 12—18	John xx.
25	John xx. 19, 20	— The public worship of God	Psaln xc.	Acts xx. 7 to end.
Oct. 2	Acts xx. 7—9	— Prayer	Luke xi. 1—13	Luke xviii. 1—17.
9	Luke xi. 1—4	— Reading the scriptures	Psaln cxix. 97—112	John v. 25 to end.
16	John v. 37—39	— Obedience to parents	Gen. xlv. 29 to xlvii. 12	Ephesians vi.
23	Ephesians vi. 1—3 ...	— Obedience to those that are set over us	Romans xiii.	1 Peter ii.
30	1 Peter ii. 13—17 ...	— To improve our time	Ecclesiastes xii.	Ephesians v. 1—21.
Nov. 6	Ephesians v. 14—16..	— To forgive our enemies	Matt. xviii. 15—35...	Romans xii. 9—21.
13	Romans xii. 17—21...	— To speak the truth always	Prov. xii. 13 to end...	Acts v. 1—16.
20	Acts v. 3—5	— Not to covet or desire that which belongs to another	2 Kings v. 20 to end	Luke xii. 13—40.
27	Luke xii. 13—15	— To do unto others as we would have them do	Luke vi. 27—38	— x. 25 to end.
Dec. 4	— vi. 27—31	All must die	Job xiv.	Hebrews ix.
11	Hebrews ix. 27, 28...	All will be raised from the dead	1 Cor. xv. 1—23	1 Cor. xv. 24—58.
18	1 Cor. xv. 20—23...	Christ will judge all mankind according to their works	Matt. xxv. 31 to end	2 Cor. v.
25	2 Cor. v. 9, 10.....	The blessedness of being religious	Psaln i.	1 Timothy iv.

MARRIAGES.

In the particular baptist chapel at Smarden, Kent, by the Rev. W. Sreckelmoore, May 3, 1842, Mr. JOHN DAY of Egerton to Miss SARAH WOOD of Smarden, both members of the general baptist church in this village.

At Tuthill Stairs Chapel, Newcastle, by the Rev. R. Pongilly, Mr. JOHN FREDERICK LOCKWOOD of Newcastle to Miss MARY DIXON of Gateshead.

May 21. At the baptist chapel, Earls Colne, by the Rev. T. Reynolds, Mr. DAVID STOLLERY of Halstead to Miss ANN MARIA CANDLER, daughter of the late Mr. William Candler of Colchester.

At Pains Hill Chapel, Limpsfield, Surrey, May 30, by the Rev. Edward Nicholls, Mr. W. WICKMAN to Miss ROSINA DUMBULL, both of Oxted.

May 31. At the baptist chapel, Lympington, Wills, by the Rev. James Millard, the Rev. F. WILLS of Milford, Hants, to Mrs. ELIZABETH PEDLER of Lympington.

June 1. At the baptist chapel, Worcester, by the Rev. John Whittonbury of Liverpool, Mr. THOMAS COOMBS WILLIAMS of London Street, Reading, to MATILDA WHITTONBURY, the eldest daughter of the late Rev. Thomas Waters, M.A., of Worcester.

At the baptist chapel, Colne, by the Rev. W. Lush, June 1, Mr. GEO MOORE, yeoman, of Hanger Farm, to Miss ELIZABETH FISHER.

At the baptist chapel, Thrapston, on Wednesday, June 8, by the Rev. B. C. Young, Mr. WM. JOSH. DENTON of Stanwick to Miss JANE LUCAS of Brigstock.

At the baptist chapel, Thrapston, on Friday, June 10, by the Rev. B. C. Young, Mr. SAMUEL JACKSON of Sudborough to Miss ANN ALLEN of Titchmarsh.

At the baptist chapel, Salendine Nook, June 16, by the Rev. J. Macpherson, Mr. TIMOTHY SMITH of Marsh, to JANE, eldest daughter of Mr. John BROOK, Firs End, Longwood, near Huddersfield.

CORRESPONDENCE.

ON DR. CARSON'S WORK ON BAPTISM.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I am truly delighted with the present movement to secure the republication of Dr. Carson's work on baptism, and am also much pleased with the idea that the book in point of price will be so moderate as to be placed within the reach of the humble in circumstances in our congregations. Inferring the paramount claims of the projected improved second edition, from the deservedly high merits of the first, from the stern integrity of the worthy author, from his recent publications on the same subject, and from his pre-eminent learning, it would be presumption, if not sheer folly, to utter a syllable in its commendation. Let it speak for itself: it needs not the praise of any. But what is requisite is, for our ministers to make its value known to their people, and then call on them to immediately enrol their names in the list of subscribers now getting up for the work. Let them but duly weigh the importance of the subject intended to be set forth, not merely to themselves, their children, and their connexions, but likewise to our missionaries and missionary cause in both the east and the west; and we presume they will be up and doing. Indeed every thing in this matter depends on the *ministers*. Let them but slightly exert their influence, and a splendid list of subscribers will be obtained. And, as the issuing out of the book, or otherwise, will be decided by the number of subscribers, let us each and all do what we can. I know, from what I have already experienced within my own humble and limited sphere, that our people will promptly and cheerfully do their duty, if their pastors will only lead the way, and invite them to the accomplishment of it. But if they be either dumb

or half-hearted, we shall not gain the desired prize. My object in this letter is particularly to importune my Welsh brethren to come forward on the present occasion. Their noble zeal for the grand ordinance of Christian immersion, and against infant sprinkling, is well known to be eminently fervid. I feel gratified, therefore, in calling their earliest attention to Dr. Carson's work on baptism, and in most respectfully and fraternally beseeching them to seize the opportunity now afforded them to promote that cause which deeply engages their best feelings.

I am, my dear Sir,

Yours very fraternally,
MICAH THOMAS.

Abergavenny, June 18.

EDITORIAL POSTSCRIPT.

A prospectus of Dr. Carson's work on baptism will be forwarded to any person who sends his address to Mr. Spencer Murch, Stepney College. Mr. S. Murch suggests in a letter which would have appeared had not that of Mr. Thomas in a great measure superseded it, that it would be an act of substantial kindness to ministers whose limited circumstances prevent their subscribing, if friends who can afford to do so were to take extra copies to present to them.

A meeting of ministers of the baptist and congregational denominations was held in Devonshire Square Chapel on the 24th ult., to receive from a deputation from the manufacturing districts in the north an account of the unprecedented distress arising from want of employment. Appalling statements were made which produced a deep impression; and a provisional committee was appointed, by whom probably a more public meeting on the subject will be convened.

THE
MISSIONARY HERALD.

THE JUBILEE MEETING AT KETTERING.

On Tuesday, May 31st, a meeting was held, the first of a series which will be permanently useful, it is hoped, in promoting the direct objects of the Baptist Missionary Society and the interests of the churches from which it receives support. The preparations which had been made at Kettering for the reception of visitors from the surrounding provinces and the metropolis, and for the accommodation of the vast assembly expected on the morrow, were such as evinced warm hospitality, skilful contrivance, and persevering exertion; and it was evident to every observer, even before the public proceedings commenced, that not only our immediate friends, but Christians of every denomination in the neighbourhood, were ready to give a cordial and practical welcome to all who might be attracted to the place. The result showed that the interest felt in the scene had not been overrated.

At six o'clock in the evening, the place of worship belonging to the church formerly under the care of Mr. Fuller and now of Mr. Robinson being completely filled, public service commenced. Scriptures were read and prayers offered by Dr. Hoby of Birmingham; hymns were sung, and an able discourse was delivered by Mr. Godwin of Oxford, from the words, "The Lord hath done great things for us whereof we are glad." (Psalm cxxvi. 3.) At the same time a large congregation assembled at the independent chapel, Mr. Toller's, which had been kindly lent to receive any who might be unable to gain admittance in the baptist chapel; where they were much interested in a discourse delivered on the occasion by Mr. Leslie of Monghyr.

On Wednesday morning a prayer meeting was held in Mr. Robinson's chapel, which was well filled at half past six. On this occasion an address was given by Mr. Stovel, and prayer was offered by Messrs. Statham and Groser.

It being evident that no building could contain the multitudes who would assemble at half past ten, it was determined that the accommodation provided for the evening should be made use of also in the morning. A large lawn, at the back of the house of which an engraving was given in the Herald for January, had been prepared for the public meeting, being covered with canvass as a protection from rain or sun, so as to form an immense booth, into the sides of which surrounding trees and shrubs were tastefully introduced, while slender gas pipes were annexed to its supports in a manner that showed a determination in every thing to combine ornament with utility. This spacious inclosure was however unable to receive the crowds who presented themselves for admittance; and it was therefore announced that a service would be conducted simultaneously in one of the chapels, and that Mr. Broek of Norwich would preach. In the booth after singing, and prayer which was offered by Mr. Acworth of Bradford, Mr. Steane delivered an impressive sermon from "They that wait upon the Lord shall renew their strength" (Isaiah xl. 31), which we are happy to say is, with that of Mr. Godwin, already in the press.

In the afternoon, as early as five o'clock, the platform and the extensive inclosure before it were completely thronged, and the proceedings of the evening

were therefore commenced. It was found necessary to hold meetings at the same time in both the chapels, where addresses were delivered; but we have not the means of giving account of any other than that which was held at the booth. The Treasurer of the Society, W. B. Gurney, Esq., having been called to the chair, the meeting was opened with singing, and Mr. Hinton prayed. The Chairman then rose and spoke as follows:—

At the close of forty years, Moses called upon the children of Israel to remember the way in which the Lord their God had led them. We have been pursuing our course for fifty years. When I say *we*, how many are there present this evening who know nothing of the commencement of the Society, who were not then born? But there are those—and I am myself among the number—who remember the deep interest which the first formation of the Institution produced, and which was in the very year in which I entered my father's office. I have watched over it from that time to the present. During about one-half of that period I have been privileged to take an active part in carrying on its concerns. I feel it due to those with whom I have acted, to say, that among them have been some of the best men of their day—men who have felt the most intense anxiety for the promotion of the cause of God, and who have manifested the deepest interest for the prosperity of this Institution. The venerated Secretary, the Rev. A. Fuller, was a frequent visitor at my father's house; and I have known nearly every missionary sent out from the commencement of the Society. I have felt that I could not pass over scenes so interesting to my youth, and the interest of which has increased with my years. And if the retrospect was calculated to be useful to the children of Israel, surely it ought not to be less so to us. When we call to remembrance the way in which the Lord our God has led us, the deliverances he has accomplished on our behalf, and the mercies he has vouchsafed, our gratitude must be promoted, and, at the same time, our confidence in that God who has done such great things for us. But the review must also tend to produce deep humility, when we reflect on all our deficiencies, our want of faith, and our want of prayer. While we have been conscious that all human instrumentality was vain without the Divine blessing, there has not been that self-renunciation, and complete dependence on Divine influence, which we ought to have cherished. We ought to feel deeply humbled, also, on the reflection, that there has been a deficiency in the support we have rendered to the Society, considering the object it has in view, and the expense necessarily attendant upon it. There has been a greater deficiency in our exertions than even in our prayers—a lamentable want of consistency. The age of sacrifice has not yet dawned on the church. The only men who have made

sacrifices have been our missionaries: they have given up connexions, friends, and some of them avocations in life, by which they might have realized fortunes as large, perhaps, as some of the gentlemen by whom I am surrounded. They have given up every thing for Christ, and have gone to labour among the heathen in the most pestilential climates, while we have remained in comfort at home, and have given but a small portion of that worldly substance entrusted to us, as stewards, by God. But the Jubilee for which we have been waiting has arrived; and, while we feel deeply humbled on the reflection that we have not discharged our obligations, let us avail ourselves of the opportunity it so fitly presents, to balance the account—to make good all our deficiencies. The same opportunity will never return, most probably, in our time. Let us endeavour to place the Society in the circumstances in which it ought to have been; and, having done that, let us raise our standard, in order to maintain it in its new position. I do not believe that any of us have ever regretted the donations we have given. I never have: and I have never found, on looking into the account, that, in the years in which most had been given, I was the worse for it. If we would only adopt the scriptural rule of giving “as God has prospered us,” the funds of this and other societies would soon present a very different aspect. But we are too apt to adopt as our standard our circumstances in younger life, when our means were probably not to the extent of a tenth of their present amount; and we do not sufficiently keep in mind the apostolic rule of increasing our pecuniary exertions in proportion to our means. But to return to what God has done for the Society. We meet under very merciful circumstances. The number of converts added to our churches is larger than that connected with any other missionary society; and it is by God's blessing that this has been effected. Although our expenditure has exceeded our income, yet we have had the pleasure of witnessing that income gradually advancing, and this should afford us ground of encouragement. We have at times been in circumstances of great difficulty, but God has appeared when difficulties have been most urgent, and, though we knew not whether to turn to the right hand or to the left, yet our debt has vanished, and we have been enabled still to advance his cause. You will, however, be addressed by those who have been connected with the mission,

not only in this country, but abroad ; their details will be highly interesting. It is unnecessary, therefore, that I should longer detain you. Allow me, however, to observe, that we not only meet under merciful circumstances as a Christian society, but as a part of the community at large. How different would have been our meeting, how saddened would have been every countenance, had it not been for the interposition of Divine providence on behalf of our beloved Queen. No one is more loyal than the Christian, and the pleasure of this meeting will be heightened when we reflect that God has preserved Her Majesty in circumstances of the most imminent danger.

The Rev. Dr. Cox rose and said, I have been requested to move,—

That this meeting, assembled at Kettering, the birth-place of our Missionary Society, in this, the fiftieth year of its existence, looks back to the period of its formation with devout and fervent gratitude to God, on account of that important event, and the spirit of prayer which preceded and accompanied it, and the piety, talents, devotedness, and perseverance of its early friends and promoters.

Where to begin, or how to proceed, or even when to end, amidst the tempting variety of topics that present themselves to one's mind on a magnificent occasion like this, it is difficult to determine. I feel placed in some difficulty by the resolution which I have the honour and the happiness to move, because the terms in which it is couched would seem to involve the necessity of something, at least, like a history of the proceedings of the Society from its commencement. I assure you, however, that you need be under no alarm on this occasion ; for I do not mean to enter into a history of the Society, and thus forestall myself and impose upon you two volumes duodecimo ; nor shall I attempt even a condensed history of that mission, inasmuch as I have been anticipated by the sketch which was given last evening. He who can look upon a scene such as this with any thing like indifference, must have a heart unsanctified by religion and insusceptible of the highest joy. We stand, on this occasion, in the very centre of mighty sympathies with the living and the dead—sympathies with the distant and with the near. Our friends present from the East have brought with them the sympathies of that distant region, and blend their feelings with ours. Our brethren from the West standing upon this platform bring their transatlantic sympathies to unite with ours on this occasion. Thus, East and West, Britain, India, and the West Indies,—all who love the Lord Jesus Christ, are one. I perceive from the countenances of a thousand youthful persons around me, that we came to meet on this occasion the sympathies of the rising generation ; and you, my young friends, are receiving impressions and information to-night which you will carry down to other

times when we shall only live in name ; for, having done something in this cause, we hope we may still live in your affectionate remembrance. But you will have to tell a tale of this Jubilee occasion, dear and delightful, to your children and your children's children, thus carrying forward a full tide of blessed sympathy, till it flows and meets another and a greater tide at the end of the next fifty years, when a similar, but a still more glorious, occasion will present itself in the extended triumphs of the great Redeemer. We stand to-night amidst the sympathies of the aged, who, ere they put on immortality, ere the curtain drops, are now and will be sustained in life's last hour by the pledge which this evening was afforded, that a cause dear to them and delightful to their remembrance in the very moment of the spirit's transit into the invisible world, will receive your co-operation, and be sustained by your zeal. May I not say, too, that this night this mighty assembly is blending its sympathies with those of a brighter and a better world ; and that, from the world above, spirits once devoted to this cause on earth, spending and being spent, both in their physical and mental energies, to promote it, are looking down, that we may rejoice together in a cause which they began, and which it has been our privilege thus far to be permitted to carry forward. I can scarcely help feeling that I am looking upon others than those who actually occupy this platform to-night. I think I see Fuller, with his solemn demeanour, and in his own grave and impressive language, speaking to us, and saying, "Go on ; go forward." I hear a voice which multitudes of you cannot hear ; I see a form you cannot behold. There are, however, others on the platform, and out of this place, who can realize that eminent, that illustrious individual, as though he were present—his form, his manner, his deep-toned piety, his great and distinguished activity in the cause of the Redeemer. Here, too, may be seen in imagination Sutcliff, associating with this eminent individual, and sympathizing with the joys of this moment. Here, also, I fancy I see Pearce, Ryland, and men whose names are dear to our hearts, in connexion with this great cause. But, perhaps, you will be ready to say, "Ay, but there were giants in those days." Well, my friends, they were giants, intellectual giants, moral giants, and, if we are not successors of them in that point of view, yet we all know that God can work by the shepherd's boy, by the humblest individual, and, when the enemies of his truth become the giants, he can raise up his Davids to hurl the stone at the giant's head, and bring him low, even to the dust. Do you ask in what this cause began ? I answer, not in pomp, not in parade ; but in prayer, and prayer long preceding the commencement as well as accompanying the formation of the Society. One of those eminent

individuals whose name I have mentioned, I mean Sutcliff, was the man to propose that a monthly meeting for prayer for the spread of the gospel should be instituted—a suggestion which was adopted, and which has now happily become the prevalent custom of the religious world. Thus, great and eminent as Kettering is, I think it was at Nottingham that the formation of the Society actually commenced. Nothing on this occasion should be forgotten. We are within a day of the anniversary on which the discourse of Dr. Carey was delivered, containing that sentiment which has become an adage amongst us, “Expect great things from God; attempt great things for God.” But in what contrary circumstances do we appear on the present occasion from those in which the Society began! There is a contrast as great as between tears and triumph, as between the sowing of the seed and the reaping of the harvest, as between opposition and concurrence. Few and feeble, indeed, were those individuals who were first banded together in the little room near us, in order to form this Society. But now it is not an individual or two that feels an interest in the cause. Those individuals so associated were encompassed with many difficulties, surrounded with much opposition, and there was much doubt and hesitation regarding them in the public mind; but the tide has flowed, the cause has prospered, and ten thousand times ten thousand unite together for its promotion. It is no longer a question of experiment, it is a question of fact. We come here to night, not for the purpose of discussing the question whether it be proper or not to form a missionary society to send forth the gospel to the heathen world, whether or not there is a probability that effort may succeed to any extent, or that even it can be attempted; we come not to inquire whether the opposition of the great and noble may be successful in impeding those efforts; but we come to present before ourselves, in humble, yet joyful, congratulations, the fact, that thousands and tens of thousands, not only in our own, but in every other denomination, are sympathizing in this great cause, and are uniting in this great and glorious effort. It is remarkable, in looking at the history of the mission, that something of a peculiar and important kind has occurred every seven years since its commencement. The important event which took place at the expiration of the first seven years, was the movement of our missionaries from Mudnabatty, the first scene of their efforts, to Serampore, the formation of that station, and the setting up of a printing-press. Let it not be thought that the setting up of a printing-press was an insignificant event. It is an event which stands already connected and linked with the most important results which are spreading their influence every day, in the illumination of

the human mind by the light emanating from the publications sent forth from the press at Serampore. I hold in my hand, at this moment, a document which I esteem most precious, and which was the result of that event to which I have now alluded; namely, the first Bengalee New Testament, presented to me by the venerated Sutcliff, in the name of himself and Fuller, with an earnest desire that this gift, might bind my mind to the missionary cause, which was then becoming increasingly great in their estimation, especially in connexion with the printing of the scriptures. This book, if I may be allowed the figure, was the first stroke of the axe that was levelled at the root of the great and winding tree of Indian superstition, which, by its republication from time to time, and in other languages, as well as Bengalee, has, by its continued strokes, caused the tree to shake to its roots, and the reverberations to be heard from east to west, from north to south, amidst the congratulations and joys of the Christian world. With regard to the Bengalee New Testament, and the translation of the scriptures generally connected with it, let me say that objections were taken to them. Good men sometimes take objection to good works, because they do not accomplish these good works themselves. Objections were taken by some even in the Christian world, and something like contempt was attempted to be cast upon this translation of the scriptures. But mark how Carey meets the objection; for I have in my hand a letter of his on this subject, when he felt much the oppression of the objections which were brought against the translations to which he had devoted himself. Now that he has gone beyond the reach of our reproach or applause, we may look into his mind, and pray that we may catch his holy feeling of humility and love to souls. What is his language? He says, writing to Sutcliff, “We do not want the vain name of the men who have translated the scriptures into this or that language; but we do want the thing to be done, and we have not yet seen the least probability of any one’s doing it besides ourselves. We, however, wish every one to try and do all he can; this is no reason why we, who have begun before them all, should, to compliment them, throw away all which we have done.” At the end of the second seven years, another event occurred, which appeared of a very calamitous description, and this Bengalee Bible stands in connexion with it—I mean the controversy that arose in England respecting the translations made and the preaching of the word in India by our honoured missionaries. Men high in authority came over to England, and used every means to persuade the public that our missionaries were contemptible, incompetent, and despicable men; nay, I ought, perhaps, to use their own language, which was, that they were “fools, madmen, tinkers, Calvinists, and schisma-

tics;" "keeping out of sight their love of man and zeal for God, their self-devotement, their indefatigable industry, and unequalled learning," as says a writer, who did honour to himself, in one of the chief periodical publications of that day. But hear the reply to those objections proceeding from a quarter where, perhaps, few would have expected to find it. After three or four years of controversy the *Quarterly Review* thus writes:—"These low-born and low-bred mechanics have translated the whole Bible into Bengalee, and have, by this time, printed it. They are printing the New Testament in the Sanserit, the Orissa, Mahratta, Hindostanee, and Guzarat, and translating it into Persic, Felingia, Karnata, Chinese, the language of the Seiks and of the Burmans; and, in four of the languages, they are going on with the Bible. Extraordinary as this is, it will appear more so when it is remembered that of these men one was originally a shoemaker, another a printer at Hull, and a third the master of a charity-school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time have these missionaries acquired this gift of tongues; in fourteen years these low-born and low-bred mechanics have done more towards spreading the knowledge of the scriptures among the heathen, than has been accomplished or even attempted by all the world besides." When we proceed to the next seven years, we touch upon another important period in our Mission—a period which has relation to a work that has since been carried on in a manner the most wonderful and the most surprising. Then it was that the West India Mission began. We shall hear more of that by and bye; and, therefore, I need not enter upon that topic. I will, however, say, for the fact is not generally known, that the true originator of the West India Mission was Dr. Ryland. He not only sent out or suggested that Mr. Rowe should be sent out; but, four or five years prior to that, he expressed his earnest desire that Jamaica should be visited. In this evening of glorious commemoration, we ought to bring before our view the wonderful providence of God in thus working primarily upon the mind of Carey in his secret retirement, and then upon the mind of Ryland. Will any one say that it was not the providence of God which led to the establishment of these missions? Here was an individual going forth to preach the gospel, who became the first link in that mighty chain and concurrence of circumstances which has wrought out in the end the emancipation of Jamaica. I will not refer to the interposition of the legislature; for it is Christianity which has broken the chains of slavery, and which has set an indignant foot upon the neck of that monster, and crushed it to the earth. The gospel of God has wrought out a double emancipation—emancipation from the

oppression of man, emancipation from subjection to Satan, the god of this world; and now we see our black brethren standing doubly free amidst the freedom and liberty which the legislature has, in part, accomplished, and the greater freedom and liberty which the gospel of Christ has effected, in imparting salvation to their souls, and in elevating them to the true dignity of man. Onward in the contemplation of the succession of events, we come in the next seven years to an event exceedingly important and solemn. I refer to it the more because it renders necessary an allusion to an individual whom I, for one, delight to honour—a man whose name, though it has not been so prominently brought forward on our missionary occasions as others, yet must ever be dear to the church—I refer to Chamberlain. That man of God, whom I knew so well and loved so much, whose commencement I witnessed, with whom I have sympathized, and whose career I have traced with no ordinary feelings—I say, assigning all the distinction that is due to every other of our missionary band, there was not a greater man, there was not a greater missionary, or more distinguished linguist—a man whose heart was more in the work, than the beloved Chamberlain. His death was an event indeed to be deplored. He was succeeded in his great and noble undertaking by our beloved friend Leslie, who has laboured with so much honour to himself, and so much success in the missionary enterprise. I must, however, state, that the daughter of Chamberlain is here, and nothing connected with one so truly worthy of being named and distinguished, ought to be forgotten upon this occasion. Chamberlain was called away; but mark you,—and pardon me, ye missionaries of the cross, if I say, follow his example, imitate his spirit, die as he did with the harness on; he would not leave his station, he would not quit his post, till his trembling hand rendered it impossible that he should hold out any longer; and it was only just as he left the shore in the Bay of Bengal that he sank in the waters, or rather we ought to say that his spirit ascended to God, and he took his place among those who will be held in everlasting remembrance. In order to prevent undue prolixity, I will not strictly adhere to these periods; but I will come to the last of them. Allow me to refer to the Mission to Africa. We are deeply indebted to Africa. We knew not how to promote her spiritual interests, but God found the men. The time was come, and Clarke and Prince, men exactly adapted to this work, were found, not by us, but by providence; and, were I to tell you all the circumstances of the case, I am sure there is not a Christian here who would not unite in saying, that the sending of these men to Africa, strictly speaking, providential in the most extended sense of the word; nor are the circumstances

which invest them at the present moment less providential, though in some respects more wonderful. Mark the providence of God: Clarke and Prince left Fernando Po with the view of coming to England. The lightning of heaven struck the vessel in which they were—not in wrath, but in tender mercy to the Christian church and to the heathen world. The vessel was dismasted; and, it being impossible to steer her in the ordinary way, she ran before the trade-wind, which carried her—whither? Not to Britain, or we might have seen them here; but that merciful calamity, if calamity it can be called, drove them to Jamaica, where they are engaged in preparing ten of the natives of Africa—men of the right stamp, men of clear minds, to go to poor, neglected, despised, trampled down Africa. Now, through the grace of God, Africa will emerge from its depth of darkness. Already, on its coasts shine the rising beams of the Sun of Righteousness. We have come to the period of a new kind of missionary agency different from that which has hitherto been employed. And mark how the providence of God accomplishes these things. This new instrumentality is not that of our sending missionaries to India, Jamaica, or Africa; but, the providence of God, by inflicting disease, or by other circumstances, sending our missionaries home, recourse has necessarily been had to native agency. The return of our missionaries, however, with their glad tidings, has awakened new zeal in our hearts, and has inspired us with new energy in the cause of our Lord Jesus Christ. Their influence, I will venture to say, has been most beneficial, not only in the particular locality in which providence has placed them in distant regions, but upon the churches of our own country, and upon our own hearts. Allow me to say, that we all stand in a most important moral position. This is the fiftieth year since the commencement of the Mission; and there are, perhaps, four thousand persons present, every one of whom stands in this great moral position, to be the blessing or the curse; to impede, by his inactivity and lukewarmness, or to carry forward, by his zeal and co-operation, the great missionary cause down to future times. Have you ever thought of your responsibility in this respect? We stand in close, intimate, and important relation to the future; and our conduct must necessarily bear intensely, for good or evil, upon distant times. We must live for others, and must prove a blessing or a curse to those around us. Oh! that our usefulness, our devotedness, our holy zeal and co-operation in the cause of our Redeemer, may distinguish our future lives, and cheer us in the recollection when on the bed of death! You have been reminded, by our Treasurer, that more must be done in future than has hitherto been accomplished. Remember, therefore, that now is the time to commence it. There is

much to be done. There is, in a sense, much land to be possessed—go forward and take possession of it. You are labouring in a successful cause—it must go on, there is no question about it. “The mountain of the Lord’s house shall be established in the top of the hills, and shall be exalted above the hills; and all nations shall flow unto it.” From the heights of providence we see them coming; and I feel, as it were, the ground tremble beneath me; it trembles as with the tread of coming ages; and seems to indicate that millions are thus approaching to the mountain of the Lord’s house, and that the glorious prophecies of inspiration are about to be fulfilled, when all the ends of the earth shall see the salvation of our God. Oh! that the infidels of France, who lived at the time of the commencement of this Mission, could witness the present scene! They predicted the downfall of Christianity, and intimated that the time was at hand when the knell would be sounded over the death of the Christian religion. Well, there is a sound; but it is not the *knell*; it is the *trumpet*, the trumpet of Jubilee which their unwilling ears, had they been present, must have heard. One could almost have wished that Voltaire and Rousseau were alive and present, to have felt, at least, the mortification of witnessing the falsification of their predictions and the growing triumphs of the Christian cause.

JOSEPH TRITTON, Esq., rose and said: In compliance with the wish of the Committee, I rise to second the resolution which has been so ably proposed by our excellent friend Dr. Cox; and, as he has alluded, at some length, to the topics which it naturally suggests, it will be wholly unnecessary for me to detain you by so doing. It was with considerable reluctance that I consented to take any part in the proceedings of this evening; not, I trust, from any want of interest in the novel yet gratifying circumstances under which we are met, or of sympathy in those high and noble objects we are assembled to promote; but because I cannot but feel that, in thus rising to address you, I am usurping the place of others who have far greater claims on your attention, and would do far better service to your cause, than myself. An occasion such as this, however, is not the time for yielding to thoughts of hesitancy, reluctance, or reserve—not the time for shrinking from that path towards which duty appears to summon us, or for refusing to lend our aid, howsoever humble and unworthy that aid may be. On the contrary, I conceive that this is a fitting opportunity for every one who has it in his power, to come forward for the purpose of expressing his attachment to the principles, his wishes for the success, and his prayers for the welfare, of this excellent Society. I believe, could we bring under review the most important events of the last fifty years, events which occupy so prominent a place on the

page of history, and in the memories of those who have outlived their occurrence, I believe there are few, if any, to which this meeting would revert with livelier satisfaction than to those connected with the formation of the Baptist Mission. The record of the past informs us that the period of its establishment was one of eventful interest. Kingdom was rising against kingdom, wars and rumours of wars were distracting the peace of the world; Anarchy and Revolution had unfurled their banners, and were deluging with bloodshed the soil of neighbouring lands, while schism, and feud, and faction were rending the bleeding bosom of our own. It was amidst this chaos of conflicting elements, amidst these scenes of strife and of discord, opposed by some, slighted by many, and welcomed by few, that it made its first appeal to the sympathy and support of the Christian public. It was then that those holy men, the memory of whose excellences has hallowed the spot where we are assembled, and whose names deserve to be perpetuated while time can roll them onward, it was then, thus animated by the purest motives, and looking to their God to crown with his effectual blessing their humble efforts, sent forth on its embassy of mercy this messenger of peace—this, the object of their affections—this, the offspring of their hopes—this, that may indeed emphatically be called “the child of love,” though horn in bitterness and nurtured in convulsion. And if the formation of this Society was eventful, not less so has been its rise and progress; and retracing, as we do this night, so many years of successful labour, does it not become us to join in the expression of gratitude which this resolution embodies to Him who has thus far permitted it to prosper, and upheld it in all its goings. It is true that it has had its trials, and it has them still; and where is the enterprise of any extent that has them not? Only the last report tells us, that death hath summoned from the sphere of his labours one of its most attached friends and devoted secretaries; one who had spent many hours of toil in its service.

“His call at midnight came,
When, starting up to hear,
A mortal arrow pierced his frame;
He fell, but felt no fear.
His spirit, with a bound,
Left this encumbering clay;
His tent, at sunrise, on the ground,
A darkened ruin lay.”

The last few months have also witnessed a melancholy addition to the list of its losses; but events like these have a language, and a powerful one it is, bidding us all to work with greater energy while it is called to-day, lest around us, also, should soon gather the shades of that night when no man can work. And what an opportunity is now before us! Look at one of the prominent objects to which the Jubilee Fund is to be devoted, the establishment of a college for training the liberated

Africans, that they may bear the gospel to the land of their birth, and tell their benighted brethren the great things God hath done even for them, whereof they are glad. From that land and those brethren they were once torn by the malice of man; but behold and admire the change! To them they are about to return by the mercy of God! We are told of their willingness, their eagerness, to go; and we appeal to you to-night to assist in preparing them at once to embark on their high and holy mission. They will go, not, it is true, under the patronage of the mighty; not enriched with the treasures, the learning, or the wisdom which the world deems necessary; these are nature's children, trained and tutored in the school of grace, and we, if we have derived our instructions from the same sacred source, shall surely sympathize with them, and lend them all the aid in our power, in this their labour of love. Ye sons of Africa! once enslaved but now enjoying the best of freedom, sweet shall be your toil, and beautiful your feet on the hills of your fatherland, while, publishing to its dwellers the glad tidings of peace, ye forget the insults and the sorrows of years that are gone. The noxious blast that hath sung the dirge of many a generous philanthropist, whose compassion bore him to your clime, that blast shall be but as the grateful breath of heaven to cool your swarthy brows; and that river, that rolls its pestilential waters over the lifeless ashes of those who have sought to track its windings or to trace its source, that river shall, perchance, bear witness to the first vows of your converted kindred, and catch, as it passes onward, the songs of their gladness and the anthems of their praise. The claims of Africa are urgent; her millions invoke your aid. Go, help to unfurl the banners of the cross, where the pennon of the slaver hath waved too long. Go, station the minister of truth where the man-stealer tracked his helpless victim, go in the strength of your Maker, and in the love of him who gave himself for you, in his smile shall be your victory, in his presence your final joy. The services connected with this Jubilee will soon come to a conclusion—too soon, I think, considering their interesting nature—and I, for one, shall return to engagements and avocations far less interesting, far less attractive. I know not with what feelings you will bid farewell to this hallowed spot; but my own will, I think, somewhat resemble those of the astonished multitude of old, when, after witnessing the wonders of almighty love and power, they returned to their homes, exclaiming, “We have seen strange things to-day.” We have seen the seed which was sown in so much weakness, and over which have swept the storms of many a year, springing up on distant plains, and producing an abundant crop, from which the reaper hath gathered many a golden sheaf for his master's garner! We have seen the

spark, which at first the faintest breath seemed likely to extinguish, gradually enkindled, till, bursting into flame, it has illuminated the darkness of distant lands, chased away the shades of ignorance and oppression, beamed, as with an angel's smile, on the dark cell of the captive, and melted the very bonds of iron that enchained his writhing limbs. We have seen the vessel, at its launch, feebly manned and sparingly equipped, surmounting every billow, and riding scatheless amidst the tempest's fury, while it has borne the heralds of peace from clime to clime, and country to country. We have seen,—but I pause; its noblest triumphs are yet to come. Standing on the confines of the past, you are preparing, with renewed energy and vigour, to assail the outposts of the future, and are entering upon a fresh campaign in that sacred service, whose triumphs shall be witnessed, and whose blessings shall be realized, by rejoicing thousands. Our excellent missionary, Mr. Knibb, told us at the last anniversary, that perhaps our next meeting might be in the Jubilee of the world! And, if it should be so, with what feelings shall we then regard the institution which is the subject of our present appeal. The warrior tells us that he loves, in his age's lateness, to contemplate the trusty blade that hangs sheathed and bloodless in his peaceful hall, and to think of the day when, at its point, he won the freedom of his fellows and the smile of his sovereign's favour. The minstrel tells us that he loves to remember the harp of his youth, which hath oftentimes charmed and cheered, and solaced his spirit, ere useless and untuned it was suspended by the hand of time on the willows of the past. The traveller tells us, that, while he looks delighted on the morning sunbeams as they break upon his path, he cannot but recollect with gratitude and pleasure the star whose fainter splendour smiled on his midnight way. And such may, perhaps, be our feelings, if through that mercy which we do not deserve, but in which we desire to trust, and the knowledge of which we would propagate to others, we are permitted to lift up our heads with joy and our voices with gladness in that day, when this Society, with many a kindred institution, whose existence shall be no longer necessary, shall be cast aside as the timeworn, but trusty scaffolding, when the structure which it served is completed and crowned.

The Rev. A. G. FULLER being called forward, said: It is with the highest satisfaction that I support the resolution before us; and the more so as this is the first occasion that has presented itself to me at a general meeting of the Baptist Missionary Society, to express those warm and ardent sympathies which, over a ministry of fifteen years, have burned within my bosom. I cannot, like our venerable friend who first spoke, refer to the beginning of this society from any personal know-

ledge of it at the time. But a considerable portion of its early history passed directly under my notice. The recollections of childhood, though they are not of the same character as the remembrances of maturity, are not less vivid, not less interesting, not less pleasing in their association. I feel the deepest gratification, in looking around me, to behold many of the companions of my youth. It is a source of satisfaction of the highest kind, to be present on an occasion like this. Who could have imagined that such a scene would have been presented in this place? I remember the time when the successes as well as the difficulties of this society were spoken of in all that beautiful simplicity which characterized the communications of my revered father. I remember the time when I heard him say in the vestry, in tones so mellow and so deep, as he read a letter from Carey, "The chains of caste are broken, and who shall mend them?" We have heard of the difficulties, the great objections, with which the society had to contend at a very early period of its history. Amongst these objections, I well remember that this was put forward, "You are leaving the scene immediately around you, the home to which your energies ought to be devoted, to go and expend them on a foreign land, and upon individuals on whom your eyes have never looked." That objection, we all know has received its answer. No sooner did Carey and Thomas reach their destination on a foreign shore, than the society actually employed missionaries throughout various parts of Great Britain. But it has been said, and it was said at an early period, This is a sectarian society, and therefore it is not to be supported by men of liberal principles, or men possessed of a catholic spirit. My father made application to the celebrated Cecil for a subscription to this society. Cecil observed, My great objection to it is, that you preach "baptism." My father replied, that he did, and inquired whether Cecil, if he believed in it, would not do the same. He admitted that he would, but added, "You make too much of it." My father rejoined, "Well; we do not make regeneration of it." Cecil gave him a guinea; but my father made this memorandum in a book for the guidance of the excellent Mr. Pearce when he went the following year to solicit subscriptions, "He is a good man; but he does not like to be acquainted with dissenters." This sectarianism, however, ought to be looked a little in the face. I will turn to one of the minutes of the society, recorded in a book which my father kept, "October 1st, 1793," one year after this society came into existence, "Resolved, that a donation of five guineas each be presented to the Presbyterian and Moravian Societies for the propagation of the gospel among the heathen, merely as an expression of affection towards them and fellowship with them, in the great design of evangelizing the world." Allow me to read

another passage expressive of the same sectarian spirit. "Resolved, that, in consideration of the Moravian mission being under some pecuniary straits, 20*l.* be presented to them by this society as a token of brotherly love." And now that I am upon the subject of this sectarianism, I ask our independent friends what they think of the sectarianism of the little meeting? Why, they tell us what they think by opening the great meeting, and being present on this occasion. I am sure that I may say, without fear of contradiction, that it is their Jubilee as much as ours. Suppose that, under a feeling of bitterness, under the influence of envy, they had been disposed to resent imagined sectarianism in other people, they would have entirely withheld their countenance, friendship, and sanction, and, though the parish bells have been ringing merrily, they would have been no music in our ears. When I think of the brotherly love that prevails among the different connexions in this town, and I refer more especially to the two denominations to which I have already alluded, I see in it but the perpetuation of ancient and past alliances. It is my glory to come here and reflect on what my eyes beheld when a child, when my venerated father and his honoured friend, Mr. Toller, lived together in Christian amity, love, esteem, and respect, each moving in his respective sphere, but closely allied by ties of the strongest nature. They knew how to advocate their respective principles, when proper occasions presented themselves; they knew well how to speak of baptism, and of its subjects, and of its mode, under circumstances which wisdom and propriety taught them; but they never were the men to magnify the points of difference, they would rather multiply the points of contact. Reference is made, in the resolution which I am called to support, to those high personal characteristics which distinguished the early promoters of the baptist mission. You will bear with me for a moment, if I just run over the epithets employed to distinguish these excellent men:—"The spirit of prayer which preceded and accompanied it, and the piety, talents, and devotedness and perseverance of its early friends and promoters." Yes, it was a time of prayer, of great wrestlings with God. Prayer-meetings with them were not matters of course, but were the breathings of the heart. United as the heart of one man, the persons here referred to strove together for the great objects laid before them. They took hold of the strength of God, and in that strength they wrought wonders, as with the sword of the Lord and of Gideon. I cannot but advert to one example of that piety, of that solemn prayer. It was furnished on the occasion of sending out Carey and Thomas to the East Indies. My father writes respecting a prayer-meeting held March 20, 1793:—"We conducted it in the following manner. The forenoon was spent in prayer. At two o'clock

Mr. Thomas preached from 'Their sorrows shall be multiplied that hasten after another God;' proving how this truth was exemplified in the state of the heathen, and exciting the compassion of Christians to endeavour to rescue them from their miserable situation. After sermon there was a public collection for the mission. At six, Mr. Hogg preached from 'The will of the Lord he done;' and, after him, Mr. Fuller addressed brethren Thomas and Carey, from 'Peace be unto you; as my Father sent me, so send I you.' After him, Mr. Thomas read a very interesting interview which he had with the Brahmans just before leaving India." In this manner they conducted the business of the society. It always furnished an occasion to them for fervent supplication and thanksgiving to God. Allow me, before I close, to advert to the necessity of personal piety. We may be carried away by the strong excitement of feeling pervading an occasion like this, and be carried out of the bounds of our own personal Christianity. I know that there are individuals here who resided in this town when the society was formed; but I do not know that they are all children of God, and have the hope of eternal glory. Oh that this may be a jubilee to some immortal souls who have hitherto lived without Christ and without hope in the world! There are young friends here, and I love to meet them. Many of them, I have no doubt, will live to see the Centenary; but where shall we be then? I, with many around me, cannot expect to see it; but we hope in God that we shall be in the position which our fathers now occupy, looking down upon the assembly of our children, or our children's children. We look to you to carry on this cause. The religion of children is acceptable in the sight of God. The decision of children—for children can be decided, in spite of all that man may say—God regards with approbation.

"The flower, when offered in the bud,
Is no vain sacrifice."

Mr. Fuller concluded by reading a letter from a lady, enclosing 50*l.* towards the objects of the Jubilee.

The resolution was then put and carried.

The Rev. J. P. MURSELL then rose to move,

"That this meeting acknowledges the mercy and faithfulness of God, in having sustained the Society through the long period of fifty years, and, notwithstanding the great and frequent difficulties with which it has had to struggle, enabled it to attain its present extent and efficiency in the East and West Indies, and other parts of the world; and desires to express its affectionate sympathy with all our missionaries in the joys and sorrows connected with their arduous and important work."

I hold this to be the most important, as it is obviously one of the most imposing meetings ever convened for any public purpose whatever. That so many thousands should be gathered together in the comparatively small

town of Kettering, to evince their sympathy with any object connected with the public good, is a most gratifying sign of the times, but especially so when that object is the advancement of Christian missions. However, I am glad to be relieved from the necessity of making a speech on this occasion. I hold in my hand a letter, which has been committed to me by a respected friend, known and loved by all who have been trained in the baptist college at Bristol. I shall, with your permission read it. It is a letter written by Andrew Fuller to William Steadman, about Dr. Carey, and bears date Kettering, 25th January, 1793.

Dear Sir.—I saw your affectionate letter to Mr. Carey this week. We feel much obliged to you for your friendly donation, and for the obliging manner in which you express your readiness to forward the good work so far as your influence extends. Give me leave, sir, to inform you, that the committee, being informed of the Rev. John Thomas, (a baptist minister, who, for several years past has been attempting to introduce the gospel amongst the Hindoos,) being now in London, made inquiry into his character, principles, abilities, &c. Another committee meeting was held at Kettering, January 9th, in which the result of the inquiry was reported. It then appeared to the committee, that there was an open door for preaching the gospel in India, that Mr. Thomas had done considerable good already, that he stood in need of public support in the execution of his work, that Mr. Thomas should be invited to go out as a missionary from the society, and that, should he accede to the invitation, the society should provide him a companion, to go out with him in the spring. It was a very solemn day, kept by us all in fasting and prayer. Towards night, Mr. Thomas himself arrived, cheerfully acceded to the invitation of the society, and agreed to go out in the spring (he thinks, early in April). Mr. Carey being present, in answer to the question, Who would go with him? as cheerfully offered himself. You may easily conceive, dear sir, that we rejoice in these things with trembling. We wish to do nothing rashly, on the one hand, or tardily, on the other. We have not engaged in this business in a hurry. Ever since the year 1784 we have had monthly meetings for prayer throughout all our churches, for the spread of the gospel amongst the heathen. Of late, it has appeared that we ought to do something more than pray. We have set our hands to make an effort. (Think upon us, our God, for good.) We have begun a subscription in the country, which, at present, amounts to about £150. The work still goes on: £300 or £400 more will be necessary to be raised in about two months. We rely upon the blessing of God, the goodness of the cause, and the assistance of our brethren throughout the world. We thank you for your kind offer to use your influence in your connexions. Any sums transmitted to me or the treasurer, at Thrapstone, Northamptonshire, will be gratefully received. The sooner the better, as the time is short. For a particular account of Mr. Thomas's labours in India, I must refer you to Mr. Rippon's *Baptist Register*, the next number that comes out. We have solemnly bound ourselves to God and one another, to strain every nerve in this good work. The harvest is great. The Hindoos show a readiness to hear the gospel; some give the greatest proofs of being already converted, particularly two, one of whom, especially, possesses promising abilities for the ministry. I will close my letter with a gospel hymn which he has composed, which, though the metrical form be lost in the translation, will suffice to show you the spirit of the writer." [Then follows the hymn, which I shall not read.] "Judge, dear Sir, whether such an opening ought to be neglected for want of exertion. All my brethren unite in love with

"Yours affectionately,
"ANDREW FULLER."

The hand that wrote that letter was the hand of one of the greatest and noblest spirits that ever lived; the ornament, not simply of the denomination, or of the great nonconforming body, but of the church at large. I am told, that the excellent and celebrated Hall once said, "When Almighty God sent Toller and Fuller to Kettering, he seemed to summon his attributes to confer a blessing on that population." But "the fathers where are they? and the prophets, do they live for ever?" Standing on the ashes of the dead; standing on the very tomb of one of the greatest men that ever lived, "let us gird up the loins of our mind; let us be sober, and hope to the end," resolving to be "steadfast, unmovable, always abounding in the work of the Lord." I am exceedingly sorry that any thing should have occurred in the recent history of that mission with which most of us are closely identified to have awakened any want of understanding, any unkind feeling among a portion of another denomination. I think that the missionaries belonging to our body have been exceedingly injured. I feel, however, that this has been done by individuals, and not by the independent body at large. I think, again, that these individuals have been answered. Our friend and brother Knibb, that strange Luther of his day, has come across the Atlantic, and lifted his clear brow, and opened his eloquent lips, and he has made our defence to friends as well as enemies. That having been done, I have not another word to say on the subject but this, "Grace be with all them that love our Lord Jesus Christ in sincerity." We cannot at any time, and at this period above all others, afford to be disunited. The enemy is looking from his dark recesses, and frowning malignantly upon us. Every attempt is about to be made to defeat our projects as dissenters and Christians. We shall be impeded, if any power can effect it in the great march we are prosecuting. Let the baptists, therefore, and the independents, be as united as they can, and let us never magnify points wherein we differ, but rather seek to dwell on the broad features in which we all agree. This, I am sure, is the last town in England in which any such allusions are required. Here the people have said long ago, "Let brotherly love continue." One of the most beautiful specimens of harmony that the Christian church presents is to be found in the little town of Kettering. I should exceedingly regret if any thing should occur, to occasion one discordant note; nor will I, as an individual, lift my hand in any way in proceedings of any kind, that will serve ultimately to dis sever and disunite the great sections of the church of Jesus Christ. I pray you—not as a father, for though grey, I am but young—I pray you, let us be united. Though our friends do not like to be baptized, do not let us quarrel about that: we do not like to be sprinkled. If we

are hickering upon these subjects, advantage will be taken of us. Let the prayer be learned in our day, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The Rev. J. Tinson, in seconding the resolution, said: Having spent twenty of the best years of my life an humble but grateful agent of this missionary society, it may be expected that I should have something to say on this joyous occasion. It is, indeed, a season of hallowed delight; and we have no sympathy with the heart that does not feel the enkindlings of brotherly affection, and that does not feel that gushing gratitude to God, which this season prompts and demands. We have heard of what the society has, under God's blessing, been enabled to accomplish. We have been called upon to rejoice in the success which has followed the efforts of your missionaries in the East, and in the West; and we do, and we will rejoice. But we meet not here to give praise to man; to eulogize the agency that has been employed; but we meet to mingle our gratitude and our thanksgiving to God for the great things which he has done, whereof we are glad. I will not touch upon what has been effected in the east; but I must say, that our prospects in the west are such as to call forth the most lively gratitude. How different is the state of things now from what it was even when I went to that country! There was then little encouragement; on the contrary, it was difficult for a missionary to get permission to preach. But that vile thing, which hung like an incubus over the length and breadth of the land; that foul spirit, slavery, has sunk before the power of truth, and has been destroyed in the British colonies. At the present day, we can go through the island, and publish the glad news of salvation. In the islands around the prospects are equally cheering. Haiti, with her vast number of inhabitants, is open to the labours of missionaries. To South America we could send men, and here they would find ample scope for their exertions. If we turn to Africa, we find an opening there; and, thanks be to God, our society is taking part in that delightful labour. Africa, with her (according to some) 150 millions of inhabitants, has, as yet, had little done for her. Missionaries have gone, but how few are they among so many! We now have entered upon that field; and, to those that are conversant with that young but interesting mission, the hand of the providence of God will appear to have been most manifestly displayed. Think of its commencement. It was cradled, I had almost said, in the mission at Jamaica. The people there felt for their father-land. God fitted our brothers Clarke and Prince for the work in which they have been engaged, in a most singular manner, training them for the

undertaking, when they knew little, perhaps thought nothing, of the mode in which God was intending to employ them. You are aware that they have visited Africa; that God has owned their efforts; that a small church has been planted on the island of Fernando Po, from which the rays of divine light, we trust, will irradiate, and pierce into the interior of Western Africa. But how are we to obtain the funds or the labourers? Here, again, we may rejoice at the prospect before us. Send Europeans—they fall victims to the climate: but we have men in Jamaica, who will soon be in training; and, taught of God, filled with the Spirit, and having the needful instruction, they will go forth with hearts fitted for this great work. Where, however, is the Christian who does not feel the responsibility associated with his privileges? If ever there was an occasion when the Christian ought to retire from a public service to his own home more than usually impressed with the responsibility of his station, methinks it is this. "What hath God wrought!" Look round and see the chain of caste breaking; infanticide abolished; suttees extinguished: the Bible translated; slavery annihilated; the man once a slave, now standing forth in all the dignity of his nature, a free man, and a free man in Christ Jesus. Visit many thousands of their habitations, and see the change the gospel has produced. Instead of the low and vile hut, scarcely fit for the meanest animal to reside in, you have the neat, comfortable, and decent cottage, where the negro, with his wife and family, can sit down, and read the word of God, engage in prayer, sing the praises of heaven, and thus rejoice in the very best sense in that liberty which God, through his church, has given them. It is religion, and religion alone, which has wrought these changes. It is the gospel which must remedy the evils under which the human family groans. Turn to Africa. Think of bleeding, long-depressed Africa, peeled and frittered by the cupidity of the white-man, and then think of her claims. Still, the slave ship is there, waiting to carry her children into bondage. Still, nearly half a million of Africa's family is every year sacrificed to the demon of slavery; and how will you stop this! Will you send out philanthropic expeditions? You may; and, so far as they tend to elevate the condition of the people, we bid them God speed. But it is not by these means that the work we desire to see accomplished, is to be wrought out. No; if you would raise them into freedom, and into the image and favour of God, it must be done by the instrumentality of the gospel. Before I retire, permit me seriously and affectionately to say, that, while we rejoice in what God has done, we should not return congratulating one another upon the past achievements of the mission, to sit down in indolence and carelessness. Let not those things which have been brought before

you be like a piece of hot iron thrown on ce, that may hiss for a little time, and then become colder than ever. You should go forth like the poor negroes in the West Indies, saying to your neighbours, relatives, and friends, "Come to the house of God; come to the work of the Lord; come, unite with us, and we will do you good; and God shall bless you."

The resolution was then put, and agreed to.

The Rev. Wm. Brock moved—

"That this meeting, while it hails with joy and gratitude the prospects now opening before the mission, and feels it a privilege to be engaged in the service of God and the propagation of the gospel, would acknowledge the responsibilities connected therewith. It desires, also, to express its cordial approbation of the objects of the Jubilee Fund, and, for their accomplishment, recommends united, self-denying, and generous effort."

In moving this resolution, it may be desirable to bring before you a subject to which your attention has not been distinctly called, viz. the objects to which the Jubilee contributions are to be devoted. We like to know for what purposes our money is subscribed; and I will, in a few words, state what the objects are. The first is this: the purchase of necessary premises for carrying on the worship of God, and for the residence of missionaries in different parts of the world. I am quite sure that that is an object which you will deem worthy of your consideration. The second is, to relieve the Society from the embarrassments under which it has laboured. Dr. Carey once said, that the greatest glory of the missionary enterprise was embarrassment. I do not know that our Chairman is prepared to respond to that sentiment. At all events, get out of your present embarrassment, if it only be to plunge into greater. Let us do our duty, and not break up till we have done it well. The third object is the exploration of new fields of labour. It must be known to you, that the funds of the Society can hardly be legitimately employed in visiting the interior of one island after another, at a great expense, in order to see where and how God would have us to employ our missionaries. We have the continent of Africa almost entirely to explore; and one of the objects for which money is now asked is, that, instead of drawing on the ordinary funds of the Institution, we may have the means of exploring that great country, and knowing where God would have us send our brethren. Another object is, the erection of denominational premises in the metropolis. I only wish that you were all on the Central Committee; and then, if you did not carry out this one object, I have mistaken John Bull's notions of comfort. *This is the place to hold a central committee; this is the place to have an annual meeting,—for there is nothing like it at Fen Court. This is not a mere matter for a smile, or a mere matter of comfort, but a matter of absolute necessity. Here is a Baptist Mis-*

ionary Society, without any suitable house in which to carry on its operations. The premises now occupied are exceedingly inconvenient, and very badly situated. There is not a room in them to which a country minister can invite a friend, or rest his weary limbs, or refer to a library to supply the scantiness of his own shelves. It must be admitted, that, with twelve or fourteen hundred baptist churches, this ought not to be the case. If you think that this is a good object, let there be an additional sovereign, or half-crown, or five pound note, given for these missionary premises, and you shall have the benefit when you come to town. Another object is our missionary college in Jamaica. There are many men prepared to go to Africa; but there rest upon the first movement there results and consequences which we cannot estimate. Let these men go with a false theology, let them begin to work in a bad way, let them be ignorant of the gospel, and there will be undone at the beginning the very thing which Clarke and Prince have been trying to do. Therefore, that there may be no need of an Andrew Fuller, to fight and beat out of the field the men who have been the bane of the church and brought dishonour to God, let us have the college of Jamaica placed under the guidance of some honoured brother or brethren, who will train up a race of men valiant for the truth. Having thus called upon you to accord with the resolution, I am now about to ask you to disagree with it. I am not on the Jubilee sub-committee, and therefore I shall not commit myself; but I shall certainly try to commit them. There sits beside me Dr. Cox, a man who understands problems, and I will leave him and you to guess at the result of the following proposition. Given, the translation of the scriptures into so many languages that five hundred millions of the human race can read the bible through the efforts of the baptist missionaries—given, the abolition of slavery in Jamaica, principally and mainly, and we have the highest authority for saying it, through the efforts of your missionaries—given, the occupation of Jamaica, in many portions of it, by your own brethren—given, the fact that you have there a large body of men who are just about to take the liberty of maintaining themselves, and who, by the right and legitimate impulse of the voluntary principle, are just about to bid you adieu—given, moreover, the possession of some of the finest grounds for moral cultivation in the East Indies—given, the finest band of translators that the world has ever seen—given, that noble band of missionaries, of whom we have the representatives here—and given, lastly, the Jubilee at Kettering, with representatives from every part of the denomination, with every heart leaping with joy—with every body wishing they could reverse the course of things, and have a jubilee every year—given all this, and more than all this,

and now I leave you to tell the result. These grave and reverend seigniors have put forth as their desire and intention, after all these things have been given to them, that there shall be nothing done; for, if there is, we shall augment the annual expenditure of our mission. Is there any man in this place who, with such items, with such premises, would ever have come to this extraordinary conclusion, that there should be nothing done,—nothing at all,—because we should only have an augmentation of the annual expenses? Is that like attempting the conversion of the world with only £13? I ask you to adopt the resolution, with the simple condition, that the annual contributions shall be raised. There is another point. We are called upon to express our sympathies with all our missionaries. I will state what we did in the county of Norfolk the other day; and I submit the plan to you for your adoption. We went from town to town, holding a succession of meetings, and at every one of them I drew up a resolution expressive of continued confidence in our missionary brethren. It was distinctly announced and explained to the people. And let me tell you, that, in every one of those meetings, the Independent ministers who joined us lifted up their voices along with ours; and in one of them an Independent minister seconded the resolution. "That plan ought to be adopted by every auxiliary in this kingdom, and more especially at the Jubilee meeting. I like the latter part of this resolution. I do not see why, as the world goes to Newmarket, the church should not go to Kettering. I do not see why one class of men should go to the racecourse, and we not have our meeting here. We have gone about with sad countenances, with gloomy, sorrowful faces, too long. Let us do so no more; let us tell, with gratitude, what God has done for us, and intends to do again. There is opening before us the celestial empire, not in name, but in fact. There is the prospect of making the Pacific Ocean pacific not in name only, but in fact; of making the Friendly Islands friendly to the shipwrecked navigator, a home and an asylum for those in distress. There is the prospect of making our own country *Great Britain*. If I ever thought well of my country, I do so at this moment; and I say—

"England! with all thy faults, I love thee still."

Great Britain, not in the acts of parliament, not in the statute book, not in queen's speeches, but great in its character, great in its resolves, great in its enterprises; great, inasmuch as it lays hold on the greatness of Omnipotence, and goes to do the work of the Lord to the very ends of the earth. You are called to speak with gratitude of the past; but, at the same time, recollect how many evils are to be removed. Slavery is not extinct, or any thing like it—and if ever it does become extinct it must be by your efforts;

and I call upon you to take your stand with that godlike object before you—removing the monster out of the way. There is infanticide still existing in it most shocking form, and there is the glorious prospect of sending the gospel to take away the principle from which infanticide proceeds. It will tell father and mother that there is no reason or rule why human life should be sacrificed. It will tell them that the child is to be nourished up for God, the female as well as the male. There is more than that; there is all that you and I have enjoyed in domestic blessedness. There is the prospect of giving this state of things to the world, that mothers and daughters shall be just the mothers and daughters whereby the universe shall be blessed. Let me have another problem. Given, such mothers as we have here; given, such wives as we have here; given, such daughters as we have here: and what would be the result for poor, down-trodden, miserable humanity? Oh, what scenes of domestic blessedness! Oh, what occasions for the proper display of the social principle! How much honour would redound to God—how much happiness appertain to man! I love to think what religion has done for you and me in these matters. Ladies, it is not yours to be supreme, it is ours. It is yours to obey. But though it is ours to be supreme, yet it is a supremacy in which there is to be nothing capricious, nothing tyrannical. You are not to be our drudges to-day, and our toys to-morrow. You are our companions—you are our helpmates. You are the participators and sharers in all our troubles in the first instance, and in all our joys in the second. Mahomedanism tells its votaries that women have no souls, and it treats them with most admirable consistency. Paganism tells its votaries that the women are like the beasts that perish, and it is consistent also. Christianity tells its votaries that the women are "bone of our bone, and flesh of our flesh," and we treat them accordingly, by nourishing and cherishing them, even as the Lord the church. All this we are going to send to the ends of the earth. But better than all that, there is the salvation of the soul! Where, within the compass of human apprehension, where within the grasp of an archangel's thought, can you find an object so grand, so sublime as this? We are called to thank God for the past, and to take courage for the future; and I beseech you to give us a right good collection to-night. But it may be said that this is coming down to a lower subject. There stands a Cynic—I do not mean in reality, but in poetry. A man with an elongated countenance and a narrow mind, and he says, "There is degradation in talking about the salvation of human souls, and then to talk about the collection—speaking in one breath about the consummation of the sublime, and then about the beggarly elements of the filthy lucre of this lower

world." Let him have his argument. But if there be such a man as that here, I would say, My friend,—for I would call him so, though there would be something like poetry in it,—I have not brought down a great subject to that which is grovelling, but I have raised that which is grovelling up to the elevation of that which is sublime. The time must come, and God grant that to the baptist denomination it may come this Jubilee, when the contributions to his cause shall be made as devoutly and as religiously as we participate in the elements whereby we commemorate the Saviour's death. High time it is, that instead of casting our mite into the exchequer of the Lord—instead of throwing it in in a careless way, because Mr. Knibb or any one else had spoken, high time it is that contributing should be made a religious act. When that is done, the cynic will see that we shall have brought up the grovelling to the sublime. Not many weeks ago I was called upon to visit the dying bed of an aged member of my own church, where all was significant of poverty, but where there was that air of cleanliness and wholesomeness, which Christianity is sure to give to the cottage of the poorest. There she lay, extended on her dying bed: she called me to her side, and when I had administered the consolations of religion, she said to her daughter, "Fetch me that caddy that lies upon the shelf." A caddy was brought; the poor old lady raised herself upon her dying bed, and with a trembling, aching, pleasurable hand, she opened it, and there lay folded up a paper directed to me, from a fear that she might not see me before she died. With her dying hand she placed it in mine, and said, "There is my contribution to the Jubilee Fund." I counted it, and found that it amounted to three shillings; the mite of a widow, for a widow she was. I inquired whence she obtained it. She replied, "As soon as you said about the Jubilee, I extracted a farthing from my butter, a farthing from my tea, a farthing from my sugar, and I obtained a few farthings from some of the other poor members of the church." Having placed it in my hand, she said, with a faltering, quivering, but confiding heart, "Now, Lord, lettest thou thy servant depart in peace."

The Rev. W. KNIBB then stood forward to second the resolution; and, in doing so, he said, Among the multiform names that I bear, some very fine, and some very foul ones, that of Macaroni-hunter stands most conspicuous; and, without descending to that which is grovelling, I shall be exceedingly glad if we can this evening so raise that which has been already contributed by the liberality of our friends, that it shall reach 10,000/. I only wish I had the money to give, I would not take the trouble to beg. I have never regretted the want of money, except as it has cramped the desire I felt to contribute it to the cause of Christ. But I do hope that

there are many here that will bestow their wealth for the best of all purposes that can engage the attention of the Christian heart. However, I am aware that you will not be satisfied if I talk about nothing else but money; and I have so much confidence in the result of this effort, that I am certain there is very little necessity for talking about it. I assure you it is with very great pleasure that I can identify myself with Kettering. In Kettering I was born; but I never wish in Kettering to die. In Kettering I received those very few elementary instructions which were conveyed to me; but I wished to diffuse that which I had received, throughout the islands of the West. It is to the scenes which have transpired there, and to the deep-toned interest which now pervades that happy land, in regard to this and other missions, that I shall for a short time direct your attention. Oh that the brethren in Jamaica could see the Jubilee of Kettering! Oh that the brethren in Kettering could see the Jubilee of Jamaica! They will hold their Jubilee to-day. They will be with us in spirit. They know we are here; they know what we are doing, and they will commend us in their hearts to that God who has summoned us to missionary labour, and who is now giving us increased prosperity. Reference was made by Mr. Brock to that confidence you should express in your missionaries abroad. For my own part, much as I love the approbation of good men, I am exceedingly careless in this matter. Our characters are written on the banners of freedom in Jamaica. Our characters are inscribed on thousands of negro hearts. Our characters are written in the destruction of every treadmill in the island. Our characters are engraved on the tomb of colonial slavery. Our characters are written in the official documents of every governor that has been to Jamaica, actuated by proper and right principles. Our characters are inscribed in the last Act of the Jamaica House of Assembly, by which we are relieved from all public and parochial taxes. My brethren, by whom I am surrounded, and the honoured committee with whom I am still in association,—an association of a fraternal kind,—know the difficulties with which we have had to contend. They can see the onward march which has led to this Jubilee. They know the time when our hearts were pained in consequence of what we were called to endure for our attachment to liberty. Firmly attached to principles which I believe are contained in the Word of God, I have, nevertheless, a heart to embrace every Christian that breathes. I love him the better if he conscientiously differs from me, and can hold out the olive-branch of peace. He has as much right to think that I am wrong, as I have to think he is wrong. I long that principles like these may be diffused. The time is coming when not the least credit shall

be attached to the man who is so ashamed of what he says that he dare not put his own name to it. I am not ashamed of my name. I am not at all ashamed of it in Jamaica, in the Colonial-office, throughout Britain, and least of all am I ashamed of it in Kettering. But let us go to Jamaica. Let us see what religion has done there, untrammelled by the state, unfettered and free; and let us see the result of the voluntary principle. I maintain that it is an insult to make me pay for that of which I do not approve. If there is a time when these things ought to be said, it is the period of Jubilee. I believe that if religion could be unallied with the state—if, with eagles' wings, she could fly unfettered and free, she would soon cover the earth. As I maintain these principles, have I not a right to express them? I have a right as a Kettering man; I have a right as a Briton—a right that I never will surrender; and I have a right as a Christian. Would you not suppose, my brethren, that if there were one set of people on earth on whom the ecclesiastical fangs should not rest, it should be the lately emancipated slaves of the islands of the west. But the moment they were free, they were taxed two shillings per annum to support an establishment from which they dissented. (Loud cries of "Shame, shame.") Yes, it is a shame—a burning shame—and it is a shame that we are determined to burn out. I know that some persons will say this is speaking against the established church. I cannot help what I hit. I did not make the established church; and if I hit any thing that is not in itself good, the harder it is hit the better. I never knew the truth suffer from being hit to the core; and I should be recreant to the principles I profess, if I did not honestly state my feelings. I know it has been said, we have ruined Jamaica. The fact is, Jamaica has been ruined so many times, according to the report of interested parties, that I cease to pay any attention to such rumours. My deepest sympathies are there; my holiest affections are there. I care not what is said of me; but the man who traduces those whom I have seen involved in the deepest misery, but who have now risen into the possession of freedom, unstained by crime, inflicts a wound on my spirit which nothing but my consciousness in their rectitude can heal. You know that it was said, that if slavery were abolished the "black rascals" would never work. But what is the language used by the House of Assembly in the last despatch sent over to her majesty? That house has characterized the abolition of slavery as the "glorious act of emancipation." Have we not, then, cause to rejoice? Do you not sympathize in the liberty of man? Do you wish that there should be a slave on earth, in order that he may enjoy heaven the better? Oh, no! let him be as free as God made him. Persons have sometimes said to me, "I wonder how

you have the courage to speak so plainly." I always reply, Have I not a right to speak? Who tied my tongue? I should like to see the man who would dare to tie it. With all my peace principles, he would rue the day in which he came in contact with my teeth. You are aware that we have formed an African Missionary Society, for the purpose of aiding you in sending the gospel to that country. We have still a debt upon our own chapels; but the people who will not work unless they are paid for it, will soon remove it. I tell my own people that I myself expect to be paid while I am willing to give them my mental and my bodily strength, and they do it well. There are no baptist missionaries in Jamaica kept to the starving point. We are all well supplied, and I hope the Christian churches here will take a lesson from it. Some of the ministers in this country are treated more like shoe-blacks than heralds of the cross. I would break stones in Kettering streets rather than be the slaves that some of our ministers are. It is sometimes said that men do not preach as they ought; how can they, when their souls are deadened and paralyzed? Brethren whom I love and honour have said, that the first thing which a rich deacon has done, has been to cut down the salary of the minister. I will tell you how I should act under such circumstances: I would throw myself upon the people; and, if they would not support me, I would go where I could obtain it; and I advise my brethren in England to act upon that plan. I trust wherever these remarks apply, they will be felt, and I will bear the blame. If you want to have the Pentecostal seasons we have seen, the deacons and the members of our churches must be active men. There are objects contemplated in the Jubilee fund in which I have a personal interest. We want 1000*l.* for the Theological Institution for training missionaries for Africa. We want to recover some of the islands around us, and bring them to the Saviour's feet. You will soon have Mr. Clarke and Dr. Prince among you, and they will want missionaries for Africa. I am about to visit Hayti, Barbadoes, and Trinidad; we shall want twenty missionaries for those islands, and you must give them. We must, as Mr. Brock says, "go on with the work." I have now crossed the Atlantic six times to see you, and I trust that Mr. Brock and some other friends will now come and see us. Our hearts are open, our chapels are open, our churches are open. I draw my observations to a close; but I cannot do it without referring to the fact, that slavery is yet rampant. My brethren are free; and before they had been so twenty-four hours we formed an anti-slavery society for the purpose of freeing others. I would that the anti-slavery feeling could be diffused in every Christian breast. I have no faith in treaties; I have no faith in political agency: my faith rests upon the enlightened efforts of the Christian church,

and my brethren and sisters in Christ. Mr. Knibb concluded with an impressive denunciation of American slavery, invoking the sympathies of all, especially the young, on behalf of the perishing slave.

The resolution was then put and agreed to. The Rev. J. RUSSELL briefly moved,—

That this meeting, recognizing the necessity of the divine blessing to crown human efforts with success, earnestly desires that there may be, in the friends of the Mission and of kindred societies, a stronger faith in God's promises, and more humble, importunate, and constant prayer for the outpouring of the Holy Spirit, that the churches at home may be favoured with peace and prosperity, and that all the ends of the earth may see the salvation of God.

The motion, having been seconded, was put, and agreed to.

The Rev. J. ANGUS moved a vote of thanks to the parties by whom the mission-house had been lent for the celebration of the Jubilee.

The resolution having been seconded, and carried by acclamation, the meeting separated.

On Thursday morning at an early hour multitudes re-assembled in the booth, and an animated meeting took place, of the proceedings of which we regret that our limits will not allow us to give more than an outline.

After one of the hymns composed for the occasion had been sung, the Rev. G. Pritchard prayed.

J. G. Gotch, Esq., of Kettering, having been called to the chair, adverted to the conflict the founders of the mission had to endure, and the day of small things which he well remembered.

"With your first missionary, Dr. Carey," said he, "though a lad at that time, I had the honour and happiness of being personally acquainted. The foundation of the Society was laid by the churches connected with the Northamptonshire Association. But it was at a meeting held in Nottingham, in 1792, that the resolution was passed that the Society should be called 'The Baptist Society for the Propagation of the Gospel among the Heathen.' Another striking circumstance occurred about the same time. In the year 1791, at an association held at Oakham, a resolution was passed that the treasurer of the fund belonging to the Association—and which at that time did not amount to 20*l.*, and was collected for the purpose of aiding the poor ministers of the churches—should send the sum of five guineas to the treasurer of the Society for Procuring the Abolition of the Slave-trade. I call your attention to this for the purpose of showing what was doing by our fathers some fifty years ago. Little did they think, when they were sowing the seed of the missionary tree, that they were also preparing the way for the abolition of slavery. Little did they think that the hand of their missionaries would become so prominent in effecting the destruction of the detestable slave-trade. My heart has been gladdened by the sight of our friends who have assembled here on this occasion; and that this place, containing so many people, should have been so completely overwhelmed by numbers, as to require two additional places in which to meet. I cannot forget that, in this town, though we have different places of worship, yet we worship with one heart; we are united in one spirit; and, if there be one feeling more prevalent than another, it is, that we should forget the minor differences by which we are distinguished, and hail, as a brother, every man whom we believe to be a Christian."

Dr. Cox then proposed the adoption of an address congratulating her Majesty on her pro-

vidential escape from assassination, of which intelligence had arrived on Tuesday. Mr. Knibb having seconded the resolution, it was adopted; after which some one in the body of the meeting proposed three cheers for the Queen, which were instantly given by the assembly.

Addresses were subsequently delivered by the Rev. T. F. Newman of Shortwood, the Rev. E. Carey, the Rev. W. Brock, the Rev. J. Edwards of Nottingham, H. Kelsall, Esq., of Rochdale, and the Rev. T. N. Toller.

"I am sure," said Mr. Toller, "I shall express the sentiments and feelings of every one constituting the church and congregation of the independent denomination in this place, when I say that it gives us the utmost satisfaction in any way to contribute to the success of this Mission, and to afford accommodation to those engaged in it. The only subject of regret I feel is, that we should be in such a relative position towards each other, that it should be deemed a matter of courtesy in us to allow the use of our chapel. I had rather that we had stood in such a relation that it would have been regarded as a matter of course, and of duty. To tell you the truth, I rather wish this the more, because, if we had been identified with you, we should have shared the triumph and partaken of the gale. When I consider that Fuller and Carey were honoured to act as pioneers in this great enterprise, I cannot but think that great honour has been conferred on Kettering. My friend, the Rev. Andrew G. Fuller, survives, and bears the name of his father, as I do that of my father; and we feel great attachment to each other, because we are the sons of men who were united in bonds of fraternal affection. But, since God is not pleased to give us a perfect identity in speculative opinion, nor has he, at present, given us the wisdom and the virtue to merge our little peculiarities, though in all grand points we are agreed,—I hope, till that day has arrived, he will continue to give us one heart, though we may not have one mind."

The CHAIRMAN, after expressing his thanks for the notice which had been taken of himself, alluded to the spirit of Christian love which had characterized the members of every denomination, including those of the established church, during the celebration of these interesting services.

The proceedings were then terminated by singing "Praise God from whom all blessings flow," and the assembly dispersed.

Thus were these delightful meetings concluded; in the retrospect of which the Committee, at Fen Court, June 9th, passed unanimously the following resolution.

Resolved,

"That in reviewing the Jubilee meeting held at Kettering last week, so mercifully favoured and so successfully conducted, the Committee are deeply impressed with the unbounded kindness and admirable skill which the entire body of the friends of the Society in that town and neighbourhood have manifested, and with the great amount of labour which they must have undertaken; and the Committee hasten to express their warmest gratitude to the Rev. W. Robinson and the friends of his congregation, to the Rev. T. N. Toller and the friends of his congregation, to friends at large of all Christian denominations, and especially to J. G. Gotch, Esq., and the chairmen and members of the respective committees, for their almost boundless hospitality, and the numberless practical modes in which they have exhibited their sympathy and aid."

AFRICA.

Our friends, Mr. Clarke and Dr. Prince, who left Fernando Po in the beginning of February, have since passed through unexpected vicissitudes, which, though trying to their faith and patience, will eventually tend, we hope, to the furtherance of the gospel. The details will be most acceptable in their own words; we sub-join therefore a letter from Mr. Clarke, received in London June 16th, the former part of which was written on board the brig "Colonist," off Dominica; the latter part at St. Thomas, while waiting for a vessel to convey them to Jamaica.

Before this comes to hand you will have heard of our departure from Africa, and of our trying visitations upon the deep: and with us you will unite in adoring that gracious Being who is our father and friend; our protector in danger, and our director in a path we did not expect again to tread. We sailed from Bassipa (Mr. Jamieson's new settlement in Fernando Po) on the 3rd of February, in the barque "Mary," bound for Liverpool; and hoped to be with you in London by the time of the annual meeting; but our God had otherwise appointed for us. On the 11th of the same month, during a fearful tornado, our mizen-mast was struck by lightning; and a poor Krooman was struck dead in the cabin; and, in a moment, lay a corpse at our feet. We were all partially injured; and my deafness, caused by the concussion of the air, continued to affect me for some time. We crossed and re-crossed the Line three times; and had very light winds with occasional squalls, until the 22nd of March, when we got into the north-east trades, and thought we were in a fair way for reaching England in four or five weeks, but on the 25th of March, when going on delightfully, at $7\frac{1}{2}$ knots, our main-mast came by the deck; carrying with it the fore and mizen-tops; and afterwards the fore-yards; so that we had not a sail left standing in our noble vessel, except the mizen-boom sail, and that was useless; so we lay a complete wreck for two days, drifting and tossed at the mercy of the waves. By great exertion, night and day, we got up a foremast-yard, a foretop-mast, and a mizen-top, and on the Monday were again under way; but we could only run before the wind, and so steered a straight course west for Demerara. On the 29th two vessels came in sight, the first was a French South Sea whaler, and her captain said, "The laws of France did not allow them to carry passengers;" and when the other appeared Dr. Prince and I sat down to consult whether we should not best advance the African mission by going first to Demerara, and taking the packet from thence to Jamaica. We both concluded that God intended this as our course: but our captain not knowing the alteration in our mind, asked the second vessel (which was

the "Kate Nickleby" of Glasgow, bound for London,) if she could take two passengers on board. The captain was not willing to say no, but informed us that he had four men de-ranged on board, was short of water and provisions, and could give us no better accommodation than a berth upon deck, in a little round-house, where he himself had to take up his abode. Our captain went on board with letters, through a high sea, and found two of the poor madmen confined in a berth in the cabin, in a distressing state; and the other two walking, harmlessly, upon the deck. His whole account, however, was calculated to show us that the way was not open for our return to England in this vessel. Our mind was made up as to our path of duty; and the disappointment of not meeting with our wives and children, at the time expected, we dared not weigh in the opposing scale.

On the 5th of April we had another sudden death on board. We were told on the previous day that our cook, a black man, was sick; in thirty-six hours after this information was communicated, he was a corpse; and in one hour more his body was committed to the deep! Another Kroo has pined away ever since his companion was struck dead by the lightning, and he can now scarcely walk the deck.

On the 9th of April we saw the land at Berbice, and on the 10th we ran down to the light ship at the mouth of the Demerara river, and soon the wife of Captain Ford sent us a supply of milk, eggs, roast beef, and biscuits, to refresh us after our long voyage across the widest part of the wide Atlantic. Captain Ford, who has charge of the light ship, also showed us great kindness, and took us with him to George Town, in his cutter, on the following day. On arriving at George Town one of the pilots kindly accompanied us to a comfortable lodging-house, where we took up our abode; agreeing to pay at the rate of 4s. 2d. each for our beds, 4s. 2d. each for dinner, and 3s. 1½d. each for breakfast, and a similar sum each for tea. We took dinner, and went out to visit the methodist ministers, as we found that one of them lived quite near to our lodgings; we met the Rev. Messrs.

Biggs and Padgham, and both were very kind in their manner; and we have since called to visit Mr. Biggs at his own residence: but neither have returned our calls, nor have they, that I know of, attended any of our meetings for Africa, or shown that interest in the spread of the Redeemer's kingdom which we expected. I would gladly have told them all I knew of Coomassie and Cape Coast, and their mission there, in their own chapels, and for the benefit of their own mission, if they had afforded me an opportunity of doing so; for if Africa be but blessed with the light of the gospel, I care not whether methodist or baptist carry the gospel to that wretched land. We, however, learned from Mr. Padgham that our worthy brother the Rev. E. A. Wallbridge, late of the Mico Institution in Jamaica, had come a month ago, to preach Christ in George Town, and to train up young men for the work of the Christian ministry.

It being now about 8 P. M., and I having had, two days before, an hour's ague fit, and a sharp fever after it, I thought it rash to go to seek Mr. Wallbridge that night, as his house was a mile and a half distant, but Dr. Prince could not rest until he found this excellent brother and his amiable partner. They had followed us, with deep interest, in our African journeyings, and could now scarcely believe when told that one of us was upon their threshold and the other in their town. It was a happy meeting, and the next day we were inmates with them; and thus quickly our expenses for lodgings were at an end. We were speedily introduced to all the dear brethren of the London Missionary Society, and I really cannot tell you who among them was the kindest, or who showed to us the greatest Christian love. All of them, except Mr. and Mrs. Wallbridge, are natives of Scotland, so that I had the additional pleasure of meeting with Christian brethren and sisters of that land in which I was born, for I am a Scotchman by birth, though my parents were English. We were also introduced to the Rev. Joseph Ketley, formerly belonging to the London Missionary Society, but now able to take all expenses upon himself, and so not assisted by the society. We found him equally kind with the other dear brethren, and had many opportunities of beholding his devotedness and zeal in the work of the Lord; and his encouragement to go on is very great, for God is evidently blessing the work of his hands, and making him, with his devoted wife and excellent colleagues, the instruments of bringing many of the young and of the old to Jesus, and of directing the African, the Indian, and the Creole to that blood which was shed to reconcile the sinner unto God.

It is impossible for me to speak too highly of the reception we have met with from pastors, and people, and sabbath scholars at this place. It will be equalled in beloved Jamaica,

but can scarcely be exceeded. I shall bear upon my memory the recollection of it while I live. I thank God, and take courage. Two public meetings were advertised to be held in town, the one in Smith's chapel, where Mr. Wallbridge is pastor; the other in Providence New Chapel, where Mr. Ketley labours. These were well attended, and the collections were liberal. Besides these, I spoke twice, and Dr. Prince twice, in Smith's chapel; once each in Providence Chapel, besides addressing the old Africans, and the sabbath school children and teachers. We spoke twice at Bethel Chapel, Montrose (seven miles from George Town), to the people from whom the noble minded Smith was torn to have his life destroyed in a prison-house. We spoke once at Lucignan (Zion Chapel), also on the East Coast, and twelve miles from town. On the West Coast Dr. Prince spoke at Ebenezer Chapel, and at Freedom Chapel, the one seven miles across the Demerara River, and the other twelve miles, and near to the River Essequibo. We each spoke at Pleasure and Rest, where that well tried servant of God, Mr. Rattray, labours, and where his labours are crowned with the most cheering success. At all these stations schools are in active operation, and great good is being effected in the particular spheres where the chapels are situated. We were particularly gratified with all that we saw in the dear brethren and sisters with whom we met; and their sincere Christian affection and kindness will ever be thought of by us with the most grateful recollection; while the names of brethren Ketley, Scott, Rattray, Henderson, Murkland, and Wallbridge, will ever be remembered by us with most grateful respect. On the 27th ultimo we left George Town, and to-day were kindly favoured by our obliging captain, by his lying to, and taking us on shore to spend an hour or two at the town of Basseterre, on the island of St. Christopher. Here I enjoyed the high pleasure of meeting the excellent and liberal minded missionary the Rev. Mr. Cox, of the Wesleyan connexion. His soul rejoiced in the prospect that Africa would soon be enlightened with the light of life, and he fully entered into the settled sentiment of my heart, "That every section of the church of Christ should take part in the work; and that believers should rejoice that the gospel is proclaimed by their brethren of other denominations as well as by those of their own." He took me to see the Moravian brethren, the Revs. Messrs. Rickserker, Lichtenthaler, and Oerter, who all showed the greatest Christian kindness which the short time I was allowed to spend with them would admit. Mr. Rickserker I had met in Jamaica in 1830, and recognized in him an old and devoted servant of the Lord. A new chapel was opened by these brethren on Friday last, which is a neat and noble stone building, capable of holding about 1500 persons. The

methodist chapel is also new, and is a most superior stone building eighty feet by sixty, and will seat comfortably 1500 or 1600 persons. There are with the Wesleyans in Basseterre about 700 communicants; and although a debt of about £2000 sterling remains upon the chapel, yet they have nobly determined to free the Missionary Society, *from this year and forward*, from all expense on their account, and will henceforth assist the society by the subscribing of a considerable amount annually. Every church in the West Indies, which is sufficiently large, should do the same, and Africa and every other part of the heathen world should now be assisted by the freed men whom God has so wonderfully blessed. After enjoying a cup of tea with Mr. Cox, and obtaining from him some missionary reports, and being commended to God by him in prayer, and requesting to be remembered at the missionary prayer meetings of his people, I took my departure. The good man accompanied me to the place where I had arranged to meet Dr. Prince and our captain. We got on board our little brig a little after dark, and

then proceeded on our way, with a fine breeze, towards St. Thomas. To-morrow we hope to sleep on shore; since leaving Demerara I have slept in my clothes, on a hard and narrow locker, and shall enjoy a good bed once more on terra firma.

St. Thomas, May 4th. We dropped anchor here at 11 o'clock, P. M. yesterday, and came on shore this morning. We got lodgings here at one and a half dollars each per day; but fear our detention will be a week or ten days at least. A vessel is to sail in about that time for Falmouth, Jamaica, but should the steamer come here sooner we may go by her to Port Royal.

May 9th. The steamer has arrived, but as she has to call at Porto Rico, Port au Prince, Turk's Island, and St. Jago de Cuba, and charges £24 for two, and as the barque "Anne Laing" sails about the end of the week, and goes direct to Falmouth, and will take us both for about £10, we are likely to go by her. We must quickly decide, as the steamer remains only a short time here.

EAST INDIES.

CALCUTTA.

We have the pleasure this month to present to our readers extracts of letters from several of the brethren labouring in this city and its neighbourhood. Mr. Thomas writes, April 19th:—

Last month my letters were, to a considerable extent, filled with tidings of a very afflictive character. I am thankful that the present month's communications will, on the whole, wear a different aspect. At the date of my last, Dr. Yates was slowly recovering from a severe illness brought on by anxiety and fatigue in attending on our late brother Gibson; he is now restored to his usual health, or nearly so. I think he looks as well as I recollect to have ever seen him, though he does not feel so strong as before his late illness. The rest of our number, though not altogether free from ailments, are on the whole in good health. Herein we have great cause for thankfulness.

You will be anxious to learn what measures have been adopted to fill up for the present the vacancy occasioned by the removal of our late brother Gibson. We all felt that it would be highly undesirable for the church in Circular Road to be left, as last year, without a pastor. We therefore, after much and anxious reflection, agreed to recommend that, until another suitable person could be found, Dr. Yates should be requested

to take the pastorate, and as it is evident that he is physically incapable of discharging all the duties of that office, that brother Wenger should be requested to co-operate with him, the rest of the brethren engaging to render any assistance which may be necessary in supplying the pulpit. Accordingly at a church-meeting held on the last Thursday in March, these measures were submitted to the church, and met with the cordial assent of all the members present. I trust this arrangement will prove of great advantage.

You will be pleased to learn that although the Lord has sorely tried us, he has not withheld all tokens of his favour from us. Brother Evans baptized one convert a few weeks ago, and has now seven or eight hopeful inquirers, most or all of whom will probably be shortly received into the church. Two native converts were baptized at Entally on the first sabbath of the present month, and brother Pearce told me this morning that there are eight or ten who appear under a concern of mind. To the native church in South Colingah some additions are shortly expected, and I hope the church in Circular

Lord will ere long receive some increase. Letters recently received from some of the Mufusal stations also mention similar accessions to the churches. Brother Williams at Agra baptized a native convert last month. At Dinagepore, brother Smylie reports the baptism of *three*, and brother Parry gives an

account of the baptism of *seven* last month in his district, Jessore. At Chittagong, also, one, if not two, have in like manner put on the Lord Jesus Christ. May the Lord of the harvest grant that these may be soon followed by large accessions of such as shall be saved.

Mr. Evans, writing in the midst of pressing and diversified occupations, says, April 18th :—

The deeply painful and mysterious events which have removed our much esteemed brethren Messrs. Beeby and Gibson, have not only greatly depressed us all, but will add much to the number of our engagements. I am a wonder to myself and to others, but the

Lord is my strength, and I desire to be truly thankful I can in any measure promote his glory. My dear wife unites with me in affectionate regards. She is well now, but has been suffering much of late.

Mr. Wenger, writing April 19th, after referring to the opposition which has been experienced in the stations in the south in consequence of the proceedings of the missionaries of the Propagation Society, says :—

This is a most important period for Bengal. If we are not watchful and determined *now*, we may expect episcopacy, or what is worse, a national establishment, to strike deep root in this country. In the course of last month brother Morgan, at Howrah, has had a controversy on a similar subject, concerning which I leave him to write what he may think desirable. Brother

Pearce has entered into direct communications with both the bishop and Mr. Driburg, but the latter has lately again sprinkled some of our baptized people in opposition to what he knew to be the bishop's will.

In the Bengali Bible we are approaching towards the close of the 1st of Chronicles. Isaiah and Daniel, lately published, seem to meet with universal approbation.

Mr. Pearce writes, April 20th :—

We are through mercy in pretty good health. The weather, however, is very trying just now from the heat. Our own missionary

operations are on the whole prosperous. Tomorrow I expect to set out for Lackyantipoor, travelling all night in a palanquin.

Mr. Small writes as follows from Entally, April 22nd :—

I expected to have been able to forward by this mail a Report of the Native Institution (which is now under my charge, as the Native Christian is under brother Pearce's), but it is hardly yet through the press. However by next mail I hope we may be able to send you home a copy. Mrs. S. and I have been enjoying very good health since De-

ember last, and think that Providence has wisely fitted us for the climate. We have much need of guidance from above, and sometimes of comfort and consolation. We shall ever esteem it kind in you or other friends at home to afford us your sympathy and advice, as well as to remember us fervently and particularly at the throne of grace.

CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

The twenty-first anniversary of this Society was held on Thursday, Feb. 24th, in the Circular Road Chapel. Our lamented friend, W. T. Beeby, Esq., occupied the chair, and it will afford to many in England a melancholy pleasure to see a brief account of the address with which he opened the meeting, and of that of the Rev. R. Gibson on the same occasion, who seconded the concluding resolution. These may be regarded as their last words delivered publicly, on a subject very dear to their hearts. Within a week, it will be remembered, they were lying side by side in their graves!

W. T. Beeby, Esq., stated the general objects of the Society and the peculiar object for assembling on the present occasion. Taking

a retrospective view of this society's history, he reverted to the period when he first joined it, about two years after its formation in 1820;

nearly all the good men who were then its most active members were now gone to their rest; he saw around him all new faces who had risen up to carry on the operations of the society. When he left India some ten years ago, he had no expectation of ever again engaging in the proceedings of the society, but he had been spared to do so, and he rejoiced to have it in his power to attend on the present occasion. He was present a few weeks since at a meeting of the Tract Society—he had been its treasurer from the commencement to the period of his leaving India; the same change had taken place there as in this society; all new faces surrounded him. This impressed him with a deep sense of the frailty of man and the changeable nature of Indian society in particular. How important, then, that all should work while it is called to-day. He was afraid that the present generation of Indian Christians was not so zealous as their predecessors had been, for the attendance was not so good as in former times at either of the meetings. He referred to England and its meetings, where sometimes an audience of about 3 or 4000 might be seen. This was calculated to stir up to active exertion, and to lead us to inquire into the cause of the apparent want of interest here, and to devote our best endeavours to bring about a change for the better.

The Rev. R. Gibson said, that the late-ness of the evening, and the many topics already spoken of, would have prevented his speaking at all, had not the subject adverted to been of so practically important a nature. If there is one matter which the church of Christ is invited to do more than all others, it is the extension of religion in the world. We are too apt to talk

of the conversion of the world in general, and to have our attention attracted to what is going on in distant parts, without looking sufficiently at home, but if we do this, and do not look nearer ourselves, little towards the desired object will be attained. *Individual effort is all in all in this matter—as many atoms serve to make up the world, and as if a single one of these atoms is displaced it affects the whole, so the church is made up of the aggregate of individual members, and the covetousness and indifference of one member injures the whole body of the church. Let us look around at the mass of idolatry which surrounds us—at the intemperance and wickedness of some classes of men—even near our very abodes are the haunts of darkness—all appeal to our compassion and humanity—to work while it is called to-day, for the night cometh when no man can work. Among all institutions for the amelioration and welfare of mankind, how pre-eminently grand and good is the missionary institution! How many are its good fruits! Our Lord was himself a missionary—and he chose his fellow-men to assist him. And did these act alone? No, the whole primitive church worked with them, and from them the seeds were scattered over distant lands and wafted to Britain—and by Great Britain to other lands. Now we see Jamaica sending a mission to Africa, and Calcutta becoming the Christian metropolis of Asia. Who would not do his utmost for its prosperity and success? but he trusted enough had already been said—he hoped that each individual present would directly and indirectly encourage the hands of the missionaries. Let our motto be—We shall reap if we faint not.*

Though we gave in our last number an account of the circumstances attending the decease of these brethren, as contained in a letter from Mr. Thomas, we think it right to subjoin the statement prefixed to the report of this meeting in the Calcutta Herald, which contains some additional particulars.

It will be seen from the account of the public meeting given below, that both Mr. Beeby and Mr. Gibson took a prominent part in its proceedings, the former, as chairman, opening and conducting them, whilst the latter delivered the concluding address. How little did those present on that occasion anticipate the afflictive stroke, which within six days was to lay them low in the grave! They both fell victims to that dreadful scourge, cholera. Mr. Beeby was seized with it late on Monday, the 28th ultimo, and within eight hours life was extinct. Mr. Gibson had, to all human appearance, enjoyed perfect health on Monday, but next morning complained of indisposition, which his friends mainly attributed to the sorrow with which the sudden illness and death of Mr. B. must have filled his mind. He thought himself,

however, sufficiently well to attend Mr. Beeby's funeral. When he entered the room where the lifeless remains of his late friend had been placed previous to their removal for interment, he gave utterance to the violent grief he felt, in a manner which led some of the bystanders to apprehend lest the scene should prove too harrowing for him. In a short time, however, he became more tranquil and seemed composed, whilst the Rev. T. Boaz performed the services at Mr. Biss's house. After the funeral procession had reached the grave, the Rev. Dr. Yates commenced delivering an appropriate address, in the course of which he quoted that solemn word of antiquity: "In the midst of life we are in death." "Or rather," proceeded Dr. Y., "in the midst of life death is in us." Whilst this sentence was uttered, Mr. Gibson fainted away, and being

with difficulty prevented from falling, sat down on the nearest tomb, till he could be a little revived. A death-like paleness marked his countenance,—he seemed to be literally sinking into the grave ready to receive him. After the lapse of a few moments his strength had sufficiently returned to allow of his being led away and conveyed to Dr. Yates's house, where he had spent the greater part of the day. In a few hours it became evident that he had been seized with the fatal disease. Repeatedly, during the brief interval that was left, a hope was entertained that his life might yet be spared. But notwithstanding his robust constitution all the efforts of his friends and medical attendants proved vain, and at about half past eleven next day, the spirit fled from its earthly tenement.

During the last hours of his life, our late friend repeatedly expressed hopes and sentiments becoming one who relied upon the atonement made by Jesus Christ. He seemed to derive much pleasure from a prayer offered up, at his request, by one of his associates.

Turning to his bearer, who was attending upon him, he exclaimed with all the emphasis which he had strength left to manifest: "If I could but speak your language, I would tell you about Jesus Christ." His thoughts evidently were often fixed upon the church of which he was about to take the oversight, and in one of his ejaculations he gave utterance to the strong desire he felt that it might be animated by a prayerful, united, and devoted spirit.

In the evening of the same day he was buried. The funeral services were performed at Dr. Yates's house by the Rev. G. Pearce; and at the grave, by the Rev. T. Boaz.

The sudden death of one so strong, so young, and so promising, produced a deep impression upon many who heard of it. May the Lord grant that it may prove permanently salutary.

"Verily every man at his best state is altogether vanity." Let therefore all "take heed, watch and pray; for we know not when the time is."

MONGHYR.

Mr. Parsons writes as follows, Jan. 29th:—

Since I last wrote, we have been visited with very severe domestic affliction, in the alarming illness of my dear wife. Early in August she was attacked with fever, which prevailed to such an extent as to threaten her life, and for a whole week to deprive her of reason. It was a time of intense anxiety and suffering, but in the midst of judgment the Lord remembered mercy, and has graciously restored her to a measure of health and strength. She still, however, suffers frequently from her besetting complaint, indigestion. At the close of the fever, the medical gentleman advised change, and we therefore took a trip by river to Patna, and spent a pleasant fortnight with brother Beddy, and the missionaries in connexion with Mr. Start, at Dinapore. With this exception our health has been, through mercy, pretty good. We have now become pretty well initiated into Indian habits, and our acquaintance with the native character is calculated more and more to convince us of the necessity, in order to their real welfare, of the spread among them of the purifying principles of the gospel of truth and peace. We find also occasion to mourn over our own hearts that a view of their degraded circumstances does not more deeply excite our pity for them. Oh, dear sir, entreat English churches to pray for Indian Christians, that the soul-ebulling influence of our circumstances may be overcome by abundant supplies of the Spirit! You have, doubtless, received information, ere this, of the departure from India of our beloved sister, Mrs. G. Parsons. Should Providence favour

her voyage, we have reason to hope she will be in England about the time you will receive this. A talented and useful labourer is thus removed from India, but we trust in accordance with the all-wise arrangements of the Lord of the harvest.

In reference to our labours, I am happy to acknowledge some measure of divine assistance. One of the first great objects is the language. In this I have so far proceeded as to be able to deliver the address at the Monday afternoon native prayer-meeting, in turn with brother Lawrence, and to enjoy conversation with our native brethren. I felt a desire to commence something among the heathen, and taking a few tracts I went out in the native part of the town, intending to visit from house to house; but I found I was unable to converse with the natives, as I could not understand them readily enough to answer their objections, and as I was slow in speaking they overwhelmed me with words. I have found more pleasure in accompanying our excellent brother Nainsookh to the bazaars. He has an excellent gift in meeting the objections urged, too often mere cavils. I have a few times, when opportunity has offered, spoken to them thus in the open air. We continue our orphan school. We have now with us ten children, three of them, however, only temporarily, until we can send them home to their father. Of orphans we have seven, five boys and two girls. The care of them, bodily and spiritually, occupies much of our time, but is, I think, very useful to us, as well as an important method of doing

good to the natives. Intercourse with them, and explaining to them the scriptures as they read, is a most valuable means of improving in the language, having this advantage, that while you are speaking or questioning, you may almost always tell at the time whether you are understood or not.

I suppose it would be superfluous for me to say much of the church and station generally, as you will, I dare say, be furnished with that by our esteemed brother Lawrence. We have much cause to be humbled, and strictly to examine ourselves, but at the same time have some encouragement. Two were added to us on the 29th of last month, both natives, and I hope they are such as will strengthen our cause. One of them, a young man, named Gunga Das, is particularly steady and conscientious. He has been in Monghyr about

a twelvemonth. He was on a pilgrimage, and, being ill, applied for relief to one of the members of our church, who kept a kind of hospital for the relief of the natives, and who zealously and laudably endeavoured to combine religious instruction with temporal bounty. The truth laid hold on the conscience of the young man, and he has remained ever since with the family, growing in knowledge, and at length has cast in his lot with the people of God. Would that many more may follow him! I trust it may prove, though the vision be delayed, that the Lord hath much people in this place. I am happy to say that our dear brother Lawrence and his family are at present pretty well. I cannot but esteem it a kind providence that cast my lot, on first coming to this foreign land, with so kind and in every respect estimable a brother.

DACCA.

This is a large town in Bengal, situated beyond the principal stream of the Ganges, about 190 miles N. E. from Calcutta. Its population is estimated as high as 300,000, there being, as has been ascertained, about 90,000 houses. Our missionaries there are Mr. Robinson and Mr. Leonard. The following narrative is from the pen of Mr. Robinson.

Nov. 4.—On Lord's day 10th, I preached in the native chapel. I was weak through fever, but was able to tell poor sinners about the way of salvation. Many persons had left Dacca, and returned to their villages, on account of the puja; but it affords us some consolation, that before they went, they solicited books to carry home with them. On each of the following sabbaths the hearers at the native chapel were very few. This paucity of hearers is to be attributed, partly to the puja, which so absorbs the minds of the people that they can think of nothing else; and partly to the courts being closed. When they are open, many persons from the surrounding country flock into the city; and they form no inconsiderable part of our congregations. Last sabbath two Portuguese men were present, and a Jew whose name is Isaac. After the service, I said to a young man, "Have you understood these things?" "How can I understand them?" said he; "these are things for the pandits, and I am very ignorant." "Are you a man or a monkey?" "I am a man?" "Then you have a soul, that will live after your body is dead; and you ought seriously to consider what will become of you after death." I could not engage him in a conversation; he seemed to think that he was not qualified to speak on these subjects.

On the 11th, brother Leonard and I went to Dayganj; where we collected a few people. As I was addressing them on the sin of idolatry, a Feraji took up the subject, and charged some Musalmans of the old school

with being idolaters. They repelled the charge, and I was obliged to stop for a time, and listen to the dispute. As soon as I could get a hearing, I said to them, "You are a company of blind men disputing about colours. You Ferajis think, that you are superior to the other Musalmans; but where is the proof? Do you not lie, and steal, and commit fornication, just as they do? In what then are you better than they? The tree is known by its fruits. If you are right, why is not your conduct holy? Like the other Musalmans, and the Hindus, you live in sin. It is clear, therefore, that your way is no better than theirs. You are all wrong, because you all expect to be saved by your works; but in that way no man can be saved." I then preached Christ to them, pointing him out as the only Saviour. A few heard with apparent seriousness, and several requested books.

On the following Wednesday we crossed the river to Jinjira. Here we got a congregation of sixty or more, who listened to a short discourse from Paul's words, "It is a faithful saying, and worthy of all acceptation," &c. None interrupted, none spoke; many paid great attention, and showed, by their gestures, that the truth approved itself to their understandings. After I had done, no one offered any objection, but many begged tracts.

On Saturday the 16th, we visited the Chauk. I took my old place on the cannon platform, and addressed a very considerable number from John v. 28, 29,—“All that are in the graves,” &c. Most of my hearers

being Musalmans, they of course did not object to the doctrine of the resurrection, it being a part of their own creed. I told them, in the plainest terms, that Jesus Christ will raise the dead, and be the judge of all; and I expatiated much on these points; yet no one offered an objection; on the contrary, a Musalman of distinction paid great attention, and, judging from his countenance, seemed to approve much what he heard. Many tracts and books, in both languages, were received with great avidity; the poor Jew, already mentioned, waving his stick over the heads of the crowd, to keep them in order. Our native brethren were there before we arrived, and they had already addressed the people. They are now quite at their ease in the Chauk, for no one offers them the least insult.

On Wednesday the 20th we all went to a large market, held at a village called Serazdika, in the pargana of Bikrampur. At this time of the year the distance from Dacca is perhaps 14 or 16 miles; but it is much shorter in the rains. In order to reach this village we have to cross a very broad river, called the Jalishwari, goddess of the waters. The people flocked round us; they were noisy, because they had not been accustomed to listen to preaching, but there was nothing like strong opposition. The native brethren took their station near the river. Brother L. and I walked through the market to a large peepul tree, under which I spoke from Paul's address to the Athenians. Many in the crowd seemed very attentive; but it was mortifying to see some, who had appeared most attentive, walk off in the midst of the discourse with the utmost indifference. One or two attempted to cavil, but I would not listen to them. I thought it wrong to spend time in replying to foolish questions, when many were listening to most important truths. After I had said much against idolatry, and other prevalent crimes; and had stated very plainly, that both Hindus and Musalmans were ignorant of the way of salvation, a Hindu said: "Then which is the right way? tell us." I then proceeded to point out to them, in the clearest manner I could, the way of salvation through Jesus Christ. I afterwards spoke of the resurrection, and of Jesus Christ as the Judge of the world. These subjects excited great attention: but I had now spoken about an hour, and felt exhausted; we therefore concluded by the distribution of tracts. We could not remain longer, for neither brother L. nor myself were in a state to bear a night journey. We wish this market could be visited often; but in the rains a rough broad river is a serious obstacle, especially as we cannot com-

mand a good boat; and in the dry weather the water is so shallow, and the route so circuitous, that the place can scarcely be reached before the market is over, and the people have all dispersed.

On Monday 25th, brother L. and I went to the iron bridge, where we got a good number of hearers; but they did not much please us. They did not like to be told, that their pujas were not only destitute of merit, but absolutely sinful. As they would not cede this point, I said to them, "Do you take your wives to the Durga puja?" "Why should they go?" was the reply. "But if these pujas are good and meritorious, as you say, why should they not go? Why should you deprive them of so much benefit? The truth is, you are afraid to take your wives, lest the filthy songs and other impurities should pollute their minds." This was admitted. "Can that then," said I, "which pollutes the mind, be holiness?" A bold, wicked-looking man now came forward, and said: "If it is God's will that all men should believe in Jesus Christ, why does he not make them all believe on him? He has power to do so." This objection required a little calm reasoning, but that is out of the question when contending in a crowd with a noisy emissary of Satan. Some blunt reply promptly given is the best on such occasion: and happily one occurred to me at the moment. "When you are sick, does the doctor force medicine down your throat, or give it into your hand, and leave you to take it or not, just as you please? So God offers you salvation through Jesus Christ; and you can take it or refuse it, just as you please; but he is not obliged to force you to receive it." This reply satisfied the people, and silenced the objector.

On Saturday the 30th, we went to Faraganj, where we got a good congregation. Some heard a long time, others took offence and went away. Those truths which are acknowledged by Musulmans and Hindus, as well as by ourselves, are patiently heard; but when we proceed to contrast the claims of Muhammad and Jesus Christ, or those of Jesus Christ and the debtas, many are offended. Still it is our duty to speak plainly; we must not suffer men to go down to the grave with a lie in their right hands. I like to begin with generally acknowledged truths, because they draw attention; but the peculiar doctrines of the gospel must have a large and prominent place in our addresses, or little good will be done. Jesus and the resurrection were Paul's favourite themes; let them also be ours.

WEST INDIES.

JAMAICA.

Our readers will derive pleasure from the following extract of a letter from Mr. Dendy of Salter's Hill, to his sister, Mrs. Saffery, dated March 12th, 1842:—

I have recently been into the parish of St. Elizabeth to give Mr. and Mrs. May a visit, and to see how the cause is progressing there. I started on Friday morning the 4th instant, travelling on horseback through the woods, and over rougher roads than it has ever been your lot to witness; at the end of eight hours, however, I found myself comfortably seated in the mission house at Bethsalem. I took up my lodging there for the night, and early on Saturday morning started off for the lower part of the parish, where Mr. and Mrs. May then were. I reached their residence at Spring Hill, Middle Quarters, in time for breakfast. The following morning, before sunrise, Mr. May and myself, Mrs. May and Miss Davey, started for Black River Bay, where the ordinance of Christian baptism was about to be administered. Seventy persons were immersed by brother May in the presence of about 600 spectators, to whom the sight was novel. They conducted themselves with propriety, and I hope the service was impressive. We then returned to Middle Quarters, and held a service. The ordinance of the Lord's supper was administered, and the newly baptized received into the church. On Monday morning, the 7th, we went to Bethsalem, and in the evening of the same day held a missionary meeting. I took down parts of the speeches delivered upon the occasion, and as they may prove interesting, I transcribe them.

JOHN GREY.—“We are met for the purpose of giving thanks to God for sending the gospel to us. Now we must be willing to do as the gospel tells us. The gospel has given us full liberty, that we may serve God. Jesus Christ not only prays for sinners, but came down and gave his life for us. He has given us the bible to tell us how to walk, how to be saved. He has sent missionaries to preach to us, and tell us the way of salvation. Jesus did all this for us willingly. We must now love him, and be willing to serve him. Jesus' love brought him down, and Jesus will come again; the bible says so, and it must be true. Our missionaries did leave their mothers' and their fathers' house, and came to tell us the things which are provided for us in the gospel. They heard the state we were in, and they came to show us what is right. In ancient time, when a house

was to be built for God, the people contributed willingly and cheerfully, and brought more than enough. Some of you, perhaps, never gave a dollar to the cause of Christ; you give a tenpenny, and then you grumble upon it. When our pastor came to us at Salter's Hill, he called upon us to build up a chapel. We did it, but it was burned down. Trouble came upon us, but we had another minister sent to us, and we soon built it up again; and we carry up the lumber to build the house for our minister up for a mile. When we were in trouble some say that missionaries would not come again, but God's work must be done, and a missionary was sent. A chapel is wanted here; do you want your minister to take an axe, and to fell the trees? No. What is to be done? You must labour; you must work for money, that you may have it to pay tradesmen to build a chapel for you. You must not allow it to be said that St. Elizabeth friends are careless. No; Christians must labour to support themselves at the church of Christ. We heard that St. Elizabeth parish was dark, that on Sundays they play gumbay, and dance and fiddle; so we come, and tell one and another that it was wrong; one by one came and heard us, and now you have a congregation. Now since God has done so much for you, you must put your shoulder to the work, and be ready to give what God asks for, and contribute your two, or three, or four dollars for the spread of the gospel; but while you give your money, be sure you give your hearts to the Lord. Whatever you do, do it quickly. Remember that we live upon God's property, and that it is God alone who gives us health and strength to do his work.”

RALPH HENBY.—“I am happy in having the pleasure of meeting you for missionary purposes; it is desirable that the gospel should spread. In this land we see that the seed planted has sprung up, and grown. We bless God and thank him, that he has sent one who is here to preach the gospel to you. Would any of you have ever expected to assemble in this house. Jesus Christ said, ‘Go into all the world and preach my gospel to every creature.’ Christians must not sit still; look around at your neighbours, your families, your friends, at a distance from God. Go tell them that they have souls to be saved.

You may find a little difficulty, but you must not be cold; if they affront you, bear it: tell them you wish to do them good. There are places that are near to you that are in darkness, where they know not that there is a God who ought to be worshipped. Pay attention to your children: you would like them to read and write, so as to be able to write for you when you have occasion to send a letter upon business; this would be handsome. You must have a school-house, and your children must be taught; and after your school-house is built, you must seek to have a chapel. If you cannot assist with money, you must assist with labour. Will you try? Ministers have been hated on your account, they have fought your battles, withstood against persecution, but God has stood by them. Give to the cause of God; if you heap up riches, you know not who will gather them; better then to lay them out for God."

GEORGE THOMPSON, a member of the church at Bethsalem.—"My dear friends, the object of this meeting has been explained to you: it is to support the gospel. It is not many years since that we were in a very destitute state. We have been as dark as the darkest parts of the earth, but through the providence of God a messenger of mercy was sent to us. He had to contend with difficulties,

but the Lord blessed his labours. We have been benefited by the preaching of the gospel, we have been led to the streams of living waters, and we must not be content to drink ourselves, while our relatives and friends are ignorant of these blessings. We must lead them also. We must send the gospel to Africa: we all feel an interest in Africa. We also want more baptist missionaries in this parish. I have been asked by the chief magistrate if in another part of the parish it would not be possible to be supplied with a baptist missionary. Our minister has much to do, more than he can well do, he wants further help. We must try and have another missionary. I never knew a man become a bankrupt by giving to the cause of God. The more we contribute the more we may expect the blessing of God. It is God alone who blesses, we can only plant, we cannot make to grow. I was one of the first in this part of the parish to be baptized. Let us all use our exertions, let us not be slothful, but industrious and active, and put our talents to proper use: if so, we shall find that we shall gather more than sufficient for our bodies, we shall have something to give to the cause of Christ. Let us pledge ourselves to use every endeavour to extend the gospel."

HOME PROCEEDINGS.

JUBILEE MEETINGS.

Since the meeting at Kettering, of which a detailed account has been given in an earlier part of this Herald, several Jubilee meetings have been held in different parts of the country. Brief notices of some of them will, we doubt not, be interesting to many of our friends.

BIRMINGHAM.

In this important town a public meeting was held in the Town Hall on Friday evening, June 3rd, William Room, Esq. in the chair. Dr. Hoby in the commencement of the proceedings adverted to the fact that fifty years ago the seraphic Pearce, on returning from Kettering where the first missionary meeting was held, gave a report of the proceedings to his friends at Birmingham. The result was that Mr. Pearce was soon enabled to remit 70*l.* towards the general fund, a sum which was at that time deemed very large. He then gave an outline of the meeting at Kettering which had just taken place, observing that the contributions were not only tenfold greater than those received at the first missionary meeting, but he might almost say, one hundred fold;

for they had collected not less than thirteen hundred pounds, in place of 13*l.* 2*s.* 6*d.* The Rev. Joshua Russell, who proposed the first resolution, said:—As he had anticipated, Birmingham had given proofs that it would do its duty. Their worthy and excellent chairman had given one hundred pounds; his brother had given one hundred pounds; Mr. W. Middlemore, one hundred pounds; and Dr. Hoby, one hundred pounds. Mr. Knibb then came forward, and was received with loud applause. In the course of his speech, he said, he only wished some of his kind friends, who thought that he was too lax in admitting members into the church, would visit their churches in Jamaica, and behold for themselves the things that were being

done. Twice had the church of Jamaica offered one hundred pounds, to defray the expense of any person who might be appointed to proceed from England to visit the churches under his care; but the offer had not been accepted. The Rev. J. A. James next briefly addressed the meeting, and, after a few introductory observations, said that if he had been anxious to find an excuse for being absent from that meeting, he might have found it in personal feelings, the force of which would be admitted by all present; but he could not resist the wish of their friends that he should be present. He was there to give expression to his good-will and cordial affection to the baptist denomination, with whom, for thirty-six years, it had been his privilege to live in terms of close intercourse and undisturbed friendship. Amongst them had been his most confidential friends, to whom he had revealed the inmost secrets of his heart, and from whom he had received the wisest counsel; and he should deplore it as a deep calamity, if any thing should arise to interrupt that communion in which he had lived with them. He was there to testify his interest in the operations of the Baptist Missionary Society; to express his wish and prayers, that recent transactions might not throw an apple of discord between the two denominations—denominations which had more in common, and

which had been brought more perfectly into co-operation, than any two denominations of professing Christians at present living; two denominations which some had thought ought to be only one. However far that might be correct, or whether that would ever be the case or not, it was clear they ought to be one in the unity of the Spirit and the bond of peace. Circumstances had occurred, which had made a little splash, and occasioned a small ripple upon the broad bright stream of brotherly love, but which had not reached the source, nor stopped the flow of the crystal river. They were one, they must be one, and they shall be one. The Rev. W. Newman next addressed the meeting.—Joseph Sturge, Esq., then came forward to express his heartfelt feeling of gratitude, that what had been termed the little ripple between the two denominations, no longer existed, and proposed a resolution which F. Room, Esq., seconded, and which was carried unanimously; after which the chairman presented Mr. Knibb with a neatly executed medal, designed by Mr. Davis, medalist, at that gentleman's own expense, as a testimony of esteem for the great services rendered to the missionary cause by that gentleman.

The proceedings closed with prayer; by the Rev. F. Franklin, of Coventry.

LEEDS.

The services connected with the celebration of the Jubilee, in this town, were commenced on Monday, June 6th, at South Parade Chapel. In the morning a preliminary prayer-meeting was held; and in the evening, the general meeting. The chapel was completely filled, and the Rev. J. E. Giles, the esteemed pastor of that place of worship, was called to the chair. In introducing the business, he regretted that the time was so unfortunate, as it happened to be the evening when the Wesleyans and the Independents were generally engaged in similar services, in connexion with their respective denominations. This he lamented; but it could not be otherwise, as this was the only evening on which they could be favoured with the presence of Mr. Knibb, from Jamaica. The Rev. Joshua Russell then stated the objects to which the Jubilee fund was to be applied. The Rev. Henry Dowson, of Bradford, followed. The Rev. W. Knibb was then introduced to the meeting, and was received with great applause. After his address, a resolution expressing the delight of the meeting in seeing him once more amongst them—their

sympathy with him and his brethren in the trials they had been called to endure, and the strongest assurances of their unabated confidence in the wisdom, purity, and zeal, with which the operations of the missions have been and are still conducted, was carried by acclamation, the whole assembly standing up. On Tuesday morning a large company sat down to breakfast, in the school-rooms beneath the chapel; after which, addresses were delivered by the Rev. Messrs. Knibb, Russell, Cummins, Strachan, Rawson, Pottenger, Lomas, Fife; and by Benjamin Goodman, Esq. The Rev. J. E. Giles presided. During the progress of the boxes at the public meeting, the Rev. Chairman announced the receipt of several sums, including a cheque for 500*l.* from J. P. W.; a cheque for 100*l.* from Mr. Town; a cheque for 50*l.*; a 50*l.* Bank of England note; a cheque for 25*l.* from S. F.; and 2*l.* from a Wesleyan friend. The whole collection realized 800*l.*; and at the public breakfast on Tuesday morning another 100*l.* was collected, which, with other sums likely to be subscribed, will swell the total amount raised to nearly 1,000*l.*

MANCHESTER.

On Tuesday evening, June 7th, a public meeting to celebrate our Jubilee was held at Manchester in the Corn Exchange, which

was crowded by one of the most respectable audiences ever seen within its spacious walls. Thomas Harbottle, Esq., having been called

to the chair, addressed the meeting, and resolutions were moved and seconded by the Rev. Mr. Russell, the Rev. F. Tucker, the Rev. W. Knibb, the Rev. Dr. Halley, and George Thompson, Esq. A collection was made in aid of the objects of the meeting; and it is proposed to raise 4,000*l.* in Manchester, towards the Jubilee Fund. A public breakfast was given at the School-room, under the Rusholme-road Chapel, next morning, at which Alderman Callender took the chair, and several effective addresses were delivered.

BRADFORD.

The large chapel belonging to the church under the pastoral care of the Rev. H. Dowson was filled to overflowing on Wednesday, June 8th; great numbers having come from the country to be present at the Jubilee meeting. The service was deeply interesting. Speeches of great power were made by the Revs. J. Acworth, J. Russell, J. E. Giles, and William Knibb; and at the close of the meeting a collection was made amounting to 60*l.*

NEWCASTLE ON TYNE.

On Thursday evening, the 9th of June, there was a public meeting in Salem Chapel, Hood-street, Newcastle, which was well filled with an audience of all religious persuasions, the "Friends" being conspicuous. John Fenwick, Esq., was called to the chair, and briefly stated the objects of the meeting. The Rev. G. Sample read the following resolution, which had been adopted by the Newcastle Jubilee Committee: "That this meeting desires to convey to the Rev. Joshua Russell, their respected visitor, an expression of joyous sympathy with him and the Committee of the Baptist Missionary Society, with regard to the arrival of the fiftieth year of our foreign missionary efforts, wishing to observe it as Jubilee-year, attended with extra religious services—with special thanksgivings to God, for the success with which He has been pleased to crown those efforts, particularly in the translation of the Holy Scriptures into the languages of the teeming nations of the East, and in the conversion of many thousands of the now happily freed population of the West—and also with an extra subscription, as a thank-offering to the Almighty for that success—hoping the Society may be encouraged to yet wider efforts, and be honoured of God with greater success." The chairman having placed the resolution in Mr. Russell's hands, he rose and spoke at considerable length.—Mr. Pengilly then read, and the chairman handed to Mr. Knibb, a resolution conveying to Mr. Knibb their sincere and heartfelt congratulations on the attainment of the object he so nobly and courageously advocated in a former visit to this town in 1833; namely, the entire extinction of negro slavery in the West Indies, and on the great success which has attended the missionary labours of himself and his brethren in Jamaica, in whose piety, prudence, and zeal, the meeting placed the utmost confidence. Mr. Knibb rose to respond to the resolution, and was greeted with an enthusiastic burst of applause. A collection was made at the close of Mr. Knibb's speech, amounting to 17*l.* 2*s.* 4*d.*; and the meeting separated. On Friday morning, there was a breakfast at the Clarendon Hotel. There were, in all, 220 persons present, including ministers and laymen of all the churches in Newcastle. Mr. Russell stated that two gentlemen now present, each for himself and wife, had given 100*l.* This was 200*l.* to begin with. Mr. Knibb took his leave, having to attend a meeting of the Anti-slavery Committee in the metropolis. The Revs. P. J. Saffery, G. Sample, and W. Fisher, afterwards addressed the company, and the proceedings were then brought to a close.

Where it has not yet been done, ministers and officers of auxiliary societies are requested to make arrangements as early as possible for their Jubilee meetings and services, and to inform the Jubilee Sub-committee thereof, by a letter to their secretary, Rev. J. Russell, Fen Court. It is hoped that in small towns and villages Jubilee meetings will be held, for although not much money may be raised, they will encourage the friends, and diffuse important and delightful information; and neighbouring ministers will be willing to assist. Medals, hymns, and addresses may be had on application at Fen Court.

It is gratifying to know that a spirit of zeal in our Jubilee efforts is extending itself beyond the limits within which support for the society has hitherto been obtained. The Reverend John Girdwood of Montreal, in a letter to the secretary, dated April 23rd, writes:—

You will be glad to learn that our young people in the Sunday-school are making vigorous exertions to raise 50*l.* sterling, for the Jubilee Fund. They have collecting books, and bring in their subscriptions monthly. There is to be an address delivered the first sabbath morning in every month, when a collection is made. Two have already passed, and they have succeeded beyond expectation. If you could send us some Heralds or Quarterly Papers, the object would be much benefited. I happened to have about 100 of the Quarterly Paper No. 75, which were distributed among the young people and children. They created a degree of interest, which otherwise would not have been felt.

The following can be supplied in any quantity on application at Fen Court:—

Jubilee medals (two sorts), price sixpence each. One has an emblematical device, the other has a likeness of Dr. Carey. Another medal is also published with five of the early promoters of the Society, price threepence.

Medals for Sunday-school children and young people, price one penny each.

A Collection of Jubilee Hymns, to be sung at the Jubilee services, price sixpence each.

Jubilee Cards for contributions to the Jubilee fund. To collectors gratis.

Engravings (lithograph, in the tinted style, on paper 20 inches by 13) of the House, at Kettering, in which the Mission was formed in 1792, price eighteen pence each.

An Engraving (to correspond with the above) of the interior of the Booth at Kettering as it appeared during the Great Jubilee Meeting on the 1st of June, will be shortly ready. It is from a sketch taken on the spot by the Rev. A. G. Fuller, and will exhibit portraits of the chairman, Mr. Knibb, and other friends of the mission.

The sermons delivered at Kettering by the Rev. B. Godwin and the Rev. E. Steane, are nearly ready; to which is prefixed an account of the Jubilee services.

ACKNOWLEDGMENTS.

The committee thankfully acknowledge a parcel of waistcoat pieces and Eclectic Reviews, from Mr. Young, of Ryde; two parcels of tracts, &c., from the Religious Tract Society, for Mr. Capern, of Nassau; 24 vols. of poems, from a lady, by Mr. Burton, of Ipswich; a parcel of books, from the British and Foreign School Society, for Mr. Dendy; a box of useful and fancy articles, from Mr. Hawtin, for Mr. Hewett; two parcels of books, from Messrs. Bagster, for Mr. Kingdon; 19 vols. of magazines, from Mrs. Brown, of Canterbury; a parcel of quills, from Rev. G. Day, of Wincanton, for Mr. Dendy; a box of useful articles, from Miss Moseley, of Shacklewell, for African Schools; a box of useful articles, from Mrs. Clements, of Leytonstone; a box, containing work boxes and apparel, from Mrs. Williams, of Reading, for Mr. Phillippo; twenty-four mahogany collecting boxes, as a Jubilee offering, from an anonymous friend; a counterpane, from an aged friend, by Mr. Hinton; a parcel of paper, pens, and quills, from R. M., Gravesend; three dozen steel snufflers, from H. T.; a box, from Mrs. Clements, of Leytonstone, for Mr. Henderson, of Belize; a parcel of apparel and useful articles, from Mr. Scorey, of Whitchurch; and fourteen volumes of books, from Miss Phillips, of Wandsworth.

A box has been received from Mr. Coward, for Mr. Dendy, and a parcel for Mrs. Capern.

Mr. Williams, of Mandeville, Jamaica, wishes thankfully to acknowledge the following grants for the use of his stations:—a box of school materials from the British and Foreign School Society; a box from the Sunday School Union; tracts and books from the Religious Tract Society.

Mr. May, of Bethsalem, Jamaica, wishes to acknowledge with thanks the receipt of a box of useful articles for his schools, from friends at Morrice Square, Devonport, and at Saltash. Also, a box of a similar kind from friends connected with the churches at How Street, Plymouth, and at Kingsbridge. Also, a parcel of useful books from friends in Exeter and at Culmstock.

Mr. Knibb acknowledges with many thanks the receipt of a valuable box of useful articles, from the ladies at Counterslip, Bristol, the proceeds of which were devoted to the Normal School at Kettering, Trelawney.

The following sums have likewise been promised or paid.

	Promised.			Paid.				Promised.			Paid.		
	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
A Little One, Kent, by Rev. P. Dickerson				10	0	0	Hoby, Rev. Dr.	100	0	0	52	10	0
A Friend				1	0	0	Hogg, Rev. R.	100	0	0			
Appledore, Sunday School ..				5	0	0	Howe, Mr. R., Luton				5	0	0
Adams, Mr. William	50	0	0				J. B. W., Leeds	500	0	0			
Aked, Mr. T.	150	0	0				J. G.	100	0	0			
Allen, J. H., Esq.	50	0	0				Jamaica Churches	1000	0	0			
Angus, Rev. Joseph	50	0	0				Illingworth, Mr. M.	50	0	0			
Barfoot, Mrs., Collected by ..				3	0	0	Ivory, Mr. John				5	0	0
Bateman, Lord				5	0	0	Keightley, Mrs.				5	0	0
Benham, Mr. J. L.	100	0	0				Kelsall, H., Esq.	1000	0	0			
Bigwood, Mr.				0	10	0	Kemp, G. T., Esq.				50	0	0
Bideford, Sunday School ..				6	10	0	Lomax, James, Esq.	100	0	0			
Blackett, Mrs., Brixton Hill, by J. C. Gotch, Esq.				5	0	0	Medcalf, Mr. B.				2	0	0
Bliss, Rev. T.	25	0	0				Merrett, Mr. T.	20	0	0			
Bousfield, J. R., Esq.	100	0	0				Middlemore, Mr. W.	100	0	0			
Bridgett, Mrs. and Miss, Derby				10	0	0	Morton, W., Esq.	200	0	0			
Broad, Mrs., Stilton, Collected by				1	0	0	Murch. Rev. Dr.	50	0	0			
Brown, Miss, at Birmingham				5	0	0	Murgatroyd, Mr. W.				50	0	0
Burls, Mrs.	20	0	0				Mursley, Children at, by Rev. J. Simonds				1	0	0
Burls, Miss	5	0	0				Paul, J. D., Esq.	25	0	0			
Burls, Miss Jane				5	0	0	Penny, Mr. J.	50	0	0			
Cadby, Mr. S.	50	0	0				Perks, Mr., Hitchin				1	0	0
Cartwright, Mr. R.	100	0	0				Pewtress, Messrs., and Co. Do., a Friend, by	100	0	0			
Clarke, Rev. O.				5	0	0	Pickering, Mr.				5	0	0
Cliff, Mr. John	50	0	0				Pigott, Mr. F., Luton				5	0	0
Cobb, J. W., Esq.				10	0	0	Room, Mr. F.	100	0	0			
Collins, W., Esq.	52	10	0				Room, Mr. W.	100	0	0			
Coward, John, Esq.	200	0	0				Rouse, W., Esq.				5	0	0
Cozens, Mr. W.	100	0	0				Russell, Rev. Joshua	200	0	0	100	0	0
Crassweller, Mr. H.				50	0	0	Russell, Mr., Southwark ..	25	0	0			
Daniell, Rev. J. M.	50	0	0				Russell, Miss, Camberwell, by J. C. Gotch, Esq.				2	0	0
Davies, Mrs.				5	0	0	Salter, Rev. W. A.	50	0	0			
Deane, Mr. G.	100	0	0				Shafto, R. J., Esq.				10	0	0
Earle, F., Esq., Ripon				6	10	0	Sherring, R. B., Esq.	100	0	0			
Fitzwilliam, Earl				10	0	0	Smith, W. L., Esq.	50	0	0			
Ford, Rev. J.				50	0	0	Smith, James, Esq.				50	0	0
Foster, George, Esq.	1000	0	0				Smith, Mrs. James	10	0	0			
Foster, John, Esq.				100	0	0	Smith, Rev. H., Birmingham				10	0	0
Foster, R., jun., Esq.	100	0	0				Smith, Mrs. Henry				5	0	0
Foster, Ebenezer, Esq.	100	0	0				Smith, Mrs., Brigstock				1	0	0
Geldart, Mr.				25	0	0	Soule, Rev. I. M.	50	0	0			
Glover, Mr. S.				5	0	0	Stearns, Rev. E.	100	0	0			
Gotch, J. C. Esq.	100	0	0				Stevenson, G., Esq.				50	0	0
Do., a Friend, by				10	10	0	Thomas, Rev. Jenkyn, and Mrs. Thomas	52	10	0			
Gotch, Mr. J. D.				25	0	0	Thompson, H., Esq.				10	10	0
Gotch, Mr. T. H.				25	0	0	Toller, Mr. W.				5	0	0
Gotch, Rev. F. W.				20	0	0	Tosswill, C. S., Esq.				50	0	0
Do., a Friend, by				10	0	0	Tritton, Joseph, Esq.	250	0	0			
Gouldsmith, Mrs., by Rev. A. G. Fuller				50	0	0	Tritton, Mrs. and Miss	80	0	0			
Gurney, W. B., Esq.	1000	0	0				Walkden, Mr.				50	0	0
Gurney, Thomas, Esq.	50	0	0				Waller, E., Esq.				105	0	0
Gurney, Miss S.				5	0	0	Wallis, Mr. George	50	0	0			
Gutteridge, Miss				20	0	0	Wallis, Mr. Samuel, and the Misses Wallis				20	0	0
Hackett, Mr.				100	0	0	Wallis, Mrs., Barton Lodge ..				10	0	0
Hall, Miss	50	0	0				Ward, Mr. W. B.				11	0	0
Hanson, Mr.	1	1	0				Watson, Hon. R.				5	0	0
Harris, Richard, Esq.	100	0	0				Whaley, John, Esq.				10	0	0
Haynes, Robert, Esq.	100	0	0				Whitchurch, J., Esq.				100	0	0
Heard, John, Esq.	100	0	0				Wilkin, Miss M. J., Collected by				1	1	4
Hepburn, Mr. Thomas	52	10	0				Winks, Mr. J. F.	5	0	0			
Hepburn, Mr. John				31	10	0							
Hobson, Mr.	40	0	0										
Hobson, Mr. S. J.	10	0	0										
Hobson, Miss A., Wellingborough, Collected by				2	0	0							

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

JULY, 1842.

On the 31st of May, and during the first two days of the last month, the ministers and brethren of the Southern Baptist Association of Ireland held their meeting at Waterford. Ten brethren, including the Secretary of the Society and the Rev. George Gould of Dublin, assembled; and in the public religious services the kind aid of Mr. Brown, a minister in connexion with a branch of Mr. Kelly's people in Waterford, of Mr. Lyon, the Independent minister of that city, and Mr. Hands, a missionary of the London Society who was sojourning there, was kindly afforded. The services, sermons at mid-day and meetings for prayer and addresses at night, were animated, well-attended, and we trust useful services. Mr. Hardcastle writes concerning them—"All our friends here have been highly gratified and much refreshed by the respective services; we hope salutary impressions have been made, and that we shall derive much spiritual improvement." The union thus produced, the mutual advice and co-operation obtained, can scarcely fail of being greatly beneficial to the Society; and if, in comparison with associations in this country, such a gathering of brethren should appear to be small, it behoves that care be taken not to despise "the day of small things." "It may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few."

RECENT LETTERS FROM READERS, ETC., AFFORD THE FOLLOWING EXTRACTS.

One reader writes :

Since the date of my last, I have spent my time in visiting my neighbours from house to house; and I have reason to be thankful for the ready reception all classes of people give me. To seventy-five families, many of them more than once, have I been enabled to carry the word of life during the last month. I have given away among them eighty-one tracts to persons who I had reason to believe would read them attentively; and ten prayer-meetings have been held in different parts of the neighbourhood, attended by from ten to seventeen persons each. Almost all of these are catholics. You know I am living in a popish place. In one instance which has come before me during the month I trust God has made his word powerful unto salvation. Captain R— renders me valuable assistance in my work. Would that you were able to increase the number of your labourers in this place.

Another writes :

Though my health has been rather delicate during the month of severe weather now ended, yet I have been enabled to attend ten meetings, and visit a hundred and seven families. The meetings are increasingly interesting; and my visits from house to house are as much so. I have now nine stations,

encircling a district of eighteen miles. In one of these I hold a meeting once a week, in two of them occasionally, and in the other six once a month. In six of them the attendance averages forty, in two of them sixty, and in the other a hundred. At each of these places ample proof is given of the enlightening, edifying, and comforting effects of the word and Spirit of God. When I tell you that in these places prejudice is now completely removed, so that the people are not only *willing* to hear, but are *anxiously waiting* every returning night of meeting; and sit under the sound of the word from such weak and unpolished lips as mine with breathless attention, and grasp my hand at parting, and with the warmest feelings of an Irish heart express their gratitude for the blessings they enjoy in having communicated to them the knowledge of life and peace in the finished work of Jesus, I am persuaded you will rejoice that the Baptist Irish Society has been privileged in being made the instrument of such usefulness. But when I tell you further, that I can name several persons who have gone to the unseen world since you sent me here, who have left convincing testimony behind that they were "made fellow-citizens with the saints and of the household of God," by the gospel which they have heard, and that in all my stations sinners have been brought under the regular hearing of the gospel, *who never heard it*

from any person before, I am convinced you will at once see that the cause in which you are engaged is not only of God, but that the Head of the church is thus giving evidence that he is approving of your efforts, and that all this is an additional call upon your devotedness and perseverance in the arduous but glorious work of evangelizing poor, benighted, superstitious, but interesting Ireland. But this is not all; if my health was so good as to admit the fatigue, I could occupy more than double the ground I am now labouring; new openings presenting themselves every week. On the last of March I went to a district about six miles distant, by the request of a farmer, and held a meeting in his house, where there were upwards of sixty people hearing. This person is a member of the established church, a decided Christian, and entirely devoted to the interests of Messiah's kingdom. He lives about a mile and a half from B—, a respectable town of a population amounting to about two thousand. He is very anxious that I should open a regular meeting in that town, as he is of opinion that it would ultimately be of much use. This I intend doing, as soon as my health and the weather will allow. The influence of this Christian friend, also of one of our own brethren in the same neighbourhood, and a scripture reader who is occupied in labouring through the parish, who himself even wrote me a very encouraging letter on the subject, are I think very favourable circumstances, and urge us at least to make a trial. Surely, dear brother, with such openings before us, this is not the time to be idle. If we be weak, our Captain is strong; if we have little means, let it be remembered that the gold and silver belong to our Master. Our duty is to *work*—his province is to *support*. Let us, then, glorify him with our bodies and our spirits, which are his. In faith, in prayer, and in hope, let us go forward in the best of causes, taking the simplest, but most effectual of all means, the sling and stone; and using it "in the strength of the Lord God of Hosts, the God of the armies of Israel."

A friend who is stationed in a manufacturing town of the north of Ireland writes concerning two or three of his stations:

C— is a place at the end of the town, where most of the people are Roman catholics, and where the most part of those who nominally belong to other denominations absent themselves almost entirely from all places of worship. After I came to this town I commenced in my humble way to preach on every Lord's-day evening; and shall I say, that the house in which we assembled was soon found too small, so that

we had to provide a more capacious one? for, instead of fifteen or twenty, the congregation soon amounted to sixty or seventy. Many a time I have been delighted while in the act of addressing them, because of the favourable opportunities which the Lord afforded me of declaring the way of salvation through a crucified Saviour to many poor ignorant Roman catholics, who could be hindered from attending neither by the authority of the priests nor by the influence of parents. But of late Mr. E— and myself thought it advisable to change the time of meeting from Lord's-day to a week-day evening, so that many of them might be induced to come to our chapel on Lord's-day evenings. And up to the present our expectations have not failed, for the people have turned out pretty well.

My next station is S—. Here I only preach occasionally, although the people seem very anxious to hear the gospel, and to have me attending steadily.

The next place is R—. This is a station which Mr. E— occupied before I came to assist him, but which I have since regularly supplied once a month. The congregation is generally large, and the prospect is encouraging.

The last place is H—. Here since November last I have continued to preach, sometimes on Lord's-day, and regularly every second day at ten o'clock in the morning. The congregation is not large, but the people are very attentive, and many of them come regularly to worship in our new chapel.

Mr. SHARMAN writes:

We have recently lost two active members—one of whom has emigrated to Australia; the other unites with a church of Christ under care of one of our brethren in another part of this country; nevertheless our numbers slowly increase. Four have been buried with Christ in baptism. May the Lord greatly bless those who are gone, and make them a blessing to others, and may those who have been added become an additional blessing to us here. As to the congregation in this town, although the attendance on sabbath mornings is still small, except when there is a full attendance of the brethren, most of whom have to come a considerable distance, yet in the evening our little chapel is well filled with attentive hearers.

At B—, about five miles off, I have lately opened another station; the attendance at present is small, probably not more than twenty, nevertheless I believe it to be one of considerable importance. It is situated in a very backward part of the country, chiefly inhabited by Roman catholics, who are, if possible, more spell-bound by the

dogmas of popery than any place I have yet known; and the few protestants who reside near, although very respectable, and one would think ought to know better, have imbibed absurd notions of religion, as is manifest in their practice.

You have frequently heard that wakes in this country, where access can be had without hazard, are favourable opportunities of introducing the gospel. It was on such an occasion that the Lord blessed his word in the case of a respectable female, who afterwards requested I would visit the neighbourhood as often as I could. A little time longer, and her husband became concerned about his soul, and called himself at my own house, and renewed the invitation in the most pressing manner. I responded to it cheerfully, and have given them as frequent opportunities as I could of becoming acquainted with the gospel, by preaching to as many as could be persuaded to attend, by reading and expounding the scriptures in the family, and general conversations on religious topics. When I was there last, as I was about to leave, while engaged in conducting family worship, the gentleman's mother, who has also become much alive about her eternal interest, asked me to explain several passages of scripture which she had marked while searching the scriptures for herself in the retirement of the closet; and after explaining them for her, I addressed myself for a short time to the family on the necessity of cultivating an acquaintance with God through the medium of his word, approving the plan adopted by the good old lady; after which we sang a hymn, and concluded by prayer. I do not recollect a more happy morning than that was, while engaged at a throne of grace imploring the divine blessing. I felt in my own soul that we had access through the blood of sprinkling: all appeared to be really in earnest, Jesus was present to bless, and we were blessed indeed—glory for ever to his holy name.

The gospel appears to be producing some fruit at D—. It is one of the oldest stations in the district, and perhaps I might add one of the most important. Five of the brethren who meet with us in church membership are from this place, and are to me most useful auxiliaries; labouring according to the ability God has given to promote the cause they regard as the best of causes, and God is blessing their efforts to do good.

Mr. C. W.— has for the last eight or nine months been regular in his attendance at our meetings, and I trust has received the truth in the love of it. He is a man in somewhat easy circumstances, and of a good education; besides that, with these advan-

tages, he is exceedingly zealous in his efforts to do good. To every attempt to turn him aside from associating with us he has hitherto maintained a successful resistance, preferring, as he says, the testimony of a good conscience to the smiles or frowns of men. Brother C— met him the other day sitting on a cart with several men, Roman catholics, reading to them, and pointing out the injurious tendency of the views they maintain. He speaks Irish with great fluency, and employs this instrument with admirable effect. May God keep him from evil, and make him abundantly useful!

Mr. ECCLES also writes to Mr. Green :

VERY DEAR BROTHER,—A considerable time has elapsed since my last communication. The reason of this is to be traced partly to weak health, and partly to the pressure of innumerable trifles and more important matters connected with the opening of our new chapel. This event is, however, at last consummated. The services on the occasion were of the most interesting character, and very numerous attended. The chaste, eloquent, instructive, and powerful discourses of the Rev. Dr. Carson, and of the Rev. Messrs. Bates and Trestrail, were attentively heard by many to whom the novelty of the affair alone opened up a medium of access. The soirée on Monday evening, we have also reason to believe, was attended by results equally beneficial. Ministers belonging to the various evangelical denominations around delivered addresses in conjunction with our brethren; and the end—Christian union—which the meeting was designed to promote, seems to have been attained in a considerable degree.

The impression produced is decidedly of a favourable nature. The aspect of affairs is at present very encouraging, and the congregations have greatly increased since we entered our new chapel. Oh, when I think of the pleasing prospect which opens in the distance, and of all the intervening obstacles which a resolute and a protracted struggle alone can surmount in order to its realization, I may well exclaim, "Who is sufficient for these things?" But the language of despondency must not be heard. Fear is forbidden by faith; and every previous Ebenezer ensures our final triumph. Shall the hand which the Captain of salvation has honoured with grasping his blood-stained banner ever relax its hold? Shall the face of man intimidate the soldier of Jesus? Let it not be so, O Lord! Let thy grace make us more than conquerors, and enable us to feel, at all times, that "*as our day is so shall our strength be.*"

Instead of the usual money contributions to the Society this month, we are anxious to comply with the earnest request of our brother Mulhern, and again place the circumstances of his chapel at Conlig before our readers. He wishes very much to finish it, or at least make it fit to worship in, before winter. Two hundred and eighty pounds is the lowest sum for which the undertaking can be completed. The list given below will show that only about one-third of this sum, or little more, has been contributed. Mr. Mulhern is desirous our friends should know—

1. That not in the village nor any where very near, though the population is numerous, is there any other place of worship pertaining to any section of the church.

2. That during the very brief labours of the Society there, a church of forty-one members has been gathered, which God still blesses with increase and prosperity.

3. That since the school-house of the village was refused to our friends to worship in, they have no other place than a small cabin much too strait to accommodate the numbers in attendance. And,

4. That as funds have been kindly supplied, the plain yet commodious meeting-house has been progressing towards completion. The people are too poor to contract a large debt.

He implores on their behalf, therefore, a continuance and increase of liberal contribution, which may enable him to complete the building, the more as it is altogether impossible for him to leave home on a begging journey.

Any member of Committee, Rev. W. F. Burchell of Rochdale, Rev. John Stock of Chatham, or Mr. Mulhern himself, whose address is Newtown Ards, county Down, will thankfully receive contributions, even the smallest.

Those already given are as follows.

	£	s.	d.		£	s.	d.
By Rev. John Young, late of Andover ..	11	0	0	Mr. John Eives, by Mr. Green	1	0	0
Sundry persons in Ireland	10	10	0	By Mr. Robson, Berwick	3	0	0
W. Sharman Crawford, Esq. M.P.	5	0	0	Mr. Gotch, Kettering	1	0	0
Mrs. Scott, Belfast	2	0	0	Miss Ireland, Hackney	1	0	0
Mr. Workman, ditto	1	0	0	By Mr. Harrison, Broomsgrove	0	11	0
Messrs. R. and J. Workman, ditto	1	0	0	Mr. Packer, Walworth	0	10	0
J. Mateer, Esq. ditto	1	0	0	Samuel Watson, Esq.	1	0	0
— Digby, Esq. Conlig	1	0	0	A Friend, by Mr. Pritchard	1	0	0
R. Blackwell, Esq. Belfast	1	0	0	Mr. and Mrs. C.	2	2	0
Mr. R. Burns, ditto	0	10	0	John Heard, Esq. Nottingham	1	0	0
W. Simpson, Esq. M.D. ditto	0	10	0	Rev. J. Burt, Beaulieu	1	0	0
Mr. W. M'Connell, ditto	0	10	0	Friend at Glasgow, by Mr. Green	1	0	0
G. T. Beilby, Esq. Monaghan	1	0	0	By Mr. Millard, Lymington	1	0	0
Mrs. Beilby, ditto	1	0	0	Mr. Earle, Ripon	1	0	0
— Beilby, Esq. M.D. Edinburgh	1	0	0	Mr. Smith, Rye	1	0	0
A Friend, by Mr. Burls	20	0	0	Anonymous, several, by Mr. Green	2	2	6
John Coward, Esq. Liverpool, by Mr. Green	5	0	0	Mr. Bowser, Parson's Street	2	0	0
C. B. Robinson, Esq. Leicester, by ditto	5	0	0	A Friend at Mr. Bowser's	0	10	0
A Friend, by ditto	2	0	0	Mr. Stock, Regent Street	2	0	0
Rev. E. Steane (by)	1	0	0	A Friend at Finsbury Chapel, April 26 ..	0	10	0
Rev. R. W. Overbury (by)	1	0	0	Rev. W. Durham, Kent	0	12	6
Amersham, by Mr. Green	1	0	0	By Rev. J. Castleden	2	0	0

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., 19, Bridge-street, Blackfriars; SANDERS, 104, Great Russell-street, Bloomsbury; GLYN, HALIFAX, MILLS, and Co., 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. MR. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTALL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, Dublin; and by any Baptist Minister, in any of our principal towns.

BAPTIST MAGAZINE.

AUGUST, 1842.

ON THE PRESERVATION OF THE QUEEN'S LIFE.

BY THE REV. THOMAS WINTER.

THE preservation of our beloved sovereign, whose life has been a second time attempted, has been justly attributed to the interposition of a gracious providence by the nobles of our land, and by the senators of the British parliament. Christians, to whom the doctrine of a divine providence is always interesting, will on this *special* occasion offer thanksgiving and praise to the Sovereign Disposer of all events, for throwing around our youthful queen the shield of his protection, and that by this means he hath most probably preserved our country from a calamity too painful to contemplate.

In this age of scepticism and infidelity, it is delightful to see men of the world, against their inclination, compelled by eventful circumstances to acknowledge the superintendence of the Divine Being. Many of the heathen philosophers taught that the affairs of the universe were under the direction of the gods, and some of them wrote largely on providence, although for the want of the light of divine revelation, many of their statements are dark and inexplicable. It is painful that there are those that profess Christianity, that speak of nature doing this,

and accomplishing that, without any distinct recognition of nature's God. That there are certain immutable laws by which the Almighty governs the universe, is too palpable to be denied by any thoughtful person; yet it is quite evident that these laws are under the direction of the blessed and only Potentate, the King of kings, and the Lord of lords, who doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

The God of unspotted purity will not allow sin to go unpunished. Is there evil in a city, and he hath not done it? Natural evil is the displeasure of God against moral evil. The calamities of the times are the painful consequences of sin: "Shall I not visit for these things, saith the Lord: shall not my soul be avenged on such a nation as this?"

There is a distinctness in God's providential dispensations. He causeth the grass to grow for the cattle, and herb for the service of man. The fowls of the air are under his care, and not even a sparrow falleth to the ground without his notice. He preserves in-

fants and little children from the innumerable dangers to which they are exposed. He affords *special* protection to his people; he numbers the hairs of their head, fixes the bounds of their habitation, sustains them under their afflictions, and leads them by a right way to their everlasting habitation.

The ways of providence are often inscrutable and mysterious. His works are great and marvellous, and his thoughts are godlike. In the contemplation of the prevalence of moral evil, the amazing extent of idolatry in heathen lands, the low and the depressed state of the church of Christ, the death of holy and devoted men in the midst of their years and usefulness, we cannot but be still and know that he is God; and with the apostle of the gentiles exclaim, "Oh the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments; and his ways past finding out!"

The eternal Father has committed the administration of providence to his Son, who is the heir of all things, by whom also he made the worlds; all power is given unto him in heaven and in earth. He employs a variety of instruments to accomplish his will. The elements of nature, the thunder, the lightning, the whirlwind, and the storm, are under his control, and at his bidding they do his will. The fallen angels and demons, opposed as they are to his moral government, are made to advance his glory. The elect angels that kept their first estate, have always been actively engaged in his service: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The kings of the earth and subordinate magistrates are the powers that are of

God, and they are appointed by him in their various stations, that his purposes through them may be accomplished. "My Father worketh hitherto," says Jesus Christ; "and I work." He makes the dispensations of his providence to subserve the interests of his church. "He maketh the wrath of man to praise him, and the remainder of that wrath he restraineth." The most unlikely things are made to promote the enlargement of his spiritual empire.

But for an unseen power exerted over the human family, confusion, distraction, and misery would prevail to such an alarming extent, that without almost any alleviation, the present world would be a place of weeping, wailing, and woe. It is also a matter of unfeigned thankfulness that the God of providence is the God of grace, and that he has provided a remedy for a perishing world in the redemption that is in Christ Jesus. In his providence he is opening effectual doors to the ministers of the gospel, that they may proclaim to the world the unsearchable riches of Christ, that the kingdom of righteousness, and peace, and joy in the Holy Ghost may come. The doctrine of a divine providence is calculated to encourage the faith and hope of believers in Jesus, to raise them above over-anxious care, to make them willing without reserve to commit their way to the Lord, to trust also in him in times of darkness, as well as in seasons of light. It should guard them against attributing that to providence which may arise from their own imprudence or neglect. Let all diligently seek first the kingdom of God and his righteousness; and all providential things needful will be added unto them.

Bristol, June 21, 1842.

ON BAPTIST CHAPELS.

BY MR. E. TRICKETT.

THERE are many persons who fully admit the importance of the truth, that Christians should assemble for the public worship of God, and that places should therefore be erected in which they may do so, who greatly overlook the importance of such places being in every way suitable for the purpose for which they are set apart. Of such persons we believe that there is as great a proportion in the baptist as in any other denomination of dissenters, and, consequently, that the chapels belonging to it are not as suitable for the purposes for which they are required as they might and as they ought to be. That this opinion with respect to the chapels is correct, it is now our intention to show; and, in order to do this, we shall attempt to point out, how such places should be built; how in contrast with that they are built; and what means might be employed to make the latter more in accordance with the former.

In attempting to point out how a chapel ought to be built, the first thing we have to notice is the site upon which it is to be erected. The site of a chapel should be one which is central, public, respectable, and easy of access. It should be central with respect to those who are expected to attend the chapel, since many, on account of business or weakness, cannot go to a great distance for that purpose. It should be one which is in a prominent situation, since it is for the use of the public. It should be in a respectable locality, since it comports better with the purpose for which it is selected, and the character of those who frequent it, that it should be so; and it should be one which is easy of access, since if the ways are not sufficiently wide and cleanly, some per-

sons will be deterred from going to the chapel, and those who do go will feel their way thither to be very unpleasant.

Next to the site, the exterior of the building claims our attention. This should be distinguished for its beauty and utility. For beauty in the fitness, simplicity, and symmetry of the parts, taken individually and collectively, since such an exterior will be inviting in appearance, accord with the end for which the building is designed, and correspond in some degree to the works of him to whose worship it is appropriated, who in all his works has put his stamp of approbation on that which is thus beautiful, and has taught man with what appropriateness of form his works ought to be made. The exterior should also be distinguished for utility. It should be so, in the entrances being of a good width and sufficient in number, since this is necessary for free egress; in the windows being large and numerous, since a good light is needed; and in that which is merely ornamental being avoided, since it unnecessarily adds to the expense. Hence, too strict an adherence should not be maintained to architecture of a Gothic kind; for, though the windows and entrances of it may be suitable, there is in it much ornament of a grotesque and unnecessary character. Nor should architecture of a Grecian kind be too strictly adhered to; for, if so, the entrances and windows would be too few and small, and the appearance too heavy and dull; and, with respect to any mode of building, more attention should be paid to present utility and appearance, than to the past form of buildings, erected for far different purposes, in a different climate, and at an enormous expense.

Having noticed the leading things to be attended to as to the site and exterior of a chapel, we now proceed to notice those of the interior.

In constructing the interior, the speaker should be placed so that he can see all his hearers; the congregation so that each one can see the speaker, choir, and baptistery; and the speaker and choir where they can be best heard. For these purposes, the best construction of the interior of a chapel, not having a gallery, and being intended to hold one hundred persons, or from that to five hundred, would, as it appears to us, be the following:—to arrange all the seats in the form of half a circle; to place the speaker's desk where the centre of the circle would be if it were completed; to elevate the desk a little, and the rows of seats successively above each other, so that the speaker can see each, and can conveniently be seen by all, and to have the communion-table and baptistery before the pulpit, and the choir in the same place, or in a recess behind the desk of the speaker, especially the latter if an organ be used. If the chapel is to have a gallery, and be intended for more than five hundred persons, it would be necessary to adopt a plan somewhat different. The plan which would then be the best appears to us to be the following. Retaining the half-circular form of the seats in front of the pulpit, to have the latter carried back in a straight line to as great a distance from its position in the first case as from the centre to the circumference of the circle: to have the pews carried along the sides of the chapel in a straight line towards, and to end in a line with, the pulpit: to have these pews and those in front slightly elevated above each other: to have as much space left within both as that there shall be room for an aisle to be carried around the chapel within them, and for there to be pews, straight in their form, facing

the pulpit, ranged two deep, in the central part of the chapel within that aisle: to have the gallery placed directly over those pews which are at the side and in the front, sufficiently high above them, of the same form, and differing only in the seats being more raised above each other, and in two or three of the seats being brought round, and near to the back of the pulpit, of the same form as those at the front: to have the organ, if one be used, upon, and the small vestries under, that part of the gallery which is behind the pulpit; and to have the choir and baptistery in front of, and near to, the pulpit, on a platform raised a few feet above the central part of the chapel, and to have the pillars by which the gallery is supported, of iron, and as narrow as possible in diameter, so as not to obstruct the sight. By such an arrangement, the pews will be so placed as to offer no obstruction to the sound of the preacher's voice, but so as materially to assist its transmission, and so that he will be able to see all, and can be seen by all. The organ being placed on the gallery, and the singers in the body of the chapel, and both in front of the congregation, there will be no difficulty as to situation in their leading the singing. As to the pews, they ought not to be higher than common chairs. Those in the gallery at the back of the preacher should be appropriated to the sabbath-school children, since elsewhere they would annoy the minister by their restlessness. They ought to be of such a number as that a third part may be free, and so convenient as that each shall be furnished with places for hats, umbrellas, and books; and some should be of so large a size as to have seats on three sides, and a table in front.

As to regulating the temperature of a chapel, there should be an apparatus for this purpose, to which a thermometer should be added, so that the degree of temperature in a chapel being known, if

it be not sufficiently high, it may be raised to that height which is necessary to make the chapel comfortable. When hot-water pipes are used, they are so laid, as that very little heat can radiate from them; perhaps, with a little skill, the iron pillars of the gallery might be made also to conduct the warm water, in which case much more heat would be radiated than by the present method. As to ventilation, the ceiling of a chapel should be lofty, and have numerous apertures placed around it, close to the wall, that ventilation may be carried on in a manner not deficient either in operation, comfort, or appearance.

Having noticed the principal things which ought to be found in a chapel, let us lastly consider the appendages of such a place. With respect to these, it is necessary to inquire, How many?—of what construction?—and, in what situation, they ought to be?

As to how many there ought to be, three small vestries are necessary, since one is wanted for the minister, and two for the baptisms, committee meetings, library, &c.; and, in addition to these, one large vestry for the week-night meetings, and one or two school-rooms are also necessary. As to the question, how these places should be constructed, it is only necessary to say, that, as to the vestry for the week-night meetings, it should be of the same form as a chapel without a gallery, and, as it would be principally attended in an evening, means should be taken that it may not be wanting in a proper temperature and ventilation. Two fires, open to the view of the congregation, and being one on each side of the speaker, would be best, since such an arrangement would give the appearance of comfort to the room, and also afford sufficient warmth. The school-rooms ought to be constructed as the best of the kind generally are, and, if possible, with better ventilation.

As to where these buildings should be

placed, the smaller vestries should be very near the pulpit, since this is necessary for the preacher's convenience and the baptisms. And the larger vestry should be easy of access, since it is frequented as much even as the chapel.

The vestries and school-rooms might be so situated with respect to the chapel, and only so far separated from it, as that at anniversaries, and on similar occasions, when more chapel room than usual was needed, it might be obtained by sliding down or aside the moveable partitions which separated the vestries and school-rooms from the chapel.

Having endeavoured to show how baptist chapels ought to be built, let us next turn our attention to those which are now in use throughout England. Passing by the damp, uninviting, barn-looking places which are here and there to be found, and the low, confined, and unhealthy rooms which in some places are used, let us look at what are deemed the best chapels in our towns and cities. These we shall find are very deficient in most of the things which we have mentioned. As to site, many of them are out of the way, close in some instances to a noisy manufactory, whence dust, and smoke, and noise arise to the annoyance of those who attend the chapel. Some are hid in corners, as if religion, or the peculiar principles of the baptist denomination, were things to be ashamed of; originally caused it may be by persecution, but as such a cause has long since passed, the effect which it had produced should also have been removed. As to exterior, instead of baptist chapels being equal or superior to buildings of the same size in the same neighbourhood, they are in many places inferior; instead of being remarkable for the appropriateness of their appearance, they are remarkable in having it singularly inappropriate. If an attempt be made at something like architecture, either the Grecian is chosen, with much

of its heavy and dull appearance, or the Gothic, with much of its unmeaning finery. Many chapels have some of their windows blocked up, and the others so situated that they look out on the smoky tiles and chimneys of other buildings; and have the entrances so narrow or few, that it is with the greatest difficulty that the congregation can leave.

As to the interior, the pews are so arranged that half the people have to sit sideways to look at the preacher, and are so little raised above each other that many cannot see him at all. The baptism is so situated, that on a baptism taking place the congregation is very disorderly. The singing pew in many places is in the front part of the gallery, so that the sound of the singers' voices has to take an acute angle before it can reach those who are under the galleries, in consequence of which the latter are obliged to sing behind, instead of together with, those who are conducting the singing, and, not being able to hear them distinctly, some prefer not to sing at all, and hence this delightful part of the worship of the sanctuary is in some measure prevented. If there be a gallery in a chapel, it is frequently only at one end, and as air is a much feebler conductor of sound than the material of which the side galleries are constructed, the speaker has to exert himself nearly twice as much in order to be heard when they are wanting, as he would if they were present. The pews are few in number, so that instead of one in three being set apart as free, all, or nearly so, are let, or intended to be so; and so that, instead of some being let at a low rate, in order that the respectable poor who wish to pay what they can may not feel it difficult to do so, the pews are fixed at as high a price as possible, without sufficient regard to the circumstances of those who are expected to occupy them. The pews are also made so high and strong, that they seem as if they

were intended as places of confinement for the disorderly, rather than the purpose for which, and the persons for whom, they are intended.

As to temperature, in some chapels, in which unhappily the attendance is not good, and no means are adopted for warming them, the cold is frequently so great that the people feel the close of the service to be a great relief, and are often deterred from attending the chapel on that very account. The ceilings of the chapels are almost invariably lower than they should be, in order to be in keeping with the size of the building, and, especially in height and proper apertures, are very unfit for assisting ventilation, so that when one of them is filled on an evening, from the burning of the lights, and the breathing of the people, and there being no outlet for the foul air, the air soon becomes very unpleasant and injurious: those with weak lungs find it especially so; and, on account of it, it is no uncommon thing for others to faint away, to the annoyance of the preacher and the injury of the audience. In some chapels, large, massive pillars are placed to support the ceiling, which interrupt considerably the view of the speaker and hearer, stop the sound of the speaker's voice, and give to the buildings a vault, dungeon-like appearance.

As to vestries, they are generally wanting, either as to number or convenience. In some places there is only one for every purpose, and even that is cold, damp, and smoky. If the vestries are not wanting in number, they frequently are in situation, so that the minister and baptized have to take a circuitous route in order to reach them. The vestry for the week-night meetings, if there be one, for frequently there is not, is generally badly arranged, and any thing but comfortable; and, as to the school-rooms, they are commonly low, ill-ventilated places.

Having attempted to point out the things which should be attended to in the construction of baptist chapels, and to show how very generally they have been, or are, neglected, the questions may be asked, How is it that such is the case? and what means should be used in order that this may be remedied?

One principal reason why baptist chapels are not better than they are, is, in many instances, that there has not been sufficient information on the point; and hence the necessity for the remarks which we have made, which, if they do not point out, may perhaps be the means of eliciting, whatever may be the best to be done.

Another reason is, that those upon whom the matter depends are unwilling to exert themselves about it, from a consideration of the effort and expense which it would require. These will make any excuse rather than try to make the house of God what it ought to be. If the attendance at the chapel be good, they say there is no need for alteration; and, if bad, that they must wait till it is better. Some ministers are wearing themselves out by attempting to keep up their congregation, when the place in which they preach tends in no small degree to dwindle it down; and the minister is blamed because he does not draw the congregation to an uninviting place which another does to one of a contrary character.

Another obstacle to improvement is that which arises from the associations which are connected with the old places. Every pillar, and timber, and stone, has connected with it the accumulated associations of years, and therefore those who ought, and perhaps, if it were otherwise, would be, the first to improve the chapel, resist all such alteration. Hence some places are permitted to remain year after year without alteration, in which it is greatly needed. If the attendance be thin at such places, they

should be made better, that the attendance may become so; and, if the attendance be good, and all the eligible sittings are let, then some alteration ought to be made, since many, on hearing that the sittings are all taken, and others who on applying are told the same, will refrain from attending at the chapel; and a chapel when all its sittings are let is not at a stand, but, like a limb which is not allowed room for its growth, it begins to have in it premature weakness and decay. And if in a chapel there be not numerous and comfortable sittings for the poor, such a thing shows, whether it arise from bad arrangement or the place being too small, that some alteration is needed. The poor ought not to be put in the aisles, in pews where nobody else will sit, on backless forms where their wearied limbs are to be made more weary still after the labours of the week, but in good seats with backs to, in which they shall feel at home, and which shall only differ so far from the rest, as that the poor may see that they are free, and may enter them without the feeling that they are intruding into places which are designed for others. Many persons must acknowledge that their houses are much better adapted for habitation than the house of prayer which they frequent is for the worship of God, and that, such being the case, the words of the prophet might with propriety be addressed to them, "Is it time for you, O ye, to dwell in ceiled houses, and this house lie waste?" There are other places besides the sanctuary open on the Lord's day, which, in the comfort and convenience of their internal arrangements are far superior to it, to which there is a stronger disposition in the mass of the people to go, and from which it is less easy to repel by uncomfortableness than from the house of prayer.

There may be instances in which congregations would be glad to have good

chapels, but they are deterred from endeavouring to obtain them by the great difficulties which lie in the way; for after all possible ways of lessening the expense have been adopted, it must still unavoidably be great. Some there may be who have not yet had a chapel, who wish to have one, but who, being unable to meet the expense of erection, are ready to sit down, regarding it as a hopeless affair. Some may have engaged in the erection of chapels, the cost of which is not yet raised; and therefore they feel, that however much they might wish to improve them, the debt must be liquidated before they attempt any thing more. Now, in face of all the difficulties lying in the way, increased as they are at every point by the selfishness of the human heart on the one hand, and the want of courage on the other, we feel no hesitation in asserting, that if a number of individuals are bent on having a chapel as suitable for the purpose for which it is used as human art and ingenuity can make it, there is no insurmountable difficulty in the way.

In attempting to show this position to be correct, we wish to avoid every thing which is chimerical, and to suggest nothing but what poor men, with determined perseverance, can accomplish. That a number of poor persons, combining together, would be able to erect a chapel, there is proof in what the brethren in Jamaica have done, and in what has been done by others in our own land. And that such places might not only be what are called chapels, but what might with propriety be called good chapels, there is proof in the fact, that it is as expensive, or nearly so, to make them unfit as it is to make them fit for the use for which they are intended. What is wanting at one point of time must be made up by prolonged effort, and what is wanting in individual ability must be made up by that of numbers. For a number of poor persons may accomplish that by perseverance

which they could not attain at once, and though few in themselves, they can act upon many in soliciting assistance, and so increase their means greatly. There is, we know, a great backwardness in many minds to beg for the cause of God, but we do not see why there should be. If they who engage in soliciting contributions for the cause of God from others, called to mind, that in proportion to the difficulty in thus serving him, and the manner in which they surmounted that difficulty, so would be their ultimate reward; that they were asking for that which was not man's, but God's; asking for it, not for themselves, but for him who was its owner; and that by their efforts they would be assisting materially the advancement of his cause; if they were nearly every where met with coldness, or rebuke, or refusal, and regarded as unwelcome visitors; yet they would take joyfully the reproach of Christ, and rejoice in the toils of his service.

The means to be adopted as to the erection of a chapel, which we would suggest, are the following.

Suppose that fifty persons, who are among the working population, or any smaller number of individuals, whose means amount to what may be the means of those fifty persons, wish to have a good chapel. We will suppose that they have hired a room for present use, of which they make vestry, school-room, and chapel. Let them commence weekly subscriptions among themselves, and solicit contributions from those who live in the immediate neighbourhood. In doing the latter, let them receive the smallest sum, since every such amount once given may lead the person who gives it afterwards to give more, and will cause him to take an interest in the undertaking. Meanwhile, let those fifty persons look out for a site on which to build the chapel. Let the one selected be as suitable as they can get, and as their means will enable them to purchase. Let it be large enough for cha-

pel, and vestries, and schools; the last, however, may be at a short distance from the chapel, if the site be not sufficiently large. Let an effort be made to have the site paid for, before a stone is laid. In some instances, a grant of ground may be obtained from a proprietor of land in the neighbourhood; in such a case, care must be taken that it be large enough and well situated, otherwise it had better have been withheld.

Let the next effort be directed towards building a lecture-room, in the form of a chapel without a gallery, of which we have spoken, and so placed as that it will be uniform with, and conveniently situated near to, the chapel, when it shall afterwards have been erected. Let a plan of the whole be drawn by an architect. Let labour or materials be now solicited where money cannot be obtained, for many will give either one or the other of these who cannot, or will not, give money; and, whatever may be promised or given, let it be seen that its worth is appreciated. Meanwhile, let estimates be advertised for, stating both amount for and time in which the building can be erected. When half the amount is raised which the building will cost, let the building commence forthwith, the precaution being taken that that person's estimate is chosen who may be relied upon as to time and as to price. Let the subscriptions go on during the time in which the building is being erected, till, with the collections which are made at the opening, the lecture-room is paid for.

Lastly, in a similar way let the grand effort be made for the chapel, school-rooms, and smaller vestries. Let the same means be adopted as to obtaining subscriptions, and as to ascertaining the cost, and let the same proportionate amount be raised before the building is commenced. Let full publicity be given as to the opening of the chapel; and let there be a determination that it shall be

as neat and comfortable as possible, both as to exterior and interior. The chapel, having been erected in this manner, one or more yearly efforts should be made to clear off the remaining debt, which effort or efforts should take the precedence of all others.

Now, adopting a plan such as this which we have proposed might take years of effort, but the labour would be well spent, and it would not take as many years as the present mode of attending to the business does; and if the attempt were made to make every thing as suitable for the object as possible, both in use and appearance, it would be so much in advance of the present places as that, if once done, it would be done for centuries.

There are many things connected with the subject on which we have been treating besides those which we have noticed, and much more might be said respecting those which we have noticed than we have said. We have not attempted to say all that could be said, but what we conceived to be of chief importance.

There is so little information in the mind of the public upon the subject, that it appears to us that it would be well if a work were written, containing plans, and specifications, and other information respecting it. Such a work might be in the form of a prize essay; and that it is much needed will appear, if we remember, that among those who have entrusted to them the building of the chapels belonging to the denomination are persons of every variety of ability and taste; and that there will still, no doubt, be chapels built, for which, on account of the expense, no architect will be employed; and that, therefore, a good work on the subject, which might be in the hands of the public, would be exceedingly useful.

Baptist College, Bristol.

PRAYER MEETINGS.

No Christian church ever did prosper, no one ever can, without prayer meetings: and the statement here made will seem fully sustained by referring to the history of facts, as connected particularly with the spirituality of the saints and the conversion of sinners. Mark those churches in which prayer meetings have been neglected by degrees until they have been finally given up: and you will see invariably that such churches have only 'a name to live, while they are dead.' Observe again, where these meetings are conducted with great formality, and you will invariably find such churches as cold and formal as are their prayer meetings. But the churches are ever blessed of God where the meetings are suitably conducted and faithfully observed: and we say for the encouragement of the few who generally sustain our prayer meetings, it is in answer to your importunities that Zion is blessed and prospered. But without importunate prayer we are not to expect a blessing; for "the Lord will be inquired of by the house of Israel, to do these things for them."—*New York Baptist Association, Circular Letter of 1842.*

THE GARDEN OF GETHSEMANE.

Thou garden of Gethsemane,
Scene of Immanuel's agony,
Here let me pause and think!
I would retire awhile and look
On the dark waters of that brook
Which he was made to drink.

Can that be he, so lonely there,
Whose piteous look and pleading prayer
Might melt a heart of stone?
Lord of the radiant seraphim!
Creation owes its birth to him:—
And must his death atone?

Strange and amazing agony!
School of divinest mystery!
Life's cradle in a tomb!
No more the earth shall groan accursed;
His gushing blood relieves its thirst,—
The pledge of Eden's bloom.

'Tis thus he plants, for us to rise,
That mystic ladder to the skies,
The purchase of his blood.
Behold, what myriad squadrons bright
Upon its summit, crowned with light,
Invite us up to God.

Thou wondrous garden! What a scene
Of love and sorrow thou hast been!—
Oh, when I look on thee,
It seems as though the angel given
To strengthen Christ, again left heaven
There to commune with me!

REVIEWS.

The Antiquities of the Christian Church. Translated and compiled from the works of Augusti; with numerous additions from Rheinwald, Siegel, and others. By the Rev. LYMAN COLEMAN. Reprinted from the American edition of 1841. London: 8vo. pp. 224. Price 5s. 6d.

ON subjects strictly theological, we value the opinion of our German contemporaries very little: the speculative habits of the national mind, and the character of the philosophy with which they are imbued, are unfavourable to the perception of revealed truth; and the most distinguished of their number appear to be more eminent for profundity of learning than for solidity of judgment. But on questions of philology and history their testimony is of great worth. Some of the worst theologians among them are men of unwearied research; and, though utterly disqualified for the office of instructors in Christian doctrine, they are more free than Englishmen generally are from certain prepossessions which affect the investigation of facts. We examine questions connected with apostolic teaching and practice under the influence of a consciousness of apostolic authority. It is difficult for even the most upright inquirer in such circumstances to divest himself of a bias towards interpretations accordant with his personal interests, or with the views which he is accustomed to advocate. Many of the most erudite of the German writers, on the contrary, hold apostolic authority so lightly, and deem themselves so little bound by the primitive rule, that they can investigate questions of fact with the most perfect indifference to the result. Lamentable as this is in itself, it is productive of this one advantage, that we may listen to them as we listen in a court of justice to a disinterested witness:—it is no concern of his whether the decision be in favour of the plaintiff or the defendant; he cares not whether the facts tell on one side or on the other; his testimony is given frankly, and, if he be a man of intelligence, it may be received without suspicion.

The study of early ecclesiastical history and Christian antiquity has been carried

on for the most part, in this country, under the influence of a desire to ascertain their bearings on controverted topics. A chief object of the investigator has commonly been to find arguments for or against the Romish church, for or against the English church, for or against episcopacy, or for or against unitarianism. A strong desire to find such arguments wonderfully facilitates their discovery, and leads the investigator to overlook unconsciously whatever is not to his purpose. Among candid men, it is not every one that in such circumstances has sufficient candour to tell the whole truth, or even to believe that which does not seem to accord well with his theory. The German professor, on the other hand, frequently studies the inspired writings, or the records of primitive times, simply in the spirit of an antiquarian; and is willing to give freely and fairly to the literati, for whose approbation alone he cares, the result of his antiquarian researches.

The basis of the work before us is a German publication, in three volumes, entitled "*Handbuch der christlichen Archäologie*," by Augusti, Professor of Theology at Bonn, and Oberconsistorialrath at Coblenz. The compiler has availed himself, however, of additional aid derivable from a larger work by the same author published a few years previously, in twelve octavo volumes; and of the works of Rheinwald, Siegel, Neander, Gieseler, and others. Professor Sears of Newton Theological Institution bears testimony to the translator's ability, candour, and general accuracy. He says, "The difficult task of making a judicious selection of the matter, of arranging it, and of adapting it to the mass of American readers, appears to have been performed, not only with great care, but in the exercise of a sound discrimination." We venture to add, that it is as well adapted to the meridian of England as of the United States, and that the proprietors of Ward's Library of Standard Divinity have rendered service to the British public by making it a part of their valuable series.

To one important particular, in which

writers on the subject are usually defective, general though not uniform attention has been paid; we refer to the precise date of the customs described. The expressions, "primitive times," "first ages," "ecclesiastical antiquity," and others of similar import, are often used very indefinitely, as though there were a uniformity, instead of a progressive change, in the opinions and practices of the first five or six centuries. The fact is, however, that the Christian church in the middle of the second century wore a very different aspect from that of the Christian church in the middle of the first century; that in the middle of the third century it was much farther removed from apostolic simplicity than in the middle of the second; and that before the fourth century was completed an entire transformation had taken place. It is always necessary to distinguish carefully, when speaking of the early ages, whether reference is made to the age of Paul, or of Justin Martyr, or of Cyprian, or of Augustine. The age to the spirit and practice of which we deem it the duty of Christians and Christian churches to return, is not any age succeeding that of the apostles, but that of the inspired guides themselves; nay, a practice would not be necessarily worthy of our imitation because it was traced to apostolic times; it might be one of those practices which the apostles censured, or would have censured had it fallen under their notice; its antiquity, however great, gives it no claim upon our regard further than it can be shown or fairly presumed to have had apostolic sanction. Diotrephes had no more lawful authority in the church than Hildebrand; and the practices of Polycarp or Ignatius are no more binding upon us than the regulations of John Wesley. The sole recommendation of an ancient custom is the presumption in favour of its apostolicity; and this diminishes year by year as we proceed down the stream of time.

The curiosity of some of our readers will be excited to learn what evidence is brought forward in this work of the early prevalence of infant baptism. As the authors and the translator all belong to pædobaptist churches, we may expect to find that clear evidence is adduced of this in the chapter on baptism, if German industry and erudition could furnish it. German theologians are however accustomed freely to admit that infant baptism

is not discernible in the apostolic age; and the section on infant baptism opens with the ominous remark that its introduction has reversed in some respects the original order of proceeding:

"The general introduction of the rite of infant baptism has so far changed the regulations of the church concerning the qualifications of candidates, and their admission, that what was formerly the rule in this respect has become the exception. The institutions of the church during the first five centuries concerning the requisite preparations for baptism, and all the laws and rules that existed during that period, relating to the acceptance or rejection of candidates, necessarily fell into disuse when the baptism of infants began not only to be permitted but enjoined as a duty, and almost universally observed. The old rule which prescribed caution in the admission of candidates, and a careful preparation for the rite, was, after the sixth century, applicable for the most part only to Jewish, heathen, and other proselytes. The discipline which was formerly requisite, preparatory to baptism, now followed this rite as a needful qualification for communion."—p. 116.

This accords with the view generally taken by German investigators, though Augusti himself so far differs from the majority of his brethren as to express an opinion that the ancient church understood that Christian baptism was designed for all, in the fullest sense of the term, no nation, or class, or sex, or age, being excluded.

"In common with all who observe this rite, and maintain the doctrine of infant baptism," says Mr. Coleman, "the learned in Germany generally admit, indeed, the authenticity of the historical testimony on which our author relies. They admit that infant baptism was a usage of the primitive church as early as the time of Cyprian, Tertullian, or even of Irenæus; but they refuse to follow us in the conclusion that this ordinance must have been instituted by the authority and supported by the example of the apostles. They either deny that the baptism of infant children was authorized by Christ and his apostles, or they content themselves with stating the historical facts in relation to the subject—giving the earliest evidence of the rite in question, without advancing any theory whatever respecting the origin of this ordinance.

"For the gratification of the common reader, the views of some of the learned German scholars on this vexed question in theology are given below.

"Baumgarten-Crusius supposes that infant

baptism was not inconsistent with the views of the primitive church; but he finds no satisfactory evidence of the practice of the rite in the first two centuries. He admits that it was practised in the time of Cyprian and of Tertullian, and that in the fourth century it had become general.—*Dogmengeschichte* ii. th. iii. abschn. s. 1208, 9.

“Hahn contents himself with the ‘assertion that there is no clear example of infant baptism to be found either in the scriptures or during the first hundred and fifty years of the Christian era.’ He makes no comment upon the examples on record, nor does he inform us what he receives as a *clear example*. But he justifies infant baptism as a useful institution, which ought to be retained.—*Christlichen Glaubens*, s. 123, s. 557.

“De Wette, in commenting upon 1 Cor. vii. 14, allows that in the time of the apostles children were not baptized, but alleges this same passage as scriptural authority for receiving them to this ordinance.—*Geschichte der Kindertaufe*, th. Stud. u. Kr. 1830; s. 671.

“Neander also agrees with De Wette on this point.—*Geschichte der Pflanzung*, p. 141.

“According to Rheinwald, p. 41, ‘traces of infant baptism appear in the western church after the middle of the second century, i. e. within about fifty years of the apostolic age; and towards the end of this century it becomes the subject of controversy in Proconsular Africa. Though its necessity was asserted in Africa and Egypt in the beginning of the third, it was, even to the end of the fourth century, by no means universally observed, least of all in the eastern church; and finally became a general ecclesiastical institution in the age of Augustine.—*Archæologie*, s. 111, s. 313, vgl. Tafel. i. *Kirchliche Sitte*.

“Gieseler simply says that in the first period of his history, from A.D. 117 to 193, ‘the baptism of infants was not a universal custom, and was sometimes expressly discountenanced.’ For his authority he quotes Tertullian, *De Baptismo*, c. 18, as given in the sequel.—*Kirchengeschichte*, s. 52, s. 175.

“Siegel maintains that infant baptism is of apostolical authority.—*Handbuch der Christlich-Kirchen Alterthümen*, bd. iv. 476.

“Neander concludes, from the late appearance of any express mention of infant baptism, and the long-continued opposition to it, that it was not of apostolical origin.—*Geschichte der Kirche durch die Apostel*. i. bd. 140. Again he says, “the ordinance was not established by Christ, and cannot be *proved* to have been instituted by the apostles.”—*K. Gesch.* bd. ii. abth. ii. s. 649.

“Such, then, are the views of some of the most distinguished German scholars of the present day. But enough. Authority is not argument, nor is an ostentatious parade of names of any avail either to establish truth or refute error. These authors themselves generally admit the validity of the testimony of the early fathers; nor does it appear that, with all their research, directed even by German diligence and scholarship, they have essentially varied the historical argument drawn from original sources in favour of infant baptism.”—Pp. 116, 117.

True, authority is not argument. But in a question of history, if we deny the existence of a practice which others assert to have been prevalent, it is worthy of notice that “German diligence and scholarship” have been expended in the investigation without being able to discover it. Mr. Coleman, however, having fairly given these opinions of German literati in opposition to his own, sets himself to counteract them by “a concise exhibition of the historical evidence in favour of the theory that this ordinance was instituted by divine authority, and as such was observed by the primitive and apostolic church.” He begins with Augustine—quotes Cyprian—cites Origen—comes next to Tertullian—argues that Irenæus meant baptized when he said regenerated—gives up Justin Martyr, Hermas, and Clemens Romanus, but maintains that “children usually constitute a part of a household; and baptism by households of necessity implies infant baptism.” He adds,

“The foregoing are the most important historical authorities in favour of infant baptism as a usage of the primitive church. They have long been before the public. They have been a thousand times summoned and marshalled for the onset, and a thousand times contested, and still the conflict continues as undecided as ever. There they are, however, on the records of history, unchallenged, unimpeached, and there they will be for ever—the unhappy subject of controversy and division to kindred in Christ, who else had been one in sentiment and in name, as they still are in all other essential points of faith and practice.”—P. 119.

So melancholy a view of the future does not belong to our creed: we do not believe that the controversy respecting the subjects of baptism will be everlasting. Already we can look on these “records of history” undismayed; and in process of time others may learn to

contemplate them with equal serenity. But this we cordially concede: "They have long been before the public. They have been a thousand times summoned and marshalled for the onset, and a thousand times contested." Mr. Coleman, with the results of German industry at his feet, has not been able to add one to those with which all theologians have long been familiar.

The section on the "mode and form of baptism" we will present to our readers entire, without note or comment.

"To this head belong—1. The manner in which the candidate for baptism received the appointed element, *water*. 2. The ceremonies observed by the officiating persons in administering the ordinance. In regard to both of these points, considerable difference of opinion and usage prevailed in the ancient church, from a very early period; nor are the eastern and western churches to this day agreed in this matter. This difference, however, has uniformly been treated as of less importance by the latter than by the former church.

"1. *Immersion, or dipping.* In the primitive church this was undeniably the common mode of baptism. The utmost that can be said of *sprinkling* in that early period is, that it was, in case of necessity, permitted as an exception to a general rule. This fact is so well established that it were needless to adduce authorities in proof of it. The reader will be directed to them by references elsewhere; but there are some points in connexion with this rite which require particular attention.

"It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism became prevalent. This was as early as the sixth century; but the practice of immersion continued until the thirteenth or fourteenth century. Indeed, it has never been formally abandoned, but is still the mode of administering infant baptism in the Greek church.

"Trine immersion was early practised in the church. The sacramentary of Gregory the Great directs that the person to be baptized should be immersed at the mention of each of the persons of the Trinity, the Father, the Son, and the Holy Ghost. Tertullian says, "We receive the water of baptism not merely once, but three times, at the mention of each of the persons of the Holy Trinity;" and again, "We are plunged thrice in the water of baptism." Basil the Great, Jerome, and Ambrose, believed this custom to have been introduced by the apostles, though no authority for this supposition is found in the New Testament. Other of the fathers supposed the practice of trine im-

mersion to refer, not to the three persons in the godhead, but to the three great events which completed the work of our redemption—the death, resurrection, and ascension of Christ.

"Single immersion was at times considered valid. This decision was given by Gregory the Great, in a controversy with the Arians in Spain, who maintained that trine immersion denoted *three gradations* in the godhead. Gregory, on the contrary, declared baptism by single immersion to be valid, and aptly significant of the *unity* of the Deity. This division was afterwards confirmed by the Council of Toledo.

"In the early centuries, all persons who received baptism were completely undressed, without distinction of age or sex. This circumstance was thought to be emblematical of the putting off of the old man and the putting on of the new—the putting away of the defilements of the flesh, &c. A sense of decency at length prevailed against this unaccountable superstition, and it was by degrees discontinued.

"2. *Aspersions or sprinkling.* After the lapse of several centuries, this form of baptism gradually took the place of immersion, without any established rule of the church, or formal renunciation of the rite of immersion. The form was not esteemed essential to the validity of the ordinance.

"The eastern church, however, in direct opposition to these views, has uniformly retained the form of immersion as indispensable to the validity of the ordinance, and repeated the rite whenever they have received to their communion persons who had been previously baptized in another manner.

"In defence of the usage of the western church the following considerations are offered:

"1. The primary consideration of the word cannot be of great importance, inasmuch as the rite itself is typical, and therefore derives its importance, not from the literal import of the phrase, but from the significancy and design of the ordinance.

"2. Though no instance of baptism by sprinkling is mentioned in the New Testament, yet there are several cases in which it is hardly possible that it could have been administered by immersion, Acts x. 47, 48; xvi. 32, 33; ii. 41.

"3. In cases of emergency, baptism by aspersion was allowed at a period of high antiquity. Cyprian especially says, that this was legitimate baptism when thus administered to the *sick*. When performed in faith on the part of the minister and the subject, he maintains that the whole is done with due fidelity, and agreeably to the majesty of the divine character.

"This form was also admitted when the bap-

tismal font was too small for the administration of the rite by immersion; and generally, considerations of convenience and of health and climate are mentioned as having influence in regard to the form of administering the ordinance.

"Aspersions did not become general in the west until the thirteenth century, though it appears to have been introduced some time before that period. Thomas Aquinas says, it is safer to baptize by immersion, because this is the general practice. *Tutius est baptizare per modum immersionis, quia hoc habet communis usus.*"—Pp. 122, 123.

Respecting confirmation, Augusti tells us,

"At the stated baptismal seasons the bishop was chiefly occupied with the rites of confirmation; but he sometimes administered also the rites of baptism and unction. When this ordinance was administered in the absence of the bishop, confirmation was solemnized at some convenient season afterwards, either by the bishop or by his representative. Accordingly, confirmation was at times delayed for several years after baptism, especially in large dioceses, which were seldom visited, either on account of their great extent or of the indolence and neglect of the bishop.

"Even after the general introduction of infant baptism, confirmation immediately succeeded baptism. In the oriental churches, baptism, confirmation, and the Lord's Supper, are administered in immediate succession; which is strong evidence that such was the ancient custom.

"The permanent separation of the rites of confirmation from those of baptism cannot probably be assigned to an earlier date than the thirteenth century."—P. 130.

The custom of infant communion, coeval with infant baptism, is described by Augusti thus:

"Agreeably to all the laws and customs of the church, baptism constituted membership with the church. All baptized persons were legitimately numbered among the communicants as members of the church. Accordingly, the sacrament immediately followed the ordinance of baptism, that the members thus received might come at once into the enjoyment of all the rights and privileges of Christian fellowship. But in all these instances the baptized person is of necessity supposed to have been of adult age, capable of exercising faith, according to the injunction, 'Believe, and he baptized.'

"After the general introduction of infant

baptism, the sacrament continued to be administered to all who had been baptized, whether infants or adults. The reason assigned by Cyprian and others for this practice was, 'that age was no impediment; that the grace of God bestowed upon the subjects of baptism was given without measure and without any limitation as to age.' Augustine strongly advocates this practice, and for authority appeals to John vi. 53, 'Except ye eat the flesh of the Son of man, and drink his blood, you have no life in you.'

"The custom of infant communion continued for several centuries. It is mentioned in the third Council of Tours, A.D. 813, and even the Council of Trent, A.D. 1545, only decreed that it should not be considered essential to salvation. It is still scrupulously observed by the Greek church."—P. 138.

The following is part of the information given respecting the institution of deaconesses, a subject to which the attention of the churches in many parts of this country is at present directed:

"The terms *διάκονοι*, *χήραι*, *πρεσβύτεραι*, in many passages, distinctly indicate that they were appointed to perform the same offices towards the female sex as the deacons discharged for their sex, Rom. xvi. 1, 2, 12; 1 Tim. v. 3, seq.; Titus ii. 3, seq.; 1 Tim. iii. 11. No satisfactory explanation has yet been given of the origin of this office; some suppose it to have been derived from the Jews; others, that it was peculiar to the Christian church. Paul's commendation of Phebe, Rom. xvi. 1, 2, however, refutes the hypothesis that they were appointed to administer *exclusively* to their own sex.

"Hugo Grotius, in his commentary on that passage, says, that 'in Judea the deacons could administer freely to the female sex. The office of deaconess was accordingly unknown among the Jews; but in Greece no man was allowed to enter the apartment of that sex, which custom gave rise to two classes of female assistants, one called *πρεσβύτερες*, or *προκαθήμεναι*, who devoted their attention to the *department* of the women; the other *διάκονοι*, Latin *diaconisse*, whom Pliny, in his epistle to Trajan, calls *ministra*, attended to the poor and the sick of their own sex, and provided for their wants.' Others give a different explanation of this matter; and, indeed, it must be admitted that from the second to the fourth century the office was known in many churches in various countries, though it was never universally adopted."—P. 53.

"Their duties were, 1. *To take the care of the poor and the sick.* This in the apostolic age was their principal office—a service so commendable, that, in imitation of it, even Julian

the Apostate required the same. Under this head may also be classed the duty of ministering to martyrs and confessors in prison. 2. *To instruct catechumens and to assist at their baptism.* They instructed female candidates in the symbols, and other things, preparatory to their baptism. Their attendance at the baptism of candidates of their own sex was requisite to assist in divesting them of their raiment, to administer the unction, and to make arrangements for the administration of the ordinance with all the decency becoming a rite so sacred. 3. *To exercise a general oversight over the female members of the church.* This oversight they continued, not only in all the exercises of religious worship, of the sacrament, and of penance, but in private life imparting needful admonition, and making due reports of them to the presbyters and bishop.

“ This office ceased in the church at an early period, but the precise time cannot be determined. It was first abrogated in France by the Council of Orange, A.D. 441. But it continued for some time after this, and gradually disappeared from the western church. In the Greek church it became extinct in the twelfth century.

“ Morinus offers several reasons for the abrogating of this office in Syria, which were, briefly, that the services of these women became less important after the cessation of the *agapæ* of the primitive church; that the care of the sick and the poor, which had devolved upon the church, was in the time of Constantine assumed by the state; that after the introduction of infant baptism, their attendance at this ordinance became of less importance; and finally,

that they in their turn became troublesome aspirants after the prerogatives of office, just as the abbesses and prioresses of later times assumed all the offices of the bishop, preaching, administering the communion, absolving, excommunicating, and ordaining, at pleasure; abuses which it required all the authority of councils and of the pope himself to rectify. In a word, the order was abolished because it was no longer necessary. *Cessante causâ, cessat effectus.*”—P. 54.

Very few works have been published recently which deserve better than this the attention of studious Christians. To transcribe the titles of the chapters will be to show the interesting nature of its contents. They are as follows: A general view of the organization and worship of the primitive church—names and classes of Christians—the ministers of the church—the inferior officers of the church—appointment to ecclesiastical offices—rank, rights, privileges, and costumes of the clergy—ordination—churches and sacred places—prayers and psalmody of the church—use of the holy scriptures in religious worship—homilies—catechetical instructions—baptism—confirmation—the Lord’s supper—discipline of the ancient church—domestic and social character of the primitive Christians—marriage—funeral rites and ceremonies—sacred seasons—festivals and fasts—sacred seasons of the Puritans—the Armenian church. A valuable chronological index, from Rheinwald, is appended.

BRIEF NOTICES.

The Portable Commentary. The Holy Bible, containing the Old and New Testaments: with the most approved marginal references, and explanatory notes, selected from the most distinguished biblical writers. By the Rev. INGRAM COBBIN, M.A. London: Price 10s. cloth.

A small type and thin paper have enabled the publisher to include in a volume not too large for a moderate sized pocket, in addition to the sacred text according to the common version, a central column of marginal references and various readings, nearly fifteen thousand explanatory notes, six maps, and some other

aids to the understanding of the scriptures. The whole has been executed under the superintendence of an editor who has had more practice in the compiling of commentaries, we believe, than any other living man, and whose sentiments are thoroughly evangelical. Though as few words as possible are used in the notes, they are not too brief to be useful. To many of the young the volume will prove, we doubt not, a favourite companion; while some who are more advanced in life, when they look at it, will remark with a sigh, that there was no such thing in existence in those days in which their sight was such as to permit an enjoyment of its advantages.

A Commentary on the Epistle to the Hebrews, by Dr. A. THOLUCK, Consistorial Counsellor, and Professor of Theology in the University of Halle. Translated from the German, by JAMES HAMILTON, M.A., Professor of Modern Languages in the University of Durham. With an Appendix, comprising two Dissertations by the same author, translated by J. E. RYLAND, Esq. Edinburgh: Two volumes, pp. 297 and 301.

An exposition by such a man as Tholuck of an epistle so important and beautiful as that to the Hebrews, cannot fail to excite the attention of all who take delight in biblical criticism. They will be gratified to find that it is a work on which the author has expended much time and thought: it might seem, indeed, to have been the labour of a life. It is absolutely surcharged with learning; so much so that the mind of the writer appears sometimes to be oppressed with its stores, and to have lost a part of its elasticity. To the mere English scholar the work will not be of much value: the quotations in various languages with which it abounds, and the technical phraseology pervading it, will render it to him a sealed book. To competent critics it will be very interesting; though, on some important points, Tholuck's opinions will not be found to coincide with those which are most generally received among us. He argues against the ascription of the epistle to Paul; but when he discusses the question, "If Paul be not, who is the author?" he gives no decided opinion, though he inclines to attribute it to Apollos. We had hoped that Moses Stuart had set the question of its authorship at rest, by his copious induction of internal evidence in favour of its Pauline origin. To this Tholuck adverts, but endeavours to set it aside by charging it with "mechanism." It is however on internal evidence almost exclusively that he relies in rejecting Paul as the author: he acknowledges that "the historical evidence in favour of the Pauline origin, especially as that evidence is drawn from the eastern church, decidedly preponderates." These volumes are the thirty-eighth and thirtieth of the Biblical Cabinet.

The Deacon's Office. A Sermon delivered, by appointment, before the Ministers and Messengers of the Baptist Western Association, assembled at Wellington, May 18, 1842; adopted by them, as their Circular Letter for the Present Year, and now, to gratify the wishes of a few friends, published in an unabridged form, as at first delivered. By HENRY TREND, Minister of the Gospel, Bridgewater. London: Houlston and Stoneman: 8vo. pp. 28.

The reality and perpetuity of the deacon's office—the origin of the deacon's office—the scriptural qualifications required for using the office of a deacon well—the mode in which deacons are to be invested with their office—the duration of the deacon's office—the design for the accomplishment of which the deacon's office was instituted—and the propriety of females being appointed to the deaconship, are the principal topics discussed in this sermon. These are subjects of great importance; and, if the vote of the Western Association were not a

sufficient recommendation of the discourse, we should be quite ready to give our own.

Memoir of Mrs. W. W. Duncan; being Recollections of a Daughter. By her Mother. Edinburgh: Oliphant and Son. 16mo. pp. 308.

Mary Lundie, the eldest daughter of the parish minister at Kelso, became the wife of a young Scotch clergyman in 1836, and died in 1840, aged twenty-five years. Her amiable disposition, fervent piety, and highly cultivated intellect, of which this volume furnishes abundant evidence, in prose and verse, endeared her to her connexions; and strangers, especially young mothers, will derive from its records both pleasure and profit.

Birds. London: 16mo. square, pp. 160.

The Nest—the Egg—the Feather—the Song Bird—and Instinct of Birds,—five small publications issued separately by the Religious Tract Society, are here included in one neat volume, in cloth, with gilt edges.

RECENT PUBLICATIONS

Approved.

Account of the Proceedings of the Thirtieth Annual Session of the Baptist Union, held in London, April 25, 26, 28, & 29, 1842; with the Report of the State of the Denomination, and an Appendix. London: Houlston and Stoneman. 8vo. pp. 72.

The Second Annual Report of the Bible Translation Society. Presented to the General Meeting, New Park Street Chapel, Southwark, April 29, 1842. With a List of Contributors, &c. London: Houlston and Stoneman: 8vo. pp. 28.

Not a Labourer wanted for Jamaica: to which is added, an Account of the Newly-erected Villages by the Peasantry there, and their beneficial results; and of the Consequences of re-opening a New Slave Trade, as it relates to Africa, and the Honour of the British Government in breaking her Treaties with Foreign Powers: in a Letter addressed to a Member of Parliament, appointed to sit on the West India Committee. By THOMAS CLARKSON. London: Ward and Co. 8vo. pp. 15.

The Teacher's Farewell: a Parting Gift to Elder Scholars, on their leaving the Sunday School. By the Author of "Little Robert's First Day at the Sabbath School." With an Address to the Reader, by HENRY ALTHANS. London: Snow. 18mo. pp. 162.

The Christian Mother; or Maternal Duties exemplified in the Narratives of the Old and New Testaments. By MARY MILNER, Author of the "Life of Dean Milner." Second Edition. London: 12mo. pp. 167. Price 2s.

Essays on Justification by Faith. By the late Rev. THOMAS ROBINSON, M.A., Vicar of St. Mary's, Leicester. London: (Tract Soc.) 18mo. pp. 69.

Instinct of Birds. London: (Tract Soc.) Square 16mo. pp. 32. Price 4d.

The Eclectic Review, July, 1842. London: Ward & Co.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XXIII. London. Price 2s.

INTELLIGENCE.

NOVA SCOTIA.

We insert with pleasure the following communication from a friend who takes a lively interest in the proceedings of the Nova Scotia Baptist Education Society, and desires to call the attention of the British public to its affairs.

Favourable notices of the baptist churches in Nova Scotia, and of their labours in the cause of religion and education, have, from time to time, been laid before the Christian public in this country; but, as there exists no source of regular public information respecting them, it is probable that little is generally known of their progress and present condition.

This portion of the Christian community continues to make a steady advance in religious prosperity, and merits the sympathy of independent and baptist brethren in the mother country, as standing with them for the maintenance of the important principles held in common by the great body of dissenters.

Their efforts for education, and the measure of success attending them, forms, however, the most striking feature in their history. It may be remembered, that an academy was formed in 1829 by the Nova Scotia Baptist Association, then consisting of about fifty churches, comprising about 4000 members. Much indifference to education then existed among the people, and, indeed, no small amount of dislike and opposition to efforts of this sort. In other quarters resistance was aroused by those who were very ready to upbraid dissenters as ignorant enthusiasts, but who were at the same time equally unwilling to afford them the means of rising to a higher standard of intellectual and moral improvement.

Persevering efforts, however, speedily raised the academy at Horton to the rank of one of the best in the province. In 1839, ten years after the commencement of the academy, a college was also commenced in close connexion with the former seminary. This institution, after some severe contests in the legislature, has become at length entitled by statute to the privileges of a university, with the name of Acadia College, an advantage to which her Majesty's gracious assent was recently given, and the college is now in full operation, with three professors and twenty-eight students, with a good prospect of enlargement.

The academy continues as before with two teachers and an undiminished number of pupils, averaging fifty and upwards. Ten, or

more, of the students in these seminaries are designed for the ministry, one of whom proposes a mission to the heathen as the object of his future labours; and it is a circumstance calling for great thankfulness, that during the last two years a most pleasing religious influence has prevailed both in the school and college, a large portion of the students and pupils in which are professedly pious.

The officers of the institutions are the Rev. John Pryor, A.M., Professor of Greek, Latin, and Hebrew, a Graduate of King's College, Windsor, Nova Scotia, and who has also completed a course of studies in the Theological Institution at Newton, United States. The Rev. Edmund A. Crawley, A.M., Professor of Moral Philosophy, Logic, and Belles Lettres, also a Graduate of King's College, and who has fulfilled a course in the Theological Seminary at Andover, U.S.; and Mr. Isaac L. Chipman, A.B., Professor of Mathematics and Natural Philosophy, a Graduate of Waterville College, U.S. Mr. Crawley is a native of Ipswich, England; the other gentlemen of Nova Scotia. Mr. Blanchard, the Principal of the Academy, is connected with the Scotch seceders, who are a numerous and influential body in the province.

For pecuniary support these institutions are indebted to an annual allowance from the provincial treasury, to tuition fees, and to the voluntary contributions of the people. About £5,000 have been given in private donations, chiefly of small sums, since 1829.

In a highly beautiful and healthy spot are at present erected two buildings for the accommodation of these institutions; one of which is seventy-eight feet in length and thirty-two feet in breadth, the other, sixty-seven feet by forty. To the latter large additions are about to be made, in order to adapt it exclusively to the purposes of the college.

To the friends of these seminaries who are intimately acquainted with their history and circumstances, the success which has attended them is an unceasing matter for admiration and gratitude. The difficulties which at the beginning beset their attempt, have disappeared before the pressure of unabating perseverance and a righteous cause; and a review of only thirteen years exhibits the spectacle of a small community, a single association, containing even now not much more than sixty churches, and about 6000 members, chiefly the comparatively poor and hardy tillers of the soil, emerging from a previous condition of almost absolute indifference to education, either in ministers or people, struggling with

no small amount of opposition to it in the heart of their own body, and conflicting at every step with the determined opposition of powerful political opponents, and at length establishing amongst themselves a well-organized system of education; and finally obtaining, in favour of their chief institution, the royal sanction to its collegiate privileges.

It will readily be believed, that this amount of success has not been won without much self-denial and persevering industry, as well as that the continued success and increase of these institutions must depend, under God, on the unceasing efforts of their friends. One of the obstacles to advancement most difficult to overcome is the want of a sufficient library. An abundant endowment from such sources of support as have been enumerated is, of course, not to be expected, and the purchase of books to any great amount is therefore impossible. Is not this a mode in which British Christians might, without much difficulty, afford help to their brethren in Nova Scotia? In any large community in the old world, it is supposed, there must be not a few volumes of standard value, that might, without much inconvenience to their owners, be spared toward such an object as the foundation of a college library.

If any kind friend is disposed to take this hint, we are instructed to say that Mr. HAD-
DON, *Castle Street, Finsbury*, will receive and forward to Acadia College either books or any other aid that may be contributed. Any articles that would tend to enlarge the collections in geology, mineralogy, or aid in any other branch of natural science, would also be highly acceptable.

One important object in the establishment of Acadia College, as well as of the Academy at Horton, having been to render the higher branches of education accessible to the middling and lower, as well as the higher classes of the community, and especially to residents in the country, it may be interesting to some to know at what expense a collegiate education may be obtained at these institutions. The sum of about £17 12s. sterling (£22 currency) covers the annual expense of boarding, lodging, washing, and tuition, at either the College or Academy.

The government of the Academy is vested in the executive committee of a society formed for the promotion of education. The same committee, together with six other members, named by the several branches of the legislature, form the government of the College. By an act of the present session (1842), these institutions have become entitled to £444 annually for three years.

The literary course of the higher seminary is strictly collegiate, requiring a respectable proficiency in classical as well as scientific learning in order to matriculation, and comprising a term of four years. Instruction in

Hebrew is also given, and some departments in theology are attended to by the divinity students, and the aim of the friends of the institution is to add from time to time to the number of the instructors, as the increase of students shall render it desirable.

Is it not worthy of inquiry, whether this Seminary or the Academy may not offer important advantages to many persons in the West Indies (especially now that a constant steam navigation is established between them and Halifax, from which city Horton is distant only sixty miles, with a stage running three times a week), in Newfoundland, and other North American Colonies; and even to English subjects in the United States of America, whose attachment for the British government may lead them in some cases to prefer a college in the British dominions.

It may be well to add, that Acadia College is so situated as to be easily accessible, not only to the population of Nova Scotia, but also to that of New Brunswick, who are beginning to avail themselves of the advantage it offers.

ASSOCIATIONS.

WESTERN.

The annual meeting of the Western Association, consisting of forty-nine churches, was held May 17th and 18th, at Wellington. The Rev. J. Baynes was chosen moderator, and the Rev. H. Trend re-appointed secretary. Messrs. Foot, Trend, and Wayland preached; and, the necessary materials not having been furnished for the compilation of a history of the churches, which was to have formed the Circular Letter, Mr. Trend was requested to print his sermon "on the deacon's office," in lieu of the Circular. At the meetings for business the following resolutions were passed:

"That this association, feeling the importance of the object to which the profits of the Baptist Magazine are devoted, namely, the relief of the widows of baptist ministers; and considering the publication itself, in its present improved state, as admirably adapted to promote the interests of the denomination, and the usefulness and edification of its members, earnestly recommends the pastors and deacons of the associated churches to promote its wider and more general circulation.

"That the churches of the association be requested to raise a contribution towards the funds of the Baptist Union by the end of August, and remit the same to the secretary, to be by him forwarded to the treasurer of the Union.

"That brethren W. D. Horsey, T. Horsey, G. Stevenson, and S. Brown, be appointed a standing committee, to give advice and assistance, when required, in reference to the trust-deeds and property of the chapels in this association."

The next association meeting is fixed for Honiton, on the Wednesday and Thursday in Whitsun-week, 1843. The statistics are as follows:

Baptized	204
Received by letter	24
Restored	8
	— 236
Removed by death	38
Dismissed	30
Excluded	35
Withdrawn	31
	— 134
Clear increase	102
Number of members	3263
Schools	47
Teachers	464
Children	3796
Village or other stations	62

SOUTHERN.

The ministers and messengers of the Southern Association, which comprises thirty-three churches, situated principally in Hampshire, assembled, May 17th, in White's Row Chapel, Portsea. The Rev. T. Morris was chosen moderator, and the Rev. T. Tilly, secretary. The Circular Letter, written by Mr. Yarnold, was on "self denial in the promotion of the cause of Christ at home and abroad." Sermons were delivered by the brethren Pulsford, Millard, and New. The following are some of the resolutions passed at the meeting for business.

"1. That the churches of Poulner, near Ringwood, and of Hedge-end, near Botley, be received into this Association.

"2. That the next meeting of the Association be held in the second church at Southampton, on the Wednesday and Thursday in the Whitson week, 1843, and that Brother Woodrow, of Downton, preach on the Wednesday evening, and Brother — on the Thursday evening.

"3. That Brother New draw up the next Circular Letter, on the 'Errors of Puseyism.'

"4. That the annual collections for the Baptist Mission be made in the second and third weeks of August, 1842.

"5. That this Association hail with gratitude the arrival of the fiftieth year of the 'Baptist Missionary Society'; and, cordially approving of the proposal to celebrate the JUBILEE of the institution, do affectionately recommend the churches in the association to co-operate in the design, by unfeigned thanksgiving to God, and by increased exertions and liberality in promoting the great objects of the mission.

"6. That public meetings be held and sermons preached in the first and second weeks in October, in consequence of the fiftieth year of the mission being completed on the 2nd of that month. And that a deputation be obtained to visit the county on behalf of the 'Jubilee Fund.'

"7. That this association records with unfeigned gratitude its thanks to Almighty God for his abundant blessing on the labours of our dear brethren in Jamaica, and congratulates them on the triumphs of the gospel in that island, and on the prosperity of our churches there, which, notwithstanding all the calamities by which they have been assailed, are a standing witness of the wisdom by which their discipline has been conducted. This association further expresses its unabated confidence in our brethren, and in the pious zeal and liberality of the members of their churches, by which they propose not only to support the mission in Jamaica, without drawing on the funds of the society, but also to assist in evangelizing Africa itself, by furnishing men and money for that important object.

"8. That this Association rejoices in the progress making by the opponents of slavery in the United States of America, and trust they will persevere in

the righteous cause, until every vestige of that abominable thing, which is so obnoxious in the sight of God, so unrighteous on the part of man, and such a curse to the churches and the states where it prevails, is for ever and utterly abolished.

"9. That this Association most affectionately sympathize with their baptist brethren in Denmark, on account of the persecutions they are passing through, and sincerely pray that grace may be afforded them, to sustain their trials with unshaken adherence to the truth on account of which they are called to suffer. And also unfeignedly rejoice in the success with which it has pleased God to favour them in preaching the gospel of Christ, together with our beloved brethren on the continent of Europe, and in Hanburgh and Prussia.

"10. That as a better provision for aged and infirm ministers is absolutely necessary, it is recommended to all our churches to aid the society instituted at Bath for that purpose; and to provide for the greater efficiency of that Society, this Association recommends to the committee a revision and alteration of some of its rules, and suggests, that if the institution were removed to London, it would attract much more notice and sympathy.

"11. That this Association rejoices in the improvement and extended sale of the 'Baptist Magazine,' and recommends all the churches to encourage its sale and circulation, as the acknowledged organ of the denomination, the profits of which are devoted to the benefit of ministers' widows.

"12. That a deputation be admitted on behalf of the Irish Society once in two years.

"13. That petitions be presented to the legislature for the abolition of church rates, and that the petitions now read be signed by the ministers and messengers present, and forwarded by the secretary, for presentation to both houses of parliament."

The report of the Building Fund Committee states that "in some instances the debts on chapels have been considerably reduced, and in others, by direct pecuniary assistance from the Fund, and an effort thereby superinduced, an entire liquidation has been effected; as in the cases of Forton, Andover, Whitchurch, and Lynton."

The statistics for the year are as follows:

Baptized	189
Received by letter	24
Restored	7
	— 220
Removed by death	35
Dismissed	23
Separated	40
	— 98
Clear increase	122
Number of members	3279
Sunday scholars	3506

MIDLAND.

The annual meeting of the Midland Association, which comprises eleven churches in Staffordshire, four in Warwickshire, seven in Worcestershire, and one in Herefordshire, was held at Netherton, on the 17th and 18th of May. The Rev. T. Nash was chosen moderator, and the Rev. T. H. Morgan, secretary, *pro tempore*. The Circular, written by Mr. Morgan, senior, is "on the privileges and obligations of believers." Sermons were delivered by the brethren T. H. Morgan, Ham, and Hoby. The church in Heneage Street, Birmingham, under the pastoral care of Mr.

Roe, was received. In the minutes it is stated that "Brother J. G. Stephens has removed from Kidderminster to Blisworth, Northamptonshire, and is succeeded by Brother J. Mills, late of Winchcombe, Gloucestershire. Brother W. Davies has accepted the pastorate at Cradley. The church at Bromsgrove is destitute of a minister, in consequence of the removal of Brother Blakeman into Oxfordshire. Brethren Ham of Newhall Street, Birmingham, and Parker of Providence, have relinquished their respective charges. Brother J. Ham purposes to emigrate to New South Wales, and Brother Parker has already embarked for the United States. One of the members of the church at Darkhouse has been designated as a missionary, and is gone to Western Africa. May the Lord spare his life, and make him abundantly useful! The church at Cannon Street has called one of their number to the exercise of the ministry, who expects soon to enter on his preparatory studies."

The following resolutions were passed:

"That the next association be held at Stourbridge. Brethren Thomas Morgan and Roe to preach in the morning; and Brother Stokes in the evening.

"That this association recommend to the churches comprised in the union, to set apart Monday, the 20th of June, for earnest prayer to God on behalf of the working classes, now suffering so greatly on account of the unusual depression in trade, noticed and complained of in so many of the letters from the churches this year.

The statistics for the year stand thus:

Baptized	223	
Received by letter	50	
Restored	5	
	—	278
Removed by death	74	
Dismissed	54	
Withdrawn	23	
Excluded	42	
	—	153
Clear increase	125	
Members, in the 22 churches	2993	
Sunday scholars	5106	

BUCKINGHAMSHIRE.

This association, comprising 18 churches, held its annual meeting at Chesham, May 10th and 11th. The Rev. W. Tomlin presided, and the Rev. D. Marsh was re-chosen secretary. The Circular Letter, written by Mr. Burton, is on "the assistance which Christians may render their ministers in the service of God." Sermons were preached by Messrs. Marsh and Salter. The church at Buckingham was received. It was arranged that the next meeting should be at Haddenham, on 9th and 10th of May, 1843. The following resolutions were passed:

"1. That this association earnestly hope that when any alteration is made by the legislature in the New Poor Law act of parliament, a clause will be inserted prohibiting the appointment of stipendiary chaplains; but allowing Christian ministers of all denominations to preach the gospel in the Union workhouses,

and permitting their inmates to attend divine worship on the sabbath day wherever they may prefer.

"2. That this association has learned with profound regret that our brethren of the baptist denomination in Denmark have been persecuted by fines and imprisonment, for maintaining the worship of God, and administering the ordinances of the gospel according to the dictates of their conscience; and that this association desires to express the most cordial sympathy with their esteemed and beloved brethren in their sufferings; and implores his Danish majesty and the Danish government to put an end to proceedings which violate every principle of justice and religion.

"3. That, aware of the misrepresentations to which their beloved brethren, the baptist missionaries in Jamaica have been subjected, the ministers and messengers of this association, and other friends assembled here to-day, cannot but rejoice in their complete vindication by Mr. Knibb; and beg leave through him to tender them their sympathies under unmerited reproach, and to assure them of their unabated confidence in their Christian character and fidelity as missionaries; and most fervently pray that in the promoting of education and piety, and of civil and religious liberty, they may be increasingly successful."

The Baptist Magazine was recommended to more general support through the association. The business of the Bucks Auxiliary to the Baptist Home Mission was transacted. The following report was given of numerical changes:

Baptized	91	
Received by letter	10	
Restored	2	
	—	103
Dead	34	
Dismissed	25	
Separated	32	
	—	91
Clear Increase	12	
Number of members	1700	
Sunday scholars	2104	
Village stations	40	

NORTHAMPTONSHIRE.

At the annual meeting of this association, which consists of twenty-eight churches, assembled at Hackleton, May 17th and 18th, Mr. Knowles of Hackleton presided. The Circular Letter, written by Mr. Gough, on prayer meetings, was read and adopted. Sermons were preached by Messrs. Tunley, Ashford, and Brown. The churches at Pottishall and Earl's Barton were balloted for and received. The next meeting was appointed to be held at Grey Friars' Street, Northampton. The statistics are as follows:

Baptized	196	
Received by letter	31	
Restored	6	
	—	233
Dead	44	
Dismissed	45	
Excluded	21	
Withdrawn		
	—	114
Clear increase	119	
Total number	2377	

BRISTOL.

The Bristol Association comprises fifteen churches in Gloucestershire, twenty in Somersetshire, and thirteen in Wiltshire, in all forty-eight. The annual meeting was held this year on the 18th and 19th of May, at Warminster. The Rev. G. How was chosen moderator, and the Rev. T. Winter and J. S. Bunce, secretaries, and the Rev. Joshua Russell, treasurer. The Circular Letter, written by Mr. Probert, is on "the importance of family religion, especially as regards its influence on the young." Sermons were delivered by Messrs. Davis, Bunce, and Jones. The following resolutions, among others, were passed:

"That the churches of King Street and Thrissell Street, Bristol, and also the church at Bourton, be received into the association.

"That the next association be held at Corsham, on Wednesday and Thursday in the Whitsun week, 1843.

"That the subject of the next circular be, 'The History of the Association.' And that Brother J. G. Fuller be requested to write it.

"That the Magazine belonging to our denomination, not being read so extensively as is desirable, it be recommended to the ministers and churches of this association to use means for promoting its circulation."

The following is the report of the numerical state of the churches:

Baptized	. . .	312	
Received by letter	. . .	70	
Restored	. . .	13	
		—	395
Removed by death	. . .	93	
Dismissed	. . .	96	
Excluded	. . .	34	
		—	223
Clear Increase	. . .		172

BERKS AND WEST MIDDLESEX.

This association held its annual meeting at Wokingham, on Wednesday and Thursday, May 18th and 19th. Brother George of Harlington was chosen moderator, and Brother Statham of Amersham, secretary. Sermons were preached by brother Hawson of Staines and by brother Statham of Reading. Addresses were given, on "the individual responsibility of Christians," by brother Pike of Newbury; on "the importance of more extensive and systematic efforts for the increase of the church," by brother Hatch of Wallingford; and on "the necessity of the Holy Spirit's influence to render human agency effectual," by brother George of Harlington. The letter, written by brother Cowie of Wantage, on "what are the principal hindrances to the more abundant outpouring of the Holy Spirit?" was ordered to be printed; and, amongst other resolutions, the following were passed:

"That this association earnestly recommends the members of the churches to endeavour as much as possible to promote the circulation of the 'Baptist

Magazine,' a monthly periodical which contains information highly interesting to the denomination at large, and especially deserving of patronage and support, as the profits are devoted to the support of ministers' widows.

"That this association highly approves of the Society established at Bath for the support of aged ministers, and begs to recommend it to the cordial support of the churches, hoping that the Society will soon be located in London, and such alterations be made in its constitution as may render it more easily accessible to all ministers of the denomination; and that the deacons of our churches be requested to take this matter into their serious consideration.

"That this association desires to express its entire confidence in the characters and integrity of our missionary brethren in Jamaica, and its conviction of the general purity and consistency of the churches under their care, believing that the charges brought against them are totally unfounded.

"That this association acknowledges with unfeigned gratitude the goodness of God in bringing 'The Baptist Missionary Society' to the fiftieth year of its existence; and that the churches be entreated to give themselves unto prayer for God's further blessing to rest upon it, and to make strenuous exertions on behalf of the Jubilee Fund."

The next association is to be held at Newbury, on the Tuesday and Wednesday in Whitsun week. Brother Statham to write the next circular letter; the subject to be, "cautions against prevailing errors."

The clear increase in the churches, 46.

WEST YORK, LANCASHIRE, AND CHESHIRE.

The West Riding of Yorkshire Association, comprising forty-two churches, and the Lancashire and Cheshire Association, comprising thirty-seven churches, held their annual meetings unitedly at Rochdale, on the 17th, 18th, and 19th of May. The Rev. James Acworth, A.M., presided. Messrs. Clowes and Nichols were chosen secretaries. Sermons were preached by Messrs. D. Griffiths, Scott, Dyer, and J. E. Giles. The Circular Letter, written by Mr. Dowson, consists of a brief historical account of the churches in the West Riding Association. The resolutions adopted at this united meeting were as follows:

"That the baptist churches of the West Riding of Yorkshire, and of Lancashire and Cheshire, assembled in association, record their deep conviction of the unscriptural character of the established churches of this country. Believing all such institutions to have had their origin in the apostacy which took place shortly after the death of the apostles of our Lord, to be repugnant in their nature to the spirituality of the Saviour's kingdom, and to be a fruitful source of social wrong, religious formality, and national scepticism, the brethren assembled feel bound to protest against their continuance. That these views are confirmed by the clearer development of church principles recently furnished by a large and rapidly extending portion of the clergy, a development the more singular and opportune as occurring just at the moment when public attention was specially directed to the constitution and working of the English church. Believing such views to be the legitimate growth of the principles on which the English hierarchy is founded, and regarding them, at the same time, as subversive of the spirituality of the gospel, and fatal to the souls of men, these associations, in their present assembly, as religious men, recognize the obligation under which they are placed strenuously to exert themselves for the disenthral-

ment of Christianity from the secular associations into which it has thus been forced. That such exertion is regarded as a religious duty, devolved upon them by the terms of their Christian profession, and imperatively demanded by a due regard to the religious welfare of their fellow-men. That it be, therefore, recommended to the ministers and members of the churches to endeavour, by means of lectures and the circulation of tracts and other publications illustrative of the voluntary principle, to diffuse throughout their respective localities, and especially amongst the younger members of their congregations, more correct information on the history and principles of protestant nonconformity than has hitherto been possessed.

"That these associations, retaining an ever deepening conviction of the unjust and irreligious character of all ecclesiastical exactions, record their cordial approval of the resolute but peaceable measures which have been recently adopted at Bradford, Braintree, Bungay, Leicester, and other places, in opposition to church rates.

"That while these associations unfeignedly rejoice in the rapid spread of anti-slavery principles in the United States of America, they take this opportunity of expressing their deep regret and utter abhorrence at the conduct of those ministers and churches of the baptist denomination in that country, who still uphold the wicked system which admits the right of man to hold property in man.

"That the following petition to the two houses of parliament be adopted and signed by the messengers of the two associations:—

"That your petitioners consider the enforcement of oaths, by law, against the will and conscience of any persons, whatever their religious denomination, to be highly injurious to the religion, morality, and well-being of the community.

"Your petitioners, therefore, humbly pray your [lordships] to make provision that no person, of any religious denomination, who objects on religious grounds to the taking of an oath, may be required so to do for any purpose, or on any occasion whatsoever; and that in all cases in which an oath is now required by law, the declaration or promise of a person who so objects, may have the same legal effect as an oath, in giving validity to evidence, in qualifying for public stations and professions, and in all other respects: the falsehood of a declaration, or the breach of a promise made in lieu of an oath, being made punishable in the same manner as perjury."

"That these associations express their regret and disappointment at the recent arrangements of the Registrar-General with regard to extracts from dissenting registers deposited in London, whereby such extracts are only to be obtained at an exorbitant charge; and recommend the churches to memorialize that public officer on the subject.

"That these associations tender their warmest thanks to the brethren Giles and Dowson, for the manner in which they fulfilled the duties of their recent mission to Denmark. That they admire and give thanks to God for the constancy and holy consistency of the persecuted Danish baptists, sympathizing with them in all their sufferings.

"That these associations rejoice in the recent formation of various baptist churches on the continent of Europe. They desire to testify their Christian affection and sympathy towards their brethren on the continent, and therefore cordially recommend the 'Baptist Continental Aid Society,'—of which Brother James Richardson of Leeds is secretary,—to the support of the associated churches.

"That these associations entertain, and have unfeigned pleasure in expressing, their perfect confidence in the manly piety and stern integrity of the baptist missionaries in Jamaica, and trust that the painful trials they have lately experienced may be overruled by a gracious providence for the furtherance of the gospel.

"That brethren Clowes, Nichols, Dowson, Giles, and Richardson, be appointed as the committee (for

the West Riding) to watch over the civil rights and privileges of the denomination for the ensuing year.

"That the cordial thanks of the associations be presented to brethren Acworth and Burchell for their attention to the business of the meetings as moderators, and to the friends in Rochdale for their kindness in receiving the associations unitedly."

The Circular Letter gives the following report of the numerical state of each association.

West Riding of Yorkshire.

Baptized	399
Received by letter	90
Restored	17
	506
Decrease, by death	70
"dismission	51
"resignation]	33
"exclusion	46
	200
Clear increase	306
Number of members	4717
Preaching stations	71
Schools	51
Teachers	2446
Scholars	8916

Lancashire and Cheshire.

Baptized	312
Letter and profession	67
Restored	17
	396
Decrease, by death	63
"dismission	65
"resignation	45
"exclusion	52
	225
Clear increase	171
Number of members	3134
Sunday school teachers	893
Scholars	6812

EAST KENT.

The ministers and messengers of the twelve churches constituting this association met at Margate on the 31st of May. On that and the following day sermons were delivered by Messrs. Denham and Hewlett. The minutes state that "Brother Hewlett was chosen secretary to the association; brother Daniel secretary to the auxiliary mission; and brother Copley moderator. The clear increase is again considerably less than in former years. Brother Hunt has left Deal. The church at Pent-side, Dover, has resigned its place in the association. The chapel at Exthorne has been considerably enlarged. Brother Parkins, late of Aldwinkle, has settled at Folkestone. Brother D. Pledge has left Margate. Brother J. M. Cramp has removed from St. Peter's to Hastings. Brother Gunning has become assistant minister at St. Peter's.

"Brother Copley read the Circular Letter which he had prepared, and which was approved, and ordered to be printed for the use of the churches.

"No deputation or letter having been received from the West Kent and Sussex Association, the brethren Davies and Denham were appointed to draw up a fraternal epistle

to that body, which was afterwards approved and ordered to be forwarded by the secretary."

The Circular Letter is "Hints on the utility and importance of correct religious sentiments."

The following resolutions were passed at the meetings of ministers and messengers:

"The Late Secretary."

"RESOLVED,

"That the ministers and messengers of the East Kent Association do hereby express their unfeigned regret at the removal of the Rev. J. M. Cramp from their connexion. They desire also to record the affection they have cherished for him, and the high opinion they entertain of his worth and excellency as secretary to this association, and to the auxiliary mission, during the last seven years. They wish to testify that his intercourse with his brethren, and the assistance he has afforded them, have been distinguished throughout by urbanity of manner, prompt acumen, sound judgment, literary ability, and unwearied industry. They take the opportunity afforded by the present meeting of assuring Mr. Cramp of their continued esteem and affection; and of their prayers that in his new sphere of labour he may enjoy a large measure of comfort and real prosperity.

"Baptist Churches in Jamaica."

"Resolved, that having deeply sympathized with our beloved black brethren in Jamaica, and with their respected ministers, while labouring under the disingenuous, sectarian, and cruel attacks, which have been recently made on their Christian character and church discipline, this association now rejoices in their complete and triumphant vindication, by their own high-souled and intrepid Knibb, and by the Rev. Dr. Campbell:—assures those calumniated churches that our esteem and love for them are not only continued, but greatly increased:—and would pity and pray for the men who have dared to traduce an agency by which, in a very few years, under an abundant blessing from above, 30,000 souls have been converted to God. And that the above resolution be forwarded to the Rev. W. Knibb, and advertised in the Patriot Newspaper.

"Special Meetings for Prayer."

"Resolved, that the two following resolutions on meetings for special prayer, first passed in 1838, be again commended, with the addition of a third, to the serious attention of the churches:—

"1. That the churches in the association meet once a quarter for special prayer to Almighty God, for the outpouring of the Holy Spirit on the associated churches; and that the meetings be held on the second Monday in January, April, July, and October.

"2. That it be recommended to those churches that are contiguous to each other to meet together as often as practicable for the purpose of holding special meetings with a view to the revival of religion; such meetings having been frequently attended with remarkable tokens of the divine blessing.

"3. That, considering the present state of things in the church and the world,—the active efforts of infidelity on the one hand, and of popery and Puseyism on the other; the unparalleled distress which now exists in our native land; the bribery and corruption which are so generally and unblushingly practised by our legislators; and the mercenary, unjust, and cruel wars in which, as a nation, we are now engaged with China and in our East Indian possessions,—it be recommended to the churches to set apart an evening for solemn humiliation, and fervent prayer to God, that the evils which apparently hang over our beloved country may be averted, that national sins may be forsaken, that prosperity may return, and that peace and happiness, truth and justice, religion and piety, may be established amongst us for all generations.

"Popery and Puseyism."

"Resolved,

"1. That this meeting, contemplating the progress

of Romanism and Puseyism in Britain and its dependencies, entreats the earnest attention of the ministers and the denomination, to the recent movements of the latter, and the accessions to the former, by the silent but effectual co-operation of the Oxford heresy.

"2. That it is an imperative duty to caution protestants generally against the insidious attempts now making to instil into the minds of the rising race sentiments utterly repugnant to the New Testament, by means of tales, and religious works adapted to the middle and lower ranks, as well as the 'Anglo-Catholic Theology' in course of publication (by J. H. Parker) under the superintendence of the Oxford divines.

"3. That this meeting calls upon baptist ministers particularly, to use their most strenuous exertions in the diffusion of scriptural principles, the only means, under the divine blessing, which can effectually counteract a spread of superstition and intolerance, alike subversive of civil and religious liberty, and destructive of the best interests of the souls of men.

The Baptist Magazine.

"Resolved, that the Baptist Magazine be again commended to the regard and increased support of the associated churches.

The Association Fund.

"Resolved, that each associated church be respectfully requested by their pastor or deacons to send sixpence or more per member, per annum, towards the fund."

The next meeting of the association is to be held in Salem Chapel, Dover, on Tuesday and Wednesday, June 6 and 7, 1843. The brethren Copley and Daniell to preach; Brother Hewlett to write the Circular Letter.

The following is the account of statistics:

Baptized	91
Received by letter	8
Restored	4
	— 103
Removed by death	13
Dismissed	16
Excluded	4
Withdrawn	21
	— 54
Clear increase	49
Number of members	1167
Sunday school teachers	194
Scholars	1281

SUFFOLK AND NORFOLK NEW ASSOCIATION.

The annual meeting of this association, which comprises twenty-five churches, was held at Aldringham, on the 14th and 15th of June. The churches at Glemsford and Wetherden in Suffolk, and the recently formed church at Pulham St. Mary in Norfolk, were received. The Circular Letter, on "the resurrection of the body," is signed "John Cooper, jun., Moderator." Sermons were delivered by the brethren Bateman, Barnes, Norris, Wright, and Collins. It was resolved that the next meeting be held at East Soham, on the second Tuesday and Wednesday in June, 1843, when brethren Collins and John Cooper are appointed to preach, and the Circular Letter is to be on "the history of the baptist churches in Suffolk." Brother Matthews was re-elected treasurer, and brother

Wright secretary. The numerical account is as follows :

Baptized	91	
Received	27	
Restored	8	
	—	126
Dead	27	
Dismissed	21	
Separated	36	
	—	84
Clear increase	42	
Number of members	2041	
Villages preached in	82	
Sunday school children	660	

NEW CHAPELS.

CAERSALEM, GLAMORGANSHIRE.

On Wednesday and Thursday, the 15th and 16th of May, 1842, the chapel at Caer-salem, near Swansea, was opened by sermons from the Rev. Messrs. Thomas of Penry-goch, Pritchard of Lwynhendy, Williams of Aberavon, Davies of Dowlais, Lewis of Aber-dare, and Jones of Neath, in Welsh ; and Thompson and Evans of Swansea, in English. This place of worship was built, and had been occupied, by a body of Independents, whose views having changed on the subject of baptism, they devoted themselves and their chapel, then unfinished, to the baptist denomination. On Saturday, June 12, 1841, eighty were baptized in the river by the Rev. B. Pugh of Siloam ; and on the following day forty more by the Rev. D. Davies of Swansea. One hundred and five have been baptized since ; total, two hundred and twenty-five. The Rev. T. Morris, formerly of London, settled with them as pastor in December 1841, and is pursuing his work with growing success.

SMETHWICK, NEAR BIRMINGHAM.

A new chapel was opened on Lord's-day, June 12, for the use of the baptist denomi-nation at Smethwick. The Rev. W. Stokes, of West Bromwich, preached on the occa-sion ; and was under the necessity, in con-sequence of the numerous attendance, to stand near the door, in such a position as to enable those without, as well as those within the walls, to hear his discourse.

NEW CHURCH.

GREAT ORMESBY, NORFOLK.

On Wednesday, June 8th, a particular baptist church was formed at Great Ormesby. Messrs. Bane of Aylsham, Goss and Gotch of Yarmouth, Sadler of Ludham, Spurgeon of Neatishead, and Dyboll, minister of the place, conducted the appropriate services.

ORDINATIONS.

TENBURY, WORCESTERSHIRE.

On Wednesday, May the 18th, the Rev. J. Godson was recognised as pastor of the baptist church in this town, having previously exercised his ministry among them for some months with acceptance. The ministers and friends met for prayer at seven o'clock in the morning. The forenoon services were com-menced with reading the scriptures and prayer by the Rev. J. Hall, of Gorsley ; the Rev. W. Owens, of Monmouth, delivered an ex-ccellent discourse on the constitution of a Christian church, and the principles of dis-sent ; the Rev. T. Wright, of Lay's Hill, asked the usual questions ; the Rev. W. Stanley, of Peterchurch, offered the ordination prayer ; and the Rev. D. Wright, of the Darkhouse, Coseley, addressed the minister with much faithfulness. In the evening, the Rev. T. Wright, of Lay's Hill, preached an appropriate sermon to the church.

CHATHAM, KENT.

On Thursday, the 30th of June, the Rev. John Stock was ordained to the pastorate of the first baptist church, Chatham, worship-ping in Zion Chapel, Clover Street, and lately under the care of the Rev. W. G. Lewis, now of Cheltenham. The brethren W. H. Denham of Faversham, R. W. Overbury, F. W. Poile, G. Pritchard, and W. B. Bowes, of London, sustained the prominent parts of the services of the day. About two hundred and fifty of the friends of the cause sat down to tea in the school-rooms of Ebenezer Chapel, which were kindly lent for the occasion.

SWAVESEY, NEAR CAMBRIDGE.

On the 22nd of June last, the new baptist chapel, Swavesey, was re-opened after con-siderable enlargement, affording more than double its former accommodations ; on which occasion the public recognition of the Rev. D. Crambrook (formerly of Dover, but lately of Keighley) as pastor took place. Mr. Bailey of Haddenham delivered the intro-ductory discourse ; Mr. Corrie of Huddersfield offered the recognition prayer, and Mr. Sim-mons of Bluntisham gave the charge. In the afternoon the re-opening sermon was preached by the Rev. H. Battiscombe, M.A., and in the evening the church was addressed by the Rev. R. Roff, both of Cambridge, other ministers assisting in the services of the in-teresting day.

BUCKINGHAM.

Mr. W. H. Carryer of Stepney College has accepted a unanimous invitation to the pas-

torate of the baptist church, Buckingham, and entered on his labours on the 19th of June.

CLAPHAM.

The Rev. Benaiah Hoe, formerly of Rochdale, late of America, has accepted the invitation to the pastorate of the baptist church, Clapham, and entered on the discharge of his duties.

CRADLEY, WORCESTERSHIRE.

We are informed that the Rev. W. Davies, late of Willenhall, has accepted the pastoral charge of the baptist church at Cradley.

GREAT TORRINGTON.

The Rev. George Cousens, late of Brettle Lane, has accepted an invitation to the pastorate from the baptist church at Great Torrington, Devonshire.

RECENT DEATHS.

MRS. MARY PAGE.

In the death of Mrs. Mary Page of Hammersmith the church has lost an active, zealous, and consistent member, her husband an affectionate and invaluable partner, and a rising family the most tender, solicitous, and Christian of mothers.

Mrs. Page was born July 4, 1792. She was the daughter of Mr. Thomas Ashby, long a member and deacon of the baptist church, Hammersmith, who yet survives to deplore her loss. Her early years were therefore passed in constant association with the excellent of the earth, and hence her conversion was not a rapid and violent change, but a gradual and almost imperceptible transition from a state of nature into "the kingdom of God's dear Son." The result of this change was, that in 1814 she publicly consecrated herself to the Saviour by baptism, and was united to the church then under the pastoral care of the Rev. T. Uppadine. In the new sphere of duties to which she was thus introduced, her energy and activity soon became so conspicuous as to excite the admiration of all who witnessed her holy consistency and exemplary zeal, while they rendered her a bright pattern to all her fellow-labourers in the cause.

Comparatively few have ever discharged so well the duties of church-membership. Her example was eminently consistent and steady, not subject to those great and grievous fluctuations which too frequently mar the noblest Christian virtues. No trifling inconveniences ever detained her from the sanctuary. From

the prayer meeting she was seldom absent. When compelled by the claims of her family to resign her connexion with the sabbath-school, she did not relax her exertions in other ways for the general good, but continued to the last one of the most efficient missionary collectors. In conversation she ever manifested a laudable desire to exhibit the claims of religion, even to the ignorant and ungodly; while her evident consistency, her seriousness of manner, and her mental endowments, always caused her to be heard at least with respect, even by the most intelligent of those with whom she associated. So that, upon the whole, there are few to whom we could apply with greater propriety the language of our Saviour, "She hath done what she could."

To her family the loss is irreparable. Her devotedness to the interests of her children was not a blind indulgence, or misguided affection; still less did it centre upon their welfare in relation to the present life; its main object was to train them "in the nurture and admonition of the Lord." Too much importance can scarcely be assigned to maternal influence and instruction. A very rapid glance into futurity will suffice to show, even to the most unthinking mind, how much good may ultimately result from the well-directed love of a Christian mother. Only in the great day of God will it be known to how large an extent some of the best of men and women may date the vigour of their piety and usefulness from this unpretending source.

The commencement of her long and severe affliction was aggravated by gloomy fears, which concealed from her own mind the evidences of her sincerity. The transition from earthly piety to heavenly perfection must be so great as to justify the supposition, that God may sometimes prepare his people for the change by breaking up anew the fountains of repentance, and by a thorough revision of the whole work of grace upon the heart. It is probable she saw no more of corruption and unbelief within than really existed, or than God intended to discover in order to complete sanctification. Enough of these may be found even in the most perfect Christians to account for such depression; therefore, let us pause before we attribute these exercises of mind to Satanic agency, lest we ascribe to the enemy what, after all, may be the work of God's Holy Spirit, the result of an illumination which, however humbling, is yet a necessary preparation for heaven. In this case these doubts gradually disappeared, and as she approached the closing scene, left behind them no traces of their passage, save an exquisite tenderness of conscience, an awful reverence of God, and an entire indifference to the world from which she was slowly but surely passing away. Even her children, who had been so well beloved as to induce her to fear that they had

been her idols, were resigned into the hands of God. Her dying hours were spent in almost unceasing devotion, so that amidst all the sorrows that darkened the chamber of death, her own mind was illumined by glimpses of the glory about to be revealed. The Christian composure with which she met the last enemy is evident from her parting expressions :

“ Prepared to die! Oh, blissful thought !”

‘ Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth ! ’ ”
Soon after this, having taken an affectionate farewell of her beloved sister, her emancipated spirit entered into rest, Dec. 31, 1841.

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MR. HARVEY.

Mr. Robert Harvey was born in the parish of Aylsham, in the county of Norfolk, in the year 1774. From the natural turn of his mind, his parents were advised to apprentice him to a carver and gilder in the metropolis. He was accordingly placed with Mr. Hood in Pimlico, and attained to great proficiency as a workman in his business. Soon after his residence in London, his mother was led by some circumstance to think seriously of the nature and importance of true religion ; and was much concerned for the salvation of her own soul, as also for the souls of her children. She was amongst the first persons ever baptized on a profession of faith in the parish of Aylsham, which took place on the 25th of December, 1794 ; when the late Mr. Joseph Kinghorn immersed her, with four others, in the open river, near the town, and she became the founder of the baptist church there, and its principal support to the end of her days. The anxious solicitude which her correspondence with Robert manifested for the welfare of his soul was the means of inducing him to attend the means of grace, which ultimately led to his conversion ; and he was soon after baptized at Blandford Street, by the late Dr. Jenkins. At the termination of his apprenticeship he repaired to his native place, where he continued to the end of his life a warm and staunch supporter of the baptist church, in which, during the last twelve years, he sustained the office of a deacon. He saw the church with which he was connected in its infancy ; he watched it in its progress with anxious solicitude ; and spent both his energies and his property in its support. Its prosperity afforded him his highest delight ; its adversity, his deepest sorrow. For more than twenty years he was a principal in the Sunday school ; in the commencing as well as the conducting of which he was deeply interested and zealously engaged. As a tract distributor he was employed one or two days in each week constantly circulating tracts over his allotted district. He was a

warm supporter of the British and Foreign Bible Society, and a member of a local committee from its commencement. His house was always open to the friend and to the stranger ; whilst his heart and his pocket were never closed against the wants of the necessitous. So constant was he in his attendance at the meetings of the church, whether for business or devotion, that if perchance he was prevented from meeting with his friends, every attention was aroused, and a universal inquiry whispered, “ Where is Mr. Harvey ? ” Always foremost at his station, he prepared, lighted, and trimmed the lamps for the accommodation of the congregation ; anxiously watched the entrance of strangers, conducted them to seats, and frequently conversed with them afterwards on the import of the sermon, and topics connected with the interests of religion ; to promote which appeared to be almost the sole and exclusive object of his existence.

He had been indisposed for a few days before his death, and complained of a pain in his left side and shoulder ; though his friends had not the most distant idea that any thing existed in the nature of his complaint at all calculated to excite alarm, till the morning of March the 18th last, when, not appearing so early as usual, the servant was sent to call him to breakfast, who returned, saying, she could not make him hear ; when his sister repaired to his room, and found he had ceased to breathe.

By his death the church of which he was a member, as well as the family with which he was connected, is plunged into mourning. Many shops were partially and others entirely closed, whilst devout men carried him to the grave ; and even the sceptic was heard to say, as the tear started from his eye, “ Well, the best man in Aylsham is gone.”

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MISS PECK.

Died, June 10, at Sharnbrook, Beds., Miss Sophia Peck. Her decease was preceded by a long and painful illness, which she was enabled to bear with patience and resignation, as became a Christian. Miss Peck had long known and loved the Saviour, and for thirty-five years was a consistent member of the baptist church at Little Staughton, of which church her venerable father, the late Mr. Peck, surgeon, of Kimbolton, was for many years the senior deacon ; and, knowing in whom she had believed, could leave herself in his hands, and look forward with confidence to a glorious inheritance in her heavenly Father's kingdom. As the trying hour of death approached, it found her in the possession of a calm and peaceful serenity of mind ; and in this happy frame her spirit took its flight to the realms of bliss.

MISS HICKSON.

Died, on Friday, June 24, 1842, Miss Sarah Hickson, of the city of Lincoln, aged seventy-eight. She was born in Hull, in the year 1764. She has resided in Lincoln for many years, where she was well-known and greatly respected. She was a member of the baptist church, Mint Lane, Lincoln; and was much esteemed by her Christian friends for her steady piety, disinterested benevolence, and generous hospitality. She was a liberal contributor to our various denominational institutions, and in her will she has kindly remembered the Baptist Missionary Society and the Bible Society. Her last illness was protracted; but she was patient in tribulation, and fully resigned to the divine will. Christ and his cross were her support and consolation. Her end was peace, and her memory is blessed.

MISCELLANEA.

PROFITS OF THE MAGAZINE.

The half-yearly meeting of the proprietors was held July 15, when the following sums were voted to the widows of deceased ministers:—

	Recommended by
M. H.	£4 Rev. M. Kent.
M. C.	4 T. Winter.
R. E.	3 W. Jenkins.
A. E.	3 J. Williams.
S. W.	4 J. M. Soule.
M. V.	4 W. Gray.
J. F.	3 H. Jones.
E. E.	4 J. H. May.
M. E.	3 T. Thomas.
A. D.	3 Timothy Thomas.
E. A.	4 John Trimming.
A. B.	4 C. Elven.
E. H.	4 Uriah Foot.
H. W.	3 Thomas Thomas.
J. C.	4 J. Carver.
M. E.	3 Joel Jones.
S. L.	3 W. Jones.
M. N.	4 Shem Evans.
M. E.	3 Joel Jones.
E. C.	4 W. Gray.
J. A.	4 Geo. Pritchard.
E. G.	4 Shem Evans.
P. T.	4 S. Kent.
E. Y.	4 J. E. Giles.

ADDRESS TO THE QUEEN FROM THE MINISTERS OF THE THREE DENOMINATIONS.

The following address, congratulating her Majesty on her recent escape from assassina-

tion, was received by her on the throne, in Buckingham Palace, on Wednesday, June 29th. The ministers of the baptist denomination present were Messrs. Belcher, Curtis, S. J. Davis, Denham, Groser, Hintou, Jones, Rowland, Soule, Williams, and Wyard.

“ May it please your Majesty,—

“ We, your Majesty's dutiful and loyal subjects, the protestant dissenting ministers of the three denominations residing in and about the cities of London and Westminster, humbly approach your Majesty with renewed declarations of our warm attachment to your majesty's house and reign.

“ We have heard with astonishment and indignation, that a second time the hand of an assassin has been lifted up against your royal person; and we have trembled at the imminent peril in which a life so precious to your family and to our country has again been placed.

“ Most fervently do we thank Almighty God, the controller of all events, that the treasonable and malignant purpose was frustrated, and that we are still permitted to behold, and the country to possess, unharmed, a sovereign so justly and so eminently beloved.

“ Devoutly do we pray that a merciful providence may crown a life so signally preserved, with prolonged and copious benediction; and grant your majesty to maintain, to a protracted period, a course of enlightened and beneficent rule, amidst universal demonstrations of a people's gratitude and love.”

To this address her Majesty returned the following gracious answer.

“ I thank you for this loyal and dutiful address, and for the renewed declaration of your attachment to my person and family.

“ The protection which divine providence has vouchsafed to me commands my heartfelt gratitude: and with pleasure I repeat the assurance, that to promote the happiness of my subjects, and to preserve inviolate their civil and religious privileges, is the first object of my care, and I trust that it will be the glory of my reign.”

The Rev. J. H. Hinton, A.M., who read the address, and the Rev. W. S. Palmer, who officiated for the secretary, then had the honour to kiss her Majesty's hand. The ministers were then conducted to another apartment to address her Majesty's consort.

ADDRESS TO PRINCE ALBERT.

“ May it please your Royal Highness,—

“ We, the general body of protestant dissenting ministers of the three denominations residing in and about the cities of London and Westminster, are desirous of testifying to your Royal Highness our indignant abhorrence of the attempt which has recently been made

against the life of our revered and beloved sovereign.

"The affliction which this renewed peril to a life so precious to your Royal Highness must have created in your bosom has been copiously shared by ourselves, in common with the country at large; and most fervently do we offer our thanksgivings to Almighty God, in unison with those of your Royal Highness, that he has been graciously pleased to preserve to your domestic circle so invaluable a treasure, and to the British empire so enlightened a sovereign.

"To the British people, we are assured, that your Royal Highness will not impute the reasonable and atrocious act we deplore; and we take part, with unfeigned pleasure, in those manifestations of affectionate loyalty which may tend, as we hope, to efface the remembrance of it from your mind."

Answer.

"I return you my warmest thanks for the congratulations which you have just presented to me, on the escape of the Queen from the danger to which she has been exposed.

"I am thankful to the Almighty who has preserved her in the hour of peril, and I humbly rely on his protecting care for a continuance of all the blessings we enjoy."

This answer was read by the prince with evident tokens of deep emotion. The ministers then proceeded to Clarence House, to address the Duchess of Kent, who received them with great cordiality, but on account of the painful feelings predominant in her mind, and the exciting nature of the subject, begged to be excused from hearing the address or reading her reply. The address and answer were therefore simply exchanged in writing.

ADDRESS TO THE DUCHESS OF KENT.

"May it please your Royal Highness,—

"The event which has induced the protestant dissenting ministers of the three denominations residing in and about the cities of London and Westminster, again to solicit admission to your presence, and has awakened universal indignation throughout the country, must have deeply grieved you as a parent.

"Accept, amidst these feelings, your Royal Highness, whatever sympathy we may properly offer; together with our warmest congratulations to yourself, and an assurance of our humble thanksgiving to Almighty God, that a peril so imminent has been mercifully averted, and a life so valuable, not to the Queen's family alone, but to the empire at large, has been preserved.

"May God still preserve it! and give your Royal Highness long to see your beloved daughter's felicity in her domestic affections, and prosperity in her public administration."

Answer.

"I render my warmest acknowledgments to you, reverend gentlemen, for the gratifying expression of your feelings on the late appalling event; and I fervently unite in your humble thanksgiving to Almighty God, for the merciful protection vouchsafed to my beloved child in the peril by which she was so fearfully menaced."

BRISTOL COLLEGE.

On Thursday, June 30th, the annual meeting of the Bristol Baptist College was held in Bristol. A very suitable and excellent sermon was preached on the occasion by the Rev. T. F. Newman of Shortwood, from John v. 34, "But these things I say that ye might be saved." The Rev. George Rodway of Gloucester, and Rev. D. Wassal of Bath, conducted the devotional parts of the service. The friends and subscribers met in the vestry to receive the report and transact the business of the society, and afterwards dined in the lecture-room.

The three senior students have quitted the college, and five young men have been received for the ensuing session. The committee refer with satisfaction to the general spirit and conduct of the students. More than one case of severe indisposition, they regret to state, has occurred during the year. It has afforded them pleasure to bring forward a longer list of congregational collections than in former years; and as so many churches engaged, a few years ago, to make either annual or biennial collections in aid of the college, it is earnestly hoped that the aid derived from this source will be increased in future years. The examination this year was conducted by papers in the classical department, and in theology partly by papers and partly *viva voce*. In both great satisfaction was expressed by the examiners. The meeting was altogether one of considerable interest and great cordiality.

BATH.

At the baptism of ten persons in the river Avon, by the Rev. W. Cromwell of Bath, at eight o'clock in the morning of Lord's-day, July 10th, there were present, according to the estimate of our informant, more than ten thousand persons. It is stated that great order and solemnity pervaded the vast assembly.

BYROM STREET CHAPEL, LIVERPOOL.

In the month of February last Mr. J. H. Thomas resigned the pastoral office; upon which the church invited the baptist church

meeting in the Templars' Hall, Liverpool, and Mr. William Giles their pastor, to unite with the church at Byrom Street, which was accepted. Since the churches united, twenty-five new members have been added; and there is a prospect of much increase and prosperity.

RESIGNATIONS.

Mr. A. Booker, pastor of the baptist church, Park St. Nottingham, having, after much deliberation and prayer, announced his determination (D.V.) to leave England for Canada, with the view to labour in that more destitute part of the vineyard, an especial meeting of the church and congregation was convened on Monday, June 20th, to present him with a suitable memorial of their Christian affection and high appreciation of his ministerial labours amongst them. The service was commenced by singing the hymn,

"O God of Bethel! by whose hand," &c.;

after which, and the introductory prayer, Mr. W. Green presented the memorial, consisting of the "Englishman's Greek Concordance," accompanied with a purse of £21. A further memorial was also presented to Mrs. Booker, comprised of the English version of "Bagster's Polyglot Bible," bound in morocco. Mr. Booker then proceeded to address the church, explaining the motives by which he had been actuated in resigning his pastoral charge in their midst, and in leaving the land of his fathers for the shores of Canada. The address occupied some considerable time, and will not soon be forgotten by those who heard it. Mr. B. concluded by commending his weeping flock to God, and to the word of his grace. Addresses were also delivered by Messrs. Sipling, Birkin, and Atkin, after which the farewell hymn was sung—

"Brethren and sisters, ere we part," &c.

Prayer was then offered by Mr. W. Sipling, pastor of the baptist church at New Basford.

The Rev. Joseph Green, who during nearly the last eight years has been the laborious and successful pastor of the baptist church in Soham, Cambridgeshire, having felt it his duty to accept the pastoral charge of a congregation near Bradford in Yorkshire, delivered his farewell sermons at Soham on Lord's-day, June 26th, to very large congregations. On the following Wednesday evening a special prayer-meeting was held, to commend him to God, when one of the members, in the name of the church and congregation, presented Mr. Green with a complete set of "Ward's Library of Standard Divinity," as a token of their esteem.

The Rev. R. Miller has resigned the pastoral charge of the baptist church at Braunston, near Daventry, Northamptonshire, where he has laboured for more than fourteen years. He preached his last sermon on Sunday evening, June 26, to a crowded and weeping congregation; and is now open to an invitation from any destitute church.

MARRIAGES.

At St. Andrew's Street Chapel, Cambridge, by the Rev. R. Roff, May 31, Mr. ISAAC SAUNDERS of Horingsea, Cambridgeshire, to Miss ELIZABETH JOHNSON of Cambridge.

At Denmark Place Chapel, Camberwell, by the Rev. Edward Steane, June 23, WEDD WILLIAMS NASH, Esq., of Royston, to SARAH, only daughter of JOSEPH GUTTERIDGE, Esq., of Denmark Hill.

In the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, July 2, 1842, Mr. WILLIAM GOODEARLE to Miss EMMILA HEATHFIELD, both resident in Smarden.

At the Rev. Dr. Cox's Chapel, Hackney, by the Rev. J. Pye Smith, D.D., Mr. HENRY MARTIN of Hackney, to SARAH, fourth daughter of the late Isaac BOOTH, Esq., of the same place, granddaughter of the late Rev. Abraham Booth.

CORRESPONDENCE.

THE RELIEF OF POOR CHRISTIANS.

To the Editor of the Baptist Magazine.

SIR,—Permit me, through the medium of your valuable Magazine, to call the attention of the Christian public generally, and of baptists especially, to a subject which I believe has not that prominence given to it which its

importance demands, I mean, taking care of the poor of the flock. Many of them are placed in circumstances of ill-requited toil, without any united, vigorous Christian effort being made in their behalf; and many in sickness are either but very partially, or totally unprovided for by the churches to which they belong. Thus there is a wide and cri-

minial departure from the practice of the first Christian church, which distributed according as every man had need; and from that of those who, when the church at Jerusalem was incapable of providing for its own poor, sent relief from foreign and distant parts. I know that it may be urged that the churches' attention is turned to, and energies employed in, the more important work of promulgating the gospel, and that temporal things are of small moment, compared with spiritual and eternal; but whilst I, as an humble individual, would greatly rejoice in the success which, through the Spirit, has attended the preaching of the cross of our Lord Jesus Christ, I would still urge that, when the greater duty of seeking the conversion of sinners is done, the lesser, of doing good to the household of faith, ought not to be left undone. He whose we profess to be, and who left us an example that we should tread in his steps, had compassion on the multitude because they had nothing to eat, and fed them; and went about, healing all manner of sickness and disease amongst the people, at the same time that he preached the gospel to them; and in his own ministry taught, saying, "Make to yourselves friends of the mammon of unrighteousness: give to him that asketh of thee, and from him that would borrow of thee turn not thou away: do good and lend, hoping for nothing again." "He that giveth to the poor lendeth to the Lord?" Has he not said that he will pay him again? It is a lamentable fact, that many professors act as if the world gave better interest for money confided to it than the Lord does, when used according to his plainly revealed will. But let us turn again to the Lord, and let those who are filled with the spirit of wisdom devise means and plans for the accomplishment of this desirable and needful object; and let not churches and individuals neglect to act on them in the fear of the Lord. I would, in deference, submit the following hints for consideration, without presuming to say that better cannot be conceived or adopted. Could not a sum of money be raised by subscription, donation, and loan (without interest) to assist poor Christians who are willing, to remove to, and settle in, the colonies, the United States, &c.; the amount advanced to each to be in most cases returned (but without interest), within a limited term of years, if the Lord give him ordinary success; where, instead of being, as here, not only unable to contribute much to the cause of the Redeemer, but distressed in mind, body, and family, from day to day, because the employment he has is quite inadequate to the supply of his need, he would in a short time, by working with his hands, both have a competency and to give to him that needeth? Might not the church in this manner not only effect much in a way of relieving the wants of its poor, but by planting small colo-

nies of believers in other lands, diffuse the knowledge of the doctrines and excellency of the character of Christianity through many parts of the world? Could not committees of deacons of associated churches be formed, whose object should be to collect information, and to take the best measures for directing, encouraging, and assisting the poor and often greatly dejected brother, to obtain a fuller or more remunerating supply of labour in the United Kingdom? Could not a general provision be made for the sick, &c., on the broad, divine principle of love, and as God hath prospered, not on the present objectionable principle of benefit societies, &c.?

Praying that he who once divested himself of riches and became poor for our sakes, would open the hearts of his people to dedicate more unreservedly their abilities, time, and property to him, and to one another,

I remain,

Yours in Jesus Christ,
W. I.

DEAR SIR,—I was grieved to find that at the triennial meetings of the Yorkshire West Riding, and Lancashire and Cheshire Associations, at Rochdale, the letters from very many of the churches alluded to the great distress and poverty under which the members had been and still were labouring. So great was this poverty that some had been unable to bear the expense of sending messengers to the Association.

Allow me, then, through the medium of your pages, to call the attention of the *wealthy churches* of the denomination to the lamentable state of destitution in which many of their own brethren in different parts of the kingdom are now to be found. If at such a season of unparalleled distress, the hand of charity is stretched out by the merely benevolent man, the Christian surely should not be behind-hand in this labour of love.

My reason for thus addressing our wealthy churches is, that I have been credibly informed, that what is collected as, and called "the poor's money," is allowed, month after month, to accumulate in the hands of the deacons, they really not having a sufficient number of poor connected with their churches to whom they can give it. Would it be overstepping the bounds of prudence or Christianity if at the present time some portion of this surplus were to be sent to the pastors or deacons of our poorer churches for distribution among the more destitute of our brethren. To these it would be a timely relief; and to the givers, I should hope, it would be a source of gratification that they had the opportunity of relieving the pressing wants of their poorer brethren.

I remain, dear Sir, yours, &c.,
A DEACON.

From the minutes of the Baptist Associations published in their Circular Letters, it appears that in several of them, this year, resolutions have been passed expressing approbation of the manner in which the Baptist Magazine is conducted, and desire for the extension of its sale. These resolutions will doubtless operate advantageously in various ways; and their movers, seconders, and supporters are requested to accept our best thanks, with the assurance that their kindness will not be in vain, as the editor always finds that he can work best when he is in good spirits.

A letter from Hamburg to a friend in the north of England, with a sight of which we have been favoured, but which it would not be prudent to publish, excites fear that the baptists in that city are not in the enjoyment of as much settled liberty as of late we have supposed. A spirit of hostility against them is evidently in existence; and there is some reason to think that it was on the point of displaying itself in overt acts, when the recent public calamity took place and intercepted its course. Just before the conflagration broke out, our brethren had hired a large warehouse for their religious services, their former place of meeting being too small; and during the continuance of the fire about sixty of the destitute sufferers were received into it, and supplied both with the bread that perishes and with the word of God. Many of these persons now attend the preaching of Mr. Oncken, in this place; and the congregation is in an encouraging state; but the wickedness and obduracy of the population at large continue. "None of the ministers in the Lutheran or any other community," says the writer, "has as yet pointed to the right source of the fearful judgment. No acknowledgment of a public nature has been made that sin has brought this misery upon us. A fortnight ago there were in Saturday's newspapers, upwards of twenty different notices for dancing, theatres, &c., &c., for the Lord's day. The ignorance and wickedness of the people are fearful; and their greatest delusion is the name which they bear falsely, the precious name of Christ."

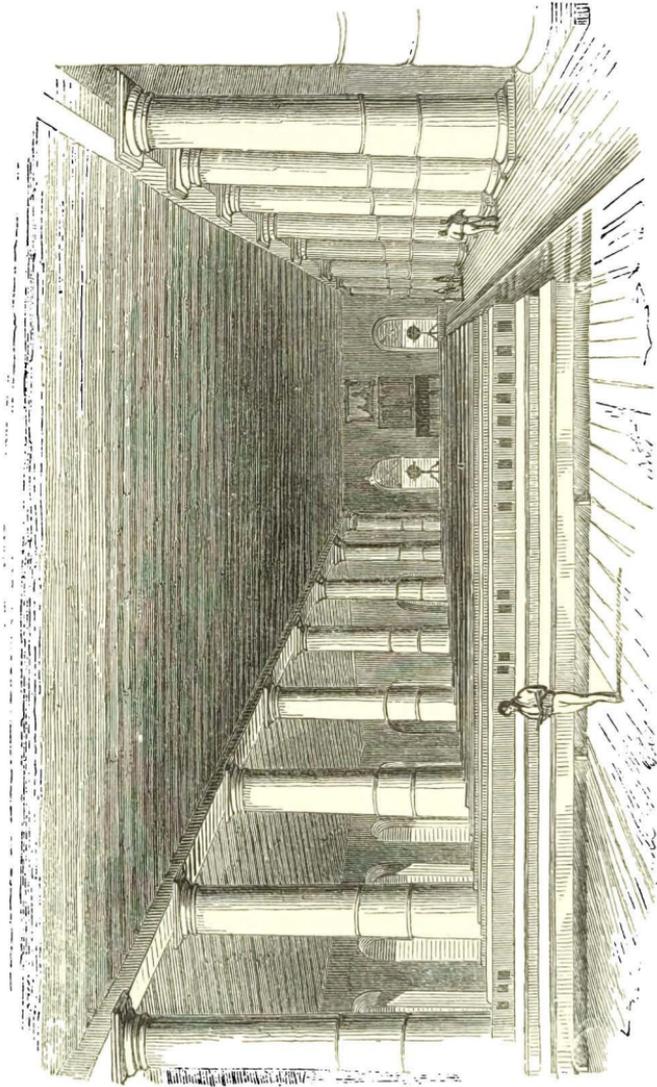
We are informed that our brethren in Denmark are still suffering; but that their principles are making progress, and the number of converts is increasing. In Norway, also, an effort is being made, a member of the church at Hamburg having been commended to God, some months ago, for the dispensation of the gospel in that land.

The annual report of the Bath society for the relief of aged and infirm baptist ministers shows that a change has been made in the officership—J. L. Phillips, Esq. of Melksham being appointed treasurer, and the Rev. Joshua Russell of Melksham secretary. The present number of recipients is twenty, to

each of whom £10 8s. 5d. have been paid for the current year. It is not necessary to add further particulars, as we understand that the Report itself will be attached to the present number of the Magazine, which will furnish full information to the numerous inquirers whose attention has been recently directed to the institution.

In some of their periodicals, our brethren of other denominations are directing the attention of their friends with increased frequency to our views of baptism. Several of our correspondents have requested us to point out the fallacy of the arguments they adduce; but we are unwilling to do any thing that may discourage them from pursuing a course which will be productive of beneficial results in circles into which our pages never enter. We cannot wish them to be silent, or blame their present activity. They are bound to promulgate what they conscientiously believe to be truth, and to endeavour to sustain it by argument when they see that the attacks made against it are formidable. We do not at all approve of the conduct of one who says, in a magazine of the last month, "For the sixteen years during which I have endeavoured, according to my poor ability, to preach the gospel of Christ, in no public address of mine has the subject of infant or adult baptism, immersion or sprinkling, been mentioned." Surely, if infant baptism be a divine institution, he should, before the lapse of sixteen years, have directed the attention of the parents in his flock to their obligations to fulfil it, showing them clearly the scriptural foundation for the practice. In not mentioning the subject of baptism at all, he must have omitted to declare a part of "the whole counsel" with which he was entrusted. Did he not know that the commission contained the clause, "teaching them to observe all things whatsoever I have commanded you?" Did he not believe "infant baptism" to be a command? But we feel that the more our pædobaptist brethren write or speak on the subject, the less need there is for us to discuss it. An independent minister once called on his baptist fellow-labourer to say, that though they had lived together in the same neighbourhood in delightful harmony many years, he feared that such sermons as he was told had recently been delivered on baptismal occasions would interrupt their concord. "My good brother," replied the baptist, "only promise me that you will preach on the subject once a month, and I will promise that while you continue to do so I will never mention it in the pulpit at all." We do not make a similar promise; but we are persuaded that if our respected contemporaries will bring the subject before their readers once a month, very salutary consequences will ensue, without any effort on our part.

THE
MISSIONARY HERALD.



INTERIOR OF THE BENEVOLENT INSTITUTION, CALCUTTA.

EAST INDIES.

CALCUTTA.

THE BENEVOLENT INSTITUTION.

The name of the Benevolent Institution has been familiar to the readers of our publications from the time of its establishment, in the year 1809. It originated with our missionaries, who perceived that there were multitudes of children in the city growing up in ignorance and vice, belonging to a population nominally Christian, but miserably poor and degraded. With a view to their interests, principally, a school was established on general principles, in which the scriptures were to be read, but no catechism taught or denominational distinction recognized. An appeal was made to the Calcutta public on its behalf, which was promptly met; and from the first its support has been furnished by the friends of education generally, though the labour of superintending it has devolved in a great degree upon the agents of our Society. For more than twenty years it was under the care of Mr. Penney, whose exertions on its behalf were unremitting and successful. There are now three masters besides assistants in the boys' department, and two mistresses and assistants in the girls' department; our friend Mr. Evans being the secretary and superintendent of the boys' school, and Mrs. Evans superintendent of the girls' school. In the engraving on the previous page, the boys' school-room, which can accommodate about 300 pupils, is exhibited to view; the desks being in the centre, with a space for the classes on each side, as in the schools on the British system in this country, while at the end are seen a pair of globes, which were presented to the Institution by W. B. Gurney Esq., and a framed portrait of the deceased superintendent, Mr. Penney, instructing an East Indian youth, his finger pointing to an open bible.

The following extracts from the twenty-third report, just published, give an encouraging view of the the present state of this Institution:—

It is truly gratifying to reflect that the Institution, which continues to be conducted on the admirable principles of its original founders, is still the instrument, under the divine blessing, of extensive usefulness. Both departments of the Institution are in a healthy condition. There are at the present time two hundred and sixty-five boys, and one hundred and twenty-three girls, of almost every denomination, under instruction; whose conduct and proficiency have afforded general satisfaction during the past year.

On Wednesday, the 15th December, both schools were publicly examined. The Rev. Dr. Duff, of the General Assembly's Mission; the Rev. J. Mack, of Serampore; the Rev. Thomas Boaz, of the London Mission; and the Revs. J. Thomas, G. Pearce, J. Wenger, G. Small, T. Morgan, and W. W. Evans, of the Baptist Mission, with numerous other friends, were present; and kindly rendered their assistance on the occasion. The Rev. Dr. Yates was prevented from attending by

indisposition. The pupils were examined generally in the various branches of instruction pursued during the year, and acquitted themselves, on the whole, in a satisfactory manner.

Education, based on scriptural truth, and imparted on enlightened principles, is in the judgment of the Trustees the greatest benefit which can be conferred on the offspring of professing Christian parentage, as well as upon others; and this is the main object of the Benevolent Institution. And here they would respectfully solicit a favour of all who feel an interest in its welfare. If subscribers and friends would consent, in the course of the year, now and then to visit the schools, not only in order to witness the mode of instruction adopted in them, but also to examine the pupils in the different classes, the children would thereby be stimulated to renewed exertion, and the teachers encouraged in the prosecution of their labours. Such visitors would not expect, in an institution designed

for indigent children, and intended to convey to their minds the elements of popular and useful knowledge, to find those higher branches of scientific study cultivated which are only in their place in academical seminaries of a superior order, and supported under pecuniary advantages. But it is hoped that a personal inspection of the state and working of the Benevolent Institution would prove to the satisfaction of all visitors, that the system pursued and the knowledge imparted are well calculated to answer the purposes for which it has been established, and for the attainment of which their support is solicited.

The Trustees, whilst they again gratefully acknowledge the generous support of the public, and also the monthly subscription of the Honourable East India Company, desire to go forward in their arduous and responsible labours, assured that the Institution confided to their management will never be suffered to languish for the want of necessary support from a religious and enlightened Christian community. From the annexed account of the financial state of the Institution, it will appear that the oppressive debt, under which they

laboured at the commencement of the present year, is reduced to Co.'s Rs. 49-0-5. It must be added, however, that several accounts for school books and requisites are due, and that the buildings require complete repairs.

Statistics of Scholars.

BOYS' DEPARTMENT.

Roman Catholics	76
Protestants	47
Hindus	107
Muhammadans	22
Burmese	3
Mugs	5
Armenians	3
Jews	1
Greeks	1

Making a total of 265

GIRLS' DEPARTMENT.

Roman Catholics	66
Protestants	49
Chinese	7
Armenians	1

Making a total of 123

NATIVE INSTITUTION, INTALLY.

An interesting Report has been received from Mr. Small concerning the school under his superintendence, from which the following paragraphs are extracted :—

The Institution has been under its present superintendent for about nine months, during which time it has afforded him much satisfaction. The average number of boys in attendance throughout the year has been about the same as at the period of the last annual report, viz. 200. It was hoped that the number would have considerably increased, but although for about eight months it did continue to do so, particular circumstances have caused it to fall off, to a very large amount, since the holidays in October. The substitution of native *Christian* teachers in the room of two *Hindus*, at the re-opening of the school, gave much offence both to these teachers and their scholars—or rather to the parents of the latter. And this occurring just at the time when a very general panic had arisen from the baptism of one of the scholars (of high caste) in the General Assembly's Institution, the falling off in our school, as in that, was what we might expect. We can have no reason, however, to regret this change of teachers; as besides being in every way as well qualified as their predecessors were for *general* instruction, these *Christian* native teachers can with confidence be entrusted with the office of imparting *saving truth*. It is also hoped that as there are still two heathen teachers and a pundit in the school, a laudable emulation will exist between them to excel each other both in faithfulness and zeal. The school during the last

month, we are happy to say, was again beginning to fill up; and we do not fear but that in course of time it will regain its former numbers. Among the scholars who have left us (they were mostly from the lower classes), we have chiefly to regret the highest class. To the boys of this class the superintendent had devoted most of his attention, and their progress and acquirements were considerable, gratifying to their teachers and creditable to themselves.* We are not, however, without hope that they may yet perceive the folly of their conduct. May they never forget, at least, the knowledge they have gained of revelation; and may God bless that knowledge to the salvation of each soul!

The pecuniary resources necessary for the support of this Institution, there has been much difficulty in obtaining for some time past. Appeals have been already made, elsewhere, to the friends of this Mission and to the liberality of the friends of Christian education generally, but we are sorry to say a debt of upwards of Rs. 2,000 still remains, and notwithstanding that the utmost economy is practised, the sums collected by the Ladies' Missionary Society are sometimes scarcely adequate to defray the current expenses.

* Since the above was written all these young men, together with several youths from other schools, have at their own request been formed into a bible and inquiring class, which meets at Mr. Small's house on Sunday afternoon.

There are six paid teachers—and more would be desirable—besides a few necessary servants, and yet the whole expenditure monthly is under Rs. 110. May the Lord incline the hearts of his people to give more liberally to this cause.

An examination of the school took place on Monday, Dec. 27th, before a select number of friends, when Messrs. Pearce, Wenger, and Gibson gave their assistance, and expressed themselves highly satisfied with the result. The editor of the Calcutta Missionary Herald inserted the following notice of the examination in that periodical:—

The Rev. G. Small, in a few introductory remarks, expressed his regret at the circumstance that the pupils belonging to the 1st class, who had made the greatest progress in the various branches of study, had shortly before left the Institution, being influenced by a heathen master whose services were no longer required. Notwithstanding this drawback, the examination was satisfactory in a high degree. The boys belonging to the 2nd class evinced a considerable acquaintance with sacred history, large portions of the word of God, and other branches of religious knowledge. They also answered with great readiness the questions that were put to them on those parts of ancient history, geometry, &c., which they had studied during the year. The progress made by them proved that a great amount of diligent labour had been bestowed upon their instruction, and that they had appreciated the benefit conferred upon them!

NATIVE CHRISTIAN INSTITUTION.

This school, which is also carried on at Intally, differs essentially from the former, being a boarding-school for the children of native Christians, and conducted expressly with a view to their spiritual advantage. Mr. Pearce, who again superintends it, writes thus:—

The Native Christian Institution and a small native church were confided to my care in October last. The Institution then contained forty-two boys, being eight less, I understand, than there were at the close of the preceding year. Most of these left the Institution in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, and thus furnished another proof of the injury done to our operations by the indiscriminate reception of our people by the missionaries of that society. At the close of the year one of the scholars, having completed the time of his studies, left this and obtained employment in the Native Institution under the care of Mr. Small. He was a member of the church here. There are at present two others in the Institution who are also members. Of the state of mind of the other lads I have nothing particularly encouraging to report. We need greatly the refreshing influences of God's Holy Spirit, and are daily reminded that without them all human effort for the conversion of souls is vain.

Since I took charge, the boys have been home for the vacation, hence I have as yet bestowed but little effort on their instruction. Most of them have now returned, and the remainder will shortly be back. We have already forty-one on the premises, and when all have returned, the number will be from forty-five to fifty. The increase on the close of the year is chiefly owing to the admission

of new boys. With the exception of a Pandit, who teaches Sanskrit and Bengálí, the masters are all Christians and persons of excellent characters, who are, I believe, really concerned for the welfare of the young people of their charge.

Of the progress of the boys generally I can say but little, for the reason before mentioned. The first class having been nearly destroyed by the desertions which took place in the early part of the year, the aspect of the school is defective and somewhat discouraging; but I trust that the knowledge which the boys who have left have carried away with them will not be entirely lost, and that the year opens upon us with brighter prospects than appeared some months since.

The present studies of the boys embrace the Bengálí and English languages pretty equally divided, with the preponderancy in favour of the English in the two upper classes. It is intended to ground them all well in their vernacular language as the medium of communication with their countrymen hereafter; while it is proposed that they shall draw plentifully from those ample stores of knowledge which the English language opens to them. May the great exertions of my predecessors in this department be amply rewarded in the abundant fructification of that seed which they were honoured to sow, and may the blessing of God yet accompany the efforts which are still being made for the eternal welfare of the dear youth, who enjoy

the advantages which the Institution affords them.

The *students of theology* at present under my care are *five* in number, *one* having left about a year ago to fill a sphere of usefulness at Dacca, and another having been excluded from the church and the seminary on account of immorality. They have all enjoyed three years' instruction in this department under the care of Mr. Ellis, and for some months after his departure for Europe under Mr.

Small. Their progress in the various branches of knowledge to which their attention has been directed is very encouraging, and bears ample proof of the labour which has been bestowed on them by the above-mentioned brethren. They are also much indebted to the kind attention of Dr. Yates and Mr. Wenger. Their conduct gives much satisfaction, and leads us to hope well of their future usefulness.

Our brethren add :—

The Institution continues to be supported by the contributions of friends both in England and in this country, to whose liberality our warmest thanks are due. We have to state, however, with deep regret, that the funds are at present so low, that a very considerable debt has been incurred. Will the

friends of native Christians allow it that the education of their offspring should be neglected? We trust not; and in the hope of further support, we will proceed in the promotion of this work, looking for assistance to Him whose name it is intended to glorify.

FEMALE DEPARTMENT.

This department is carried on at Kalinga, under the superintendence of Mrs. Wenger. Our brethren write respecting it as follows :—

This Institution was, during the whole of the last year, superintended by Mrs. Penney, who amidst many and great discouragements persevered in watching and guiding the education of her interesting charge, until towards the close of the year circumstances led her to leave Calcutta. The number of pupils had, for some months past, been on the decrease, and when she left, just before the vacation, it only amounted to eleven. The school was again opened in January, with *nine* pupils, to whom it is hoped that several additions will be made in the course of the year.

Six of these girls read with the greatest ease, and are tolerably well acquainted with the contents of the sacred volume. Another one is not so far advanced, but bids fair to equal them in a few months. The two youngest are occupied in acquiring the compound characters and reading easy words.

Early in the morning all assemble for worship, which is conducted by Mr. Wenger. At half-past nine, after their morning meal, they begin their lessons with reading a chapter in the New Testament, which is followed by

a lesson in history, geography, &c. This occupies them till noon. At one they go to Mrs. W., and spend an hour and a half with her in practising plain needlework. The time from half past-two to four is devoted to writing and ciphering. In the evening they prepare for the lessons of next day, and are again called together for evening worship, which is conducted by their native teacher.

The lessons of the week are summarily repeated to Mr. Wenger on Saturday morning : and on Sunday afternoon they are instructed by him in the history of the bible. In order to prepare them for the practical duties of life, the elder girls in turn attend to the domestic concerns of the Institution.

The effects of the labour bestowed upon them, before they were placed under the present superintendence, are easily discernible,—and there is reason to believe that it has not been unaccompanied with the silent influences of the Holy Spirit. May the prayers of the people of God be engaged in supplicating a blessing upon this Institution !

In a letter dated Calcutta, May 13th, Mr. Thomas says, "I am happy to state that through mercy we are all in usual health, enabled to prosecute our accustomed labours with some degree of pleasure, and I hope success. Last sabbath day one person was baptized in Circular Road Chapel. May this be followed by many more additions!"

PATNA.

A graphic description of one of the stations which the Society has long occupied on the continent of India, with which we have been favoured by a friend who writes from personal observation, will not only give our readers a more accurate idea than they have previously had the opportunity to acquire of one sphere of action, but will also, we trust, deepen their interest in missionary operations in India generally. It will occupy some pages, but none who peruse it will wish that it had been abridged.

Having visited Patna a few months previously to my embarking for England, I was requested by Mr. Thomas to draw up whilst on the voyage, for the perusal of friends at home, an account of things relative to our mission there—my impressions of Patna—its population—and the efforts made by Mr. Beddy. In compliance with Mr. T.'s request, I have endeavoured to do this, though briefly, and if the end be attained of affording information on any topic, I shall feel happy in having made the attempt, although the statement be less comprehensive than might have been desired. You are of course aware that Patna is a city of immense extent, situated on the banks of the Ganges, about 400 miles north of Calcutta, or, according to the usual oriental method of computing distances, by time, five weeks' journey on the river by boat, from the metropolis of British India. The distance is sometimes accomplished in a fortnight by the steamer, but as this is rather an expensive mode of travelling, the more humble conveyance is always chosen by our missionaries, especially as it affords opportunity of visiting, *en route*, the stations of Serampore, Cutwa, and Monghyr, belonging to our Society, and those of Chinsurah and Berhampore, in connexion with the London Missionary Society; these places being the only points from whence the word of salvation emanates in the wide tract of country from Calcutta to Patna, whilst large districts lying between these stations remain wholly unvisited, excepting now and then by the passing traveller; and the people are as ignorant of the gospel as the untutored mountaineer on the highest range of the Himalayas.

The city of Patna extends about seven miles along the south bank of the river. Its population is computed at 600,000, of whom about 400,000 are Hindoos, and more than 199,000 Muhammadans. In the midst of this vast multitude of heathen, the only settled missionary is Mr. Beddy, who has now spent more than thirty years of his life in India, eleven of which he has been a devoted and faithful minister of Jesus Christ. His robust frame and cheerful animated countenance would lead you to infer that he had suffered little from the baneful effects of the climate; and this impression is strengthened by observing his unwearied activity of mind

and body; but there are times when he suffers severely from languor and depression, the lot, more or less, of all who take up their abode in India; and once or twice lately disease has assumed a threatening character, but his valuable life has been spared in answer to prayer, and his work again resumed with all the devotedness and energy of earlier years. His wife is a truly excellent woman; and their well-ordered and well-educated family of ten children is a pleasing proof of her judicious maternal management. They have all been brought up in their own home; and for some years Mrs. B. has instructed eight or ten pupils with her own children, the remuneration received from the parents being of great assistance with such a family. Their eldest daughter having given gratifying evidence of a change of heart, was in November last baptized, and received into the church. The eldest son, a talented young man, is preparing for a government situation. The second son, a youth of much promise, if favoured with the advantages of an English college education, might hereafter become a powerful preacher of the gospel. One thing especially to be commended in the education of these children is, they are at a suitable age taught to read the scriptures in the native language, in every variety of character; also to write it, and to express themselves freely and grammatically. This talent is already rendering them useful in the translation of books for the native children. Mr. Beddy's house is about a mile from the river side, and is favourably situated. It stands in the midst of a large compound or field, which contains also a garden yielding a bountiful supply of fruits and vegetables; and its culture every morning for an hour before sunrise affords a means of healthful recreation. A path through the garden conducts to the chapel, which occupies a well-chosen spot, where three roads meet, and is on the high road to Gyah, a noted place of pilgrimage. Travellers must pass it on their way thither, and its spacious verandah is often sought by them as a place of rest. They are perhaps not unfrequently attracted by the printed characters on its pillars; for anxious that no means of arresting attention should be left untried, our good missionary, in compliance with the command delivered to Israel of old,

"Thou shalt write them on the posts of thy doors," has had inscribed in large and legible characters, portions of the word of God in Persian and Hindec, on the whitened pillars of the verandah, that "he who runs may read." Every morning at sunrise, the native Christians, and those persons piously disposed who reside in the neighbourhood, together with Mr. B.'s family, assemble in the chapel for worship, which is conducted in the Hindostance tongue. The passers-by at such seasons congregate without, and often have I observed before the conclusion of the service a large company of the heathen collected together. Some expression awakens attention, excites inquiry, and they wait to converse on this new subject. Almost every day one, two, or three linger. They will sometimes remain for many days, and declare it their intention to renounce caste and become Christians, vainly imagining that temporal advantage, or rather emolument, will be the result of their profession; but finding this not the case, they turn away, and thus discover the mercenary nature of their views. This state of things to the laborious missionary is discouraging; finding his hopes continually raised only to suffer disappointment; but his trust is in the faithful promise of God. He knows that no effort made for His glory shall be eventually lost, and amidst darkness and discouragement patiently "sows beside all waters."

Mr. Beddy spends the greater part of his time in the little chapel, with the native preacher Kasee, conversing with these people, and instructing them in the way of salvation. Not unfrequently Hindoos of wealth and rank stop their carriages, and mingling in the circle, become interested in the conversation. I have known natives of this class accompany Mr. B. to the house. They have observed with pleasure the arrangements of an English Christian's home; particularly have they been gratified with the happy, industrious group in the school-room, engaged with their work and books, and have contrasted the condition of these children with that of their own wives and daughters, and even wished that the blessings of education were possessed by them. Although at present the chain of custom remains unbroken, we may indulge the hope that repeated observation of the superior enjoyments of cultivated minds will lead to and cherish reflection, and that ere long a way will present itself through which knowledge may be conveyed to the ignorant and immured females of Hindostan, which, sanctified by the Spirit of God, shall raise them to their proper station, and enable them to exert in their own homes the same happy influence which is the privilege of their more favoured British sisters. On Monday and Wednesday evenings there are public services in the chapel, and on the Sabbath evening a service in English, that in the morning of the day being in

the native language. The congregation on the Sabbath averages about sixty, the number of persons in church membership about twenty-five. Of these none resident on the spot are English, being besides the natives chiefly from the half-caste population, a race far less accessible than the natives, being reserved in conversation, and generally ignorant and self-opiniated, so that little communion of thought or feeling can be enjoyed with them. To a solitary missionary in a large and important station this is a trial. He has no one with whom he can consult, or on whose opinion he can depend; and in the care of his church, he must trust entirely to his own observation, and be guided by his own judgment. This obliges him to act with caution, and too often in the discipline of his church exposes him to the charge of undue severity. Mr. Beddy greatly feels the want of some devoted, single-minded, humble coadjutor, who, without arrogating superior talent or wisdom, would enter into his plans, and cheer and assist him in his labours.

In the absence of the blessings of social intercourse and sympathy beyond that which his own family affords, the missionary thus situated derives much spiritual assistance and encouragement from the correspondence of friends in the parent country. I have often thought our dear Christian friends in England do not aid to the utmost of their ability in this respect. They contribute their money liberally, and they meet together at stated seasons to pray for the prosperity and success of the mission, but they might do yet more. Were they to maintain free, friendly, and frequent correspondence with their missionaries, expressing sympathy and interest in their trials and successes, and communicating to them accounts of the state of religion in the spheres in which they dwell, the cause of God in heathen lands would be promoted to an extent beyond any thing they are aware. As "iron sharpeneth iron," so a mutual blessing would be obtained through these simple, unostentatious means. Much might be elicited from the missionary by the pen of friendship which would not be deemed worthy of a place in an official communication, and his spirit would glow with renewed zeal and devotedness from the perusal of minute accounts of the progress of the Lord's work in his own land warm from the heart of a Christian brother. A more confidential bond of union ought to be maintained between those who have the control of the Society and their agents in India, than is the case at present, and this might be greatly promoted by friendly and individual correspondence. It cannot be expected that the secretary can write to all; but if each member of the committee were to select one missionary as his correspondent, it would lead to a more intimate acquaintance with his particular locality, enlarged informa-

tion might be obtained, and a larger amount of usefulness would be the result.

I have alluded to Mrs. Beddy's activity in her family. I must also mention her efforts amongst the native females. On the Sabbath afternoon she assembles all who have made a profession of religion, to talk with them on the beauty and necessity of personal piety, and their responsibility as the servants of Christ; endeavours to ascertain how much they remember of the morning's discourse and its effect on their minds; and two or three of them alternately engage in prayer. On Friday evening she meets them in one of their houses for a religious service, when they endeavour to induce the poor heathen women from the bazaar to join them, sometimes to the number of thirty or forty. A portion of scripture is read and explained, to which these ignorant, degraded beings listen with attention and interest, and come again and again to the meetings; but no conversions have yet taken place amongst them. Mrs. B. has for the last eight years been aided in her arduous yet interesting work by a faithfully attached sister.

Towards the close of last year it was deemed advisable to commence a female orphan school at Patna, on a similar plan to that formed at Monghyr for orphan boys. Seven little girls were soon found, who in all probability would have become slaves in the families of the heathen—the usual lot of such unfortunate beings. The magistrates of the district have promised their assistance, and it is hoped that many will thus be preserved from a miserable state of bondage. This school is the especial charge of Miss Beddy, who is assisted in training and teaching the children by a native Christian female. The want of a suitable teacher, and also of funds, prevented its commencement at an earlier period in the history of our Indian mission. The former has been found, and the well-known liberality of friends in England forbids the fear that means will not soon be raised to erect a house for the accommodation of the children, and provide for their future support. The orphan schools of Monghyr and Patna present as fair a prospect of an educated rising generation for Bahar as the more advanced schools of Calcutta for Bengal.

In naming Mr. Beddy as the only settled missionary in Patna, I do not wish to convey the impression that he is, or has been, the only one engaged in disseminating truth amongst the heathen there. Within the last ten years a number of pious German mechanics have at times been located at Patna by a worthy and devoted Christian, who entertained the idea that they might, whilst supporting themselves by their trades, be employed in missionary work, and dwelling amongst the natives, stimulate them to habits of industry, and be to them examples of the religion they profess.

This plan in such a place as New Zealand, or in the islands of the South Seas, where the inhabitants are just emerging from barbarism, and are anxious to acquire a knowledge of European arts and manufactures, might succeed, but not in a country already civilized. On the plains of Hindostan the natives have acquired almost every European trade. You find amongst them goldsmiths, blacksmiths, shoemakers, tailors, masons, carpenters, silk and cotton weavers, &c., &c., and they will execute your orders at a much cheaper rate than the artificer from Europe possibly can do; so that to compete with them in a mofassil (country) station, where the European population is exceedingly scanty, is quite out of the question. Besides, a European pursuing either of these trades is eyed with jealousy by the natives, and considered an interloper; and every possible means is used to irritate and annoy him. In his dealings with them he is exposed to their frauds and deceptions, and if obliged to seek their aid he suffers from their indolence and carelessness. To gain a livelihood he must devote the greater part of his time to his work, and is thus almost debarred from missionary engagements; for when a leisure hour is found at sunset, his exhausted frame and perplexed mind require rest, his occupation during the day having unfitted him for entering at once into spiritual engagements. He perhaps goes to the bazaar to distribute tracts and talk with the people, but he painfully feels that his is a bodily service only; the life and soul are wanting in his ministrations.

It is very important that one who leaves his own land with the desire and intention of promoting the cause of God in India, should be entirely released from secular occupation. There is enough in its very atmosphere to paralyze and render torpid the energies of body and soul, and the mass of apathy, ingratitude, and selfishness by which the missionary is surrounded is sufficient to steel the heart to every feeling of benevolence. He is in danger from this moral contagion, without the additional weight of worldly care. He needs to live very near to God; and fully to honour him he must cease to "serve tables," and "give himself continually to prayer and the ministry of the word." The efforts of these good German brethren have almost ceased in Patna, nearly all of them having been removed to a more favourable location, namely Darjeeling, a small European station in the hills of Nepal, to the north of the Ganges, about 8000 feet above the level of the plains, and nearly 200 miles from Patna. The native tribes inhabiting these hills resemble the Tartars; they are without the distinctions of caste, and in their language and modes of life differ entirely from the people of the plains.

Amidst a population of 600,000 souls, the only individual whose whole time is devoted

to their instruction and salvation is Mr. Beddy. There is not an agent from the London Missionary Society, nor from the Church Missionary Society. The Church of England service is conducted in the town-hall on the Sabbath, by a Puseyite chaplain, Mr. Beddy's chapel being the only place of worship.

How would our compassion be awakened were we told that in the town of Liverpool there were only two ministers of the gospel! Yet the city of Patna, which is more than three times its size, contains only one; the principal city in the beautiful, highly-cultivated, and comparatively salubrious province of Bahar. If its chief city be so destitute of spiritual teachers, in what condition may we expect to find the entire province? a district almost as large as England, with a population of 5,800,000! For this vast multitude there are only three missionaries; one stationed at Patna, the other two at Monghyr. The large cities of Gyah, Bahar, Buxar, with others, and innumerable towns and villages scattered throughout its length and breadth, are without Christian teachers.

Success has followed wherever adequate means have been used. The interesting station of Monghyr, with its large native church, is a living and growing proof of this; but when the means are not employed, or are used sparingly and inefficiently, can we expect the heathen to receive the gospel? "How shall they hear without a preacher, and how can they preach except they be sent?" As a central station for that part of India, Patna possesses many advantages. At a period when the baneful influence of party feeling is hindering the work of God in a heathen land, its being unoccupied by agents from other societies is a circumstance not to be overlooked. The means it affords for speedy communication with the society in London; the overland mail from Europe reaches Patna as soon as Calcutta, whereas

in sending through Calcutta, letters from the former place have to be posted five days earlier, and they are received five days later, making a difference of ten days. The ready access which it presents to the towns and villages in the districts of Purneah and Tirhoot on the opposite side of the river, parts equally destitute of religious instructors.

It is also desirable from its proximity to Monghyr, being only a hundred miles from that place, and on the same side of the river. The missionaries in these stations might meet for consultation on subjects which required united opinion, without reference to Calcutta. The brethren there find it as difficult to form a correct judgment on the state of things in the upper provinces as a resident in Britain, from their slight knowledge of that part of the country, and a visit to the north to any purpose would take up the whole of the cold season, a period in which both mind and body are best qualified for work; so that the friends in Calcutta rarely think of undertaking so distant a journey.

This part of India presents a wide and interesting field for increased exertion; but the labourers, where are they? Many, many have passed from hence to their homes in heaven! For the last thirty years have Patna and Monghyr been hallowed by the prayers, the efforts, and at length by the dust of the missionaries of the Baptist Society. The entire province of Bahar now rests with that Society, claims its especial care, and by its very destitution demands its vigorous effort. May it appear that the Society is prepared to respond to the appeal now, in the Jubilee year of the mission; that her motto continues to be "Attempt great things, expect great things;" and going forth in the strength of Jehovah against the mighty, great and abundant success will be the result; "for He shall reign from sea to sea, and from the river unto the ends of the earth!"

WEST INDIES.

JAMAICA.

BETHSALEM.

Mr. May writes thus from Bethsalem, May 23rd:—

After a silence of about two months I again resume my pen to inform you, that amid oppositions and discouragements, the good work is evidently making advances in this part of the island, as well as in other more favoured portions of it; scarcely a sabbath

passes but several come to me under serious impressions, and whilst my mountain stations are by no means devoid of causes to awaken gratitude to God, and pleasing hope, it is in the lowlands especially that I find abundant reason to thank God and take courage.

A short time since I had the happiness to baptize seventy persons, and many are now waiting to follow Christ in that ordinance. I have recently commenced preaching at Black River Bay, though at considerable risk of health, yet with pleasing prospects of success; whilst again and again am I entreated to visit an extensive and destitute district to the windward; a house and land have been kindly offered for the purpose, but as yet I have found it utterly impossible to visit that thirsty, interesting place. Calls come also from other parts of the parish of a pressing nature, but I am painfully compelled to turn a deaf ear to them. This is exceedingly trying, but what can one person do among so many! Here I toil far from my brethren, without assistance and alone, but cannot complain, being happy in my work, with plenty to do; and sure I am if each arm and leg, and other members of my body, were instinct with independent life, so as to live, and think, and act apart, they should all be sent in different directions at the same time, and they would be sure to secure a good congregation in ten or a dozen places.

At Middle Quarters the congregation is rapidly increasing; our shed, though it has been enlarged once or twice, is getting very strait again. Alas! we have neither house nor land in that important place we can call our own! For nearly a twelvemonth I was under the necessity of taking up my residence, during my stay in that place, in a house little better than a negro hut, which threatened serious inroads upon my constitution, whilst my horses were pastured at considerable expense. At the commencement of the present year a place offered itself for rent or sale contiguous to the spot on which our shed at present stands, and in every respect an eligible situation, and, for the lowlands, very salubrious. The property consists of a dwelling-house and other convenient buildings, with

between seventy and eighty acres of excellent land attached, a great portion of which is devoted to pasture, which is very valuable; and in every respect the place would make a most delightful and advantageous mission property; whilst it is almost the only one in the neighbourhood that is either eligible or accessible. This I rent at £60 sterling for one year, at the end of which term it must either be purchased or, I am informed, £20 sterling will be added to the present sum as rent. £600 sterling is the amount required for the whole, but have no doubt £500 ready cash would be taken. I am all anxiety; where can the required sum be obtained? To what source can we look? To think of renting it at the termination of the present year at £80 sterling would be preposterous, as all the proceeds of the church there must in that case be devoted to rent, which would be a burden too heavy to be borne. My only hope is purchase, and yet I tremble to cherish that hope. If compelled to leave, where to go I know not, excepting back again to the hut to endanger life; destitute, sad, and hindered in my work. In this state of things, judge if you can of the emotions awakened in my breast on a perusal of a communication on the *application of the Jubilee fund*. Suffice it to say, it reanimated expiring hope, and lighted up the future with pleasing anticipations. The Committee, I am sure, will allow me to cherish these pleasing hopes, and will not, when the liberality of British Christians shall give them opportunity to display that liberality by which they themselves are so distinguished, permit those expectations to be cut off.

Our school is making considerable advances under the unremitting care and diligence of Miss Davey, who sailed from England with brother Dundy and friends; she is just such a person as we needed, and is a great acquisition in these lonely wilds.

FULLER'S FIELD.

Mr. Hume writes thus, from Fuller's Field, near Savanna-la-Mar, June 2nd, 1842:—

I should have written to you before, but thought it better to wait till it was settled whether I should take the church here or not. Last Sabbath week, May 22nd, Mr. Hutclins had a special church meeting in the morning, when it was proposed to them, and they having consented, Mr. H. resigned his office of pastor, and I signified my acceptance of the same. On sabbath day, 29th, I entered on my work as pastor by preaching on the relative duties of pastor and people.

I suppose brother H. has informed you that on Sunday, April 10th, we baptized fifty-four persons, so that there are now about

270 members, and about 300 inquirers. I find the people here very far removed from those in Spanish Town, requiring the plainest truths in the most simple language. There is much here to be done, "very much land yet to be possessed;" within three or four miles of us there are about twenty or thirty estates, on which I should suppose there are some thousands of people, and but comparatively few attend any place of worship.

Our chapel, which is fifty feet by thirty, is well filled on the sabbath day; but there is an abundance of people in this neighbourhood to fill one three times the size. The present

building is also very far from substantial, being simply boarded, and on pillars. It would cost as much to enlarge as to build a new one, so that I intend adopting the latter course should the congregation much increase. Though our numbers at present are so small compared with other churches in the island, I have no doubt of their supporting me, and building any thing that may be necessary; they are able I know, and I believe willing too.

ARRIVALS FROM JAMAICA

It will afford the reader pleasure to learn that Mr. and Mrs. Philippo, Mrs. Dallewell, and Alexander Fuller, a member of the church at Spanish Town who wishes to be employed among his sable brethren in Africa, reached London in safety on the 9th of July. Mr. Philippo's general health is now good, but the state of his voice incapacitates him for labour.

BAHAMAS.

A letter from Mr. Capern, dated Nassau, June 18th, contains the following pleasing paragraphs :—

I believe, dear sir, that I have given you no account of baptisms, &c., since the year began. I now inform you, with heartfelt gratitude to God, that we have realized some tokens of his goodness, and been favoured with some seasons of refreshing from his presence. The enemy has sown some tares among the wheat, the rooting out of which has been a drawback to the pleasure we should otherwise have felt. But these drawbacks I suppose are in all parts of the world where Christian churches are planted. That they are experienced in England I am certain; and if I mistake not, in an equal degree. As long ago as the days of Paul they were known, when there was a plenitude of heavenly influence greater than is now vouchsafed.

I hold that there never was an attack made on any body of men more grossly unjust than that preferred against the leaders in our churches in Jamaica, if I may judge of them from those we have in Nassau. In all qualifications to be officers in the church, excepting those which are intellectual and secular, they are equal to the best deacons I have ever known in England. But the above by the bye.

At Adelaide and Carmichael we have been favoured with an increase. On March 21st I went to Adelaide (riding through Carmichael) to baptize some who had been previously examined with a view to that ordinance. Five candidates accompanied me thither from the last-mentioned place, and thirteen awaited my arrival. Having held a service, we went to the sea side, and there, having sung our baptismal hymn, and commended one another to the mercy of God in the name of the Lord Jesus, kneeling on the

sandy beach, we went into the sea, and there baptized nineteen Congos, who a few years before had been torn away from their native shores by *Christian* barbarians. Great and blessed is the change which the gospel has wrought on these interesting Africans. They feel it in themselves, and show it to others. Dreadful scenes of quarrelling and fighting, and swearing, &c., used to take place at this settlement, but having come to the prophetic mountain of the Lord, they neither hurt nor destroy.

On the 3rd April I baptized thirty-eight at Nassau, many of whom I rejoice to say—though I rejoice with trembling—are young people. We commenced the service just after sunrise, at which time there was a large number of spectators present. All, both good and bad, felt the season to be one of deep and solemn interest; and I have every reason to believe that good was done. In August, if the Lord will, I hope to baptize as many more.

At Exuma, for which island I sailed on the 16th April, I found a people whose hearts God had touched. About twelve months before Mr. M'Donald had been there. Dancing was then prevalent on the island. This practice he in particular condemned. The people felt what he said, and some resolved to forsake it. Just after he left they were visited by most appalling thunder and lightning, which they regarded as sent by God to confirm and enforce what had fallen from the lips of the preacher, and many turned to the Lord.

After a very careful examination I felt that I could conscientiously admit to the solemn rite of baptism forty-eight. I married there twenty-four couples.

Mr. McDonald, of whom Mr. Capern speaks in the foregoing extract, is a man of colour whom he has encouraged to preach, and who has addressed to the Committee the following letter.

GENTLEMEN,—Happy am I to address you. Through the kind providential love of a gracious Saviour I have to bless God in sparing my life, and for sending the gospel to our shores. That kind and inviting voice hath brought me to the knowledge of a crucified Saviour, who through his tender mercies opened my blind eyes, to see that light which is in Jesus. I do hope and trust that that light may soon shine throughout the world. I have been for a few years endeavouring to make known the way of salvation to my sable countrymen. By the grace of God, I still feel desirous for the salvation of souls. My chief desire is, to tell sinners what a gracious Saviour I have found. I have been out to some of our neighbouring islands under the direction of Mr. Capern latterly. At Grand Bahama I find the people truly anxious to have the glad tidings of salvation made known

to them. I was desired by Mr. Capern on my visit to that island, if I should find any of them truly pious, to baptize. I baptized fourteen, whom I have reason to believe have given themselves to Jesus. They seem to be very desirous of contributing to the cause of Christ, but on account of the failure of their crop they were unable to do so at that present time.

I am by trade a carpenter. I feel truly desirous of making a sacrifice of all, that I may be able to make known the word of life to the precious souls of others. Our beloved pastor Mr. Capern desired me to write you: it afforded me great pleasure in doing so. My sincere thanks to the Committee of the Baptist Missionary Society for sending out ministers of the everlasting gospel.

Yours very truly,
FRANCIS McDONALD.

WESTERN AFRICA.

Mr. and Mrs. Sturgeon have reached Fernando Po in safety. Three letters forwarded by a vessel which was expected to be detained before it finally left Africa have not yet arrived, but one written subsequently has come to hand, dated Clarence, April 19th, in which Mr. Sturgeon gives the following information:—

Since I last wrote you I have been actively engaged, but my health, as well as that of my dear wife, continues good. I increasingly feel my unworthiness for that important office to which I am appointed; but for ever blessed be the name of the Lord, though I have laboured with much fear and trembling, and “sown in tears,” I am already permitted to “reap in joy.” A pleasing transformation in the state of things has taken place within the last month. The number of inquirers is now 100, and among these I trust there are many who will shortly give themselves entirely to the Saviour. On Lord’s day the 3rd inst., I baptized three persons in Water Fall brook. The attendance was good, and, notwithstanding we had a severe shower of rain, accompanied with thunder, the services appeared truly solemn and impressive to all present.

The humility, piety, and prayerfulness of the three persons now united to the small church at Clarence, compel me to conclude that they are “trees of righteousness, the planting of the Lord, that he may be glorified.” There is such a general inquiry here for salvation, such a thirst for the word of life, spirit for prayer and the means of grace, that seems to portend a speedy outpouring of

the Holy Spirit. Satan has long had a powerful and almost unmolested sway in this region of darkness and oppression, but his territories have been assailed, and many of his subjects made the freemen of the Lord. The song of the drunkard is changed for the songs of Zion; strife, revelling, and profligacy are superseded by peace and love. One of the persons I have baptized was a ringleader of drunkenness, dancing, and public sports, previous to the arrival of Mr. Clarke and Dr. Prince; now he is at least a comparative pattern of holiness and activity. As he holds a respectable situation, has superior abilities, blended with active habits, he promises to be very useful in spreading the gospel in this uncultivated land. One of the most pleasing evidences of the prosperity of our cause is the increased efforts of the people to bring sinners to the Saviour. Our friends are going in all directions, reading, talking, and praying with the people. Among these itinerants there is a Peter Nicholls, who is the joy of my heart. I am frequently put to the blush while witnessing the fidelity, plainness, and vivacity of this poor man in his exertions to bring sinners into the fold of Christ. Another of our brethren has what he calls family worship at 5

o'clock every morning, Sunday excepted, and at the same time in the evening, when the attendance frequently amounts to more than thirty persons. I trust the people are progressing in knowledge. I have sold upwards of forty Testaments, the larger size at one shilling, and the smaller size at ninepence

each. The people are continually bringing us fowls, yams, fruits, &c., as tokens of their gratitude and affection for the instructions they receive. In reviewing what the Lord hath done for us, we gratefully exclaim, "Not unto us, O Lord, not unto us, but unto thy name be the glory."

HOME PROCEEDINGS.

JUBILEE MEETINGS.

Gratifying accounts have reached us of Jubilee Meetings which have been held in various parts of the country since those which were mentioned in our last number. Our limits forbid a full record, but it will doubtless please our readers to receive a few particulars:—

BRISTOL.

On Thursday evening, June 23rd, long before the time announced for the commencement of the service, Counterslip Meeting-house was crowded. It is computed that not fewer than two thousand persons were present, and that several hundreds were compelled to retire, unable to obtain admission. After singing and prayer, the Treasurer of the Auxiliary, R. Leonard, Esq., introduced the business of the meeting in a speech replete with piety, feeling, and missionary zeal; in the course of which he impressively adverted to the importance of an entire personal surrender to Christ, especially of those young persons who were soon to be our successors in the missionary field. He then called on Mr. Russell, the Jubilee secretary, who stated, at considerable length, the various objects contemplated by the Committee in the appropriation of the Jubilee Fund. His urgent appeals were warmly supported by Mr. Hinton, another member of the deputation. Mr. Knibb then addressed the meeting, amidst the most enthusiastic and repeated cheering. His reception among the friends and associates of his youth must have been peculiarly grateful and refreshing. One interesting circumstance is worthy of record. Adverting to the contemplated mission from Jamaica to Western Africa, Mr. Knibb intimated that the expense of the first expedition would be about 500*l.*, and expressed his fervent hope that some Christian friend then present would respond to the call, and supply the requisite sum. The appeal was felt. On his retiring into the vestry, bathed in perspiration, a friend, whose name did not then transpire, promised the amount. His missionary strength was

renewed. He hastened back to the platform, and announced the contribution to the audience, whose grateful plaudits were loud and long. The donation was from R. B. Sherring, Esq., previously a liberal contributor at the meeting at Kettering. The general collection at this meeting (many reserving their contributions for the breakfast) amounted to 50*l.*

On the following morning, in King Street Chapel, between five and six hundred persons breakfasted together. Mr. Kent, of Barnstaple, a respected pædobaptist minister, having affectionately implored the divine blessing on the society, its agents and operations, the esteemed chairman resumed his office; and, after a short and scriptural renunciation of all unholy ostentation, presented his donation of 200*l.* Various donations were then handed in and promised, of from one pound to fifty, according to the circumstances of the donors. Mr. Knibb, after numerous interruptions of this pleasing description, delivered an affectionate farewell address, especially stimulating the young, first to give themselves to the Lord, and then to his cause, according to his will. The chairman then presenting to him the right hand of fellowship, in the name of the whole, most impressively pronounced a parting benediction, commending him to God, on whom he had believed, and in whose cause he had been so eminently blessed and made a blessing. The contributions at the close of the meetings had nearly reached the sum of £1500; and, since then, by a few small additions, and a munificent donation from an anonymous friend of £500, the full amount of £2000 has been realized.

BARTON MILLS, SUFFOLK.

On Friday evening, June 24th, an immense assemblage of people took place at Barton Mills, to celebrate the Jubilee of the Baptist Missionary Society. Preparation for their reception had been made by the erection of a large booth capable of accommodating 2000 persons. The place was densely filled at half past five o'clock, almost all the respectable inhabitants of the village of Barton, and of the town of Mildenhall, being present. The meeting was opened by singing. Mr. Hobson, the minister of the church, giving out the hymn commencing with "Blow ye the trumpet, blow!" and then calling upon Mr. Tubbs, of Ashdon, to engage in prayer. Mr. Elven, of Bury, having taken the chair, appropriate speeches were delivered by Messrs. Ashbee of Thetford, Bayne from India, Smith of Fordham, Wigner of Lynn, and Knibb. A liberal collection was then made. Mr. Hobson said, he was confident that he should only be the echo of the feelings of that assembly, when he returned to Mr. Knibb his

most hearty thanks for his visit, and also to the chairman for presiding on the occasion. The chairman, in dismissing the assembly, called their attention to the fact that the African mission was under the patronage of her Majesty and Prince Albert, and explained it thus: Mr. T. Smith, of Attleburgh, in return for the presentation of a plough and a copy of verses to Prince Albert, received a bible, handsomely bound, which contains the autographs of her Majesty and Prince Albert. To turn this to a good account, Mr. Smith afforded a sight to all who would subscribe a small amount to the African mission, and, after the service, he would exhibit it on those conditions, and, for once, would give notice "light sovereigns would be taken." The doxology was then sung, and the meeting dismissed, to wend their way, by vehicles of all descriptions, to their habitations, all combining to acknowledge that the scene was unparalleled in the history of the quiet village of Barton Mills.

RAMSGATE.

On Monday, June 27th, preparatory sermons having been preached on the preceding day by Mr. Daniell, pastor of the baptist church at Ramsgate, and Mr. Jones of Chatham, a large assemblage convened at Cavendish Chapel. Between twelve and thirteen hundred tickets had been issued; and as soon as the service commenced the doors were opened to all, and the place was completely filled. Prayer was offered by Mr. Pilkington of Raleigh, and, after some observations from Mr. Daniell, who presided on the occasion, animated and appropriate addresses were delivered by Messrs. Fuller, Bowes, Knibb, and Tinson, between each two of which, Jubilee hymns were sung by the congregation, as led by the organ, which was played with great effect by Mr. Pittman, Professor of Music. Dr. Elvey, her Majesty's organist at Windsor, being present on the occasion, kindly played a voluntary during the dispersion of the assembly, to the high delight of all who heard it.

On Tuesday morning, at eight o'clock, a comfortable breakfast was prepared in the

tent erected for this purpose, in the beautiful avenue leading from Effingham place into the chapel. This was adorned with an abundance of foliage and flowers. Four hundred and twenty persons were thus entertained; and, after breakfast, the party adjourned, through the tent, into the chapel, and other friends were admitted at the other doors. Prayer was offered by Mr. Fuller; the meeting was addressed by Mr. Knibb, who then urged the importance of the education of missionaries and their wives, in Jamaica, for spheres of usefulness in Western Africa, and took an affectionate farewell. After singing the well known hymn,

"Come, Christian brethren, ere we part," &c.

these services were terminated by Mr. Daniell, who commended the whole missionary field and its labourers, both at home and abroad, to the blessing of God.

The collections amounted to £175 for the Jubilee Fund, inclusive of a donation of £50 from a member of Cavendish Chapel.

SWAFFHAM, NORFOLK.

On Wednesday afternoon, June 29, the congregation assembled in the chapel, and after prayer by Mr. Puntis, Mr. Elven, who had preached also on the preceding evening, delivered a sermon from Isa. li. 2, 3. Mr. Howell of

Kenninghall closed by prayer. The assembly then adjourned to a field, where two booths were erected and public tea provided, of which between three and four hundred partook; after which they proceeded to hold a public meeting

in the open air. Mr. Hewett, minister of the place, presided. Mr. Ward of Tittleshall began by prayer. The meeting was then addressed on the origin, operations, and objects of the Baptist Missionary Society, by Messrs. Puntis of Norwich, Williams of Dereham, Elven of Bury, Griffiths of Necton, Gooch of Fakenham, and Graham (Wes-

leyan) of Swaffham. A friend who was present says, "It was a most delightful meeting; many found it good to be there. A large number of persons from the surrounding villages were drawn together on this very novel occasion." The amount of the collections and donations for the Jubilee Fund will be nearly twenty pounds.

DUNSTABLE.

The fiftieth anniversary of the Baptist Missionary Society was celebrated by the congregation meeting in West Street, Dunstable, on Lord's-day, Monday, and Tuesday, the 17th, 18th, and 19th of July. On the Lord's-day, Mr. Robinson of Kettering preached two eloquent and impressive sermons, appropriate to the occasion; and on the Monday evening and Tuesday morning were held interesting public meetings at which Blyth Foster, Esq. of Biggleswade presided, and speeches were delivered by Messrs. Fuller of Old Ford, Upton of St. Albans, Burgess of Luton, Davies of Tottenham, Cook and Wesley (Wesleyan) of Dunstable, Robinson of Kettering, Hull of Watford, Green of Leicester, Smith of Houghton, and Joseph Payne, Esq. barrister at law. At these meetings an individual contribution of £50 having been announced with some of a smaller amount, the example was so readily and liberally followed, that upwards of £120 was soon raised in this way alone. This sum, added to the proceeds of the congregational and Sunday-school collections, made a contribution to the Jubilee Fund of nearly £150.

With religious services were connected some very pleasant entertainments in the Temperance Hall, which was hired for the occasion. On Monday afternoon more than three hundred persons partook of tea, and on Tuesday morning nearly one hundred of breakfast; and at the conclusion of the meetings about an equal number dined together in

the same spacious edifice. Most happy was the effect of these attempts to blend the innocent exhilaration of social entertainments with the more sacred exercises and objects of the festival.

The interest of the public meeting on Tuesday morning was enhanced by a delicate compliment from one of the speakers, Joseph Payne, Esq., a member of the established church, who, after a lively and entertaining speech, read and presented to the meeting the following verses written impromptu upon the interesting subject which had convened it.

Wake the song of jubilee,
 Wait the strain from sea to sea;
 Let the tribes of every clime
 Hear the pealing notes sublime!
 Let the heathen lands proclaim
 Fuller's high and honoured name;
 And declare, in equal lays,
 Carey's loud and lasting praise:
 Both their hearts with love were warmed,
 One devised, and one performed;
 And their different parts we trace
 To the same abounding grace!
 Let us in their footsteps tread—
 Let us follow where they led—
 Let us work with hearts sincere—
 Let us neither faint nor fear—
 Let our zeal like theirs be great—
 Like them, let us patient wait
 Till the Lord, the sinner's friend,
 Shall his wondrous blessing send.
 Let us speak his matchless worth
 'Midst the jubilees of earth,
 Till his glory crowns his grace,
 And the vision of his face
 To our happy souls is given
 In the jubilee of heaven!

IMPORTANT SUGGESTION.

The Sub-Committee would again call attention to the subject of prayer, by presenting an extract from the letter of an esteemed minister, requesting him to assist in those duties which this hallowed year of Jubilee requires so largely from many of the Lord's servants. After mentioning that the state of his health prevents him from appearing on the platform, he observes—"In all the movements of our missionary jubilee I take a lively interest; and nothing would delight me more than to swell the current of missionary feeling, and augment the amount of missionary collection. For years I have been in the habit of special prayer for all our missionary brethren on Tuesday morning and evening, and imploring the down-pouring of the Holy Spirit; and I think I may say I have been successful in engaging some hundreds in this confederacy of prayer in — and our own neighbourhood. My request to all the esteemed brethren who may hear this letter read is, that they also will join us in this intercessory work at the throne of grace. If with more money we have more prayer, we shall be doubly blest."

ACKNOWLEDGMENTS.

The Committee thankfully acknowledge four parcels of Magazines; a box of fancy and useful articles from Ladies at Salem Chapel, Ipswich, for the Rev. J. Hutchins, Savanna-lamar; a box of useful articles from Harlow, for the Rev. W. Knibb's school; three volumes of Baptist Magazines, from Miss Payne, Hammersmith, for the Rev. E. Hewett; and three volumes of Missionary Register, from A. Redding, Hackney.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1842.

<i>Annual Subscription.</i>		Rickmanworth, by Rev. J. Bray	1 0 0	Ravensthorpe	5 13 1
Bangley, G., Esq.	1 1 0	KENT.		Ronde	10 0 0
<i>Donations.</i>		Smarden, by Rev. W. Syckle	2 16 0	Rushden	13 7 9
M. C.	2 0 0	LANCASHIRE.		Towcester	20 10 0
Pearson, Mrs., Miss. Box	1 10 6	Liverpool, on account . . .	85 0 0	West Haddon	12 15 5
Sturge, Joseph, Esq., for Spanish Town Schools . . .	25 0 0	Do. Ladies' Negroes' Friend Society, for Spanish Town Schools . . .	10 0 0	Weston-by-Weedon	8 8 8
Do. for African Schools . . .	50 0 0	Do. do. for Mr. Knibb's Schools	10 0 0	Yardley Chase	1 0 0
Do. for Mr. Knibb's Normal School	50 0 0				347 0 11
Vines, Miss, Chelsea, Col. by, for Jamaica Schools . . .	2 0 0				200 0 0
<i>Legacies.</i>		NORFOLK.		ACKNOWLEDGED BEFORE	
Brown, Mr. James, late of Glasgow	24 19 8	Norwich, on account	225 0 0		147 0 11
Dudden, Mr. Jacob, late of Hammersmith	39 19 2	NORTHAMPTONSHIRE.		SURREY.	
LONDON AUXILIARIES.		Aldwinkle	3 16 6	Dorman's Land (additional)	0 5 1
Jamaica Row, Collection . . .	5 0 0	Blisworth	0 12 6	WILTSHIRE.	
Maze Pond F.E.	15 0 0	Braunstone, Little, by E. Collins	1 10 0	Crockerton	0 15 0
BEDFORDSHIRE.		Brayfield	3 8 0	Warminster	15 4 6
Turvey	5 0 0	Brinton	8 7 0	SCOTLAND.	
BUCKINGHAMSHIRE.		Bugbrook	21 10 3	Anstruther	3 4 0
Aylesbury	3 16 0	Burton Latimer	4 5 4	Cupar	5 12 6
Ickford	0 18 10	Clipstone	15 4 0	Dundee	15 17 8
Long Crendon	3 1 8	Do. for Africa	14 16 0	Greenock	8 17 6
Olney	19 6 6	Earl's Barton	3 16 4	Haddington	1 5 5
Speen	4 13 8	Guisborough	6 18 2	Irvine	9 2 0
Stony Stratford	27 12 8	Hackleton	20 3 1	Kirkaldy	1 10 0
Waddesdon Hill	10 13 2	Harleston	3 14 11	Lanark	0 7 6
Weston Turville	0 15 5	Harpole	9 18 2	Millport	2 3 0
HAMPSHIRE.		Kingsthorpe	2 6 0	St. Andrews	6 13 0
Basingstoke, Friends at, for Jamaica Schools	12 0 0	Kislingbury	21 8 7	Stewarton	2 8 7
HERTFORDSHIRE.		Do. for Africa	1 12 9	FOREIGN.	
Totteridge, &c., by Mr. Wood	4 10 7	Milton	17 7 6	Demerara, by Rev. J. Clarke and Dr. Prince—	
		Moulton	1 12 0	Smith's Chapel Coll.	5 8 10
		Northampton—	8 5 0	Providence do. do.	14 11 8
		College Street	72 5 0	Do. Sunday-school	3 2 6
		Do. for Africa	22 14 6	Pleasure & Rest Chapel	7 2 0
		Grey Friars' Street	3 14 9	Rev. J. J. Markland (sub.)	0 8 4
		Patchell	2 19 0	Mr. Livingston (sub.)	1 0 10
				American and Foreign Bible Society	T. 4108 19 0

Erratum in last Herald.

For Salisbury	£34 9 3	} Read Salisbury	£32 6 3
			Shrewton . . . . .	2 3 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

AUGUST, 1842.

We have occasionally given illustrations from authentic sources of the doctrines and ceremonies prevalent in the Romish church, and therefore believed and obeyed by the great majority of Irishmen. In the present number an account of the services of the Mass may not be unacceptable. Our readers must bear in mind, that in this service the congregation, be it small or large, takes no ostensible part. It is never performed in the vernacular tongue. In Ireland the whole service is in Latin, still every Roman catholic is bound by what are called the *commandments of the church* to attend it once at least on Sundays or other holidays, unless prevented by illness. The omission is reckoned a sin. Those who are esteemed *pious* hear several masses in succession: some attend every day in the week, for in many places it is celebrated daily. Out of respect to the real presence of Jesus Christ in the sacrament, a priest who is to celebrate mass must not break his fast from the previous midnight till this service has been performed. It will be seen that the whole service assumes the dogma of the real presence; and its virtue lies in its being a real offering of his body and blood in expiation of sin. It is believed to be a representation of the sufferings of our blessed Saviour; so that every action of the priest, and every part of the service, is supposed to allude to particular circumstances in those sufferings. Hence the peculiar character of some of its parts.

We shall not trouble our readers with the distinctions of High and Low Mass—Mass of the Saints—Mass of St. Mary, of the Snow, of St. Margaret, the supposed patroness of lying-in women, and of the scores of others, all of which are but a mournful substitution of form and ceremony for the verities of the gospel. Our account is of masses generally; every dogma and ceremony of which, it will be remembered, is fenced round with the terrible “*anathema sit*” of the Council of Trent.

1. The priest, standing at the foot of the altar, having made a low reverence, begins with the sign of the cross, saying, “*In Nomine Patris, &c.* In the name of the Father, and of the Son, and of the Holy Ghost;” and then recites, alternately with the clerk, the 42nd Psalm, composed by David when he was persecuted by Saul, and kept at a distance from the tabernacle or temple of God.

2. Bowing down at the foot of the altar, he says the Confiteor, or general confession, acknowledging his sins to God, to the whole court of heaven, and to all the faithful there assembled, begging their prayers to God for him; and the clerk repeats the same in the name of the people; to the end that both priest and people may dispose themselves for the great sacrifice, by a sincere repentance for their sins.

3. The priest, in going up to the altar, begs for himself and the people that God would take away their iniquities, that they may be worthy to enter his sanctuary. Then coming up to the altar, he kisses it in reverence to Christ, of whom it is a figure; and going to the book, he reads what is called the Introit, or entrance of the mass; which is different every day, and generally an anthem taken out of the scripture, with the first verse of one of the Psalms, and the Gloria Patri, to glorify the blessed Trinity.

4. He returns to the middle of the altar, and says, alternately with the clerk, the Kyrie Eleison, or, Lord, have mercy on us; which is said three times to God the Father; three times, Christe Eleison, or, Christ, have mercy on us, to God the Son; and three times again Kyrie Eleison, to God the Holy Ghost.

5. After the Kyrie Eleison, the priest recites the Gloria in Excelsis, or, Glory be to God on high, &c., being a hymn, the beginning of which was sung by the angels at the birth of Christ. This being a hymn of joy is omitted in the masses for the dead, and in the penitential times of Advent, Lent, &c. After this, the priest, turning about to the people, says, “*Domine vobiscum, the Lord be with you.*” Ans. “*Et cum Spiritu tuo, And with thy spirit.*” Then returning to the book, he says, “*Oremus, Let us pray;*” and then reads the collects or prayers of that day.

6. After the collects are read the lesson or epistle of the day (and upon the Wednesdays and Saturdays in the ember-weeks several lessons or epistles). The lesson or epistle is followed by the Gradual or Tract, consisting of some devout verses taken out of scripture; to which are joined the Alleluias to praise God with joy, excepting the penitential time between Septuagesima and Easter, when Alleluia is not said.

7. After the epistle and gradual, the book is removed to the other side of the altar, in order to read the gospel of the day; which removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the gospel of Jesus Christ, published by the preachers of the new law. The priest, before he reads the gospel, makes his prayer, bowing down before the middle of the altar, that God would cleanse his heart and his lips, that he may be worthy to declare his gospel. At the beginning of the gospel both priest and people make the sign of the cross; 1, upon their fore-heads, to signify that they will not be

ashamed of the cross of Christ and his doctrine; 2, upon their mouth, to signify that they will profess it in words; 3, upon their breast, to signify that they will always keep it in their hearts. During the gospel the people stand, to show, by their posture, their readiness to go and do whatsoever they shall be commanded by their Saviour in his divine word. In the high or solemn mass, the gospel is sung by the deacon, and lighted candles are held by the acolytes on each side, to denote the light which Christ brought us by his gospel.

8. After the gospel, upon all Sundays, as also upon the feasts of our Lord, of the blessed Virgin, of the apostles, and of the doctors of the church, the priest, standing at the middle of the altar, recites the Nicene Creed; after which he reads a short sentence of scripture called the Offertory, and then takes off the veil from the chalice, in order to proceed to the offering up the bread and wine for the sacrifice.

9. He offers first the bread upon the paten, or little plate; then pours the wine into the chalice, mingling with it a little water, and offers that up in like manner, begging that this sacrifice may be accepted of by the Almighty, for the remission of his sins, for all there present, for all the faithful, living and dead, and for the salvation of all the world. Then bow-

ing down, he says, "In the spirit of humility, and in a contrite mind, may we be received by thee, O Lord: and so may our sacrifice be made this day in thy sight, that it may please thee, O Lord God." Then he blesses the bread and wine with the sign of the cross, invoking the Holy Ghost. After this he goes to the corner of the altar, and there washes the tips of his fingers, saying, "Lavabo, &c. I will wash my hands among the innocent, and I will encompass thy altar, O Lord," &c., as in the latter part of the 25th Psalm. This washing of the fingers denotes the cleanness and purity of soul with which these divine mysteries are to be celebrated; which ought to be such as not only to wash away all greater filth, but even the dust which sticks to the tips of our fingers, by which are signified the smallest faults and imperfections.

10. After washing his fingers, the priest returns to the middle of the altar, and there bowing down, begs of the blessed Trinity to receive this oblation, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and for an honourable commemoration of the blessed Virgin and of all the saints, that they may intercede for us in heaven whose memory we celebrate on earth.

(To be continued.)

It is cheering to know that our brethren are not permitted to labour in vain. One, under date of July 4, writes to the Secretary:

MY DEAR SIR,—In my last I have informed you that on the first sabbath of June four were baptized and added to the church. You will be pleased now again to hear that on the first Lord's-day of the present month one was baptized, and that on the first Sunday of next month (D.V.) three or four others will be baptized. My reason for not baptizing all together is simply to have more frequent opportunities of bringing the truths of the gospel before the crowds attending upon such occasions. Our first baptizing this summer was tolerably attended, but our second was much more numerous. Upon such occasions I preach in the open air. I could not but rejoice at the solemn, devout, and attentive behaviour of the spectators. As many as our house could contain followed us from the water to observe our order at the table of the Lord; and I feel persuaded they must have concluded that God was with us. One young man was prevented by his aged mother on the last Lord's-day from being baptized; he thought it his duty to yield, but could by no means be persuaded to abandon his principles. As soon as the excitement subsides, he intends to cast in his lot amongst us. The father of the Roman catholic priest of this neighbourhood is giving the subject of baptism his serious considera-

tion, and in all probability will obey Jesus in this ordinance. And may we not expect even greater things? Shall we not, or at least shall not our successors, see the priests themselves renounce Romanism, and receive the gospel in the love of it. We shall not be disappointed in the result of a practical, faithful ministry, disencumbered and unshackled from creeds and acts of parliament. I have not only to rejoice at the increase of the church, but also at the increase of the congregation. We have now a steadily increasing congregation at A——, and the outstations also continue to wear a cheering and healthy aspect.

Another writes under date of June 30:

DEAR SIR,—You will be glad to hear that the good cause still prospers here, notwithstanding much opposition. Never, I think, have I been so closely engaged as this month; so much so, that I have had to sit up whole nights preparing for the calls of the coming day. The reason of this is, I have to pay considerable attention to the building of our chapel, which is still progressing, while I am trying not to permit this to interfere with my missionary labours. Since the first of the month I have preached twenty-two times to, for the most part, large and attentive congregations. The church and congregation at Conlig continue steady and progressing. Last week I baptized five persons, who have since

been added to the church. Some have had their faith tried in no ordinary way, having had to follow their Redeemer so far through much opposition. May they be enabled to continue steadfast and immovable, and always to abound in the work of their Lord. When administering the ordinance of baptism, I generally deliver an address on the shore in the open air; and on this occasion some hundreds assembled, who heard me with the greatest attention. I hope that considerable good has been effected on these occasions. Many come, who, from different causes, would not come to a house.

I mentioned in my last that I had commenced preaching in N—— on a week-day evening, and you will be glad to hear that I am going on with this, and that the attendance exceeds my expectation. I also lately opened a new station about two miles from Conlig, where I found a large village in the country, where no person, I was told, had preached the gospel for five or six months. The last time I came here, however, I found that another minister from a neighbouring town had noticed for preaching the same evening, and at the same hour, in one of the next houses. I had however a good number

to hear me, and I noticed for coming again on another evening in the week. If I have been the means of bringing another out to preach the gospel in this destitute village, I rejoice and thank God, though I should have to leave off coming here myself, and have to look out for some other similarly destitute place. Village-preaching, which is so well adapted to the circumstances of the people, has been greatly neglected here. Many of the people can easily find an apology in the want of clothing, or something else, for not coming out on the sabbath, who are nevertheless willing to attend preaching in a neighbour's house on a week-day evening. It is lamentable to think that we should meet with opposition in this work, and especially from such as profess to labour for the salvation of souls, and to know the value of souls themselves. But this will not discourage us. The world is the missionary's parish; and whether men are pleased or not, while our fellow-men are perishing for lack of knowledge, we must pay little regard to the lines which others have marked out as parish boundaries, while they claim an exclusive moral right over all inscribed by these lines.

CONTRIBUTIONS.

Our last list in Chronicle for June was brought up to the end of April; since then, to the end of June, the following sums have been received.

	£	s.	d.
Rev. J. B. Burt, Beaulieu	1	1	0
Friend by do.	1	1	0
Mrs. Priestly, Buckingham	2	2	0
Mrs. Hearne	0	10	6
Kettering, by Mr. Gotch	5	0	0
Oswestry	5	14	5
Bewdley	1	10	0
Mrs. Price, by Rev. J. Angus	0	10	0
Battle, Sussex	0	14	6
Alie Street, Rev. P. Dickerson	2	3	2
Mrs. Keightley	2	0	0
Haddenham, Isle of Ely	0	19	6
Park Street School, by Mrs. Marlborough	6	0	0
Trinity chapel, Rev. B. Lewis	16	4	6
Melksham, Rev. J. Russell	1	7	0
Mr. Robert Watson, Hammersmith	0	10	6
Watford, by Mr. Young	1	4	0
M. B.	0	2	6
Tottenham, collection at Rev. J. J. Davis's	10	5	8
Great Brickhill, Bucks, by Rev. E. Adey	1	3	0
Shakespeare's Walk, by Rev. T. Moore	1	1	0
Broadmead, Bristol, by Rev. F. Trestrail	12	12	0
Crayford, Ladies' Society	3	0	0
<i>Bacup, by Mr. Samuel Howorth:</i>			
John Lord, Esq.	1	0	0
Miss Ormerod	1	0	0
Miss B. Ormerod	1	0	0
Mr. S. Howorth	0	10	0
Mrs. Howorth	0	10	0
Mrs. Whitaker	0	10	0
Mission. box per Miss Ormerod	1	6	6
	5	16	6

	£	s.	d.
LANCASHIRE.			
By the Rev. George Francis.			
<i>Accrington:</i>			
Collection	2	2	6
Anderson, Mr.	0	4	0
Bowker, Mr.	0	2	6
Eliston, J. jun., Mr.	0	2	0
Entwistle, Mr. Thomas	0	5	0
Fish, Mr.	0	2	0
Harbottle, Rev. J.	0	5	0
Kenyon, Mr.	0	5	0
Lang, Mr.	0	7	6
Ratcliffe, Mr.	0	2	6
Sayer, Mr.	0	2	0
Whally, Jas. Mr.	0	2	0
	4	2	0
<i>Ashton-under-Line:</i>			
Johnson, Mr. John	1	0	0
Lees, Edward, Esq.	1	0	0
Sunderland, Mr. William	0	5	0
Walmsley, Mr. Thomas	0	10	0
	2	15	0
<i>Burnley:</i>			
Broxop, Mr. J.	0	5	0
Phillips, Mr. J.	0	2	6
Slater, Mr. Thomas	0	5	0
Smith, Mrs. Mary	0	10	0
Swainson, Mr. John	0	10	0
Taylor, Mr.	0	2	6
	1	15	0

BAPTIST MAGAZINE.

 SEPTEMBER, 1842.

MEMOIR OF THE REV. JOHN KERSHAW, M.A.

BY THE REV. JENKIN THOMAS.

THE following memorial of a departed servant of God originated in the expressed desires of bereaved relatives; but the writer is free to acknowledge that he feels a pensive satisfaction (probably rendered still more melancholy by his own severe and prolonged affliction) in thus complying with the wishes of friendship, and in attempting to furnish a brief outline of the character and labours of a brother with whom he was acquainted for about a quarter of a century.

The subject of this narrative was born in the neighbourhood of Hebden Bridge, near Halifax, in Yorkshire, in the year 1787. He received his early education at a grammar school in the vicinity of his native place, where he devoted himself to his books with unusual assiduity, and where he soon began to distinguish himself, and to give presages and indications of those talents by which he afterwards rose to considerable eminence. Whether the youthful aspirant cherished within his own bosom any decided predilection for the ministry of the established church, or not, it is now difficult to ascertain. That his friends and relatives would have been gratified by the adoption of a course leading to

this result is evident, for, in after-life, he frequently remarked, that the diligent perusal of Knox's Essays, kindly lent him by a friend, gave a new direction to his views, and a new complexion to the whole of his future prospects. That his progress at the grammar school was very considerable and honourable, is evident from the fact that while yet but a youth, remarkable for great vivacity, for liveliness and activity of imagination, and for buoyancy and exuberance of natural spirits, we find him possessed of unequivocal testimonials as to his competency to engage in the important work of tuition. This course of beneficial labour he commenced in his native county, at a flourishing seminary, conducted for many years by the amiable and esteemed Dr. Fawcett and his son; both of whom have long since reached that peaceful region from which the sorrows and troubles of life roll far away. After leaving the happy abode of Dr. Fawcett, it appears that a series of providential incidents led him to Chelsea, near London, where he engaged in similar pursuits; and subsequently, for six months, he assisted the Rev. T. Atkinson, at the Mill Hill establishment, in the classical

and mathematical departments. In the pursuit and acquisition of knowledge, Mr. Kershaw toiled on with uniform cheerfulness and unremitting perseverance, probably with no distinct and specific conception as to his approaching destination; but committing the future to the God of providence, and drawing on his goodness by lively anticipations.

It was his privilege at an early age to attract the notice and attention of those who, in subsequent life, became of great advantage to him. While at Chelsea, he was providentially conducted to the acquaintance of the ever-to-be-remembered Joseph Hughes, who immediately evinced a lively interest in his welfare, materially assisted him in his scholastic engagements, introduced him to the circle of his friends, and in no small degree revived and strengthened the inclination which he had previously felt to devote and consecrate his energies to the work of the ministry. It is now difficult, if not absolutely impracticable, to arrive at any satisfactory information in reference to the religious state of his mind before his privileged acquaintance with the late Secretary of the Bible Society. That he was the subject of occasional alarms of conscience, and of some anxious and solicitous feelings about the welfare of the never-dying spirit, is evident from his own expressions; but there is reason to believe that, notwithstanding some transient impressions, he was destitute of "that perfect and plenary conviction which permits the mind no longer to vacillate."

The informing and discriminating ministry of Mr. Hughes proved highly advantageous to his youthful friend, who had scarcely passed his twentieth year when he became a member of the church at Battersea, in connexion with another friend and minister, who finished his course but a few years before him. We here allude to the late Rev. Thomas

Waters of Worcester, towards whom Mr. Kershaw always entertained the most sincere and ardent friendship; whom he attended during his last illness at Oxford, and whose funeral sermon he preached at Worcester, which was afterwards published by the request of the church and congregation. In a letter addressed to Mr. Hughes, about the time of his admission to membership, Mr. Kershaw expressed himself in the following terms, which will be deemed corroborative of some of the preceding remarks:—"Although I did not enjoy the privilege of a strictly religious education at an early period, I was restrained from associating with those the effect of whose bad conduct might influence me to follow their pernicious example. About the age of ten or eleven, I began to think of the instructions and admonitions which my mother was often giving me, and her frequent retirement with me, and earnest prayer for my welfare. About that period I attempted addressing the Almighty in prayer; but, alas! I was insensible of the greatness of that Being to whom I was approaching, and more intent upon thinking what to say than upon what I was praying for. In a very short time I began to relax in my duty, and my 'goodness was like the morning dew.' Notwithstanding this, all serious impressions were not worn off. Still I loved the society of those who feared God, often associated with them, and made resolutions that I would not pursue my old course. But, how many proofs had I of the vanity of my resolutions, for they were no sooner made than broken. In course of time I began to see the evil of sin, and my conscience always accused me whenever I had done any thing improper. I frequently retired to read 'Watts's Hymns,' over which I well remember frequently crying; and on being asked, why? I have answered, 'Because I am not as I should be.' In this state of mind I con-

tinued till about the age of nineteen, resolving and re-resolving, but remaining the same. A little previous to the time just mentioned, a very strong impression was made upon my mind by reading one of Simeon's skeletons of sermons; but soon it wore off, and I sunk into that careless and indifferent state of mind in which I was before involved.

"In the wise dispensations of providence I was removed into this part, and happily directed to attend on your ministry. Now I began to view things in a different light; religion began to appear the one thing needful; my mind became impressed with a deep sense of the sinfulness of my past conduct; and I had recourse to earnest supplication for divine forgiveness. Since then I trust I have experienced that peace of mind which the world neither gives nor can take away; I hope God is carrying on, and will perfect the work begun in my soul. I feel an increasing desire after a greater acquaintance with divine things; and, though I may deceive both myself and others, I can appeal to God with sincerity, and adopt the language of the Psalmist, 'Search me, O God, and know my heart; try me, and see if there be any wicked way in me; and lead me in the way everlasting.'"

Among the various means which had a tendency to promote his religious advancement, and to give strength and permanency to his principles, he often adverted with lively interest to the meetings held at the hospitable mansion of the estimable Mrs. Rebecca Wilkinson of Clapham Common. Mr. Kershaw was a regular visitor at those ministerial and monthly meetings which have been so vividly described by Dr. Leifchild in his memoirs of Mr. Hughes; and the objects of which were the promotion of mutual improvement, and the consolidation of brotherly love and concord. After breakfast and the due observance of the religious services of the

family, the ministerial party generally continued together till the middle of the day. At these delightful interviews frequent advertence was made to the state of their respective churches, the passages from which they had recently discoursed, and a variety of other topics bearing upon pastoral duties and success. Here they also related incidents, canvassed opinions, discussed the merits of new publications, and reciprocated such counsels and encouragements as appeared adapted to their diversified stations and circumstances. The acquaintanceship so auspiciously commenced between Mr. Hughes and Mr. Kershaw was soon ripened into intimate friendship; and of the former the latter never spoke but in terms of the most affectionate regard and sincere veneration. In delineating the character of his early friend and patron, Mr. Kershaw says that the following features in his character were prominent. He mentions,

"1. His pure, perfect sincerity; of which all who conversed with him, and those in particular who intimately knew him, must have been fully convinced.

"2. His candour—very enlarged, without becoming undefined; in which, though extensive, there was no sacrifice of any principle which he held to be scriptural and sacred.

"3. The utter absence of every thing like assumption, in whatever capacity he acted, in whatever society he appeared.

"4. The very lively and constant interest which he showed in the spiritual welfare of the young, in families, and at public meetings.

"5. His anxious regard for young ministers, and the judicious manner in which he treated them; verified particularly in the experience of all those whom he was the means of introducing into the ministry.

"6. His transparent integrity in all his conduct.

"7. His exquisite refinement of feeling, as well as discrimination of judgment, apparent especially in the management of public meetings.

"8. The lovely and dignified exhibition which he gave of the ministerial character.

"9. His coolness, self-possession; the steadiness of his affection to his friends; his unvarying stable conduct as a minister; his conciliatory, candid, yet firm spirit, by which the interests of Christianity were, I have no doubt, greatly promoted."

The friend whose character is here portrayed, and whose eulogium is here pronounced, facilitated the way for Mr. Kershaw's entrance to Mill Hill, where his abilities as a teacher, and his demeanour as a Christian, gained him the esteem of his pupils and the friendship of Mr. Atkinson, who, without solicitation, recommended him to some of the authorities of the University of Edinburgh, and bore ample and unequivocal testimony to the applicant's steady piety, habits of application, and ardent thirst for knowledge.

Having thus endeavoured in early life to collect stores of knowledge, and to acquire by habit the facility of making continual accessions to them from the different materials presented by the opening scenes of life, it was with feelings of exulting hope and buoyant expectation that he looked forward to the metropolitan university of the north. In October, 1808, he entered as a student at Edinburgh, with an exalted purpose, and a firm resolution of mind. There he successfully and happily spent three sessions, and during one additional session he prosecuted his studies at Glasgow, with persevering industry and elevated application. The life of a student is generally retired and monotonous, and passed within a narrow circle, where it would be vain and useless to look for extraordinary events or surprising vicis-

situdes. The instructions and friendship of Professors Leslie and Brown he highly valued; the eminence which they had attained stimulated his youthful ardour, and prompted him to pursue the objects of his collegiate life with that measure of assiduity which qualified him to take honours in mathematics, as well as to make commendable progress in classical and scientific knowledge.

During the vacation Mr. Kershaw generally returned to England, and, with much acceptance, engaged in ministerial duties in various towns, such as Reading, Oxford, and several places in the metropolis and its vicinity. After the completion of his studies in Scotland, he took the degree of M.A.; and, to his credit, it may be safely affirmed, that he not only retained through life, but in several departments greatly improved, the reputation which he had gained at college. The delicate state of Mr. Hinton's health, and the oft-repeated attacks which he had experienced, rendering it necessary that occasional assistance should be provided, induced the friends at Oxford to write to Mr. Kershaw, at Glasgow, to request his aid for some months. With this he complied in May, 1813, and continued to labour in that city, with much acceptance, until his removal to the neighbouring town of Abingdon in the spring of the following year. His temporary residence at Oxford afforded him occasional opportunities of supplying the church at Abingdon; and, on the death of the amiable and useful Mr. Evans, he was requested to occupy the pulpit, with a view to a more permanent connexion, and, after a reasonable period of probation, to accept the pastoral office. In the summer of 1814, he commenced his stated labours at Abingdon, and in the following year he was solemnly designated to the pastorate, according to the usual mode adopted by protestant dissenters. The Rev. Jas. Hinton of Oxford, the Rev.

John Dyer, the late secretary of the Baptist Missionary Society, and the late Rev. Joseph Hughes, took their respective parts in the services of the day.

The interest of truth and the fidelity of narrative require that it should be here stated, that the invitation was far from being unanimous. There was an obvious want of concurrence on the part of some members of the church. Towards him personally the dissentients were not only respectful, but kind in their attentions; but they thought him scarcely plain and evangelical enough in his addresses. But it is gratifying here to remark, that the majority of those who at first expressed dissatisfaction, were afterwards conciliated, and voluntarily returned to a stated attendance on his ministry, as well as to the full communion of the church.

How far it was expedient or desirable under such circumstances to accept the invitation, it is not the province of the narrator to determine. Suffice it to say, that the candidate sought the advice and acted under the sanction of Messrs. Hughes and Hinton, both of them men of unquestionable prudence and of shrewd discernment. In a letter referring to this point, and bearing date Jan. 7, 1815, Mr. Hughes said, "I am satisfied with your decision. It remains that you follow it up with persevering candour, zeal, and assiduity. But beware of advancing a step without imploring wisdom, strength, and success, from above. Should you fail here, your candour will degenerate into mere policy, your zeal will remind beholders of the strange fire that kindled the sacrifice of Nadab and Abihu, and your assiduity will prove only laborious trifling."

In the course of a few years after his settlement, circumstances of a painful nature tended to harass his mind and becloud his prospects. The failure of a banking establishment with which one of his members was largely connected,

together with his innate love for the instruction of the youthful mind, induced him to attempt the formation and establishment of a school, partly to augment his own resources, and partly to improve the circumstances of friends who had experienced such painful reverses of fortune. This project he pursued with his characteristic ardour; the classical and mathematical departments he undertook himself; and the school, first established at Abingdon, and shortly afterwards removed to Radley, the seat of Sir George Bowyer, bart., was soon raised, by his unwearied exertions, to a level with any similar provincial institution. As this short memoir is not designed to exhibit a series of connected incidents, or of exact chronological succession of dates, it may here be remarked, that Mr. Kershaw became united in marriage to Miss Wayland of Reading in the month of June, 1820. The partaker of his joys and the sharer of his sorrows, together with four sons and two daughters, still survive to lament the irreparable loss which they have sustained; and most happy should the writer feel himself, if he could succeed in causing the husband and the parent "though dead, yet to speak," investing truth with a portion of the commanding grandeur of that eternity in which he now dwells.

The bereaved widow and the fatherless children have sustained a loss of no ordinary amount, for the deceased combined in his character the affectionate husband, the tender parent, and the efficient instructor. Prior to the mournful event, the wish of friendship would have been for the continuance of paternal superintendence and care; now it is, that the afflicted family may derive from the solemn event those lessons of instruction which it so impressively inculcates. May the young members of the family, especially, be led to seek the God of their father, and to surrender themselves to the guidance of unerring wisdom.

This will give them a protection against the temptations of the world; a security from the seduction of its smiles; a serenity amidst its disappointments; and a temperate use of all its innocent enjoyments. May they cultivate habitual acquaintance with God, and thus secure an interest in the "one thing needful." Other acquisitions may be necessary to make them great; it is the province of religion alone to make them holy and happy. Let them, with a resolute determination, "seek first the kingdom of God and his righteousness," and feel assured that a course of cheerful obedience to the divine commands is the only path that will conduct them to that happy region which is inaccessible to pain, sin, and death.

His unremitting attention to the duties of the seminary to which we have alluded, in addition to those claimed by the ministerial office, did not abate the ardour of his zeal on the behalf of those public and benevolent institutions which adorn our country and bless the world. Imbibing the spirit of his early adviser and friend, he cordially attached himself to the Bible Society, and during the long series of years in which he was actively engaged as the secretary of the Abingdon Auxiliary, he evinced the utmost anxiety to give the widest possible circulation to that blessed book, which corresponds with all the moral wants of man, and with his anticipations of endless life. For many years he also acted as the Secretary of the Oxfordshire Home Missionary Society. His zeal for Christian missions was warm and operative, and although he gave a decided preference to those connected with his own denomination, his views were not sectarian, for his soul was too large and expansive to be confined within the narrow trammels of a particular sect.

In the year 1813 Mr. Kershaw published an Abridgment of Matthew Henry's Exposition of the Bible, in one

handsome folio volume, which obtained a wide and extensive circulation. That he was capable of distinguishing himself as an author, few will deny who have attentively perused the occasional sermons which he published at the urgent request of friends, especially the two discourses delivered before the committees and supporters of our academical institutions at Stepney and Bristol. In the sermon delivered at the latter place, on "Simplicity in Ministerial Addresses recommended," he says, "My determination to bring this particular subject before you, primarily arose from the cry, most unjustly raised, against giving young men of promising talent for the ministerial office, as well as of decided piety, an academical education. But this disapproval of literature in connexion with the ministry has not been, I conceive, altogether groundless, inasmuch as a course of academic study has, in too many instances, been found productive of any thing save that simplicity of thought, of language, and of general manner, which alone render pulpit addresses intelligible and agreeable to the majority in every assembly." "Young ministers, fresh from the seminaries, mistaking well-turned sentences, fine-sounding words, and a profusion of rhetorical ornaments, for a good discourse, unavoidably give offence, both to the plain, simple-minded Christian, and to the man of genuine knowledge and correct taste."

Mr. Kershaw's character as a preacher has been variously estimated. It can scarcely be said that he was popular, in the ordinary sense of that term. The natural inclination of his mind, fostered by almost incessant tutorial engagements, rendered him somewhat fastidious in all his compositions. Propriety in the choice of words, and minute accuracy of expression, were to him objects of ardent desire, but not of laborious and painful effort. His mental productions were all elegant and refined; but

there was an occasional want of that directness and point which are so essential to successful endeavour. To his confidential friends he frequently lamented this deficiency, and solicited their opinion and advice, as to the style calculated for ministerial usefulness, and the most effective mode of imparting religion. In thinking and acting he evinced a considerable degree of independence. He avowed his thoughts with great intrepidity, and pursued his measures with unflinching resolution. Indeed, had he possessed less of some of these qualities, the probability is, that he would have passed through some occurrences, which ultimately had a painful effect on his mind, with more composure himself, and more satisfaction to others. To those who seldom heard him, there was a certain stateliness and dignity in his manner and address that was not altogether likely to please the general mass of hearers. That he possessed a commanding elocution, and an extensive range of expression in the pulpit, all must allow. In the earlier part of his life he certainly luxuriated in a richness of imagery, and an embellishment of expression, which breathed the essential spirit of poetry; but in more matured life, and with increased experience, the style of his compositions became simplified, and accordant with the suggestions which he made in his sermon preached before the students at Bristol. Besides this, there was in his general cast of thinking too much of what is original or out of the ordinary way for the general class of hearers. While the matter of his thoughts was rigidly scriptural, it bore the most decided marks of being cast in the mould of his own original conceptions. He was very diligent in his preparations for all his public exercises, and all were the result of mature reflection and deliberate study. Although thoroughly evangelical, and well acquainted with theology as a

system, he seldom attempted the discussion of a doctrinal subject. When he took a sentiment or fact for his text, such as frequently occur in the history of the patriarchs, or when his views were directed to the prophecies relating to the coming of the Messiah, or the extent of his kingdom, he rarely failed to invest the topic with profound interest, and to lead his hearers to the point which gave to the whole the aspect of vivid freshness and vitality.

Our departed friend possessed a heart fully alive to the advantages of friendship, and susceptible of its most refined gratifications; but he had too much discernment and discrimination of judgment to surrender his confidential thoughts and feelings to the custody of every inquisitive observer. To the latest period of life he occasionally visited some of his former pupils (now variously connected in life), and the delight with which they welcomed him to their habitations evinced their personal esteem of his character, as well as the abiding sense they entertained of the value of his instructions. It was the lot of the writer of these lines to succeed Mr. Kershaw at Oxford, and most distinctly does he remember the terms of high commendation in which his character and ministry were mentioned, by several intelligent and well-informed young men, some of whom now occupy prominent stations in the church of God. It may also be observed, that few dissenting ministers have shared more largely in the sincere respect and cordial esteem of the inhabitants of the town and neighbourhood generally, than did our valued and departed friend; and his bereaved family would bear grateful testimony to the pleasing fact, that these feelings of respect and esteem, so far from being diminished, were manifestly augmented, as his trials from the church and congregation rolled heavily around him during the last few months of his residence at Abingdon.

Having thus far traced the history of our friend, it now becomes our duty to advert to some circumstances of a distressing and painful character.

About the month of August in the year 1839, symptoms of dissatisfaction arose in the church. It was alleged by some of the members and hearers, "that there was an evident want of that reciprocal and affectionate attachment which ever ought to subsist between the pastor and his flock; that there were no evident indications of a successful ministry; and that, consequently, a change would be obviously desirable." But did they forget the important truth, that the great Head of the church has not made his servants responsible for success in their labours, but for fidelity in the discharge of their duties? There are many ministers in our own denomination, as well as in others, whose peace and happiness would be obviously increased, if their hearers would occasionally and devoutly consider the import of the pathetic inquiry, "Who hath believed our report, and to whom is the arm of the Lord revealed?" or to reflect on the meaning of another scripture, where it is said, "I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work with my God." Besides, it is not always of easy attainment to estimate correctly the amount of pastoral success. The Christian ministry has bearings, connexions, and results, which nothing can fully disclose but the solemn revelations of eternity. An individual becomes the happy instrument of converting a soul; that one becomes the instrument of spiritual advantage to another; and thus the stream of good, flowing onward from generation to generation, and widening as it flows, shall at last reach its fulness by a course as natural as it is majestic. During the residence of Mr. Kershaw at Abingdon, three young men were advised and en-

couraged by him to direct their attention to the Christian ministry; and the names of Bunce of Devizes, Hardeastle of Waterford, and Roff of Cambridge, are quite sufficient to attest the discernment and enlightened piety with which the advice was given. Their early friend and counsellor has finished his course and reached the goal; but to what extent the beneficial operations to which he gave the first impulse may operate, time will shortly reveal, and eternity will fully manifest. These allegations, and the unfriendly spirit which he thought he perceived in some former friends, contrasted with the fact that but three persons were added to the church during the last year of his ministry, produced a distressing amount of mental anxiety and bodily indisposition, which were but very partially alleviated by travels and change of scenes.

It has been remarked, that in a world chequered as this, through which we have to pass, a high degree of sensibility becomes an affliction, and incapacitates the mind for arduous enterprise or heroic achievement. The writer has no wish to exhibit the subject of this biographical sketch as a faultless character. He had his failings and infirmities, as who has them not? Human life is blended with many imperfections; and we have only to consult the inspired page to be convinced that there are dark shades which sully the brightest names. Sinless perfection dwells not here below. It is a piece of fantastic colouring, that may sparkle in poetry, or make a figure in the enchanted walks of fiction, but must for ever remain unsupported by a single observation on the moral history of man during his mysterious sojourn to another world. His constitutional temperament was too warm, and his natural sensibilities too acute and exquisite, to permit him to combat with success, bear with equanimity, and meet with firmness, the trials and opposing difficulties which most persons who occupy similar stations

must occasionally expect to encounter. Independently of this, a very declining state of health precluded the possibility of those active exertions and vigorous measures which on his part might otherwise have elevated him above those sources of annoyance by which he was so greatly perplexed and distressed. As his health at this period was in a very precarious and dangerous state, and as there appeared no prospect of tranquil usefulness and moderate enjoyment in the scene of his former labours, he sent in his resignation in the following January, to a church which he had endeavoured faithfully to serve rather more than twenty-five years. After his resignation of the pastorate at Abingdon, he and his family removed to the neighbourhood of Cirencester, where his health and strength for a short season appeared to be greatly improved, so as to enable him occasionally to engage in pulpit exercises.

In this state of comparative seclusion, he devoted a considerable portion of his time to the cultivation of his garden, but more especially to the instruction of his beloved children, an employment, as we have already seen, in which he greatly delighted, and for which he was eminently adapted. Here, however, his health soon began to show symptoms of alarming fragility. His attacks recurred with unwonted frequency, which produced a rapid and obvious prostration of strength. Notwithstanding the natural elasticity of his constitution, it became

evident that there was an under-current of sadness, and that the disease was operating with gradual but fatal efficiency. As might be naturally expected, this tremulous state of health was accompanied by corresponding depression of spirits. In April, 1842, while walking in his own garden, he was seized with an attack of paralysis, which instantly deprived him both of consciousness and of speech, and in this state of unbroken and painful insensibility he remained for one entire week. During this melancholy and distressing period, his faithful and highly valued friend, Thomas West, Esq., of Abingdon, though retired from practice, was unremitting in his attentions and care; but, alas! the mandate was gone forth, and no human aid could save.

The circumstances of his death precluded the possibility of a dying testimony being given by his lips to his faith and confidence in the doctrines he had preached. Had his great Master and Lord been pleased to order it otherwise, it would no doubt have afforded a melancholy satisfaction to his surviving relatives and friends.

His end was calm and peaceful, and on the 23rd of April he entered into his everlasting rest, in the fifty-sixth year of his age.

“Forgive, blest shade, the tributary tear,
That mourns thine exit from a world like this;
Forgive the wish that would have kept thee here,
And stayed thy progress to the seats of bliss!”

Cheltenham.

BRAHMINS AND PUSEYITES.

BY THE REV. R. BAYNE.

The idolatrous system of India contains the elements of almost all the gross errors respecting religion which have ever existed. It concentrates within it-

self the grovelling superstitions of Egypt, the horrid cruelties of Baal and Moloch, the drunkenness of the Bacchanalian festivals, and the filthy licentiousness of

the Eleusinian mysteries. At the same time it embodies for the initiated all the refined speculations of Greece and Rome, and even, in regard to the system of nature, the ideality of Berkeley, as well as gross materialism. But who would have thought that any thing would have been found there bearing a resemblance to the heresy of the present day? Yet the likeness in each of the following particulars is too obvious to require to be pointed out.

1. The Brahmins of India are distinguished from the rest of the natives, not by their learning and their virtue, but partly by a sacred bread which they wear round their necks, though more particularly by their pride and arrogance. They discover these qualities at once, by their peculiar salutation and manner of address, and always aim to produce the impression of their vast superiority to all others.

2. They all hold the doctrine of divine succession, maintaining that they sprang from the mouth of the Creator; and, however ignorant or profligate they may be, yet they declare that the succession sanctifies all; and they would look upon all other priests as presumptuous intruders into the sacred office, and tell them bluntly, "Ye have no right to conduct the worship of the people; ye sprang from the foot of Brahma."

3. They teach that they stand as mediators between God and the people, and that therefore they are to be received and listened to as God; while the superstitious multitude crouch before them, and endeavour to avert their curse with tears, and confessions, and costly donations, and supplicate their blessing on bended knees, and think themselves the happiest of mortals if they can only receive their smile and benediction.

4. They are far, very far, from a uniformity of opinion among themselves, even in regard to their gods and goddesses; but they all hold this doctrine,

that no sacrifice can be offered without a Brahmin, and that the value of all religious rites and ceremonies depends upon his being duly authorized, that is, his being in the line of succession,—a line which has never been broken,—and his being ordained by duly qualified brahmins, when he was adorned with the poita and invested with a mysterious and sacred character.

5. The ceremonies which they observe for the people are frequent, and run through the whole course of a man's life.

They attend soon after the birth of a child to give it a name, and perform the sacred rite necessary to its coming under the protection of the household god. The little infant then becomes a child of Brahma, and an inheritor of the kingdom of Krishnu.

They alone perform the marriage ceremony, after which the youthful couple bow down before the shalgram and receive the blessing of the gods and of the Brahmin.

They attend at an individual's death, to perform another rite, which they say will give him a safe passport to heaven, whatever may have been his crimes.

They pray for the dead, when properly recompensed by surviving friends, or by a legacy bequeathed for that purpose by the deceased.

6. They are all firm believers and zealous advocates of the doctrine of baptismal regeneration, declaring that all sins are washed away by bathing in the Ganges. They also frequently sprinkle themselves with its holy water.

7. They bow, and compel the people to bow, before images, when they burn incense and lights in their presence, and mutter certain words in a dead language, and practise various genuflexions and prostrations, during the tinkling of a little bell. The most intelligent of them, however, when reasoned with, will argue, when out of the hearing of the supersti-

tious vulgar, that they do not worship the material images themselves, but only the beings whom they represent; and they offer sacrifices and present their petitions to them, under the impression that it would be presumptuous to rush into the presence of the Supreme Majesty, and that it is more becoming to approach inferior beings first, that they may speak for them to the great King.

8. They know almost nothing of the doctrine of justification by faith in the precious blood of Christ, and what they have heard of it from the missionaries they cordially abjure; but they all teach salvation by works, and gifts, and penances, and therefore prescribe the most devout attention to fasts, and festivals, and bodily lacerations, and vigils, and holy days, and pilgrimages to particular shrines; and they call on proprietors for grants of land and money to endow temples for the good of their souls. Temple extension is their favourite theme.

9. They are all exceedingly fond of pompous processions, and employ every artifice to impose on the senses of the people, and keep out of sight the spirituality of divine worship.

10. They all denounce the right of private judgment, and they have done so with great success. The most common answer which is given to the missionaries, when reasoning with the Hindoos about the wickedness of their practices, is, "I am a poor man; what do I know about that? I have no learning; I leave all that to my gooroo," that is, "my spiritual guide." The authoritative command is, "Hear the Brahmin."

11. They are very unwilling that the people should read the sacred books. Until lately they could not be induced to translate them at all from the original language, and even now they insist upon the people reading only some commentaries of their own; though they much

prefer their learning all their theology from their own lips. If a shoodra, therefore, should happen to hear a brahmin reading aloud something that sounds like Sanscrit, and he imagines it is part of the Veda, he immediately thrusts his fingers into his ears.

12. Their grand argument against all innovation is, that their religion has existed from time immemorial. They have received it by tradition from the fathers, men of extraordinary wisdom and piety, with whom the gods themselves held familiar intercourse.

13. They all teach that dissent is an infinitely greater crime than drunkenness. Let a man go regularly to the idol's temple, and observe the usual ceremonies, and pay the appointed stipend; and he may live in the practice of lying, dishonesty, drunkenness, and adultery, without receiving one rebuke; and his body when he dies will be burned with the sacred fire, in the sure and certain hope of his soul's salvation. But, let him only abandon the temple, or throw away his poita or the string of beads with which he used to count his prayers, or let him withhold the Brahmin's allowance; and immediately, however virtuous, and conscientious, and worthy of respect in all other matters he may be, he is deprived of his caste, and driven from the society of his friends and from his father's house, and shunned as the plague, and declared when he dies to have been dragged down to everlasting agonies and woe. There is no salvation out of the pale of Hindooism.

14. They are the principal adversaries of the gospel. As none are so deeply interested in the upholding of idolatry, their honour and their gain being all bound up in it, so none are so zealous in propping it up, and resisting the efforts of those who preach a free and a full salvation by faith in the blood of Christ. And so violent have they been against the missionaries, that, but for the inter-

ference of the British government, they would have long ago driven them from the country, or put them to death, thinking that by this means they would have done the gods service. And were they to rise to power again, they would do as they always have done whenever they have been able; for notwithstanding all its absurdities and contradictions, Hindooism is represented as infallible and unchangeable.

Such are the Brahmins of India, and such are the pusillanimous, besotted, superstitious multitude that cringe before them, and fawn and worship them. Could such lordly priests ever exert any influence in England? Would they be allowed to dictate to and domineer over us? Yes, providing their skin was white. What is Puseyism? It is nothing else than baptized Brahminism; and such has been the influence of education and

Christianity in shaking the whole system of idolatry, and exposing its falsehood and absurdity, that an unrenewed native might now easily be induced to go over from the latter to the former, like a rat from a sinking ship. Let him only be removed to a distance from his family, and placed in a higher circle of friends, and draw a larger salary, and above all, be invested with a little brief authority, and it will be as easy to make a Brahmin a Puseyite as it was to turn the image of Diana into the image of the Virgin Mary. No change is required, except in the dress, and the name, and the application of a little water. But, let no pecuniary inducement be held out, and the natives will say, as they have said already in reference to the Roman Catholics, "What is the use of changing our religion? Ours is as good as theirs: we worship images, so do they."

Stradbroke, Suffolk.

EXTRACTS FROM A MODERN GREEK WORK ON BAPTISM.

A CURIOUS Greek work on the mode of baptism lately came into the hands of our friend Mr. Harbottle of Accrington, who has kindly forwarded to us some extracts from the original, with a translation. The object of the author, a zealous adherent of the Greek church, is, to confute the Roman Catholics, or as he calls them the Latins, by showing that their baptism is invalid; because the sprinkling or pouring which they practise is not baptism, inasmuch as baptism is dipping. That the modern Greek tongue is substantially the same as the ancient Greek, will be evident to any scholar who looks down the following passages; and on the presumption that the Greeks understand their own language, the representation which the writer gives of the nature of that act which is expressed by the word *baptize* is deserving of the regard of all foreigners who take an interest in the subject. The theology of the writer may be unsound, and the manner in which he treats his Romish opponents contumelious; but this does not affect his knowledge of his mother tongue. As Mr. Harbottle observes, "It is not the duty of a translator to alter, censure, or vindicate the language of his author. Our concern is to show in what sense a Greek writer understands a Greek word, and with what indignation he condemns its perversion."

The first of the following paragraphs is the title of the book from which the subsequent extracts are taken.

ΒΙΒΛΙΟΝ

καλούμενον Φῶς τῶν ἐν Σκότει·

Ἐν ὡς περιέχονται Μαρτυρίαι καὶ Ἀποδείξεις θεῶν Πατέρων, ὅτι μόνον τὸ θεόθεν τοῖς Ἀποστόλοις δοθὲν βάπτισμα καθαίρει ἁμαρτίας, τὸ δὲ σατανικῶς ἐπινοηθὲν τοῖς Λατείνους ὀξῶδες, καὶ ἠλισμένον ράντισμα, καὶ ἡ ἐπίχυσις, ὃν μόνον ὁ καθαίρει, ἀλλὰ καὶ μολύνει τὸν ραντιζόμενον, ὡς ἄλλότριον τῆς εὐαγγελικῆς καὶ ἀποστολικῆς παραδόσεως.

Συντεθὲν παρά τινος εὐλαβοῦς ἱερομονάχου, γησιῶου τέκνου τῆς Ἀνατολικῆς Ἐκκλησίας, εἰς ἐπιστροφὴν τῶν ἀρετιζόντων Λατείνων, καὶ ὠφέλειαν τῶν ὀρθόδοξων Χριστιανῶν.

Καὶ νῦν τὸ πρῶτον τύποις ἐκδοθὲν.

α ψ ν ζ.

A BOOK

called, LIGHT of those in DARKNESS :

In which are contained Testimonies and Proofs of the Divine Fathers, that only the Baptism given from GOD to the Apostles, cleanses sins ; but the filthy and salted sprinkling and pouring, satanically devised by the Latins, not only do not cleanse, but even defile the sprinkled, as foreign from the evangelical and apostolical tradition.

Composed by a certain religious Monk, a genuine son of the Eastern Church, for the conversion of the heretical Latins, and the benefit of Orthodox Christians.

And now first printed.

1757.

Ἐπειδὴ καὶ μεγάλη διαφορά φαίνεται μεταξύ της λέξεως του Ἐυαγγελίου καὶ των Λατεϊκῶν λέξεων· το γὰρ ἱερὸν Ἐυαγγέλιον λέγει ΒΑΠΤΙΖΟΝΤΕΣ, οὗτοι οἱ πονηροὶ γοητὲς ἀναγκὴ νὰ λεγῶσι ΠΑΝΤΙΖΟΝΤΕΣ καὶ ἘΠΙΧΥΟΝΤΕΣ, καθὼς ποιοῦσι. Ποῖαν λοιπὸν συμφωνίαν ἔχει τὸ βαπτίζοντες, με τὸ ραντίζοντες καὶ ἐπίχυντες ; ὅυδε μίαν βεβαίᾳ. . . Προσετι τὸ βάπτισμα εἶναι θεῖος καρπὸς, καὶ παραδόσις των ἀποστόλων· καὶ συνθηθεὶς της καθολοῦ ἐκκλησίας ἀρχαία ἐκ της τοιαυτῆς παραδόσεως. Τὸ δε ραντίσμα καὶ ἡ ἐπίχυσις εἶναι καρπὸς ὄχι θεῖος, ἀλλὰ ΠΑΠΠΙΚΗΣ ἑπαρσεως καὶ συνθηθεὶς νεωτερικῆς, καὶ ἘΝΑΝΤΙΑ τῇ εὐαγγελικῇ ΦΩΝῃ, καὶ ἀποστολικαῖς καὶ συνοδικαῖς ἀποφάσεσιν. ββ.

Συνεταφημεν αὐτῷ δια τοῦ βαπτισματος. Ἄκουεῖς ἐστὶν Λατεῖνε, ἀν δὲν εἶσαι κωφὸς· ὅτι εἰς τον θανατον αὐτου ἔβαπτισθημεν. Καὶ ὅτι δια του βαπτισματος αὐτῷ συνεταφημεν, ὅμηνη δε δια του ραντισματος· ὡς νυν ἀσεβῶς εἶσεῖς οἱ Λατεῖνοι ποιεῖτε. ιζ.

Ἄρκουσα λογιαζῶ ἦτον ἡ μαρτυρία αὐτῆ του θειοῦ τουτου Πατρος, (Γρηγ. Νυσ.) ὅτι οἱ μὴ καταμμησιν του θανατου του Χριστου ποιουντες το βάπτισμα εἶναι ἌΒΑΠΤΙΣΤΟΙ. ιη.

Καὶ πάλιν ΒΑΠΤΙΣΜΑ ἢ ΔΕΞΙΣ ΔΕΝ θέλει νὰ ἐπιῆ ἄλλο παρὰ ΒΟΥΤΗΜΑ. μβ.

Ἄς ἀκούσωμεν καὶ τὸν Ἐυαγγελιστὴν Μάρκον διὰ περισσοτέραν πίστωσιν ὅτι βάπτισμα ἢ βούτησις εἰς τὸ νερὸν λέγεται. Καὶ ἐγένετο, λέγει, ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν ὁ ἸΗΣΟΥΣ ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἔβαπτισθὴ ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην, καὶ εὐθὺς ἀναβαίνων. . . Ἄς αἰσχυνθοῦν λοιπὸν ὅσοι παραλλάξαντες καταφροντικῶς τὸ ὅμοιον τῷ τοῦ Χριστοῦ βαπτίσματι βάπτισμα. νν.

Seeing that also great difference appears between the word of the Gospel and the words of the Latins, for the holy Gospel says, ΒΑΠΤΙΖΟΝΤΕΣ ; these vile magicians must of necessity say, (RHANTIZING) sprinkling and pouring —as they do. Besides, what agreement has baptizing with sprinkling and pouring ? None at all surely. . . Moreover, Baptism is a divine fruit, and a tradition of the Apostles, and an ancient practice of the general Church, from that tradition ; but sprinkling and pouring is not a divine fruit, but of POPISH origin, and a novel practice, and CONTRARY to the Gospel TERM, and to the declarations of Apostles and Councils. Page 12.

We are buried with Him by Baptism. Thou hearest, O Latin, if thou art not deaf, that we are baptized into his death, and that we are buried with Him by Baptism—not however by sprinkling, as now ye Latins impiously do. Page 17.

I think this testimony of this divine Father (Gregory Nyssen) was sufficient that those who do not make Baptism an imitation of the death of Christ, are UNBAPTIZED. Page 18.

And again, the word BAPTISM will not express any other thing besides DIPPING. Page 49.

Let us hear also the Evangelist Mark for more abundant conviction that Dipping into the water is called Baptism. “ And it came to pass in those days,” saith he, “ Jesus came from Nazareth of Galilee, and was baptized of John IN JORDAN ; and straightway coming UP,” &c. . . . Then let them be ashamed, as many as contemptuously pervert that Baptism which is like to the Baptism of Christ. Page 56.

Ὁ Λατῆϊνος οὐτε καταβαίνει εἰς τὸ ὕδωρ· ἀμὴ πῶς ἠμπορεῖ νὰ ἀναβῆ; ιε.

Και ἂν αὐτοὶ τῇ ἀληθείᾳ ἦσαν λατρευταὶ τῆς ἁγίας Τριάδος, καὶ ὄχι ὡς ὁ σαταν, δὲν ἐτόλμουσαν οὐτε ἕνα ἰωτα νὰ ἀφαιρέσουν ἀπὸ τοῦ μυστηρίου τοῦ θείου βαπτισματος. ζζ.

Και λοιπὸν βαπτισμα ἢ λεξις, ὡς εἶπομεν, λεγεται ΤΟ ΒΟΥΤΗΜΑ, τελειουμενον δε αὐτο κατα την διαταξιν τῆς ἐκκλησίας σημαίνει τον θανατον του Κυριου, κατα τον Δαμασκηνον· “Το γαρ βαπτισμα τον του Κυριου θανατον δηλοι.” ἀμὴ το ραντισμα παρακαλῶ, τι σημαίνει; οὐτε ἐσεῖς ἤξευρετε. Ἴσως, καθως λογιζῶ ἐγώ, το πυρ ἐκεينو σημαει ὅπου κατεκαυσε τα Σοδομα· ὅτι ὁμοιως καὶ το ραντισμα θελει κατακανσει καὶ τους δογματιστας τουτο, καὶ ὑπερασπισζοντας. κβ.

Λογαζῶ νὰ μὴν ἐμεινε καμμία ἀμφιβολία πλεον ὅτι τα τοιαντα, εἴτε τα ραντισματα, εἴτε περιελυσεις ἢ ἐπιχυσεις εἶναι, δὲν λεγονται βαπτισμα, ἀλλὰ δυσσεβη καὶ παρονομα ἔργα. λε.

“If the Greeks understand the language of their fathers, that which is in the main their own still, we may ask,” says the translator, “where is apostolical succession? How many of the *clergy* have ever been baptized? Why risk *unbaptized to appear at God’s bar?*”

The Latiu does not go down into the water, how indeed does he try to come up? Page 15.

And if they were in truth worshippers of the Holy Trinity, and not as Satan, they would not have dared to take away a single jot from the Sacrament of divine Baptism. Page 97.

And besides, as we have said, the word Baptism means DIPPING, and it being performed according to the injunction of the Church, signifies the death of the Lord, according to Damascenus; “For Baptism manifests the death of the Lord.” But what, I pray, does *sprinkling* signify? ye yourselves do not know! Perhaps, as I suppose, it signifies that fire which consumed Sodom, because likewise will sprinkling consume both them that teach and defend it. Page 29.

I think that not one doubt any longer remains, that such things, whether they be sprinklings, or pourings around, or pourings upon, are not called Baptism, but impious and unlawful deeds. Page 35.

THE PRAYER OF THE DISCONSOLATE.

Tossed upon an ocean wild,
Tempest driven, and near despair,
Hear, O Lord, thy mourning child,
Listen to the cry of prayer!

Speak, and bid the Holy Dove
Bring the olive branch of peace;
Tell me thus that God is love,
This shall bid my sorrows cease.

Cheerful then I'll stem the flood,
Though the waters still are high,
Safe within the ark of God,
Satisfied the end is nigh.

Cease these wanderings o'er the sea,
To and fro, not finding rest;
Blessed Dove! return to me,
Fix thy mansion in my breast!

REVIEWS.

The Great Commission: or, the Christian Church constituted and charged to convey the Gospel to the World. By the Rev. JOHN HARRIS, D.D., *President of Cheshunt College, Author of "Mammon," "The Great Teacher,"* &c. London: Royal 12mo. pp. xx. 538. Price 10s. 6d.

Missions: their Authority, Scope, and Encouragement. An Essay: to which the Second Prize, proposed by a recent Association in Scotland, was adjudged. By the Rev. RICHARD WINTER HAMILTON, *Minister of Belgrave Chapel, Leeds.* London: 8vo. pp. vi. 410. Price 8s. 6d.

The Jubilee of the World; an Essay on Christian Missions to the Heathen. By the Rev. JOHN MACFARLANE, *Minister of Collesie, Fifeshire.* Published at the Recommendation of Four of the Adjudicators of the Missionary Prize Essays, and under the sanction of the Committee. Glasgow: Royal 12mo. pp. xii. 454. Price 6s.

"Who is my Neighbour?" *An Essay on Christian Missions.* By JOHN B. MELSON, A.B., M.D., F.C.P.S., &c., *Senior Secretary to the Wesleyan Methodist Auxiliary Missionary Society for the Birmingham and Shrewsbury Districts.* 8vo. pp. xvi. 354. Price 6s.

Wesleyan Missions: their progress stated and their claims enforced. With Observations and Suggestions applicable to Kindred Institutions. By ROBERT ALDER, D.D., *One of the General Secretaries of the Wesleyan Missionary Society.* London: 8vo. pp. xii. 162.

Two Sermons preached at Kettering on the 31st of May, and the 1st of June, 1842, before the Baptist Missionary Society, at a Special General Meeting held in celebration of its Fiftieth Year; with an Account of the Meeting. The Goodness of God reviewed, and the Hand of God acknowledged; by the Rev. BENJAMIN GODWIN: *The Present Position of the Missionary Enterprise contrasted with its Commencement;* by the Rev. EDWARD STEANE. London: 8vo. pp. xiv. 83. Price 2s.

THERE is after all more unity among Christians of different denominations in this island than Romish controvertists or Protestant complainers would lead the world to believe. Here are works by two baptists, two independents, two

Wesleyans, and a minister of the Scotch presbyterian establishment—works which have occupied the thoughts of the writers weeks and months, and into which they have thrown their best energies—and they all have one aim! The voluntary subjection of mankind to the authority of Christ is their object; the publication of the gospel of Christ is the means by which they propose to attain it; and the efficacious operations of the Spirit of Christ are the agency on which they rely, and which they call on their fellow believers to invoke for the accomplishment of their hearts' desire. Is not this unity? Give them credit for sincerity, reader, and you cannot deny that they are One. What is the unity to be gained by subscription to a creed in comparison of this? Forced recitations do not make men One. Acts of parliament, however stringent, cannot make men One. Vestments cut out of the same bale of silk, by the same workman, after the same pattern, do not render the wearers One. But these men are of one heart and of one soul. They believe that the time is coming when the New Testament will be the text-book of all teachers, the directory of all consciences, the code of all communities, the solace of all sufferers, the charter of universal liberty, peace, and righteousness. They desire this consummation as the best and brightest for themselves and all mankind. Is not this true, substantial unity? They are representatives of large masses—each one of thousands of his own denomination: there may be among them occasional bickerings, misunderstandings, and jealousies, and some conscientious differences of opinion, but their societies, though acting separately that they may act the more freely, are all in purpose, in hope, in spirit, One. Can these societies quarrel? A mighty instinct forbids it. They may be tempted; but they are not ignorant of the tempter's devices. England and America can never wage against each other a general, hearty, and permanent war. Paul and Peter, though they might differ, could not enter upon a course of determined opposition, or seek to ruin each other's reputation.

The missionary societies of the evangelical denominations are harmonizing in their tendency; and, in proportion as the spirit prevails in which they originated, and by which alone they can be sustained, they will, they must be essentially One.

We hail with pleasure the simultaneous appearance of these publications, which will carry this conviction into different circles, and conduce to the diffusion of a truly Christian temper. Other readers will find, like ourselves, that their perusal has increased their esteem for the writers personally, and for the sections of the church to which they belong. It is quite consistent with brotherly affection to be aware that the members of the family are not all equally handsome, and that the habits they have acquired are not all equally worthy of imitation; and though we cannot speak of these works as having equal claims to the attention of the public, or being equally suitable to be taken as models by young writers, we have the satisfaction to be able to speak of them all respectfully.

A little more than four years ago, a few friends of missions, connected with the Scottish establishment, offered a prize of two hundred guineas for the best, and fifty guineas for the second best essay on the duty, privilege, and encouragement of Christians to send the gospel of salvation to the unenlightened nations of the earth. The appointed adjudicators were, the Rev. David Walsh, D.D., Professor of Church History in the University of Edinburgh; the Rev. Ralph Wardlaw, D.D., of Glasgow; the Rev. Henry Melvill, B.D., late Fellow and Tutor of St. Peter's College, Cambridge; the Rev. Jabez Bunting, D.D., then President of the Wesleyan Conference; and the Rev. Thomas Crisp, President of the Baptist College, Bristol. In their prefatory notice to *The Great Commission*, these gentlemen announce that,

“Forty-two essays were received, differing very widely indeed in character and claims; from some of an inferior order, rising through higher degrees in the scale of merit to a considerable number of sterling excellence. Between several of these the adjudicators found no little difficulty in coming to a decision; nor did they ultimately arrive at perfect unanimity. The Essay which is now presented to the public, the production of the Rev. Dr. John Harris, of

Cheshunt College, was, after hesitation and correspondence, placed first by four adjudicators out of the five; and, by the same majority, the second place was assigned to the essay which has found for its claimant the Rev. Richard Winter Hamilton, of Leeds.”

The comprehensive work to which the prize of two hundred guineas was awarded, is divided into six parts. In the first, the author views the missionary enterprise generally, in relation to the word of God; showing that mutual dependence is the law of the universe; that though perverted by sin it is restored by Christ, and employed by him for the recovery of the world; that the whole tenor of scripture command and example, and the entire constitution of the mediatorial economy, form but one loud and practical call on Christians for unreserved consecration; and that prophecy is only the voice of that future which is included in the same economy, chiming in with the voice of the past and present, and calling louder still for the same consecration. The benefits of the missionary enterprise are the subject of the second part: in this, the history of Christian missions is sketched; a statistical view of their present state is given; and the temporal and spiritual advantages resulting from them are portrayed, both in their direct results among the heathen, and the reflex consequences accruing to the church at home. Encouragements to prosecute the work occupy the third part: these are derived from the history of Christianity, the political aspect of the world, its moral state, the state of the protestant churches, and the word of God. In the fourth part the author ably disposes of the objections, that the missionary enterprise is unnecessary, because the heathen are safe; that it is impracticable; that civilization should precede it; that we have heathen enough at home; that we have not the necessary funds; that the attempt will be unavailing till Christians are united; that the personal reign of Christ must precede success; and that we must not take his work out of his hands. The wants of the Christian church in relation to the missionary enterprise are examined in the fifth part; and the necessity of eminent piety and entire consecration, in order to enlarged success, is clearly illustrated. The sixth part consists of the exhibition of motives to enforce entire devotedness, arising

from past neglects, the calls of providence, the examples we have witnessed, the characteristics of the age, and the claims of the Saviour. It is scarcely necessary to say that mental power and rhetorical beauty pervade this treatise; the previous publications of Dr. Harris will have prepared the reader to expect these. Impressive exhibitions of that entire self-consecration demanded by our obligations to the Redeemer, and of the bearings of the doctrine of the cross upon his theme; the comprehensiveness of his acquaintance with subjects adapted to furnish appropriate illustrations of his views; and the elegance of his diction, are prominent excellencies in this performance. The only faults with which we are inclined to charge it are those which arise from the exuberance of the author's genius—an excess of ornament, by which the eye of the mind is dazzled; and an excess of amplification and reiteration, suitable enough for an orator, but redundant in a work intended for deliberate perusal.

A statistical table of the principal missionary societies, and of their present operations is furnished; of which the following is a summary:—

“From this survey, and from other inquiries made by the writer, but to which the replies have not been sufficiently definite to justify insertion, it will be seen that there exist at present, in Britain and America, about fourteen missionary societies; of which, seven may be denominated first-rate; the remaining seven, were they blended into one, would not much more than equal a single society of the former class.

“That the annual income of these societies amounts to about £505,000; of which, about £400,000 are contributed by British Christians, and the remainder by the Christians of America.

“That the number of missionaries at present in the field of labour is about fifteen hundred; and that these missionaries occupy about twelve hundred principal or central stations.

“That at these stations are to be found, in subordinate co-operation with the ordained missionaries from Britain and America, about five thousand native and other salaried teachers, catechists, readers, helpers, and assistants of various kinds, engaged in the offices of education and religious instruction. That about fifty of these stations have printing establishments.

“And that all the missions combined exhibit about 180,000 converts in Christian communion, and about 200,000 children and adults belonging to their schools.”

Mr. Hamilton's work is not an essay, but a series of essays on subjects relating to Christian missions. It evinces much excellent feeling and extraordinary talent; but it is written in a manner peculiarly his own, and of which we cheerfully consent to his possessing a monopoly. Dr. Harris's style is florid, but it is elegant; Mr. Hamilton's is ambitious and affected, abounding in words which would have astonished Johnson, and combinations which would have disturbed the equanimity of Murray. He delights in such participles as eliminated, acclimated, individuated; and in such nouns as civism, devotement, sacrifice, mime, greed, empery. It is not want of education that leads him into bye-paths; he has studied polite literature with no common assiduity: it is a peculiarity of taste. Would that it might remain a peculiarity! but we are fearing that some young students, reading this work and learning that its author obtained a prize for it, fascinated also with the real beauties with which it abounds, should fancy that it is a model that they may safely imitate, and endeavour to write and preach in the same manner. We are certain that the grave and reverend adjudicators would never have given it the second prize, had it not appeared to them that the qualities of its style were counterbalanced by the excellencies of its matter. Had we been of their number there would have been a perplexing conflict in our breasts; but, on the whole, it is probable that we should have concurred with them, for the thinking faculties of the author are admirable, and they have been well applied. His sentiments are evangelical, his learning extensive, his imagination sprightly, his ingenuity uncommon, and his judgment on delicate questions excellent.

There is so little like plan in Mr. Hamilton's work, that the best mode of indicating its contents will be perhaps to transcribe the titles of his chapters. They are as follows: Introductory Remarks on Ancient and Modern Missions—Missions, their Philosophy and Bearing—Missions, the Spirit and Exercise of all Revealed Dispensation—Missions, subject to no Demurs and Difficulties but those to which Primitive Christianity was exposed—Missions, considered in their Estimate of the Moral State and Prospects of the Heathen—Missions, their Antagonist Evils—Missions, the

Means they contemplate and employ— Missions investigated in their Reference to those Causes which can alone render them efficient—Missions, productive of invaluable Advantages to those who undertake them—Missions vindicated against some popular Misrepresentations and Objections—Missions, illustrated by Prophecy—Missions, urged by our particular Circumstances—Missions, surveyed in their present Fields and future Triumphs—Missions, their peculiar Encouragements—Missions, suggestions for their Consolidation and Perpetuity—Missions, solemnly urged on the Christian Church.

We wish that all our readers had opportunity to peruse many parts of this volume, particularly the passages in which Mr. Hamilton meets objectors, and refutes the suppositions that the Jews are to be re-established in their own land, that the bodies of the saints, or of any class of the saints, will be raised before the general resurrection, that there will be previously a personal reign of Christ on the earth. We can only afford space for one passage, taken from the chapter in which the author shows that the difficulties and discouragements experienced by Christians now are only such as were encountered by their apostolic predecessors.

“ Let us suppose that our missions commanded a range and foundation something similar to those of the apostles during the fiftieth year of their labours. We should be tempted to keep the jubilee. But what an anguish of disappointment would strike to our heart if from those distant fields we learnt that a ‘mystery of iniquity already worked;’ that some of the converts concerning the truth had erred, saying that the resurrection was passed already; that there was ‘fornication among them, and such as is not so much as named among the nations;’ that the Christian feast was profaned to the extent that its nature was destroyed, that it was ‘not to eat the Lord’s supper!’ And if we could foresee that, after a few centuries, there should arise from those scenes of foreign culture such gigantic heresies that no common appellatives could describe them; that the most rigid truth, that the divine judgment, could only denounce them as that Wicked, the Man of Sin, the Son of Perdition; that symbols the most composite of all distortions alone could represent them; that their time was long and their power all but universal, ere they should ‘go into perdition;’ might we not be tempted to break up every missionary establishment? to destroy the cockatrice in the shell? to forego every hope of

good rather than incur the responsibility of those evils. The world would jeer our enterprise, and we should be sore afraid. We have heard of irregularities, defections, alienations. Original simplicity has lost, in some instances, its bloom. Superstition threatens to graft itself on the credulousness of those who cannot suspect that the Christian name may conceal the grossest idolatry; or that it can veil ‘the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.’ The papal domination is corrupted Christianity. The Arabian impostor wrought with his scheme in the name of Jesus, moulding the religion of the Islam and the style of the Koran in some deference to his faith. Still, the apostles—though the Spirit in them ‘spake expressly that in the latter times some should give heed to seducing spirits and doctrines of devils’—persevered. They were ‘debtors to the Greeks and to the barbarians,’ though the doctrine they delivered was quickly entangled with the subtleties of the one, and deformed by the low traditions of the other. They dauntlessly preached the truth, though they ‘stood upon the sand of the sea, and saw the beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.’ They built up churches throughout the earth, though that of Corinth was torn by division and shamed for confusion; though those of Galatia were soon removed to another gospel, and were seen falling from the profession of its grace; though the new communities of Crete were filled with ‘unruly and vain talkers and deceivers;’ though six of the seven golden candlesticks, lately placed in Asia, ere the eyes of the last surviving disciple shut in death, were beginning to wane and hastening to expire.”—Pp. 76—78.

The treatise entitled “The Jubilee of the World” was preferred by one of the adjudicators to either of the preceding, and was deemed by others so valuable that they decreed an additional premium to the author, and requested its publication. It contains a great deal of substantial instruction. The first part has afforded us particular pleasure: in this, treating of the objects and resources of the missionary work, the author has laid solid foundations for the building with great care. He shows that the object of missions to the heathen is essentially spiritual; that the civilization and advancement of society are a necessary result of success; that the cross of Christ is the great instrument for the accomplishment of the work; that the universal dominion of Christ ensures the

stability and progress of his kingdom; and that the influence of the Holy Spirit is the efficient cause of its enlargement. In treating subsequently on the duty of Christians towards the heathen and the manner of its performance, he however avows opinions which are in our view inconsistent with some of his principles. He maintains that "a Christian nation, acting in its corporate capacity, is bound, through its public and recognized officers, to promote and extend the knowledge of true religion among all its subjects;" and "to establish by public authority, institutions for the instruction of the benighted Hindus in the religion that maketh wise unto salvation." But whatever is done thus must be done at the public cost; the quota exacted from individuals and applied to the purpose must be exacted in accordance with fixed rule, not spontaneously, or discretionally; and contributions for benevolent objects thus raised, will be raised, according to Mr. Macfarlane's own showing, unequally and oppressively.

"Especially, is the duty of Christian liberality apt to be inadequately attended to, from the impossibility of being definite as to its amount. There is no fixed rule or standard upon this point, which can be equally prescribed for all. An act of injustice, or a violation of truth, is a palpable offence against the authority of a positive law; and, though concealed from human observation, conscience at once pronounces its verdict upon the offender. But as to those benefactions, the precise extent of which is to be ascertained and regulated, by taking into account a thousand claims and circumstances as diversified almost as the individual cases or families in the whole community, no rule of universal application can be laid down. Income, which is one of the most essential elements upon which such a rule may be constructed, and which should be made the general standard upon which taxes are levied to meet the exigencies of the state, is only one of the elements to be taken into the calculation. There may be pressing and peculiar demands in some cases which are entitled to a priority of attention. And there may be an exemption from the expenditure, and the provisions necessarily arising from the dependencies and relations of life in other cases, which binds to a larger proportion of public liberality, by an imperative obligation. As charity,—a designation generally and not improperly applied to every form of almsgiving,—to entitle it to the name, must be spontaneous, so, from the very nature

of the case, it must be left to the discretion, or to the principle of the donor, to determine the amount of his benefactions."—Pp. 205, 206.

This just statement shows the impropriety of compulsory benevolence, even though its object be to advance the spiritual interests of benighted millions. "Were a Christian community truly alive to their obligations," says the author, "and imbued with the spirit of Him who so graciously acted on his own maxim—'It is more blessed to give than to receive,' they would consider such a dedication of their substance to the cause of Christ and of humanity, as no unreasonable service." True: but if the community be *not* "truly alive to their obligations," ought they to be compelled to surrender any portion of their income to this charitable object? And if individuals *are* truly alive to its importance and their obligations, is it equitable that they should be compelled to contribute, as by any national measure they must be, a sum disproportionate to their means? Would the moral benefits accruing from voluntary missionary exertions be realized? Would the proceeds of a property or income tax, whether levied solely for this object or merely enlarged to aid it, indicate "a state of feeling which would imply a corresponding personal consecration to the work, and which would be the prelude of the blessing that would crown it with success?"

It is but just to Mr. Macfarlane to say that the portion of the work in which he advocates national attempts to evangelize the heathen is but a small one. And, though he has lost sight of what appears to us to be a fair deduction from his principles relating to the spiritual nature of Christianity and the spiritual agency by which alone it can be successfully promulgated, an agency of which "our statesmen, our legislators, our princes" are in general very indifferent judges, the following passage will show that he is fully alive to the distinction between nominal Christianity, and that Christianity whose triumphs we desire.

"There is besides a mighty difference between the extension over a larger surface of the mere Christian name and the advancement of pure and living Christianity throughout the world. Even although it were possible or likely, that the current of events should carry the forms and rites of Christian worship to other climes.

that colonies, and tribes, and nations, called by the name of Christ, should multiply and spread over a wider territory, while they were not the true subjects of his spiritual kingdom; what benefit would thereby arise to themselves, or what honour to our heavenly King? The god of this world would no doubt willingly relinquish his claim to an outward recognition, for a real and substantial sovereignty. He would not object to have an external homage paid to the name of Jesus, while his own image and superscription were stamped on the heart. Nay, he might even lend his aid to promote an appearance by which his own sway might be perpetuated; like the crafty architect of old, who executed a temporary and artificial inscription in honour of king Ptolemy upon the tower of Pharos, while the progress of time revealed his own name engraven on the solid marble."—Pp. 70, 71.

Dr. Melson's is one of the unsuccessful essays; and it will be acknowledged to be inferior in power, originality, and comprehensiveness, to those which we have already noticed. It is however a respectable publication, and will do good in its own circle.

Dr. Alder's work is apparently intended as a manual for the use of officers of auxiliaries, collectors, and the friends of the Wesleyan Missionary Society in general, furnishing them with such information and counsels as will increase their efficiency. It contains a portion of the history of the society, a brief view of its present state, and an exposition of its claims. The pecuniary difficulties of the society are shown to have arisen from the same cause as those of similar institutions; that is "the success with which by the effectual blessing of God they have been honoured and rewarded." Some insight is afforded into the manner in which the operations of the society at home and abroad are conducted; pertinent suggestions are made respecting modes of increasing contributions, of conducting missionary prayer-meetings and local anniversaries; and the sentiment that the only limit of our duty in the service of the Redeemer is the limit of our ability, is energetically enforced. The work is well adapted for the purpose with which it was written; we have observed nothing in it of which the conductors of other missionary societies have reason to complain; but they may advantageously avail them-

selves of some of its hints, while they find in it an epitome of information respecting the Wesleyan missions.

Respecting the Jubilee Sermons at Kettering it is not necessary to say more than that they are every way worthy of the occasion on which they were delivered. It is not customary for the committee of the Baptist Missionary Society to request the publication of sermons preached at its general meetings; but in this instance they wisely stepped out of their usual course. Mr. Godwin's review of the immense difficulties which stood in the way of our missions, the evident relation of what has been achieved to the future, and the influence of our labours abroad on the state of our churches at home, lead to the conclusion that "great things" have been done for us; and he shows that it is the Lord who hath done these great things for us, by referring to the manner in which our mission arose, the direction given to our operations, and the instruments which providence has raised to commence and carry on the work. Mr. Steane shows that there are many points of view in which our position in relation to the great work contrasts favourably with those of our predecessors, as the principles on which the work proceeds are more clearly understood and more extensively admitted amongst our churches and by Christians at large than they were fifty years ago; as a corresponding change of opinion in relation to Christian missions has taken place beyond the precincts of the church; as augmented means for carrying forward the work are now placed in the hands of the church; and as we have the experience acquired from fifty years' exertions. He inculcates the necessity of our cultivating a cordial love for one another, and of a steadfast adherence to the truth, with an exclusive reliance on spiritual means for its propagation, the importance of suitable agents to conduct them, and of an habitual and deep conviction of our utter impotence and uselessness, except as the Holy Spirit shall crown our efforts with success. He derives encouragement to perseverance from the facts, that the history of the last fifty years demonstrates the adaptation of missionary agency to accomplish its object; that there has been a coincident increase in our churches at home; that circumstances so auspiciously favour the recent and the proposed extension

of our operations to Western Africa, and among the islands of the West Indies; that there is a revived and extraordinary activity of antagonist principles and agencies; and that the aspect of divine providence obviously portends the downfall of every pagan and antichristian

power, and the universal diffusion of the gospel. We refrain from giving extracts, because the discourses themselves are already in the possession of many of our readers, and will soon, we trust, be in the hands of very many more.

BRIEF NOTICES.

A Review of the Bishop of London's "Three Sermons on The Church." By JOHN HOWARD HINTON, M.A. London: 8vo. pp. 62. Price 1s. 6d.

The Bishop of London delivered three sermons in the parish church of St. James, Westminster, during Lent, taking for the text of the first, Acts ii. 47, "The Lord added to the church daily such as should be saved." From these words he deduced the doctrine that "those who are to be saved must be added to the church; and that therefore the church is the appointed medium, or instrumental means, in and through which individual sinners must appropriate to themselves the pardon which Christ has purchased for all; first being admitted by baptism into the church, and so acquiring a title to its privileges, and grace to use them; and afterwards being nourished with the food of sound doctrine, and of the sacrament of the body and blood of our Saviour Jesus Christ, who was given, as our church declares, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament." He taught also that this church "consists of all those who, having been admitted into it by baptism, hold the faith as it is in Jesus, and who use, or do not obstinately refuse, their spiritual privileges; and that all local churches, which can trace their apostolical descent, and teach the pure word, and duly administer the ordinances of Christ, are branches, more or less flourishing, more or less profitable, of the one holy universal church." On these statements, and others of a kindred character, Mr. Hinton comments; showing that no such society exists on earth as that which the bishop denominates the church; that whatever society so called may exist on earth or elsewhere, he entirely mistakes the design and effect of it; that no scope exists for the communication of such benefits as he affirms to result from connexion with it; that the view he necessarily takes of the way of salvation is subversive of the gospel of Christ; and that his doctrine infers a condition of many holy men, and of the vast majority of dying babes, utterly incredible and impossible.—Episcopal ingenuity has in all ages been great, and Dr. Blomfield was a clever man before he wore a mitre; yet we doubt whether he will be able to produce an answer to his present assailant, which will be satisfactory to others, or even to himself.

Biblical Cabinet; or, Hermeneutical, Exegetical, and Philological Library, Vol. XXXVII. Philological Tracts, Vol. III. Edinburgh: pp. 373. Price 6s.

The first treatise in this volume is on "The Sinless Character of Jesus." It is a translation by Professor Park, of the Theological Seminary, Andover, from the German of Dr. C. Ullmann, of the University of Heidelberg, one of the editors of the *Studien und Kritiken*, and said also to be a particular friend of both Tholuck and Gesenius. The second is on the doctrine of "The Resurrection of the Dead," a Commentary on the fifteenth chapter of the First Epistle to the Corinthians, by Dr. L. J. Rückert, editor of a Magazine for the Exegesis and Theology of the New Testament. His principles of interpretation he states in these terms: "Employ all the proper means in your power to ascertain the true sense of the writer; give him nothing of thine; take from him nothing that is his. Never inquire what he ought to say; never be afraid of what he does say. It is your business to learn, not to teach. From this principle I cannot depart in the least, although it is unpopular, and I well know what it will cost me, and what personal sacrifices I have been obliged already to make." Another essay on the same subject, by J. P. Lange of Duisburg, follows. The concluding article, which occupies 170 pages, is "Exegetical Essays on several Words relating to Future Punishment, by Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover; with a Recommenatory Preface by Samuel Davidson, LL.D." Of this the author says, "As my object is discussion on original and fundamental grounds, which have respect to the Hebrew and Greek Scriptures, so it must follow that my book can be read intelligibly throughout, only by such as have some knowledge of these languages. Yet I have endeavoured so to write, that intelligent readers, unacquainted with Hebrew and Greek, may get at the scope of my arguments; and I would fain hope that in this I have succeeded."

Infant Sprinkling, falsely called Baptism, explained in its nature and basis; chiefly in its evil workings. A Sermon, by MICHAEL THOMAS, Abergavenny. London: Dyer. 12mo, pp. 34.

Mr. Thomas maintains, in this discourse, that "infant sprinkling, based on false premises, and deduced from erroneous conclusions, operates in the way of gross superstition;"—that it "extensively and successfully operates in the way of soul deception, and therefore of soul destruction;"—that it "unites the church and the world, and forms the groundwork and basis of national religious establishments;"—and that it has a "pernicious aspect on religious freedom and the rights of conscience." In illustration of the last position, he refers to "the temper, decisions, and conduct, which infant sprinkling committees, societies, and even missionaries, professing liberal sentiments, and unconnected with state interests, motives, and functions,—yes, generally avowing the principles of dissent, are nevertheless disposed to entertain and pursue in reference to the baptist denomination, in both their great work of biblical translation in the east, and of negro conversion in the west."

The First Annual Report of the Baptist Tract Society, instituted 1841. London: G. and J. Dyer. 12mo, pp. 12.

We have not seen any of the publications of this society; but if we had, it is probable that we should not have pronounced any opinion respecting their merits, the design of its managers being to sustain one side of a controversy on which we wish our pages to be uniformly and completely neutral. The rules adopted at the first annual meeting, in April last, state that the object of the society is "to disseminate the truths of the gospel by means of small treatises or tracts, in accordance with our views as Calvinistic and *Strict Communion Baptists*;" that the members of the committee shall be subscribers to the society, and of good standing in baptized churches, "themselves holding and practising the views which this society is formed to promote;" and that in all questions affecting the constitution of the society, "those subscribers only be eligible to vote, who are members of a baptized church, and favourable to its avowed object."

Proceedings of the Baptist Juvenile Missionary Meeting, New Park Street, London, July 26, 1842. London: Fen Court. 12mo, pp. 19.

At this meeting the Treasurer of the Society presided, and his address and others delivered on the occasion are published, for circulation among young people in our congregations and Sunday-schools. The tract is supplied at ninepence per dozen.

The House at Kettering in which the Baptist Missionary Society was formed, on the 2nd of October, 1792. Price 1s. 6d.

A wood-cut, representing this house, was placed in the hands of our readers on the 1st of January. This is an engraving on stone, in the tinted style, very well executed, and altogether attractive in its appearance. The size of the picture is thirteen inches by nine, and it is surrounded with an ample margin. It is sold at Fen Court, for the benefit of the Jubilee Fund.

The Jubilee Meeting of the Baptist Missionary Society, held at Kettering on Wednesday, June 1st, 1842. From a Drawing taken on the spot, by the Rev. A. G. FULLER. Price 1s. 6d.

A correct general idea of the animated scene at Kettering, on the evening of the first of June, may be formed from this engraving, which corresponds in size and style of execution with the preceding. The spectator sees the interior of the spacious tent and its rural decorations, with the vast multitude beneath it, Mr. Knibb speaking, the chairman listening, and a large number of ladies and gentlemen sitting or standing around, among whom persons of a lively imagination can discover their own particular friends, and favourite speakers. It is an interesting picture, and does great credit to the artists whose combined skill has produced it.

RECENT PUBLICATIONS

Approved.

The Works of WILLIAM JAY, collected and revised by himself. Volume III. Morning and Evening Exercises. July to September. London: C. A. Bartlett. Royal 12mo. pp. 648.

Gems for Serious Christians; designed chiefly for Sabbath School Teachers and Young Members of Christian Churches. By JAMES PEOGS, late Missionary in Orissa. Author of "India's Cries to British Humanity," &c. London: 24mo. pp. 76.

The Youthful Christian: containing Instructions, Counsels, Cautions, and Examples. By J. BURNS, Minister of Enon Chapel, Marylebone; author of "The Christian's Daily Portion," &c. London: Houlston and Stoneman. 24mo. pp. 172.

Christian Patriotism; a Sermon, preached before the friends of the Home Missionary Society, at the Poultry Chapel, on Monday evening, May 16, 1842. By the Rev. JOHN HARRIS, D.D., President of Cheshunt College. London: 12mo. pp. 34. Price 1s.

The Scenery and Antiquities of Ireland Illustrated. Uniform with American Scenery, Switzerland, &c. From Drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Parts XIV. and XV. London: Virtue. 4to.

Canadian Scenery Illustrated. From Drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XXIV. London. Price 2s.

Scripture Illustrated by Engravings, designed from Existing Authorities. Part II. Containing The Anointing of Saul King over Israel—Death of the Firstborn—Elisha and the Mockers—Jacob and his Family journeying into Egypt. London: (Tract Society) Royal 8vo. Price 1s.

Report of the Committee of the Baptist College at Stepney for 1842. With a list of subscriptions and donations. London: pp. 32.

The Eclectic Review for August, 1842. London: 8vo. Price 2s. 6d.

INTELLIGENCE.

SOUTH AUSTRALIA.

INJUSTICE was done to this colony, unintentionally, in a review of several publications relating to New Zealand, which appeared in our number for July. In that article the following sentence occurs:—"It is said to be quite free from those oppressive, feverish heats, which prevail in the middle of the day at Sydney, from those pestilential winds which are the terror of the inhabitants of New South Wales, and from the long droughts which frequently ruin the hopes of the South Australian farmer." The insertion of the word "*South*" was a mistake. The reviewer wrote, or meant to write, simply "Australian farmer." Some parts of Australia have suffered severely, we believe, from droughts, but not *South* Australia. Mr. McLaren, who resided there nearly four years, has not only obliged us with his testimony on this point, but also furnished us with much valuable information respecting the fertility and general prosperity of this inviting region. To many of our readers the following statements will be interesting:—

"The rapid progress of agriculture in South Australia appears from the following table, which has been compiled in that country chiefly from returns made by farmers.

	1839.	1840.	1841.
Acres under Crop.			
Wheat	120	915	4723
Barley	28	258	1032
Oats, maize, potatoes, gar- dens, and crops not speci- fied	295	1650	2408
Total	443	2823	8163

"The extent of land enclosed by the end of 1841, as preparatory to its being cultivated, is said to have been 38,000 acres! and if the half of that quantity be sown, and providence vouchsafes as favourable a harvest this year as the colonists have hitherto had, the colony will be independent of other countries for *corn food*; a most gratifying result, accomplished, it may be said, in *three years*. Is there a parallel to this in the history of the world?

"A rain-gauge has been kept at Adelaide, the capital of South Australia, for upwards of two years, and the results have been regularly published in the South Australian Almanac and newspapers. The following is a summary.

"During the year ending Oct. 31, 1840

(during which period I resided in the colony), there were 109 days on which rain fell, and the total quantity was 23.881 inches. During the year ending Oct. 31, 1841, there were 87 days on which rain fell, and the total quantity was 19.375 inches. And during the whole of these two years there was not one calendar month without rain.

"The town of Adelaide, the capital of South Australia, has been particularly mentioned as very ill supplied with water. I have no hesitation in saying, this is not true. There is at all seasons of the year a full supply of good, wholesome, fresh water, got partly from the river Torrens, which runs through the town, and partly from wells, which have been dug in all parts of the town, and in which water has been got at depths varying from 30 to 70 feet.

"Closely allied to this subject is that of the heat of the climate. It is satisfactory to know, that on this subject also, minute, accurate statistics have been published. The state of the thermometer, at *three times a day*, for three or four years, has been regularly noted and published, and the following is the result:—

"During the year ending Oct. 31, 1840, the mean heat was 62° at 8 o'clock, A.M.; 72° extreme; 63° at 8 P.M. The extreme heat was 106°, which occurred only on two days. The number of days on which the thermometer rose above 100° was six days; above 90°, thirty-three days; above 80°, eighty-five days. The lowest point to which it fell was 45°; that is all, in the shade, in Mr. Wyatt's house. During the year ending Oct. 31, 1841, the results were very similar. The mean heat, 64° at 8 o'clock, A.M.; the extreme heat, 73°; 63° at 8 o'clock, P.M. The number of days above 100° was five; above 90°, forty; and above 80°, one hundred and seven. Whatever may be the climate of New Zealand, or of any other country, I am persuaded all who have resided twelve months in South Australia will concur in representing it as one of the finest in the world, not only not injurious, but restorative, particularly in cases of consumption, asthma, &c.

"I am aware that the religious statistics of the country are more appropriate to your pages than the preceding details; and of these, in general, a very satisfactory account can be given.

"The town of Adelaide has enjoyed, almost from the time of its being founded, an ample supply of religious privileges. The population amounts to from 8000 to 9000

inhabitants; there are two episcopal congregations, two presbyterian, one congregationalist, one large Wesleyan methodist congregation, and several small ones belonging to that body, one or two baptist congregations, one of primitive methodists, one of Bible Christians, a Friends' meeting, a Roman Catholic congregation, and one congregation of German Lutherans in the immediate vicinity of the town, and another in the country about twenty miles distant.

"Public worship is maintained in several villages, and at Port Adelaide; also occasionally on board of ships in the harbour, and at out-stations in the country."

"Along with the first governor, Captain Hindmarsh, R.N., there arrived in the colony, in the month of December, 1836, the Rev. C. B. Howard, colonial chaplain, who has since continued to officiate as clergyman of Trinity Church. He is much respected in the colony, and his ministrations have been very generally acceptable. There is accommodation in the church for 500 or 600 persons, and it is very well attended. The late Governor Gawler, his lady, and family, were very exemplary in their attendance; and Mrs. and Miss Gawler, with George Hall, Esq., private secretary, regularly engaged, every Lord's day, in conducting the exercises in the Sunday school connected with Trinity Church.

"The Rev. Mr. Farrell, another episcopalian minister, arrived in Adelaide in the latter end of 1840. St. John's Church was in the course of erection for him; and till it should be finished, worship was conducted in a temporary chapel. Both St. John's Church and that chapel are situated towards the east part of the town, while Trinity Church is towards the west. Mr. Farrell is deservedly much liked, and will secure a large congregation.

"There was no clergyman in the colony belonging to the church of Scotland; but there were several very respectable colonists, who, having received information in April last, that a minister had been appointed by the general assembly of the church of Scotland, immediately took measures to provide for his welcome and comfortable reception.

"A very worthy minister of the presbyterian communion, belonging to the united secession church, namely, the Rev. Ralph Drummond, arrived in the early part of 1839, and has continued to labour very assiduously and acceptably in holy things. The congregation attached to him are chiefly Scotch. They meet in a school room, and vary in numbers from 150 to 200 persons. A new place of worship has been begun, which when finished will contain from 400 to 500 sittings. Mr. Drummond was formerly secession minister at Crail, Fifeshire, and enjoys (as he deserves) the confidence and affection of all his brethren.

"There is a numerous congregationalist church in Adelaide, under the pastoral care of the Rev. Thomas Quinton Stow, who was ordained and sent out to South Australia by the Colonial Missionary Society. He arrived in South Australia in October, 1837, and has since officiated in town, and occasionally at Port Adelaide, and in some of the villages in the neighbourhood of Adelaide, with very great acceptance. A very handsome chapel was finished toward the end of the year 1840, which cost about £3,000, of which nearly £1000 was collected in the colony. It contains about 600 sittings, and is very well attended.

"The Wesleyan methodists are, it is believed, the most numerous body in the colony, and the most zealous. The minister is the Rev. Mr. Egglestone, who officiates chiefly in the chapel in Gawler-place, which is a handsome building, capable of accommodating about 550 persons, was erected at a cost of about £2000, and is very well attended.

"There are two smaller chapels of the same denomination in other parts of the town, and ten or twelve places in the neighbourhood where public worship is conducted, on Sundays or on week-days, either by Mr. Egglestone, or by some of the local preachers or exhorters, of whom there are not fewer than twenty.

"There is also a small congregation of the primitive or united methodists, who have a small chapel, capable of accommodating about a hundred persons.

"When I left, in June, 1841, there was a baptist church in Adelaide, consisting of about fifty or sixty members in communion, having a chapel containing about 150 sittings, which were wholly free. They had no pastor ordained over them, but had public worship observed regularly twice on Sunday in town, and frequently at Walkerville (a neighbouring village) and other places. Since then, I am sorry to say, the baptist church has divided, if not dissolved. My information is defective respecting it. I hope it will revive, and tend to the promotion of the kingdom of our Lord and Saviour Jesus Christ.

"In the various places of worship in town public worship is conducted, in general, twice each Sunday, in the morning and evening; and with the various churches numerous Sunday schools are connected.

"The pews, &c., in the churches and chapels are formed of cedar wood, and have a handsome appearance.

"The greatest harmony and good feeling have been maintained among the different religious denominations; and, perhaps, in no community of the same number as that in Adelaide, and withal placed in similar circumstances as to pecuniary ability, has so much money been contributed for religious purposes.

"The means of religious instruction are thus ample and varied; and the ministers of the various denominations are highly respectable for talents, assiduity, piety, and general character—so that comparatively little sacrifice is made, in regard to the enjoyment of religious privileges, by those who emigrate to South Australia, and who settle in Adelaide, and even in some of the remote districts in the country, opportunities are had of attending public worship.

"There are, also, several very respectable schools in Adelaide for both boys and girls; although it must be acknowledged that many of the colonists do not duly appreciate this advantage, and are culpably remiss in availing themselves of it."

The lands in South Australia are sold, not by the Company, but by commissioners, appointed by the crown. "The commissioners," says Mr. McLaren, "sold the waste lands of the colony at a uniform price, and employed, or at least were under obligation to employ, the whole of the purchase money as an emigration fund. The Company were large purchasers of land in the colony, and have secured some of the most valuable tracts, which they lease in small portions, at moderate rents, allowing the tenant to purchase the freehold at a price fixed in the lease. The titles of the land in South Australia are happily free from all uncertainty; they are granted by an officer appointed by the crown, styled the Colonial Commissioner, and the conveyance includes every thing above and below the surface, without reservation; of course all timber, mines, and minerals, become, in South Australia, the property of the original purchasers.

"By an act of the last session of parliament, future sales of the waste lands belonging to the crown in all the Australian colonies, including New Zealand, are to be regulated by the same rules and regulations, and one half of the gross proceeds of the sales applied to the purposes of emigration."

ASSOCIATIONS.

ESSEX.

On the 17th and 18th of May, the Essex association, comprising thirteen churches, held its annual meeting at Saffron Walden. The Rev. J. Wilkinson presided. The circular letter, containing the history of the rise, progress, and present state of the association, prepared by Messrs. Pilkington and Wilkinson, was adopted. Sermons were delivered by the brethren T. D. Reynolds and Pilkington. The following resolutions, among others, were passed:

"That the subject of the next circular letter be, 'The advantage of Christianity to the world,' and that brother Reynolds be requested to prepare it.

VOL. V.—FOURTH SERIES.

"That the members of this association regret that the Baptist Magazine is but little read and even known by the churches it comprehends; and they will endeavour to obtain for it a more extensive circulation.

"That they deeply sympathize with their brethren the Jamaica missionaries under the trials which they have been recently visited; and, while they express their unabated confidence in them, they hope that what has happened to them will be for the furtherance of the gospel.

"That they deeply lament the small amount of success which has attended the preaching of the gospel in the congregations to which they belong during the past year; and while they would humble themselves before God on the account of it, they would also do what they can in the course of the ensuing year to excite in the respective churches which they represent, special, united, and persevering prayer, for the revival of religion and the conversion of souls.

"That the brethren Pilkington and Reynolds be appointed a deputation to represent this association at the next annual meetings of the Baptist Union.

"That the next annual meeting of the association be held at Earls-Colne, on the third Tuesday and Wednesday in May, 1843, and that the brethren Hiron and Wilkinson be appointed to preach; in case of failure, the brethren Tubbs and Beddow."

The following report was given of numerical changes:

Baptized	55
Received by letter	8
Restored	4
	— 67
Removed by death	15
Dismissed	12
Excluded	15
	— 42
Clear Increase	25
Number of members	1080
Sunday school children	803
Village stations	23

WEST KENT AND SUSSEX.

This association comprises twenty churches in Kent and eight in Sussex. Its meeting was held, June 7 and 8, at Meopham. Brother Kewell was chosen moderator, and brother Dohney, secretary. Sermons were delivered by brethren Watts and Gates. The circular letter consists of extracts from the letters of the churches. The following resolutions were passed:—

"That the secretary, in the name of the association, acknowledge the letter from our brethren of the East Kent Association, and assure them of our affectionate regard; forwarding our circular letter when printed.

"That the cordial thanks of this association be presented to the Rev. J. P. Saffery, for his valuable services as secretary; and that the brethren assembled earnestly and affectionately desire that the abundant blessing of the Most High may continually rest upon him, in the important engagements which he has now undertaken.

"That observing the strenuous efforts now made by many members of the state church, the brethren assembled cannot separate without recording their deep and painful conviction, that the union subsisting between one section of the professing church and the state is unscriptural in its character, and contrary to the genius and spirit of Christianity; that it is most fatal in its tendency, being calculated to destroy the very existence of the church by annihilating the distinction between it and the world:—

and that it is awfully pernicious in its results, inasmuch as our holy religion is represented in a false and unworthy aspect, so that hostility to Christianity itself is excited or increased in the minds of many; while, by means of the doctrines extensively propagated, multitudes are fatally deceived into a groundless sense of security, and a false expectation of utine blessedness."

The next meeting of the association is to be held at Town Malling, June 1st and 2nd, brother Dobney to preach on the Tuesday evening, and brother Hamblin on Wednesday morning. A history of the several churches of the association is to be prepared for the next circular letter by the secretary. The numerical account is as follows:—

Baptized	159
Received by letter	33
Restored	7
	— 199
Removed by death	23
Dismissed	31
Excluded	27
	— 81
Clear increase	118
Number of members	2519
Sunday scholars	3161
Teachers	536

SHROPSHIRE.

Eleven churches constitute this association, which held its annual meeting this year at Wellington, June the 27th, 28th, and 29th. Mr. Keay of Wellington was chosen moderator, and Mr. Payn of Bridgnorth secretary. The following were the principal resolutions passed:

"That a home missionary society be formed for the county of Salop, auxiliary to the Baptist Home Missionary Society; the object of which shall be to establish and support missionary stations in the county, in union with the parent society.

"That a building fund be formed in connexion with this association, for the purpose of assisting in the erection and enlargement of places of worship connected with the baptist denomination.

"That the next association be held at Pontesbury, on the last Monday in June, 1843, to commence at 6 o'clock in the evening for business, and at 7 o'clock for public worship. Brother Payn to preach; or, in case of failure, brother Clarke.

"That the first half-yearly meeting be held at Bridgnorth, Jan. 2, 1843, and the second at Oswestry, on Easter Monday. A series of revival services to be held in connexion with these meetings.

"That the circular letter drawn up by brother Kent be printed as the letter of the association. The next letter to be written by brother Clarke, on 'The best Means of promoting the Efficiency of the Christian Church.'

The following is the statistical report:

Baptized	49
Received by letter	15
Received by experience	9
	— 73
Removed by death	6
Dismissed	9
Excluded	19
Withdrawn	11
	— 45
Clear increase	28
Number of members	690
Sunday school children	662
Village stations	13

GLAMORGANSHIRE.

This association, comprising forty-seven churches, met at Bethesda, Swansea, June 15th and 16th. Brother J. Jenkins of Hen-goed was chosen moderator, and brother James of Bridgend, secretary. "In reporting the state of our churches," say the brethren, "we are happy to say that we found them all in unity and peace, and generally increasing in numbers; and ministerial gifts appearing in many of them, namely, Merthyr, Aberdare, Bridgend, Neath, &c. Several were ordained pastors over churches, namely, S. Edwards at Rhymney, H. Jenkins at Bettws, T. Roberts at Cadoxton, L. Evans at Cwm-twrch, D. Richards at Pentyrch, and J. Thomas at Lantresaint. The following removals have taken place, namely, brethren B. Williams to Merthyr, H. W. Hughes to Neath, T. Morris to Caersalem, E. Williams to Aberavon, and D. Thomas to Siloam. The church and minister at Bagland have been reunited to the church at Aberavon, and are now members of it; and the branch at Fox-hole to the church at Bethesda. Several of the churches were lamenting the deaths of their beloved and useful friends, especially Caerphilly and Tongwynlais, after the minister, our worthy brother, M. Evans; Lancarvan and Neath, after their beloved deacons, L. Evans and D. Thomas. Several new chapels have been built and opened the last year, namely, Berthlwyd, Gelligaer, Treforest, Tabernacle, Neath, Clydach, Cornton, Caersalem, Abercynnid, and Llwyni."

The following are the resolutions passed which relate to subjects of general interest.

"That the letter on Christian consistency, which was composed by brother J. Jones, Zion, Merthyr, be adopted by the association, and sent to the churches.

"That the minister where the association is held is henceforth to provide the letter to the churches.

"That the churches lately formed at Cwngarw, Treforest, and Pentyrch, be received to our association.

"That brother L. Evans, and the church at Cwm-twrch, be restored to the association.

"That the churches at Aberdare and Tabernacle, Merthyr, be permitted to collect through the county for their new chapels; and the ministers voluntarily engage to bring an account of their collections to the next association.

"That this association feel grateful to God for the good which has been accomplished by the agents of the Baptist Mission within the last fifty years; and would especially express their unabated confidence and attachment in their beloved and laborious brethren in the West Indies; and they recommend the missionary cause to the notice of the churches, and most earnestly request that liberal collections should be made in July and August next in aid of the Jubilee Fund.

"That the committee of the Britoon Mission be permitted to send a messenger to collect in our churches towards the said mission; and likewise the committee of the Pontypool Academy, to collect as usual.

"That we may expect a messenger through the county for our foreign mission in October; and, in our August quarterly meeting, we shall fix the time to receive a deputation from the Translation Society.

"That an address from this association be presented to our beloved Queen, expressing our sympathy with her—our unabated attachment to her throne—our fervent thanks to God for her late escape from danger—and our prayer for her personal happiness, together with her illustrious partner in life, and their royal offspring.

"That the next association be held at Lysvane, the third Thursday in June, 1843. Conference to commence at 11 o'clock the preceding morning."

The changes in numbers recorded are as follows:

Baptized	1348
Received by letter	218
Restored	224
	— 1790
Removed by death	115
Dismissed	291
Excluded	181
	— 587
Clear increase	1203

SCOTTISH BAPTIST ASSOCIATION.

At the meeting of the Scottish Baptist Association, which took place at Perth, on the 6th and 7th of July, it was resolved,

"1. That the next meeting of association be in Cupar, Fife, on the first Wednesday and Thursday of July, 1843.

"2. That a fund be formed in connexion with this association, for assisting weak churches, and supporting efficient preachers in new and important fields of labour.

"3. That Mr. Johnston of Cupar be secretary to the fund; that Mr. John Pullar of Perth be treasurer; and that Mr. Thomson of Perth be requested to co-operate with the secretary in carrying out the object of the above resolution.

"4. That Mr. Johnston of Cupar prepare the circular letter for next year, and that the subject be 'The best Method of promoting the Interests of the Baptist Denomination in Scotland.'

"5. That the name of the association be hereafter, 'The Baptist Union for Scotland.'"

NEW CHURCH.

STANWICK, NORTHAMPTONSHIRE.

A baptist church was formed in this village on the 25th of July, when the Rev. J. B. Walcot gave the right hand of fellowship to fifteen persons who desired to unite with him in Christian fellowship, and addresses were delivered by Messrs. Roycroft of Ringstead, Burns of Wellingborough, Whittemore of Rushden, and Ragsdell of Woodford.

ORDINATIONS.

CLARE, SUFFOLK.

On Thursday, July 26, 1842, Mr. D. Jennings, late of Chelmsford, was publicly re-

cognized as pastor of the baptist church, Clare, Suffolk. Mr. Bridge, of Ridgewell, Essex, commenced by reading and prayer; Mr. Lingley of Stowmarket, stated the nature of a Christian church and asked the usual questions; Mr. Dalleson of Sible Hedingham offered the recognition prayer; and Mr. Elven of Bury St. Edmunds gave the charge. In the afternoon Mr. Harris of Clare (Independent) read and prayed, and Mr. Elven preached a very appropriate sermon to the church from 2 Cor. xii. 28, "Helps." Mr. Rutter of Stansfield (Independent) concluded by prayer. The whole of the services were interesting and refreshing.

CRANFIELD, BEDS.

On Tuesday, July 19th, the Rev. T. Owen, late of Holt, Norfolk, was ordained over the baptist church at Cranfield, on which occasion the Rev. E. Adey of Leighton delivered the introductory discourse; the Rev. J. Simmons of Olney asked the questions and offered up the ordination prayer; the Rev. J. Green of Leicester gave Mr. Owen the charge, and the Rev. J. H. Brooks of Ridgmount preached the sermon to the church.

ST. IVES, HUNTINGDONSHIRE.

The Rev. Eliel Davis, formerly of Regent Street, Lambeth, having concluded a year's engagement with the church at Eye, Suffolk, has accepted a unanimous invitation to the pastoral office from the baptist church at St. Ives. He commenced his stated ministry in that place August 14th, with encouraging prospects of usefulness.

BROMSGROVE.

The Rev. Thomas Davis, late of Ashford, has accepted the unanimous invitation to the pastorate of the baptist church at Bromsgrove, and commenced his stated labours there.

NORWICH.

The Rev. Charles New, late of Nottingham, has accepted a unanimous invitation to succeed the Rev. John Green as pastor of the church assembling in Orford Hill Chapel, Norwich.

MARGATE.

Mr. H. J. Gamble, late student at Stepney College, has accepted a unanimous invitation from the church meeting in Ebenezer Chapel, Margate; and is to enter upon his pastoral work on the second Lord's day in September.

RECENT DEATHS.

MRS. MOORE.

Died on Friday, the 8th of July, 1842, at Quigabar, in the county of Sligo, Ireland, Margaret, the beloved wife of Mr. R. Moore, agent to the Baptist Irish Society, in the forty-seventh year of her age. For many years she has been a consistent member of the baptist church at Ballina, under the pastoral care of the Rev. John Bates. She considered herself at all times as a sinner saved by grace. Mrs. Moore lived holy, and she died happy.

MR. JOHN WADDAMS,

Having sustained the office of deacon of the baptist church, Westbury, Wilts, with great judgment and fidelity from the time of its formation, died after a short but painful illness, on Monday, the 11th of July, 1842, in the sixty-sixth year of his age. His pastor, fellow-deacon, and members of the church, deplore their loss.

REV. J. THRESHER.

Mr. Thresher, who was pastor of the baptist church at Crockerton, Wilts, for more than forty years, died there August 14, aged seventy-six.

MISCELLANEA.

STEPNEY COLLEGE.

At the annual general meeting of the subscribers and friends of Stepney college, held at the Mission House, 6, Fen Court, on Friday evening, July 1, 1842, W. B. Gurney, Esq., in the chair, after prayer by the Rev. W. F. Poile, the report was read by the Rev. Joseph Angus, and a statement of the finances by the chairman.

On which it was moved by Rev. W. F. Poile, seconded by Dr. Price, and resolved:—

“1. That this meeting receives with satisfaction the report of the committee; and whilst uniting with them in gratitude to God for the success with which he has favoured the institution, would respectfully call upon its friends for increased support.”

Moved by Geo. Gould, Esq., seconded by Stephen Cadby, Esq., and resolved:—

“2. That the thanks of this meeting be presented to Mr. Geo. Deane, for his kindness in acting as secretary for the last seven years; to the Rev. William Brock, for his sermon preached at the opening of the session; to the Rev. B. Godwin, for his address on the same occasion; to the managers of the Baptist Fund for their grant of £420; to the ministers and congregations who have favoured it with collections during the past year; to the Rev. Dr. Cox, Dr. Hopkins, Rev. Samuel Green, and Mr. John Freeman, for their kindness in conducting the examination of the students, and to those friends who have presented the library with donations of papers and books.”

Moved by Rev. Dr. Murch, seconded by Rev. Joseph Davis, and resolved:—

“3. That W. B. Gurney, Esq., be requested to continue his services as treasurer; Rev. Joseph Angus, Rev. Samuel Brawn to act as secretaries; and that [thirty-four gentlemen who were named] be the committee and auditors for the ensuing year, with power to fill up vacancies.”

In the report it was stated that “since the last anniversary twenty-eight students have, to a greater or lesser extent, enjoyed the patronage of this society. At an early period of the session, Mr. Quinton decided on relinquishing the ministry. Messrs. Cox and Birrell terminated their brief earthly career, but not without having previously given the most satisfactory evidence of that joy and happiness which awaited them in another state. Mr. Ierson has accepted a presentation from Dr. Ward’s Trust, to complete his studies in Scotland; and Mr. Penny joined him at his father’s expense. Messrs. Hewett and Wood having devoted themselves to missionary labour, have been accepted by the committee of the Baptist Missionary Society, and are now entering upon their work in Jamaica. Mr. Carryer has received an invitation to the pastoral charge of the newly-formed church at Buckingham, which he is about to accept. A similar invitation has been accepted by Mr. Hobson, from the church at Barton Mills, in Suffolk. Mr. Pledge is under an engagement to supply the church in Aberdeen, with a view to the pastoral office. And Mr. Gamble, though a year before the expiration of the prescribed period of study, having sent to the committee medical certificates, that a residence by the sea-side is essential to the restoration of his health, has accepted a unanimous invitation from the church at Margate, with a view to the pastoral office.”

The reports of the gentlemen who conducted the annual examinations, were expressive of satisfaction; and it is added, “the general progress of the students of the institution is very satisfactorily shown in the matriculation examination of the university of London. Five of the students went up, and all passed. Three of them were in the first class, and two received honours. These are all now preparing for graduation.

“The increase of labour which the connexion of the college with the university has brought with it, has compelled the committee to consider whether the term of study could not be lengthened. On the one hand, the destitution of pastors under which the churches are suffering, was against the proposal; whilst on the other, the necessity of guarding the health of the students, and the desirableness of securing unbroken some considerable time for theological studies, induced the committee to lengthen the term of all who matriculate, from four years to five. This change will not seriously affect the number of students annually leaving the college, whilst it will be more likely to secure a higher degree of preparation for the active and import-

ant duties of the public ministry. What is lost in number, it is hoped, will be more than made up in efficiency and devotedness.

"It will be seen, that the balance against the institution is upwards of £426 11s. 2d. nearly double the balance of last year. This is owing, in part, to the fact, that the increase of expenditure involved in the enlargement of the institution three years ago, has not been met by a correspondent increase of income. Congregational collections have also fallen off in amount, while the donations and life subscriptions are nearly £100 less than last year.

"This large balance is now felt by the committee as a heavy burden, which must be removed. It cannot be allowed to press longer upon the institution, and the committee would therefore urgently call on all its friends to aid in removing it. During the course of the year, arrangements will be made to visit various churches on its behalf. The Rev. Samuel Brawn has kindly consented to act as co-secretary, and arrange for these visits, and the committee rely on the co-operation of their friends."

MARRIAGES.

At the baptist chapel, Hackney, July 22nd, by the Rev. E. R. Hammond, Mr. CHARLES HALYBURTON of London to REBEKAH, eldest daughter of Mr. HARJETTE, Hertford.

At the baptist chapel, Hammersmith by Rev. D. Katters, July 21, Mr. WM. OTRIDGE, bookseller, to ELIZA, second daughter of Mr. James WHITE, both resident in Hammersmith.

At the baptist chapel, Hastings, by the Rev. J. M. Cramp, July 25, Mr. WALTER ADAMS to Miss MARY ANN GUILFORD.

By licence, at Bethany Chapel, Cardiff, by the Rev. David Jones, August 6th, the Rev. WM. EVANS, pastor of the baptist church, Caerphilly, to ELIZA, daughter of the late Rev. Griffith DAVIES, formerly pastor of the same church.

At the same place, by the Rev. Wm. Jones, Aug. 11th, Mr. GEORGE SULLY, Accountant, late of Bridge-water, to MARY, second daughter of Lewis MORRIS, Esq., formerly of Cardiff.

At the baptist meeting-house, Chalford, Gloucestershire, by the Rev. James Deane, August 7th, Mr. CHARLES FREEMAN, to Mrs. PAYNE, Widow, both of Chalford.

CORRESPONDENCE.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—The last overland mail brought me a letter from the Rev. Amos Sutton, a missionary in connexion with the General Baptist Missionary Society, and the translator of the scriptures into the Oriya language.

In requesting the insertion of the following extract from it in your pages, allow me to draw special attention to that part of it in which this excellent man and beloved servant of our Lord sighs after a more perfect union between that section of the denomination with which he is connected and our own. He is not indifferent, I am sure, to doctrinal truth, neither am I; but, with him, I could heartily wish that we were one.

The letter is dated CUTTACK, June 2, 1842.

I am, my dear Sir,
Yours very truly,
EDWARD STEANE.

Camberwell, Aug. 16.

"It becomes my duty, as well as privilege, to acknowledge with our best thanks your munificent grant of £150 for the translation of the New Testament, or parts of it, into Oriya. Your remittance has been forwarded by Rev. Dr. Pike. We hail this grant as an indication of your growing prosperity, and as an expression of those fraternal feelings

which we love to cherish and reciprocate. Our labours, hopes, and aims are so emphatically one with those of your own beloved brethren in India, that aught which serves to identify us as labourers in a common cause, from our friends at home, is peculiarly grateful to my feelings. Through an endeared intimacy of sixteen years with the beloved Pearce, how often have we, by letter and by conversation, revolved the means by which our middle wall of partition may be broken down, and we become one in fact as we are one in heart; satisfied with being baptists, and leaving any more particular, and any less general designation to be forgotten. He had this object much at heart when he visited England; and with evident regret was obliged to communicate to me that the time was not yet come.

"Surely, my dear Sir, we are not to go on through all time perpetuating our petty divisions, and bequeathing them when we die as a burdensome legacy to our native churches! Surely the prayer of our Lord for the unity of his church should be as precious to us as our diversified shades of opinion or doctrinal questions, which neither party can so state as to be exposed to no pressing difficulty from the other! Nor is the question one of slight importance now. The truth as it is in Jesus is attacked on every hand, not by avowed enemies only, but by professed

friends; and, if I mistake not the signs of the times, the baptists have a testimony to bear for God's truth far surpassing in importance any service to which they have hitherto been called. I deem that they have been preserved and strengthened hitherto that they may in the coming struggle stand forth as faithful witnesses for Christ. I speak but the language of one who is fully persuaded in his own mind when I say, that the baptists alone can take up the Bible and say, 'Within this book is contained all I profess; this is all my salvation and all my desire. I need no reference to councils, the fathers, or church history. Here, and here alone, I rest my cause; this only would I believe; this only would I practise! There is no resting-place for the sole of my foot between this and popery.' Or, in other words, the Bible alone or the Bible and tradition must be the alternative.

"If such a crisis be at hand, surely it will be well to dispense with our unworthy divisions, and come up to the help of the Lord, presenting one unbroken front. The sound of the battle has been heard in India, and I think, during my late visit to Calcutta, we all felt that we must be at least on our watch-tower, and often inquiring of each other, 'Watchman! what of the night?'"

"And this allusion to Calcutta reminds me of your and our losses there. On Thursday night I attended the missionary meeting, expecting to leave for Cuttack on the next Saturday. From the meeting Mr. Beeby, Isaiah Biss, G. Pearce, Gibson, I think Small, and myself, all walked towards home together. As I shook hands with dear Gibson, he engaged to pray in the public service on Sunday for our safe journey down. We had lost several of our party in Calcutta, and the road was redolent of cholera. He sympathized with us and prayed for us, and this was his last service.

"Mr. Beeby I saw on Saturday just before I started, and left several matters of business in his hands. He was then cheerful and well. But his cheerfulness was of a more heavenly kind than formerly, and his activity in matters of business was chastened by a generosity of feeling which made me feel as I left him that he did business like a Christian. His last kind look is still smiling before me. The acquaintance of Mrs. Sutton and myself with him has been parallel with our missionary history. Should Mrs. Beeby be living near you, as she was when I saw you at Camberwell, we should be obliged by your expressing our deep sympathy with her in her heavy and double trial. May the everlasting arms be her support! Thus friend after friend presses on to heaven, and seems to look down from the battlements of glory to cheer us on our way. Oh, that these holy associations may serve as a bright golden

chain for beauty and for use to bind us more closely to the Lord, and to the cause they loved.

"As it respects the mode of our Bible translations, I refer you for some information to our report for 1840, pages 16, 17, and subsequent reports. We have printed on account of our baptist friends in America, exclusive of those formerly printed at Serampore,

	Copies.
The whole New Testament in Oriya	1050
Gospel of Mark	3000
Matthew	6000
Luke	3000
John	5000

"For the Calcutta Auxiliary I have engaged to translate and print the Old Testament, and have accomplished

	Copies.
1. Genesis to Exodus xx.	5000
2. The Psalms	5000
3. Proverbs	5000

"Soon as leisure can be secured, I propose revising the New Testament, and printing a larger edition with such of your grant as may remain, meantime we need some Gospels for separate distribution.

"Mr. Pike has intimated that some doubt has been expressed as to my rendering of baptizo, &c. I answer definitely that we have never varied in a single instance from the word employed by Dr. Carey, which signifies to immerse, nor do I expect that we shall use any other, certainly not without the consent of our friends at home. Rest assured that any representation by any party to the contrary of this is misrepresentation."

THE TRUST DEEDS OF BAPTIST CHAPELS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have just been reading the article on "Baptist Chapels" in this month's Magazine, and approve of most of its statements, provided they could be carried into operation. With the writer I think many of our chapels are too obscure as to situation; but this, I believe, applies chiefly to our old places, which were built in times of persecution, when our brethren had perhaps more to endure than most other classes of professors. It is true, that in numerous instances new places have been built on the same sites, and perhaps better might have been chosen; but we must take into consideration the expense of raising a building in a city or a large town, where a more eligible situation is not to be procured but at a vast expense. Perhaps the people are poor; their old place is falling about them; they must build or disperse; and how far they would be justified in adding to their debt by the purchase of a new site is questionable. When a site has to be purchased, I fully agree with the writer, that it should be

the most convenient that can be procured. I fully agree with him, too, on the style of building. Our congregations have no money to waste on Gothic, or Grecian, or ornamental building; neatness and convenience should be aimed at certainly. With regard to lecture-rooms, and even school-rooms, in nine cases out of ten, I believe they must be dispensed with. A good vestry behind the pulpit, the length of which should be the width of the chapel, from fourteen to eighteen feet in width, capable of being divided by a partition, one part of which may be occupied by the minister, and if a room can be built over it for a school, may answer all the purposes contemplated.

There is, however, a subject connected with this that is of much importance; and if you would allow me to suggest a few ideas that have passed my own mind, I should be obliged. I refer to the *better security of the trust deeds* of our chapels, and other property belonging to the churches. I am not aware of the existence of any public depository in which these documents may be lodged, but they appear to have been placed in many cases in irresponsible hands, and when an inquiry is made where they are, no one can tell. "They were lodged by Mr. A. in the hands of Mr. B." But both Mr. A. and Mr. B. have been dead many a year; where are they now? "Of course they must be amongst Mr. B.'s papers;" but who has possession of those papers no one knows. This was the case with a church with whom I spent a few weeks some months ago, and I have reason to believe it is not an uncommon one. It is certainly of importance that these documents should be secured in a place where the parties concerned may at any time know where to find them. I have met with a communication from the late Rev. Edmund Clarke of Truro on the subject, in the *Bap. Mag.* 1835, page 325, relative to their arrangements in Cornwall. There the deeds are lodged in the banking-house of Messrs. Major and Co.; but this is merely local. There ought, in my view, to be some more extensive plan adopted which would suit us as a *denomination*. Some of the rules of the Cornwall depository may be applicable on a more extended scale. An idea has occurred to me whether our *colleges* would not be the best depositories for these writings. Let Bristol, for instance, take the west of England, Stepney the midland counties, Bradford the northern, and Pontypool take the principality. Let a fire-proof chest or closet be purchased for each place at the expense of the churches in the district, in which should be made different cells, marked alphabetically, so that the papers may be kept in alphabetical order, which would save time and trouble when a deed is called for. Let the keys be in the hands of the resident tutor for the time being, and let the senior student be appoint-

ed to deposit, and deliver the deeds when inquired for. Let no deed be delivered to any one, unless he delivers to the depositor a resolution of the church to which it belongs to that effect. Let a book be kept, with the date of the reception, and delivery of each deed, if called for; the name of the person from whom it was received, and the name of the receiver; the name of the person to whom it was delivered, and of the deliverer. Some such plan as this would be the means of securing these important writings in a way which would be satisfactory to the churches and safe for the property. Perhaps some other of our brethren may suggest something better, or propose an *amendment*.

In the mean time, I remain, yours truly,
Pill, Aug. 4. J. H. MAY.

DR. CARSON'S WORK ON BAPTISM.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Many and varied are the inquiries that have been made during the last two months respecting Dr. Carson's work on baptism; yet all agree that the work is much needed, that it deserves the hearty support of the entire body, and a prominent place in the pages of our periodical literature. At present the list of subscribers is encouraging, yet I am not without my suspicions that some of our brethren have mistaken the *intent* of the motto appended to the prospectus, and devolved the "individual exertion" upon myself, rather than make those kindly and necessary inquiries and applications for aid upon the success of which the publication of the work mainly depends. Let me, then, affectionately yet earnestly remind your readers, that whilst it is true, "success depends upon individual exertions," it is so *only when* THOSE INDIVIDUAL EXERTIONS ARE COMBINED WITH UNITED EFFORTS. It rests, therefore, with the *ministers* and deacons, as well as the various *members* of our churches, to decide whether or not the work shall appear. Another question for them to decide is, whether they are willing to support the work well, and honourably to themselves and Dr. Carson place it before the Christian public.

In reply to many of the queries of correspondents, and for the satisfaction of your readers who may not like to write for a prospectus or particulars,—both of which I should be most happy to furnish them with,—it may be as well to state that the price of the work will be, to subscribers, 7s. 6d., and to non-subscribers, 12s.; and that, should sufficient encouragement be afforded, it will, in all probability, appear in the spring of next year. The new edition will comprise the *substance* of all Dr. Carson's minor treatises on this subject,—his reply to Beecher, Henderson, Bickersteth, Brown, and others,—as well as contain much matter entirely new, of

which further notice will be given in a succeeding number of the Magazine. The whole to be divided into parts, chapters, and sections, and furnished with a copious index to the texts of scripture, classic authors, and various writers, whose works are mentioned, or whose sentiments are investigated; with a comprehensive yet minute view of the contents of the entire volume.

If, Sir, "baptists ought to present their sentiments to the world in the clearest and most complete manner," does it not become them to avail themselves of the present opportunity for so doing? And as our independent brethren are very generally ceding to us the point as regards the subjects of baptism, I cannot but think it a favourable occasion for them to obtain light respecting the mode likewise. Will they take the hint?

I am, my dear Sir, yours very truly,
SPENCER MURCH.

Stepney College, August 9.

THE RELIEF OF POOR CHRISTIANS.

To the Editor of the Baptist Magazine.

DEAR SIR,—The perusal of the letter in your number for this month signed W. I., inviting attention to the "Relief of Poor Christians," has afforded me pleasure; and I now address you with the hope that the suggestion of some additions to his plan may produce a more extended usefulness.

1. Let Christian churches carefully employ their own poor, as far as possible. Small tradesmen, mechanics, and others of different occupations and professions might be much helped in this way, and much brotherly love increased. This also applies to female industry, particularly to those who have to obtain a very precarious subsistence by close application at their needle, sometimes dependent in part on the seasons, such as milliners, dress-makers, and straw bonnet makers, with others of a like description, to whom pious ladies might be very helpful by their own patronage and recommendations.

2. Let them aid the necessitous in any way circumstances may allow. In most churches there are persons in these trying times who have seen better days; but by a series of afflictive dispensations, by some calamitous event, or by the relinquishment of employments which, though lucrative, a conscientious regard to religion forbids them to follow, are become poor; but their spirit is too noble to complain, few know their trouble, though in some cases a small supply of food from the table, or a cast-off garment from the wardrobe of some wealthier fellow-member would be acceptable.

3. In some few churches a small fund is provided, under the care of the minister and deacons, by means of which one or two pounds may be communicated privately to a member

in deep affliction, or other circumstances of distress. This has often been found useful, and is worthy of imitation.

4. W. I. thinks benefit societies objectionable. I feel bound to differ from him in this particular. Religiously connected and well managed they are often great blessings; and if both male and female benefit societies were established in connexion with every respectable congregation, much misery would be prevented, and much good be accomplished. There may, indeed, be some cases where, to aid a poor brother or sister in keeping up their subscriptions to prevent being excluded would be proper. But though Christian friendships are invaluable, and Christian benevolence always worthy of grateful remembrance, yet to the industrious and independent mind there is a tenfold sweetness in that relief which is obtained as the reward of labour, or claimed as the result of forethought and prudence.

5. Besides the above, some churches have, in part at least, provided for such members as by age or infirmity are unable to work. Some have built alms-houses; others have paid the rent of a room or apartment, which, for an aged couple, and to save them from the mixed company, horrid language, and other inconveniences of a union workhouse, must be peculiar kindness. And if wealthy Christians would oftener employ property in this way, the blessing of him who was ready to perish would oftener come upon them, and they would cause the widow's heart to leap for joy.

I am, dear Sir, yours respectfully,
August 12. MNASON.

EDITORIAL POSTSCRIPT.

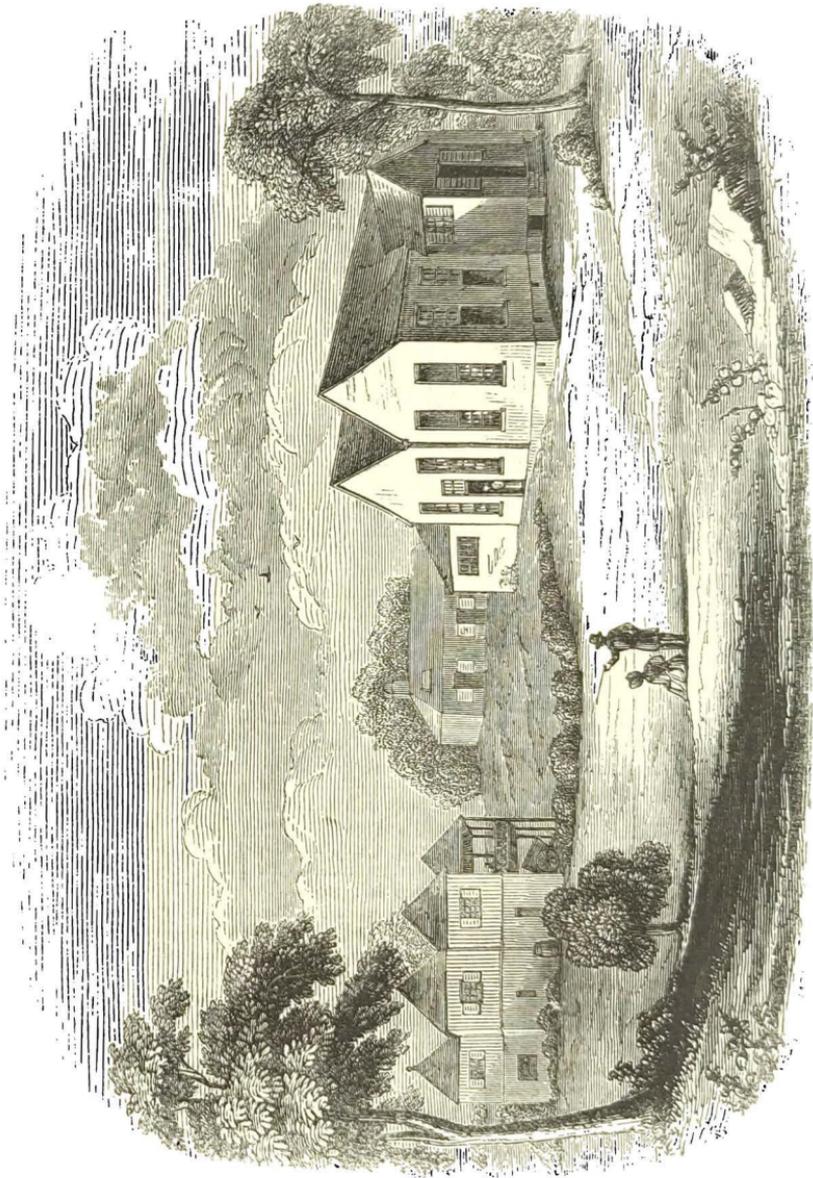
THE London Jubilee Meetings are to commence on the 10th of October. A list of the arrangements may be found on the second page of the wrapper.

We learn from the Baptist Advocate that at the commencement at Georgetown College, June 30, the honorary degree of M.A. was conferred on the Rev. J. M. Cramp, late of St. Peter's, now of Hastings, and the Rev. F. W. Gotch, A.B., Philosophical Tutor at Stepney College. It is pleasant to find that the learning and talents of these brethren are so far appreciated in the United States; but higher titles have been bestowed in many cases on inferior men.

Dr. Rufus Babcock, jun., of Poughkeepsie, has accepted the office of Home Secretary to the American and Foreign Bible Society.

A Memoir of the late Rev. Christmas Evans, compiled principally from his own writings, and translated from the original Welsh by the Rev. E. Lewis, is in the course of preparation. It is proposed to publish the work, which is said to be very interesting, by subscription, the price not to exceed five shillings.

THE
MISSIONARY HERALD.



BETHEL CHAPEL AND MISSION HOUSE, ST. JAMES'S, JAMAICA.

SKETCH OF THE COMMENCEMENT

AND PRESENT STATE

OF THE

BAPTIST MISSIONARY SOCIETY.

The zeal which led to the formation of the Baptist Missionary Society commenced in a spirit of prayer; by which also it was eminently cherished. We copy the following paragraphs, illustrative of the devotional simplicity of our fathers, from the closing page of the Circular Letter of the Northamptonshire Baptist Association, held at Nottingham, June 2 and 3, 1784. It appears to have been written by the Rev. John Ryland, jun., afterwards Dr. Ryland.

“Upon a motion being made to the ministers and messengers of the associate baptist churches, assembled at Nottingham, respecting meetings for prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect, it was *unanimously* RESOLVED, to recommend to all our churches and congregations, the spending of *one hour* in this important exercise on the *first Monday* in every calendar month.

“We hereby solemnly exhort all the churches in our connection, to engage heartily and perseveringly in the prosecution of this plan. And as it may be well to endeavour to keep the same hour, as a token of our unity herein, it is supposed the following scheme may suit many congregations, viz., to meet on the first Monday evening in *May, June, and July*, from 8 to 9. In *August* from 7 to 8; *September and October* from 6 to 7; *November, December, January, and February* from 5 to 6; *March* from 6 to 7; and *April* from 7 to 8. Nevertheless, if this hour, or even the particular evening, should not suit in particular places, we wish our brethren to fix on one more convenient to themselves.

“We hope, also, that as many of our brethren who live at a distance from our places of worship may not be able to attend there, that as many as are conveniently situated in a *village* or neighbourhood, will unite in *small societies* at the same time. And if any *single individual* should be so situated as not to be able to attend to this duty in society with others, let him retire at the

appointed hour, to unite the breath of prayer in private with those who are thus engaged in a more public manner. The grand object in prayer is to be, that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, and the name of God glorified. At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connection: let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant parts of the habitable globe be the object of your most fervent requests. We shall rejoice if *any other Christian societies* of our own or other denominations will unite with us, and do now *invite them* most cordially to join heart and hand in the attempt.

“Who can tell what the consequence of such an united effort in prayer may be? Let us plead with God the many gracious promises of his word, which relate to the future success of his gospel. He has said, ‘I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.’—Ezek. xxxvi. 37. Surely we have love enough to Zion to set apart *one hour* at a time, twelve times in a year, to seek her welfare.”

In June, 1791, at the meeting of the association at Oakham, the brethren feeling, no doubt, the great obstacles presented by slavery to the progress of Christianity, “it was unanimously voted, that five guineas should be sent up to the treasurer of the Society for procuring the *Abolition of the Slave Trade*, that we might show our hearty abhorrence of that wicked and detestable merchandize; the reception of which sum has been since acknowledged in the most obliging manner, by *Granville Sharp, Esq.*, Chairman of the Committee; who assures us, that the Committee are now more animated, if possible, than ever, against the iniquitous and disgraceful practices of slave-dealers and slaveholders, and are firmly determined (as by an indispensable duty to God and man) to persevere in their endeavours, by all legal means, to effect the abolition of such enor-

mities." The recommendation to fervent and united prayer was renewed from year to year, and was extensively acted on till 1791, when a series of events commenced which proved that the Great Head of the church was granting the desires of his servants, and opening before them a door of entrance into missionary labours. Before they called he had heard, and was now about to manifest his gracious regard to his church.

Dr. Ryland stated, in one of the first sermons on a Baptist Missionary Anniversary in London:—"Oct. 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen.

* * * * * Such, however, as the event has proved, was the purpose of the Most High; who selected for this work, not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk at Paulersbury, in Northamptonshire." Such was William Carey; who, having first joined the baptist church at Olney, was called to the ministry, and became pastor of the church at Moulton; and in 1791 removed to Leicester.

In the year just named, Mr. Carey published a small volume, entitled "An Inquiry into the Obligations of Christians to use means for the Conversion of the Heathens." This publication, together with sermons by the Rev. Messrs. Fuller and Sutcliff, led the ministers of the association already referred to, seriously to discuss the question, "Whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world."

May 31st, 1792, at the next annual meeting of the Association at Nottingham, Mr. Carey delivered a very animating discourse from Isaiah liv. 2, "in which he pressed two things in particular, as expository of lengthening our cords and strengthening our stakes, viz.—1. That we should expect great things.—2. That we should attempt great things." So strongly did the brethren now feel, that they resolved—"that a plan be prepared, against the next ministers' meeting at Kettering, for forming a Society among the Baptists for propagating the gospel among the heathen;" and on October 2nd, following, the brethren, assembled at that town, unanimously agreed to the following resolutions:—

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

"2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called *The Particular Baptist Society for Propagating the Gospel among the Heathen.*

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

"5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

"6. That the Rev. Reynold Hogg be appointed treasurer, and Rev. Andrew Fuller, secretary.

"7. That the subscriptions be paid in at the Northampton ministers' meeting, October 31st, 1792, at which time the subject shall be considered more particularly, by the committee, and other subscribers who may be present.

"Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to £13 2s. 6d."

At the next meeting, held at Northampton, October 31st, the committee was joined by the devoted Samuel Pearce, who brought from his friends at Birmingham a liberal contribution, and announced the commencement among them of the first assistant or auxiliary society.

"Some of the greatest difficulties we had to encounter," wrote Mr. Fuller at a subsequent period, "were the following. We were inexperienced in the work; we knew of no opening for a mission in any one part of the world more than another; we had no funds to meet the expense that must attend an undertaking of the kind; our situation in an inland part of the country was inconvenient for foreign correspondence; the persons who would have the management, would live at such a distance from each other as to render frequent consultation impracticable; and finally, in forming such a society there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling."

While the spirit of zeal, of prudence, and of prayer, was thus cherished, the Great Head of the church was preparing to call

forth their energies. Mr. John Thomas, whose father was a deacon of the baptist church at Fairford, had resided in India, there preaching the gospel of Christ; and, concerned for the best interests of its inhabitants, was desirous, during a visit to England, to raise funds for the establishment of a mission to that country. Calling for that purpose on the venerable Abraham Booth, he was introduced by him to the committee of the Baptist Mission, and after a series of striking interpositions of divine providence, he and Mr. Carey embarked for India on June 13th, 1793, a solemn farewell meeting having been held at Leicester, March 20, when deep and holy feelings were manifested.

In reviewing their proceedings after the departure of the first missionaries, the committee enumerate among the benefits already resulting to the churches at home for the undertaking, that "a new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and, if no other good had arisen from the undertaking, than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense."

On their arrival in India, in November, 1793, Messrs. Thomas and Carey, amidst many discouragements and privations, entered on their labours, connecting for some time secular pursuits with their missionary engagements. It was long before they had certain evidence of success, but these holy men, who had gone forth for the name of Christ, were steadfast, unmoveable, always abounding in the work of the Lord.

At length, in the year 1800, the beloved Carey baptized the first Hindu. Addressing Mr. Sutcliff, December 29, he writes:—

"Yesterday was a day of great joy. I had the happiness to desecrate the Ganges by baptizing the first Hindu, viz., Krishnu, and my son Felix: some circumstances turned up to delay the baptism of Gokul and the two women. Gokul's wife came on Saturday to make a trial what could be done towards getting him back; and the women, who stood persecution very stoutly, were brought to a state of hesitation, by the tears and entreaties of their relatives. Krishnu's coming forward, alone, however, gave us very great pleasure, and his joy at both ordinances

was very great. The river runs just before our gate, in front of the house, and, I think, is as wide as the Thames at Gravesend. We intended to have baptized at nine in the morning; but, on account of the tide, were obliged to defer it till nearly one o'clock, and it was administered just after the English preaching. The governor and a good number of Europeans were present. Brother Ward preached a sermon in English, from John v. 39, 'Search the scriptures.' We then went to the water-side, where I addressed the people in Bengali; after having sung a Bengali translation of

'Jesus, and shall it ever be?'

and engaging in prayer. After the address, I administered the ordinance, first to my son, then to Krishnu. At half past four I administered the Lord's Supper; and a time of real refreshing it was."

Krishnu, whose holy life and zealous labours among his countrymen for many years will be remembered by our readers, might well say at the close of that hallowed day, that he was "full of joy;" and when asked soon after, in the street, by a European, what he got by his profession of Christianity, admirably did he reply that, "he got nothing but joy and comfort," adding "It was the work of love."

A few days previously to these delightful solemnities, Krishnu and Gokul ate publicly with the missionaries, by which act they abandoned their caste. The servants, and all who witnessed it, were astonished, as all had said, and even the missionaries had almost feared, that no one would lose caste for the gospel. They saw that day what they had been waiting and hoping for many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way without any effort on the part of the missionaries. "God," as Mr. Ward observed, "has done it with perfect ease. Thus the door of faith is opened to the Gentiles: who shall shut it? The chain of the caste is broken; who shall mend it?"

About this period many pleasing occurrences were recorded by the brethren. Mr. Brunson, in a letter to Mr. Sutcliff, mentions the case of some females, whom he and Mrs. Brunson frequently visited. Having spoken to them for some time, on a cold day, he told them he would leave off, but they answered—"They should not feel the cold while they were hearing of Jesus Christ." On coming away from them one evening, Mr. Brunson told them to remember that Jesus Christ came into the world to seek and to save that which was lost. "Oh yes," said one of them, named Joymooni, "my mind's book is open, in which I write down every thing that I hear about Jesus Christ."

The following passage, from the fragment of a memoir of Dr. Carey, written by the excellent Mr. Fuller, will be read with interest, as illustrative alike of the simplicity and Christian devotedness of Carey, and the gracious regard of God for his servant :—

“ Soon after Mr. Carey’s arrival in India, he was reduced to great extremities; the goods which they had taken with them for their immediate support were disposed of, and the money, in far less time than they apprehended, was gone.

“ In a strange land, with a wife’s sister, a wife, and four children, without money, without friends, and without employment, he must needs feel himself in a delicate situation. Taking a boat, he went with his family, and Ram Boshoo for his guide, up the country. It was now, as Mr. Ward lately observed, on visiting the place, that, like the father of the faithful, he went out, not knowing whither he went. As they were rowing along the river, about forty miles east of Calcutta, at a place called Deharta, they espied a house which seemed to be English built. Mr. Carey asked his guide if he knew the owner; he answered he was an English gentleman. ‘ Then,’ said Mr. Carey, ‘ I will call on him.’ They all left the boat, and walked towards the house. Some of the servants, looking out, saw them, and went in and told their master that an English gentleman, two ladies, and several children were walking in sight of the house, as if they meant to come in. The owner, who proved to be the late Charles Short, Esq.,* immediately came forth to meet them, and very politely invited them in. Mr. Carey frankly told him his object, and his present straits. Mr. Short had no conceit of the former, for he was an unbeliever, but told him he was at perfect liberty to make his house a home for himself and family till he should see what to do; he might stop, he said, for half a year, or longer if he pleased! Kindness like this, and in such circumstances, must have greatly affected him; yet, perceiving in his hospitable benefactor a total contempt of religion, the idea of a dependence upon him could not but be unpleasant.”

It is a remarkable fact, that Foreign Missions have originated the greatest efforts ever made for the spiritual interests of our own land. Shortly after the first missionaries had departed for India, the Society sent brethren to itinerate in Cornwall, Wiltshire, and elsewhere, which led to the establishment of the Baptist Home Missionary Society in 1797; and as the result of similar engagements in Ireland, also originated by the committee of the Foreign Mission, the Baptist Irish Society was formed in 1814.

In 1796, Mr. John Fountain was sent out to join the brethren in India; and in 1799

he was followed by Messrs. Marshman, Grant, Brunsdon, and Ward; but none of them were permitted to settle within the British dominions. This led to the establishment of the cause at Serampore, then under the Danish government, where the work of translating and printing the Holy Scriptures was carried to a very great extent. Writing to the Society in 1796, Mr. Carey says, “ I would give a million pounds sterling, if I had it, to see a Bengal bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with new praises and adorations.” This devoted servant of Christ lived to see the sacred volume, or parts of it—translated and circulated, not only in Bengali, but in more than forty other languages of the east.

The following table will show the number of copies of the scriptures, in whole or in part, printed by baptist missionaries from 1801 to 1841 :—

	VERSIONS.	BIBLES.	TESTS.	TOTAL.
1 Affghan .....	...	...	1,000	1,000
Pentateuch	1,000	...	...	1,000
Historical Books	1,000	...	...	1,000
2 Armenian (Modern) .....	...	...	600	600
Matthew .....	...	...	100	100
3 Assamese.....	...	...	1,000	1,000
Pentateuch	1,000	...	...	1,000
Historical Books	1,000	...	...	1,000
Hagiographa.....	1,000	...	...	1,000
Prophets	1,000	...	...	1,000
Prophets	1,000	...	...	1,000
Luke .....	...	...	1,500	1,500
4 Battak .....	...	...	not known	
5 Belochi .....	...	...	not known	
6 Bengali.....	...	...	not known	
Old Version	3,000	...	16,600	19,600
Pentateuch	10,000	...	...	10,000
Historical Books	1,500	...	...	1,500
Prophetical Books	1,000	...	...	1,000
Job to Solomon’s S.	900	...	...	900
Psalms	3,900	...	...	3,900
Luke, Acts & Rom. .....	...	...	10,000	10,000
Matthew & Mark .....	...	...	1,000	1,000
Matthew .....	...	...	10,000	10,000
Mark .....	...	...	10,000	10,000
Matt. & Prophets .....	...	...	500	500
New Version .....	...	...	5,800	5,800
Genesis & Exodus	2,500	...	...	2,500
Pentateuch	1,000	...	...	1,000
Psalms	5,000	...	...	5,000
Proverbs	5,000	...	...	5,000
4 Gospels in all .....	...	...	96,400	96,400
Gospels and Acts .....	...	...	7,500	7,500
Acts .....	...	...	2,000	2,000
7 Bhogulcumdi .....	...	...	1,000	1,000
8 Bhikaneera .....	...	...	1,000	1,000
9 Bhutneera .....	...	...	1,000	1,000
10 Bruj.....	...	...	3,000	3,000
4 Gospels .....	...	...	3,000	3,000
11 Burmese .....	...	...	5,000	5,000
Matthew .....	...	...	5,500	5,500
John .....	...	...	2,000	2,000
Acts .....	...	...	3,000	3,000
Hebrews .....	...	...	3,000	3,000
Epistles of St. John .....	...	...	3,000	3,000
12 Chinese	6,400	...	3,000	9,400
Genesis & Exodus	3,100	...	...	3,100
Four Gospels .....	...	...	3,000	3,000
13 Cingalese, about	5,000	...	5,000	10,000
14 Gujurathi .....	...	...	1,000	1,000
15 Gurwhali or Shreenagur... ..	...	...	1,000	1,000

* Who afterwards married Mr. Carey’s sister.

	VERSIONS.	BIBLES.	TESTS.	TOTAL.		VERSIONS.	BIBLES.	TESTS.	TOTAL.
16	Haroti .....	...	1,000	1,000	44	Teliga, or Telogoo,			
17	Hindui					Pentateuch	1,000	1,000	2,000
	Old Versions		4,000	4,000					
	Pentateuch	1,000	...	1,000					
	Historical Books	1,000	...	1,000					
	Hagiographa	1,000	...	1,000					
	Psalms	3,000	...	3,000					
	Prophetical Books	1,000	...	1,000					
	Four Gospels		10,000	10,000					
	Matthew		4,000	4,000					
	Mark		4,000	4,000					
	Luke		4,000	4,000					
	John		4,000	4,000					
	Acts to Cor.		3,000	3,000					
	New Versions.								
	Matthew		6,000	6,000					
18	Hindustani, or Urdu.								
	Old Version		1,000	1,000					
	New Version		4,500	4,500					
	Gospels		20,000	20,000					
	Gospels and Acts		10,500	10,500					
	Acts		4,000	4,000					
19	Javanese, about.....		3,000	3,000					
20	Jumbu		1,000	1,000					
21	Juyapura, Matthew		not known						
22	Kanoj		1,000	1,000					
23	Kashmere		1,000	1,000					
	Pentateuch	1,000	...	1,000					
	Historical Books	1,000	...	1,000					
24	Khassi		500	500					
25	Kumaon, to Coloss		1,000	1,000					
26	Kunkunu		1,000	1,000					
	Pentateuch	1,000	...	1,000					
27	Kusoli, Matthew		not known						
28	Kurnatta		1,000	1,000					
29	Mahratta		1,000	1,000					
	Pentateuch	1,000	...	1,000					
	Historical Books	1,000	...	1,000					
	Hagiographa	1,000	...	1,000					
	Prophetical Books	1,000	...	1,000					
	Matthew		465	465					
	Four Gospels		3,000	3,000					
	Acts to Revelations		3,000	3,000					
30	Malay, Arabic		1,000	1,000					
	Do. Roman		500	500					
31	Marwari		1,000	1,000					
32	Magudh		1,000	1,000					
33	Multnan		1,000	1,000					
34	Munipura		1,000	1,000					
35	Nepalese		1,000	1,000					
36	Ooduyyura		not known						
37	Oojain		1,000	1,000					
38	Oriya		5,000	5,000					
	Pentateuch	3,000	...	3,000					
	Historical Books	1,000	...	1,000					
	Hagiographa	1,000	...	1,000					
	Prophetical Books	1,000	...	1,000					
	Matthew		3,000	3,000					
39	Palpa		1,000	1,000					
40	Persian.								
	Old Ver. 4 Gospels		500	500					
	New Version		1,000	1,000					
	Four Gospels		12,000	12,000					
	Acts		4,000	4,000					
	Gospels and Acts		1,000	1,000					
41	Sanskrit.								
	Old Version		600	600					
	Pentateuch	600	...	600					
	Historical Books	1,000	...	1,000					
	Do. to 1 Kings	2,000	...	2,000					
	Hagiographa	1,000	...	1,000					
	Prophetical Books	1,000	...	1,000					
	New Version		1,000	1,000					
	Psalms	2,500	...	2,500					
	Matthew		2,500	2,500					
	Gospels and Acts		500	500					
	Acts		1,000	1,000					
42	Sikhi								
	Pentateuch	1,000	...	1,000					
	Historical Books	1,000	...	1,000					
	Hagiographa	1,000	...	1,000					
	Prophetical Books	1,000	...	1,000					
43	Sindhi								
	Matthew		not known						

To detail the encouragements and discouragements of the missionaries in India;—to give a sketch, however rapid, of the numerous and distant stations at present occupied in different parts of the eastern continent and dependencies;—to detail the facts connected with the abolition of infanticide and suttee;—to enumerate those who have entered the missionary field, or have been called thence to their heavenly reward; or to present to the view of the reader the various important events connected with the mission, would occupy far more space than can be afforded for this brief sketch. Referring our readers to the Periodical Accounts of the Society for a detail of the long continued opposition of the East India Company to our missions, for the distressing narrative of the fire at Serampore in 1812, when more than £10,600 were collected in Great Britain in fifty days; to the Annual Reports for many other instructive and affecting facts; and to the statistics of the present condition of the churches and schools given in subsequent pages, we now briefly advert to the labours of our brethren elsewhere.

The first efforts of the Baptist Missionary Society in Jamaica were made in 1813. For some years previously Mr. Moses Baker had laboured among the negroes, at Flamstead, about twelve miles from Falmouth. The proprietor of an estate, concerned for the best interests of his slaves, requested that the Society would send out a missionary; and at the suggestion of the estimable Dr. Ryland, the Rev. John Rowe, a student at the college at Bristol, was set apart to this service. At the end of the published account of his designation, Mr. Fuller writes, "God has not frowned upon our undertakings in the east, and we cannot but hope for the continuance of his blessing on this our first effort in the west. For this, however, it becomes us all to pray, both on behalf of our brother and of the poor negroes to whom he has been sent."

And surely prayer has been answered! Mr. Rowe, after having resided at Falmouth long enough to ensure by his Christian conduct the high esteem of all who knew him, was suddenly called to his rest in June, 1816. He was followed to Jamaica by Messrs. Compere, Coultart, Kitching, Godden, and many other brethren, whose labours, influenced by pure motives, and connected with ardent prayer, have produced an abundant harvest,

presenting, probably, as large a measure of success attendant on efforts for the accomplishment of the divine glory as was ever witnessed by the church of Christ.

A comparatively short time had elapsed after our beloved brethren had commenced their labours in Jamaica, before it became apparent that a very large number of the African race were "a people prepared of the Lord" for the reception of his word. Great multitudes believed, were baptized, and gave themselves to the church to walk in all his ordinances and commandments. The following facts, communicated by Mr. Coultart in the year 1823, will show how even then divine truth operated on the hearts of many of his hearers.

"I baptized one hundred and seventeen persons in August, two of whom particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink about any ting good till me hear a brother read, *if me no born again me no see kingdom of God*. Me don't know what dis born again mean—it trouble me much—it no let me rest, none at all.—Next night brother come read again—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read de book, no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me."

In a subsequent letter he remarks:—

"We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick-bed of his friend: I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut, apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand, said, 'Ah, massa, you know Adam! here him lie now, me often hear your voice in prayer, me often hear you praise—once more, massa, let me hear your voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus.' Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent, so that nothing could rest upon it, said, 'So the world tan wi me now, it ready to trow me off, but den, O me hope, me hope, though me no sure, me will den

fall into de arms of Jesus.' Another said, after I had talked with him and prayed, and was leaving, 'Farewell; to-morrow, massa, before sun rise on you, me shall be wi Jesus, (*so he was*) me shall go singing from this bad world.' (*So he did.*)

"A negro woman at the parish-house being near death, sent for me. I found her in a very small room on the floor by the bed of her mistress, her mistress standing by. I told her of her worthlessness. 'O yes, me noting worth me know, but me *must* go to Jesus. So long me do bad, me conduct to Jesus very bad.' I said, 'Yes, you deserve hell.' 'O yes, though me no know what hell mean, but if it mean, me *get* bad for *do* bad, me deserve to get the worst—but me must hope and try Jesus.' 'Do you think Jesus will receive you?' 'Ah, massa, him no lob me when me well? yes, him lob me den, now him send sick, *him no going to throw me off now*. No, no! now me sick and near de grave, none care for me, poor niger, like my Jesus.'

Nor will the following pleasing incidents, related by the wife of one of our missionary brethren, in 1828, be read without interest, or without earnest desires that British Christians may possess the same spirit.

"The female members of our church have weekly meetings for prayer, which are conducted with great order and solemnity. It may not be uninteresting if I here transcribe a prayer, offered quite recently, by one of them, at one of these meetings. 'Me Great and Holy Fader, me am vile and guilty sinner, but me bless and tank thee for thy love to de world. Thou did give thy dear Son to die on the cross for me poor sinner; me bless and tank thee, precious Saviour, for thou did leave thy Fader, in heaven, to save me, and to teach me. Thou bear de shame of sin on de cross. Thou hang there to save me and all de poor sinner, if they come to thee with de broken heart. Do thou teach me with de Holy Spirit, for me no know tings right. This no teach me to live, then me sin all de time. Make my heart soft to tank thee for thy good Spirit. Make my heart soft to tank thee for thy love more than all. Pity de poor sinner all round. Save their soul from sin. Make them love thee; then they be so happy. Then they love thee so much. Then they think of what thou suffer when de blood fall down from thy sacred cheek. Remember and pity me poor husband, and me poor children. Turn them with de Spirit from de way of sin. Make them love thee with de whole heart. Me bless and tank thee, dear Saviour, for de good minister to teach me. Teach him, so he will teach us in de right way. Fill de chapel with de people who will love thee so very much. Bless all me dear sister. Make us de true disciples. Help, and make us turn from every sin in de heart. Bless us all with thy

love, and take us to thy Fader to live in heaven when we die!"

In the same letter it is stated,

"We have succeeded in collecting one hundred dollars for the more extensive diffusion of the gospel among the heathen. Five dollars of this sum were given by a female member of the church; who was formerly a slave. By her industry she first purchased her own freedom; then that of her husband. They have built themselves a comfortable house, quite near the mission-house, from whence we often hear the supplicating voice, and the cheerful song of praise."

But in Jamaica, as elsewhere, the success of the gospel called forth the spirit of persecution. So early as 1825, it became the painful duty of the Committee to report to their friends, that both at Spanish Town and Montego Bay, annoyances had been the lot of their missionary brethren. In the former place, Mr. Phillippo had been required to appear in the ranks, and to render military service; and in the latter, unreasonable hindrances had been presented to the attendance of the negroes on public worship. This spirit, though met only with forbearance and kindness on the part of our brethren, and entirely discouraged by the government at home, continued to increase till it became certain to all parties, that Christianity and slavery could not exist together; but that one or the other must be banished from the island.

It is delightful to perceive that amidst the persecutions of that period, the slaves, as well as the missionaries, retained their integrity, and manifested the spirit of primitive Christianity. The following is one of many illustrations of this remark.

"Two persons, connected with Mr. Burchell's congregation at Montego Bay, had their houses levelled with the ground, their feet made fast in the stocks, and were sent in chains to the workhouse, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so completely incorrigible, that they were absolutely obliged to give him up in despair. Having nothing to do besides in the jail, he spent his time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went into his cell, and flogged him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The poor man, however, resolutely declared his purpose to pray: 'If you let me go,' said he, 'me will pray; if you keep me in prison, me will pray; if you flog me, me will pray; pray me must, and pray me will!' The jailer was fairly confounded; and rather than be annoyed any longer by this 'praying fellow,' he gave up his fees, and part of the fine was remitted; and so the man was dismissed to go and pray elsewhere!"

Our readers are generally acquainted with the occurrences of 1832 in Jamaica, when several of our beloved missionary brethren in that island were imprisoned, the chapels demolished, and a determination expressed by those who considered themselves as possessed of power to carry their plans into execution, that "the sectarians should be driven from the island." The results are well known;—the zeal of British Christians was called forth, their prayers ascended to heaven, and the God of justice and mercy came forth from his place to deliver his people from bondage, and inclined our legislature to permit the oppressed to go free.

To detail the progress of the gospel in this lovely island, or to pourtray its effects, would indeed be difficult. We may refer to one or two facts connected with Montego Bay, as specimens of the blessed results of Christianity. Writing in February, 1837, Mr. Burchell says, "It is now truly interesting to spend a sabbath in Montego Bay. When I arrived, thirteen years ago, the sabbath was market-day; all was noise, business, and confusion. There was nothing to indicate it the sabbath-day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and, during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may Christians say. It is indeed the Lord's doing, and it is marvellous in our eyes. Not unto us, O Lord! but unto thy name be all the glory!"

Mr. Oughton, who arrived in Jamaica in 1836, soon afterwards assisted at a baptism at Montego Bay, when one hundred and seventy persons were united to Mr. Burchell's church. On that occasion two thousand persons assembled at a prayer meeting at the early hour of three in the morning; "and I think," said Mr. Oughton, "I never heard petitions so delightfully characterized by simplicity and earnestness as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as was displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward."

In closing this sketch of missionary operations in Jamaica, we will transcribe from the publications of parties entirely unconnected with the Society a few facts as to the results of the labours of our brethren. Messrs. Sturge and Harvey in their *Tour in the West Indies*, say, "We are unable, within our allotted limits, even to attempt to render justice to missionary efforts in Jamaica. Representation cannot picture the happy results of these efforts, description can convey no idea of their excellence and magnitude. A few years ago the negroes were heathen and benighted; now they are to a great extent

enlightened and Christian. The sabbath, once desecrated, is now devoted to public prayer and thanksgiving, and to the enjoyment of Christian communion: A few years since, education was unknown; now it is making progress under many disadvantages, and waits but for freedom to become more generally diffused than in our own country. The success of missionary labours among the servile population has been general and striking. Much has been done, yet more remains to be done. The work requires to be deepened, strengthened, and extended; and we earnestly commend these benefactors of the human race, the missionaries, to the more earnest prayer, to the deeper sympathies, and to the yet more liberal support of British Christians."

Mr. Joseph John Gurney, in his *Winter in the West Indies*, thus writes:—

"The baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness."

Speaking of the general improvement of the island, Mr. Gurney thus writes: "But while these points are confessedly of high importance, there is a fourth, which at once embraces and outweighs them all—I mean the diffusion of vital Christianity. I know that great apprehensions were entertained, especially in this country, on the cessation of slavery, the negroes would break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty the churches and meeting-houses have been enlarged and multiplied—the attendance has become regular and devout, the congregations have in many cases been more than doubled—above all, the *conversion of souls* (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness in many places has begun to blossom as the rose. 'Instead of the thorn *has* come up the fir-tree, and instead of the briar *has* 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.'"

Omitting the testimonies afforded by special justices, we quote only the reply from SIR LIONEL SMITH, to an address from the ministers of the Baptist Western Union in Jamaica.

"On my assuming the government of this colony, I strongly expressed my reliance on the whole body of missionaries, in their high

integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica, and, it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

"Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? Where the squatters? Where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences.

"The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries."

At the Bahama Islands a flourishing mission has existed for many years, now numbering nearly 1200 members. A great spirit of hearing distinguishes the people, and the number of the missionaries might be increased to advantage. The following circumstance, while it shows the love of these people to the gospel, may supply a lesson to Christians at home. Mr. Littlewood writes:—"Being about to visit the out-islands, I determined to take a mason with me to finish the chapels. After a few hours' sail, we arrived at the first settlement. In the evening I preached to a crowded congregation, and after service told the people that I had brought a mason to repair the chapel, and that I wanted all present to come in the morning to fetch water, sand, &c. In the morning, by sun-rise, I was delighted beyond measure. Nearly one hundred persons were in the yard ready to assist me. Such noble exertion did they make, that the work the mason expected to have been a fortnight in completing, was accomplished in a day and a half. We held service every morning at 4 o'clock, and every evening. The chapel was always filled."

At Belize, in South America, we have a small but interesting mission, where the Rev. A. Henderson is labouring with success. Aided by seven teachers and native preachers, the gospel is proclaimed at four important places on the coast: at some of them the congregations are principally English

and Africans, and at others Spaniards and Indians.

Our friends are aware that the attention of the Society is now directed to Africa. For some years past a prosperous missionary station has been sustained at Graham's Town, where the people support their own pastor, and contribute liberally to the funds of the Parent Society. A new and elegant chapel has lately been opened; and paid for by the liberality of those on the spot.

At Fernando Po, in the western part of this vast continent, a new and promising station has been recently commenced. It originated in the zeal of our coloured bre-

thren in Jamaica, who have thus shown their holy concern for the land of their fathers, and whose future contributions to sustain this mission, we have reason to believe, will be fully worthy of themselves. A church has been formed, with a Sunday School and Bible Class, the people have evinced their interest in the undertaking of the committee by liberal contributions, and our brethren have obtained land for a chapel and mission-house. Messrs. Merrick and six black brethren are about to join the mission.

We close with presenting, in tabular form, the particulars of our missionary stations at the present time.

SCHOOLS IN CONNEXION WITH THE BAPTIST MISSIONARY SOCIETY,
WITH THE NUMBER OF CHILDREN, 1841—2.

EAST INDIES.

	Superintendent.	Day and Boarding Schools.	Scholars.		
			Boys.	Girls.	Total.
CALCUTTA.					
Benevolent Institution . . .	W. W. Evans . .	2	265	123	388
Native Christian ditto, or Boys' Boarding School } Ditto, for Girls	G. Pearce . . .	1	52	...	52
Native Institution	Mr. & Mrs. Wenger	1	...	10	10
Narsingdarchok, 5 Schools . .	G. Small	1	200	...	200
Lakhyantipur	J. Wenger . . .	5	180	...	180
Khári	G. Pearce . . .	1	12	...	12
Cutwa	Ditto	1	12	...	12
Birbhum	W. Carey . . .	1	...	25	25
Ditto, Boarding	J. Williamson .	2	28	4	32
Monghir	Ditto	2	5	4	9
Ditto, Boarding	J. Parsons . . .	2	50	...	50
Patna	Ditto	1	...	7	7
Ditto, Boarding	H. Beddy	1	35	...	35
Allahabad . . . . .	...	...	...	4	4
Delhi	L. Mackintosh .	1	22	...	22
Jeasore	J. T. Thompson .	1	...	10	10
Barisal	J. Parry	5	150	50	200
Dacca	S. Bareiro . . .	1	no returns	...	...
Dinajpur	W. Robinson . .	1	35	..	35
Chittagong	H. Smylie . . .	1	no returns	...	...
CEYLON.	J. Johannes . . .	1	no returns	...	...
Colombo, &c. . . . .	...	...	...	...	...
Kandy, &c.	Eben. Daniel . .	27	937	248	1185
	Joseph Harris . .	15	254	16	270
About 70 Teachers.	Total	74	2237	501	2738

AFRICA.

	Superintendent.	No. of Schools.	No. of Scholars.
Fernando Po	Thomas Sturgeon .	1	70
Graham's Town	George Aveline . .	2	150
		3	220

WEST INDIES.

	Superintendent.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
JAMAICA.—NORTH.				
Lucan	E. J. Francies . .	2	133	320
Gurney's Mount	E. Woolley . . .	2	127	165
Montego Bay	Thomas Burchell .	6	947	2015
Salter's Hill	W. Dendy	4	474	716
Bethsalem	John May	1	31	51
Falmouth	William Knibb . .	4	723	1025
Waldensia	J. E. Henderson .	1	112	150
Rio Bueno	P. H. Cornford . .	1	127	185
Stewart Town	B. B. Dexter . . .	2	160	390
Brown's Town	John Clark	3	494	1223
Bethany	J. H. Dutton . . .	2	277	888
St. Ann's Bay	T. F. Abbott, } J. Millard. }	3	203	800
Port Maria	D. Day	2	...	330
Belle Castle	J. Kingdon	1	90	120
SOUTH.				
Kingston	S. Oughton	2	435	698
Ditto	J. Tinson	2	209	142
Spanish Town	J. M. Phillippo . .	9	1261	1131
Vale Lionel	J. Williams	2	120	135
Old Harbour	H. C. Taylor . . .	3	185	133
Jericho	J. Merrick	5	425	583
Savanna-la-Mar	J. Hutchins	3	225	231
BAHAMAS.				
Nassau	H. Capern	2	140	
Turk's Island	W. Littlewood . . .	1	60	
HONDURAS.				
Belize	A. Henderson . . .	3	200	...
		66	7158	11,431

TOTAL NUMBER OF SCHOOLS.

	No. of Day Schools.	No. of Teachers.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
India.....	74	70	no return	2738	no return
Africa	3	...	...	220	...
West Indies.....	66	80	60	7158	11,431
Total.....	143	150	60	10,116	11,431

STATISTICS OF THE CHURCHES CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY, 1841—2.

	No. of Stations.	No. of Missionaries.	No. of Female Missionaries.	No. of Native Preachers.	No. of Members added in the year.	Total No. of Members.	No. of Inquirers.
INDIA.							
Calcutta, &c	16	13	7	18	44	396	about
North India	24	18	4	25	40	395	100
Asiatic Islands	17	6	2	10	234	500	150
Africa	5	4	2	1	about 25	155	90
WEST INDIES.							
Jamaica.....	82	30	28	...	5000	32,310	18,737
Bahamas	19	4	2	9	557	1176	500
Honduras	5	1	...	7	44	132	...
Total	168	76	45	70	5944	35,564	19,577

WESTERN AFRICA.

We may soon expect to see in England our two brethren whose lives have been mercifully preserved, and whose labours have been graciously blessed, in the midst of the diversified perils to which their enterprise in Africa exposed them. The following letter from Mr. Clarke is dated Brown's Town, St. Ann, June 2, 1842:—

My heavenly Father has, in his inscrutable providence, led me once more, in safety and in peace, to the shores of Jamaica. He has given me a warm reception from my beloved brethren and friends,—is continuing to me excellent health,—and imparting a spirit of the warmest and deepest feeling for poor degraded and long lost Africa to all with whom I have met. My heart is full, and daily overflows. What can I render to my God for all his benefits! I shall render a grateful heart for his wonderful protecting care—I shall offer a contrite heart, from a sense of sin and imperfection. I pray for a devoted heart, and feel, in the midst of the warmest congratulations—the lovely scenery—the comfortable homes—the good roads, and the easy modes of travelling in Jamaica, a burning desire to climb on foot the rugged mountains of "Formosa;" to rest in the lowly huts of the Fernandians; to look upon the tall surrounding reeds, and the waving palm-trees, and see the simple natives repairing to the "bala;"* hear from their lips the friendly "o-i-po-di,"† and behold them listening with wonder and surprise to the strange "boirupe,"‡ who have visited their "bissi,"§ to speak of "Alahandu,"|| the true "Dupe,"¶ whose "intshobo" ** is above ("oboo," up above us).

On the 21st of May, after a residence of eighteen days in the town of "Charlotte Amalie," we went on board the barque "Anne Laing." On the following morning we got out of the picturesque harbour of St. Thomas. On the evening of the 26th came in sight of the lovely mountains of Jamaica, and on the following day, at noon, came safely to anchor at Falmouth. After some detention on board, awaiting a visit from the health officer, we got on shore, and, with a warm affection, were welcomed by Miss Yarnold, and soon by Mr. Edward Knibb and his beloved partner; and before the evening hour, by dear sister Knibb, who hastened from Kettering instantly as she heard of our arrival, with brother Cornford and Miss Anstey. We attended a prayer-meeting held by Mr. Silverthorne in the

Suffield school-room; and on the following day went to Unity, to the opening of the chapel there. We met our beloved brethren Denny, Pickton, Henderson, Dutton, and Ewart, and some of their beloved partners, and had an opportunity of addressing the people on the state of Africa; and on the following day £100 sterling was pledged by these warm-hearted Christians, as an immediate offering to assist in advancing the cause of God in Africa. On the sabbath I preached at Falmouth, and Dr. Prince at Refuge; and on the Monday evening we had a meeting in Falmouth Chapel, which was crowded to excess; and a deep interest was manifested by the dear people there. It was soon resolved that the churches in Jamaica should supply means to enable us to procure a sloop, with proper boats, to enable us to go to the mouths of the rivers, and ascend the streams to the numerous towns on their banks.

June 16th. Since I commenced this I have been constantly travelling, and so occupied, in public and in private, on behalf of Africa, that I have not had time to finish this communication. I am now at Luca, and am travelling onward to visit all the principal stations. A list of journeyings will show you that all proper exertion is made to impart the information the dear people here so earnestly desire to have, and to remain as short a time as possible in this land.

May 28th. Unity.

29th and 30th. Falmouth.

31st. Left Falmouth for Kettering. Met Mr. Joseph Merrick. Went on to Brown's Town. Called by the way at Stewart's Town.

June 1st. Addressed scholars; and the sabbath school teachers at night.

2nd. Held a public meeting. Very much rain falling daily.

3rd. Travelled to Moneague and Jericho. Held a prayer-meeting.

4th. Met my dear people, and spent the day with them.

5th. Travelled to Moneague. Met my people there. Went to Brown's Town.

6th. Went to Stewart's Town, and held a public meeting.

7th. Went to Calabar and Rio Bueno. Returned after public meeting to Calabar.

8th. Went to Kettering. Met the brethren of the Western Union.

9th. Held a meeting in the Wesleyan chapel. Travelled to Falmouth.

* "Bala," the play ground

† "Oipodi," good morning.

‡ "Boirupe," men of God.

§ "Bissi," a town.

|| "Alahandu," the great God.

¶ "Dupe," God.

** "Intshobo," house, or dwelling.

10th. Went to Salter's Hill, and held a public meeting.

11th. Went to Mount Carey, and held a public meeting.

12th. Preached at Montego Bay. Married some newly arrived Africans, taken from a slaver four and a half years ago. Prayer-meeting.

13th. Public meeting at Montego Bay. Dr. Prince sick with fever at Mount Carey. He took sick at Shortwood on the 12th.

14th. Went to Fletcher's Grove. Held a meeting in the Wesleyan chapel.

15th. Went to Lucea. Met a few people at night.

16th. Public meeting.

I am still, though the mercy of God, in good health, and uninjured by hard travelling and much speaking. May God sustain me, and enable me to fulfil his pleasure and advance his glory, and the welfare of the millions in the land for which I plead.

The following engagements I have undertaken, *v. v.*, to fulfil:—

June 17th. Gurney's Mount. 18th. Savanna-la-Mar. 19th, 20th. Do., do. 21st. Salter's Hill. 22nd. Do. 23rd. Do., including travelling days. 24th. Bethsephil. 25th. Falmouth. 26th. Waldensia. 27th. Brown's Town. 28th. To Bethany. 29th. Clarksonville. 30th. To St. Ann's Bay. July 1st. St. Ann's Bay. 2nd. Ocho Rios. 3rd. Public meeting at St. Ann's Bay. 4th. Oracabessa. 5th. Port Maria. 7th. Annotta Bay.

After this I go, if possible, to all the principal south-side stations; and spare, if practicable, a week for St. Thomas in the Vale. My dear brother Dr. Prince has given up several engagements; but, on recovering, means to take Mr. May's stations, and again join me at St. Ann's Bay. It will be impossible for us to leave before the 1st of August. I think of coming in a common sailing

vessel. Dr. Prince talks of stopping here a week or two behind me, and going off in the steamer. I cannot afford so much loss of time as a crowded steamer causes; and so will prefer the quiet cabin of a good West Indiaman, although I may in this way be behind the doctor in reaching England. I have not been able to describe the scene in St. Thomas in the Vale, on my going there. The poor people are, notwithstanding their love to me and the family of the Merricks, willing to give us *all* up; and many of them are themselves willing to accompany us there. They say, "You shall cost the society nothing while here, and we must pay your passage to England." "We have from £300 to £400 collected for the offering at the Jubilee; and hope it will be £600 sterling before we have all done with bringing in our offerings." But, my beloved sir, I cannot hear of the leaving of the Merricks until a supply for these churches is obtained. They require three ministers; and Jericho alone can now support three; but until mission-houses are built, the others cannot support each its own. Jericho people will cheerfully help the other stations, if a right-minded man be sent to Jericho. If not, all my fine peaceful stations will be thrown back, and a separation will arise where none has before existed. The people at Jericho were first helped by the committee; now they cheerfully help Smyrna and Springfield, and in this way all the four churches will soon be provided with mission premises, and ministers at each of these stations; but I fear to think of giving up Jericho to a stranger, and think I must reach home to choose a suitable person to succeed the Merricks, before they are called upon to proceed to the African field. The whole family are willing to go. Let the whole family go. They will be, I trust, the most valuable family that ever went to Africa to seek its good.

HOME PROCEEDINGS.

MR. AND MRS. LESLIE.

Our friend Mr. Leslie's health being fully re-established, he and Mrs. Leslie, with their two children, sailed from Portsmouth on the 25th ultimo, for Calcutta, in the *Vernon*, Captain Gimblett.

JUBILEE MEETINGS.

Many Jubilee Meetings have been held during the last few weeks, the proceedings at which have been very interesting; but the extremely limited space which can be spared this month forbids our doing more than advert briefly to a few.

On Tuesday evening, July 26, an interesting meeting of the teachers and children of the

Southwark Baptist Sunday-schools was held in NEW PARK STREET Chapel. The place was filled in every part with teachers and children, nearly all of whom wore the Jubilee medals. W. B. Gurney, Esq., Treasurer of the Sunday-school Union, occupied the chair, and exhibited a number of the idols worshipped in different parts of the earth. The assembly was addressed in appropriate speeches by the Rev. Messrs. Dubourg, Angus, Russell, and Belcher; also by W. H. Watson, Esq., and Mr. Alexander Fuller, a Sabbath-school teacher of colour from Jamaica, now on his way to Africa as a missionary. The young people listened with intense interest and gratification to the addresses delivered to them, and showed by their applause and the amount of the collection, that they, as well as their elders, could enjoy a missionary meeting.

A spirited meeting in celebration of the Jubilee was held at SHARNBROOK, Beds, on the 28th of July, in a spacious and beautifully decorated tent, at which 1100 sabbath-school children, and some thousands of their seniors were present. Joseph Tritton, Esq., of Battersea, presided on the occasion, and animating addresses were delivered by Messrs. Gray, Bird, Joshua Russell, Aldis, Burton, Tunley, Whittemore, Jukes, Orchard, and Hall.

On the evening of the same day a meeting was held in the baptist chapel, FARRINGTON, at which Mr. Alexander Fuller deeply interested the assembly. About £18 in aid of the Jubilee Fund was collected.

Excellent meetings have also been held at DISS, DEREHAM, BISHOP'S STORTFORD, and SMARDEN.

GENERAL BAPTIST ASSOCIATION.

At the annual association of the New Connection of General Baptists, July, 1842, our brethren kindly passed the following resolution:—

The ministers and representatives assembled at this association most cheerfully and cordially congratulate their brethren connected with the "Particular Baptist Missionary Society," on the arrival of the fiftieth anniversary of that institution. They admire the grace of God which influenced and directed the devoted and faithful men who originated that society, and adore him for all the success which has attended their unwearied labours in the translation of the Holy Scriptures into the languages of the East, and in the conversion of multitudes of negroes in the islands of the West. They also desire to express how highly they appreciate the valuable services rendered to the cause of humanity, and of civil and religious freedom, by W. Knibb and his worthy coadjutors in the island of Jamaica; and regret that these excellent men should have been the objects of petty jealousy and undeserved calumny; and they hope that their beloved brethren will maintain their steady and onward progress, persevering in the use of every effort, in harmony with similar Christian institutions, to spread throughout the whole world the glorious gospel of the blessed God.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Dec. 22, Jan. 21, March 19, 21, and 22, April 13, 19 (two letters), and 21, May 13, June 4; Rev. J. Wenger, Jan. 18, April 19; Rev. W. W. Evans, Nov. 15, Jan. 18, Feb. 15, April 18 and 20; Rev. G. Pearce, Nov. 15, Feb. 15, April 20; Rev. G. Small, April 22; United Brethren, Nov. 11.—Patna, Rev. H. Beddy, Nov. 15.—Monghyr, Rev. J. Parsons, Jan. 29; Rev. J. Lawrence, Jan. 12.—Howrah, Rev. T. Morgan, Dec. 10.

CEYLON.—Colombo, Rev. E. Daniel, Aug. 14, Nov. 8, Oct. 19 and 23, Jan. 8, April 7, 16, and 19, May 7.—Kandy, Rev.

J. Harris, Dec. 8, 14, and 22, Jan. 18, Feb. 16, April 18 and 20, May 7 and 27; Rev. C. C. Dawson, Jan. 19, April 18.

SAMARANG.—Rev. G. Bruckner, Jan. 1.

WEST INDIES.

JAMAICA.—Kingston, United Missionaries, Jan. 18 (two letters); Rev. J. H. Wood, April 13, May 19; Rev. S. Oughton, March 30, April 11, May 20 (two letters), June 6 and 24.—Port Maria, Rev. D. Day, Nov. 8, Feb. 2 and 6, March 19 and 21, April 21, May 26, June 21.—Jericho, Rev.

Chesterton Sunday-school for <i>Africa</i>	6 17 6	Collected in Guiltcross Union Boys' School, by Mrs. Rackham, for ditto	0 0 4	Elder Street ditto... 36 0 4	Do. Bible Class, for Schools	0 10 0														
Cottenham, Collection...	16 6 6	Norwich, on account ...	50 0 0	Mr Wright's Chapel	3 2 0	St. George's Church	3 8 3													
Harston, ditto	8 8 3	NOTTINGHAMSHIRE.		Rev. Mr. Clarke's Chapel	11 8 0	Argyle Square ditto	7 7 0													
Hauxton, Sunday-school	0 16 0	Collingham—		New North Church	1 6 0	Contributions from Baptist Church, Min- to House, Argyle Square, for Trans- lations		5 0 0												
Ditto, Children and Teachers' Jubilee	0 10 11	Nicholls, Mrs. for Rev. W. Knibb's <i>Normal</i> School		1 0 0	Subscriptions, dona- tions, &c.....	23 7 0	Elgin	8 10 2												
Offering	0 10 11	WARWICKSHIRE.		Forres—	Collected at—	Rev. Mr. Stack's ...	2 10 0													
Landbeach	0 10 0	Birmingham, on account		75 0 0	Rev. Mr. Weir's ...	1 2 0	Glasgow—													
Melbourne, Collection...	3 14 6	Do., Subscriptions ...		11 5 4	Collected at—	Hope Street Chapel	33 16 0	John Street ditto ...	4 16 3											
Over, ditto	5 7 0	Do., Mount Zion Chapel Sunday School, to support a boy in <i>Benevolent Institution</i>		4 0 0	Wellington St. do...	2 18 0	George Street ditto	2 18 9	South Portland St. ditto	4 1 4										
Shelford, ditto	9 1 1	WILTSHIRE.		Downton	20 13 0	North Hanover St. ditto	5 0 0	George's Place ditto	14 2 8	Mulgavie Relief Mis- sionary Society	2 0 0									
Waterbeach, ditto.....	6 11 10	YORKSHIRE.		Cowling Hill	1 2 6	George's Place ditto	14 2 8	Subscriptions, dona- tions, &c.....	57 6 6	Ditto	F. E. 1 1 0									
CORNWALL.		Birmingham, on account		75 0 0	Keighley	3 8 0	Do. for <i>Translations</i>	1 0 0	Grantown	1 10 0	Huntley—	Collected at—								
St. Austell, on account .	10 0 0	Do., Subscriptions ...		11 5 4	Town, John, Esq., An- nual Subscription...	1 0 0	Subscriptions, dona- tions, &c.....	57 6 6	Ditto	F. E. 1 1 0	Do. for <i>Translations</i>	1 0 0								
DEVONSHIRE.		SCOTLAND.		Aberchirder	2 0 0	Aberdeen—	Collected at—	Independent Chapel	3 0 0	Public Meeting	3 0 0	Youths' Missionary Association	1 15 0							
Devonport —	Pembroke Street Chapel, by Elizabeth Watts	1 0 0	Aberdeen—		Collected at—	Silver Street Chapel	10 16 0	Union Street ditto..	12 18 5	John Street ditto ...	10 10 3	Secession Church ...	1 14 6	Aberdeen Missionary Society	16 0 0					
Essex.	Braintree	7 3 4	Collected at—		John Street ditto ...	10 10 3	Ladie's Association ...	20 0 0	Boxes	1 17 10	Airdrie—	Collected at—	Independent Chapel	5 7 0	Public Meeting.....	2 0 0				
Colchester, Collections...	19 1 0	Loughton Association, half year		5 12 6	Aberdeen Missionary Society	16 0 0	Ladie's Association ...	20 0 0	Boxes	1 17 10	Airdrie—	Collected at—	Independent Chapel	5 7 0	Public Meeting.....	2 0 0				
GLoucestershire.		Tewkesbury		78 8 0	Ladie's Association ...	20 0 0	Boxes	1 17 10	Airdrie—	Collected at—	Independent Chapel	5 7 0	Public Meeting.....	2 0 0	Subscriptions and do- nations	3 10 0				
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KENT.		Margate		10 4 9	Ramsgate, on account...	50 0 0	St. Peters	11 6 2	LANCASHIRE.		Chapel Fold	4 5 10	Liverpool	127 15 0	Ditto, for <i>Translations</i>	11 4 0	Ditto, for <i>Africa</i>	1 1 0		
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IRISH CHRONICLE.

SEPTEMBER, 1842.

THE Committee are at length obliged to state to the friends of the Society the following facts.

1. The Society is now about £1200 in arrears. A portion of this debt has existed for a considerable time. Till of late the excess of expenditure one year has been met by the excess of income the next; but last year, which was that when an excess of receipts was anticipated, did not realize these anticipations. The debt, therefore, augmented. Since the commencement of the present year, extraordinary exertions on behalf of a kindred society, and the unparalleled pressure on the trade of the country, have almost entirely dried up our resources; and it is now a serious question, What are the Committee to do to meet these accumulated difficulties?

2. God has honoured, and is still honouring, the Society with greater success than at almost any former time. This was to be hoped for. We have prayed that he would graciously do so. We have sought to meet the altered state of things in Ireland by adaptations of missionary and itinerant labour. The Committee has agents—valued, suitable agents—offering themselves for employment, but they dare not employ them.

3. Within one month of the time these sentences will be published, from five to six hundred pounds will be necessary to meet the current quarter's expenditure. If friends will that we retire from the field just as we are invited to reap more abundantly, still we must retire honourably. Agents must be paid. The idea of such retirement will meet with no ready welcome from the Committee; but they are only acting on behalf of the public. And certainly the stopping of supplies will have to be regarded as a most effective, though painful expression of its voice. Is it to be believed that supplies will be stopped? Stopped! while we are receiving so plenteously of the good word of God, and the bread of eternal life ourselves? while the corrupters of Christian doctrine, the famishers of the souls of men, are more than usually active in their dreadful work? while, as if in direct prevention of so dire a mischief, every indication, whether of duty or encouragement, to send a more liberal supply is being urged on our attention? and while, in answer to our supplications, and by our instrumentality, God is bidding the perishing live? It cannot be. Every Christian who feels for Ireland, and who reads these pages, will give or collect a sovereign within the next three weeks, and send it to Mr. Green, Queen's Row, Walworth, by Post-Office order, or otherwise, so that the anxieties of the Committee may be relieved, and our excellent friends in Ireland may be encouraged to go on to labour in the name of the Lord.

AN APPEAL FOR IRELAND.

To the Baptist Denomination.

A friend who knows Ireland well, and our operations there, transmits the following appeal, which we readily insert.

BELoved BRETHREN,— Unsupported by state patronage, brethren of our body, under the manifest influence of the Holy Spirit, have nobly led the way in the missionary exertions which have distinguished the last half century; and if our efforts in the East and West Indies had done nothing beyond inciting the zeal of other more wealthy denominations, they would have been amply recompensed: but much more than this has been accomplished, and in the review we cannot but exclaim with admiring gratitude, "What hath God wrought?"

In Ireland also the same consequences have happily resulted. God has smiled upon our efforts. Multitudes that were without the gospel, have heard it faithfully dispensed by our devoted itinerants. Many thousands of children and adults have been taught to read, and have been supplied with the Holy Scriptures. The aborigines, amounting to full two millions, have had an attention drawn to them that they never before experienced. A new order of instrumentality, peculiarly suited to Ireland, has been originated in the employment of scripture readers, to carry the gospel into the humble dwellings of the uninstructed peasantry. Churches belonging to the denomination, which for two hundred years had been dragging on a languishing exist-

ence, have been assisted; new congregations have been formed in many districts; conversions, both among Roman Catholics and nominal Protestants, have rewarded our prayers and endeavours; and the Committee of the Baptist Irish Society are continually being encouraged with assurances from their respective agents of the divine blessing accompanying their labours; and though, from the deeply rooted educational prejudices of both Roman Catholics and Protestants, the work in Ireland is peculiarly arduous, if we could sustain an efficient ministry, in any degree equal to the necessities of the country, the success with which we have been indulged is a proof that our labours are not likely to be without a corresponding recompence.

What, however, are eleven ministers, and twenty-five scripture readers, and forty week-day schools, to be supported by our denomination among a population exceeding eight millions of immortal beings? and yet even this extremely limited and disproportioned agency cannot be

longer supported, unless better and more regular aid is afforded to the Committee. We are not unaware of the difficulties under which our churches at home labour, and we have no desire unreasonably to burden our congregations, but we want larger and more systematic assistance, after the example of the contributions to the Foreign Mission. A few of our churches, and benevolent friends of other denominations, have for a number of years assisted us regularly; and if we could be favoured by all, or the majority of our churches, with an annual collection, the Society might be comfortably supported. It is, therefore, earnestly entreated that this affectionate appeal may be suitably responded to. Ought we not to avoid what an eloquent Irishman has called the "fanaticism of clarity,"—that which overlooks the perishing at home, while it cares for those at the distance of thousands and tens of thousands of miles from us? "This ought ye to have done, and not to leave the other undone."

THE ROMISH MASS SERVICE.

(Continued from last No., page 458.)

"11. Then the priest says in a low voice the prayers called the *Secreta*, which correspond to the collects of the day, and are different every day. He concludes by saying aloud, 'Per omnia sæcula sæculorum,'—that is, 'World without end.' *Ans.* 'Amen.' Then follows the *Preface*, so called because it serves as an introduction to the canon of the mass; in which, after solemnly acknowledging ourselves bound in duty ever to give thanks to God, through his Son Jesus Christ, whose majesty all the choirs of angels ever praise and adore, we humbly beg leave to have our voices admitted, together with theirs, in that celestial hymn, 'Sanctus, sanctus, sanctus,' &c.—that is, 'Holy, holy, holy, Lord God of Hosts. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord, Hosanna in the highest.'

"12. After the preface follows the Canon of the Mass—the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in his passion, and his hiding at that time his glory and his divinity, as to signify the vast importance of that common cause of all mankind which the priest is then representing, as it were in secret, to the ear of God, and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries. The canon begins by invoking the Father of mercies, through Jesus Christ his Son, to accept this sacrifice for the holy catholic church, for the Pope, the Bishop, the King, and all the professors of the catholic and apostolic faith throughout the whole world.

"Then follows the *Memento*, or commemoration of the living, for whom in particular the priest intends to offer up that mass, or who have been particularly recommended to his prayers, &c. To which is subjoined a remembrance of

all there present, followed by a solemn commemoration of the blessed Virgin, the apostles and martyrs, and all the saints, to honour their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord.

"Then the priest spreads his hands over the bread and wine, which are to be consecrated into the body and blood of Christ, and he begs that God would accept of this oblation, which he makes in the name of the whole church, and that he would grant us peace in this life, and eternal salvation in the next. Then he blesses the bread and wine with the sign of the cross, and prays that God would render this oblation blessed and acceptable, that it may be made to us the body and blood of his most beloved Son our Lord Jesus Christ. Then he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by the words of Christ pronounced by the priest in his name, and as bearing his person. This is the chief action of the mass, in which the very essence of this sacrifice consists; because, by the separate consecration of the bread and wine, the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated.

"Immediately after the consecration follows the elevation, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross, and that the people may adore their Lord veiled under these sacred signs. At the elevation of the chalice, the priest recites these words of Christ: *As often as you shall do these things, you shall do them in remembrance of me.*

"Then the priest makes the *Memento*, or remembrance for the dead, praying for all those that are 'gone before us with the sign of faith, and rest in the sleep of peace;' and in particular for those for whom he desires to offer this

sacrifice, that God would grant them a 'p'lace of refreshment, light, and peace, through Jesus Christ our Lord.' Then kneeling down, and taking the sacred host in his hand, he makes the sign of the cross with it over the chalice, saying, 'Through him, and with him, and in him, is to thee, God the Father, in the unity of the Holy Ghost, all honour and glory;' which last words he pronounces, elevating a little the host and chalice from the altar.

"13. After this follows the Pater Noster, or Lord's prayer, which is pronounced with a loud voice; and in token of the people's joining in this prayer, the clerk in their name says aloud the last petition, 'Sed libera nos a malo, But deliver us from evil;' to which the priest answers, 'Amen;' and goes on with a low voice, begging that we may be delivered from all evils, past, present, and to come; and by the intercession of the blessed Virgin and of all the saints be favoured with peace in our days, and secured from sin and all disturbances, through Jesus Christ our Lord. Then he breaks the host, in imitation of Christ's breaking the bread before he gave it to his disciples, and in remembrance of his body being broken for us upon the cross; and puts a particle of it into the chalice. This ceremony of mixing a particle of the host with the species of wine in the chalice represents the re-uniting of Christ's body, blood, and soul, at his resurrection.

"14. Then follows the Agnus Dei, &c., which the priest pronounces three times, striking his breast in token of repentance: the words are, 'Lamb of God, who takest away the sins of the world, have mercy on us.' At the third time, instead of 'Have mercy on us,' he says, 'Grant us peace.' After the Agnus Dei follow three prayers, which the priest says to himself by way of preparation for receiving the blessed sacra-

ment. After which, kneeling down, and then rising and taking up the blessed sacrament, he three times strikes his breast, saying, 'Domine non sum dignus, &c., Lord, I am not worthy that thou shouldest enter under my roof; say thou only but the word, and my soul shall be healed.' Then receiving the sacred host, he says, 'The body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.' Having paused a while he proceeds to the receiving of the chalice, using the like words, 'The blood of our Lord Jesus Christ,' &c. Then follows the communion of the people, if any are to receive.

"15. After the communion, the priest takes first a little wine into the chalice, which is called the first ablution, in order to consume what remains of the consecrated species in the chalice; and then takes a little wine and water, which is called the second ablution, upon his fingers over the chalice, to the end that no particle of the blessed sacrament may remain sticking to his fingers, but that all may be washed into the chalice, and so received. Then wiping the chalice, and covering it, he goes to the book and reads a versicle of the holy scripture, called the Communion, because it was used to be sung in the high mass, at the time that the people communicated. After this, he turns about to the people with the usual salutation, 'Dominus vobiscum;' and then returning to the book, reads the collects or prayers called the Post Communion; after which he again greets the people with 'Dominus vobiscum,' and gives them leave to depart, saying, 'Ite, missa est,—that is, 'Go, the mass is done.'"

"The whole service, it will be remembered, is in Latin, and therefore unintelligible to the bulk of the people. It is the performance of the priest, not the worship of the church."

Under date of Aug. 13th, Mr. TRES-TRAIL writes to Mr. Green:—

MY DEAR BROTHER,—I lose no time in giving you a short account of a most interesting service which we have just held on our venerable friend Mr. A.'s estate. At our last association, some of the brethren were appointed to visit this place to hold meetings with Brother M.'s friends. Two young men stood proposed for baptism, and it was arranged to take place during our visit. A neat baptistery was made, by Mr. A.'s direction, in one of his fields. The weather yesterday was very fine, and a large congregation assembled; the greater portion being Romanists. Brother John Hamilton conducted the devotional services, I was desired to preach, and Brother M. baptized. The service was peculiarly interesting and solemn. The greatest order and decorum

prevailed; and I never preached to a more quiet and attentive audience. All appeared deeply interested; many were visibly affected. I am glad to say there is a prospect of another addition, very soon, to the church. In the evening we had a service in the chapel, which was exceedingly well attended. There is every thing to encourage continued and persevering efforts in this district; and it is very plain that circumstances have now shown the steps taken to occupy it, in connexion with the society, were prudent and right. I am glad to find that Brother M.'s exertions in spreading the knowledge of Jesus are sustained by the co-operation of the friends connected with the interest; and are also evidently owned for good.

* Abridged from Challoner's "Catholic Christian Instructed," pp. 173—188.

Mr. BRERY, under date Aug. 5th, 1842, writes:—

With this I send you the journals of the readers in this district. I would have felt myself much weakened by the removal of the two readers to Athlone and Clonmell, and their wives (to lose four members of an Irish church is no trifling thing), were it not that five have been added to us, and another increase will take place next Lord's day. This increase of the church is an indication of greater blessedness, and furnishes a strong motive for increased exertion. And as readers are so useful, I hope you will allow me to employ

an additional number,—some who may devote part of their day to their respective trades, and the remainder to reading and holding meetings for prayer. I wish for this class of readers because they will be less expensive, and ultimately may labour without any support from you. Besides, such men will settle down in the town; and their families, when one generation shall pass away, most likely will sustain the cause. I know of no place that furnishes greater facilities for increased exertion, nor more likely amply to reward your labour.

Some of our friends who occasionally see Irish newspapers, are desirous that we should explain the circumstances originating certain correspondence in the "*Banner of Ulster*," which affects one of the valued agents of the Society. This does not seem to us advisable, especially as the explanation would be a long one. Friends may assure themselves that attention is given to this correspondence, and that thus far the Committee see nothing to censure in the agent referred to. At a public meeting, open to all the inhabitants of the village which he is said to have slandered, and which was attended by seventy-two of the chief of them, of all Christian denominations, the following resolution was adopted, and has been extensively published, viz.,

"As there was no chairman or bench of moderators appointed at the public meeting convened in this place by the Rev. W. Patten, on last Friday evening, through whom a decision might have been obtained which would have been necessary for the preservation of Rev. D. Mulhern's character, he has again submitted the documents referred to, to this public meeting, read them over under our special notice, and replied to the said charges in detail, satisfactorily acquitting himself of any impropriety—witnesses in presence of this meeting having fully and satisfactorily corroborated every statement contained in the documents called in question by Mr. P., and on which he endeavoured to found charges against Mr. M. And we, being inhabitants of Conlig and immediate

vicinity, do hereby—the meeting to a man being unanimous—certify that Mr. Mulhern stands fully justified from all alleged charges.

Signed, on behalf of the meeting, composed of seventy-two persons, forty-six of whom are Pædobaptists, viz., Presbyterians, Covenanters, and Methodists, and twenty-six Baptists,

PATRICK HERVEY, Covenanter.

JOHN M'KEY, Seceder, and for many years elder.

ALEX. HERVEY, Presbyterian.

JOHN NEILL, Baptist, deacon.

THOMAS BOYD, Methodist, New Connexion.

These gentlemen were unanimously chosen by the meeting as moderators.

The list of Contributions this month is unavoidably deferred to next number.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., Treasurer, 19, Bridge-street, Blackfriars; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALIFAX, MILLS, and Co., Bankers, 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, Dublin; and by any Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

NO. XXVI. NEW SERIES.

SEPTEMBER, 1842.

DEATH OF THE REV. R. G. JAMESON.

AFTER a very long and protracted illness, this truly devoted servant of Christ has entered into rest. His early removal is a serious loss to the Society, in connexion with which he appeared to be entering on a course of eminent usefulness ; and will be deeply felt by many who will ever have reason to bless God that they heard the gospel from his lips. His unaffected piety, his simplicity of purpose, and his warm, affectionate manner, rendered his efforts in that important part of home missionary work in which he was more immediately employed highly acceptable and useful. In several instances his kind and earnest manner were singularly successful in subduing prejudice and awakening a lively interest in his movements. Churches which prior to his visits were somewhat doubtful of their propriety, and received them only on the earnest recommendation of the executive of the Society, speedily changed their opinions, and became warm in their commendations both of the agent and the system he was employed to carry out. The improved spirituality, the augmented numbers, and the zealous activity of these churches, prove that he did the work of an evangelist in a proper spirit, and that he was favoured with more than an ordinary measure of the divine blessing. From his correspondence and private papers it is evident that his soul was entirely consecrated to his work ; that the one and all-absorbing object of his existence was the revival and extension of the religion of Christ. The energy of his disposition, which far exceeded his physical strength, led him to undertake an amount of labour prior to his engagement with the Baptist Home Mission, which a man of more vigorous constitution could not have long sustained. In February last he was laid aside from public work, immediately after the Committee had appointed him to a station of great importance and difficulty, where very sanguine hopes were entertained of his success. Sustained by the native buoyancy of his spirits, and longing to be engaged in his work, all his letters to the secretary, until within a very short period of his dissolution, anticipated the occupancy of his new sphere of labour ; although it was obvious to his friends that he could not recover. When at length, having reached almost the last stages of emaciation and weakness, he was convinced that his work on earth was done, he cheerfully submitted to the will of his heavenly Father, and committed his beloved partner and five young children to him who has been in all generations a Father to the fatherless and the Husband of the widow. During his illness he was much cheered by the unremitting kindness of Christian friends at Ramsgate, and by the affectionate communications of those who had been benefited by his labours. Several churches, especially in Oxfordshire, where he took his last journey, sent him small remittances, which were of the greatest service, not only in assisting to defray the expenses of his illness, but in comforting his spirit under

his severe and protracted sufferings. The state of his mind in the immediate prospect of death will be seen in the subjoined letter,—the last he ever wrote. It is addressed to his brother.

“DEAR BROTHER,—I yet linger on Jordan’s stream ; not yet launched : all things are not quite ready. The will of the great and good God and Saviour be done ! I rely on his wisdom ; I wait his command ; I depend on his love ; I long for his salvation. When I get to heaven, where, through the merits of Christ and faith in his name, I hope soon to be, the most unworthy, insignificant, polluted, and unfaithful inhabitant will have entered. O Lord Jesus ! thy blood is precious, cleansing from all sin. Oh, what blood ! This is an amazing effort for me ; perhaps the last letter I shall ever write, —never meant to write this. Brother, brother, if on earth on Sunday. I will try and recollect W—— (where his brother intended to preach, and where this last letter of the dying saint was read to a weeping audience). Be *faithful*. ‘ Well done good and *faithful* servant.’ Profitable is not said, but faithful. The Lord make you ‘sober minded.’ Try and understand that passage,—I wish I had during the former part of my life. And now, brother, God bless you, and make you a blessing. This he did with his friend, Abraham. Just see to my family, as God shall give you opportunity. Farewell.

“ Affectionately yours,
“ R. G. JAMESON.”

A day or two after the above letter was written, to the surprise of all his friends, and by an extraordinary effort, he came to London. He arrived on the Wednesday afternoon, more like a walking skeleton than a living man. His children, whom he had not seen for months, were brought to town from his residence at Stony Stratford just in time to see their father die. On Sunday it became evident that he was fast sinking, and early on Monday morning, the first of August, and in the thirty-third year of his age, he fell asleep in Jesus. “ I heard a voice from heaven, saying, Write, blessed are the dead that die in the Lord ; yea, saith the Spirit, for they rest from their labours, and their works do follow them.”

In his zeal to promote the efficiency of a benevolent institution, with which he was identified in former years, Mr. Jameson sacrificed his interest in a little property which ought to have been preserved to his family. This simple fact is left to make its own impression, especially on the friends of Temperance. Any remittances for the benefit of the widow and children will be thankfully received by the Secretary, and acknowledged in the Register.

From the Rev. W. BARNES, Brompton.

MY DEAR BROTHER, — I have received, from a young lady, another old guinea for the Baptist Home Mission. She says the idea of thus appropriating it was suggested by the note from Northamptonshire, in the last Register. Will you allow me, in the next Register, to ask the young ladies and gentlemen (aye, and the old ones too) of our congregations throughout the country, if they have not gold and silver coins which they would do well to cast into the treasury of God ? I had the gratification, some years ago, of persuading a band of sisters to give to the cause of God a number of coins, which

had been accumulating in the family through almost a century. I believe they have never regretted thus parting with them, and I am sure they will not when the judgment shall be set, and the inventories of our several trusts opened. I am convinced that there are hundreds of pounds in this form, at the disposal of our dear young people. I call on them, by the claims of Christ, and perishing souls, to imitate the examples presented in your Register. These valuable toys may be kept to their hurt ; “ and what profit is there to the owners thereof, saving the beholding of them with their eyes ?” Eccles. v. 11.

“ Ever yours,
“ W. BARNES.”

CONTRIBUTIONS SINCE LAST REGISTER.

BUCKINGHAMSHIRE.		£	s.	d.
<i>High Wycombe—</i>				
Herne and Verey, Messrs.....	2	10	0	
DEVONSHIRE.				
<i>Plymouth—</i>				
Milcham, Mrs.....	1	0	0	
ESSEX.				
<i>Harlow—</i>				
Collected by Miss Baman.....	2	0	0	
HUNTINGDONSHIRE.				
<i>Bluntisham—</i>				
Asplan, Mr., sen.....	0	10	0	
Butcher, Mr.....	0	5	0	
Ekins, Mr.....	1	0	0	
Feary, Mr.....	1	0	0	
Feary, Mrs. J.....	0	10	0	
Flett, Mr.....	0	5	0	
Jewson, Mr.....	0	10	0	
Jewson, Mrs., sen.....	0	5	0	
Jewson, Mr., jun.....	0	5	0	
Maltman, Miss.....	0	5	0	
Munns, Mr.....	0	5	0	
Squires, Mrs.....	0	5	0	
Tebbutt, Mrs.....	0	10	0	
Tebbutt, Mrs. W.....	0	7	6	
Upsher, Mrs.....	0	5	0	
Watts, Mr.....	0	10	0	
Soms under 5s.....	0	14	0	
<i>Houghton—</i>				
Brown, P., Esq.....	3	0	0	
Goodman, J., Esq.....	2	0	0	
Friend, near Houghton.....	0	5	0	
<i>Huntingdon—</i>				
Bates, Mr.....	0	5	0	
Dear, Mr.....	0	5	0	
Foster, Mr.....	0	10	0	
Harratt, Mr.....	0	5	0	
Lancaster, Mr.....	0	10	0	
Martin, Mr.....	1	0	0	
Randall, Mr.....	0	5	0	
Small sums.....	0	13	6	
<i>Kimbolton—</i>				
Hogg, Rev. R.....	2	2	0	
<i>Ramsey—</i>				
Newton, Mr. W., sen.....	0	12	6	
Saunders, Mr. F.....	0	5	0	
Saunders, Mr. H.....	0	5	0	
Small sums.....	1	18	0	
<i>St. Ives—</i>				
Goodman, Mrs., sen.....	0	10	0	
Haffer, Mr.....	0	5	0	
Paul, T. D., Esq.....	5	0	0	
Prior, Mr.....	0	5	0	
Stocker, Mr.....	0	5	0	
Ulph, Mr.....	0	10	0	
Small sums.....	0	7	6	
<i>St. Neots and Eynesbury—</i>				
Abbott, Mr. W.....	0	10	0	
Geard, Mr.....	0	5	0	
Habershon, Mr.....	0	5	0	
Howkins, Mrs.....	0	5	0	
Muscutt, Mrs.....	0	5	0	
Paine, Mr., sen.....	0	5	0	
Small sums.....	0	11	0	

LINCOLNSHIRE.		£	s.	d.
<i>Market Rasen—</i>				
Donation of a Wesleyan for Evangelist	0	10	0	
LONDON.				
Alie Street.....	2	3	2	
Church Street.....	13	6	4	
Prescott Street.....	10	0	0	
Providence Chapel.....	2	0	0	
Shakespeare's Walk.....	2	2	0	
Clarke, Mrs. Martha.....	0	5	0	
The Executors of the late John Aylin, Esq.....	10	0	0	
Palmer, Mr. John.....	0	10	0	
SUSSEX.				
<i>Rye—</i>				
Crosskeys, Mrs.....	1	10	0	
WARWICKSHIRE.				
<i>Birmingham—</i>				
Bond St. Auxiliary.....	7	5	4	
<i>Leamington—</i>				
Collection.....	9	12	0	
WILTSHIRE.				
<i>Semley—</i>				
Box in Chapel.....	0	17	0	
Bracher, Miss.....	1	0	0	
Bracher, Miss D.....	0	10	0	
Collection.....	1	15	0	
Herbert, Mrs.....	1	0	0	
WALES.				
<i>Abergavenny—</i>				
Collected by Mrs. Daniels,—				
Barrett, Mr.....	0	8	0	
Conway, Mr.....	0	8	6	
Crump, Mr.....	0	7	7	
Daniel, Mr. C.....	1	2	6	
Daniel, Mr. J.....	1	2	6	
Haward, Mr.....	0	10	10	
Jones, Misses.....	0	14	3	
Norman, Mr.....	0	6	7	
Penny, Mr.....	0	10	0	
Penny, Mrs.....	0	10	0	
Small sums.....	0	11	0	
Thomas, Mrs.....	0	4	6	
Wyke, Mr.....	0	15	0	
<i>Aberystwith—</i>				
Association collection.....	3	11	0	
<i>Bassaleg—</i>				
Griffith, Mr. T.....	0	10	0	
Lewis, Mr. J.....	0	10	0	
Rees, Mr. W. T.....	0	10	0	
<i>Blaenavon—</i>				
Collection.....	0	15	7	
<i>Brecon—</i>				
Collection.....	1	15	0	
<i>Bridgend—</i>				
Collection.....	0	8	7	
<i>Cardiff—</i>				
Box, Mrs. M. Edly's.....	1	0	2	
Collection, Eng. Bapt.....	7	2	8	

	£	s.	d.		£	s.	d.
Collection, Welsh Bapt.	1	4	4	<i>Newport</i> —			
Davies, Mr. R.	0	10	0	Blackwell, Mr.	0	5	0
Edy, Mr.	0	10	0	Crossfield, Mr.	1	0	0
Hopkins, Mr. J. B.	0	10	0	Evans, Mr.	1	0	0
James, Mr.	0	10	6	Gething, Mr.	1	0	0
Williams, Mr.	1	0	0	John, Mr. T.	0	5	0
<i>Caerleon</i> —				Lewis, Mr.	0	5	0
Collection.	1	0	0	Morgan, Mr.	0	5	0
Hiley, Mrs.	0	5	0	Penny, Mr.	0	10	0
Jenkins, Mr. J.	1	0	0	Phillips, Mr.	0	10	0
Jenkins, Mr. W.	0	5	0	Rogers, Mr. E.	0	5	0
Jenkins, Mr. J.	0	5	0	Rogers, Mr. A.	0	5	0
Small sums.	0	4	6	Slade, Mr.	1	0	0
<i>Castletown</i> —				Small sums.	1	1	0
Davies, Mr.	0	12	6	<i>Penycae</i> —			
<i>Felynfoel</i> —				Collection.	1	10	6
Collection.	1	2	3	<i>Pontheer</i> —			
<i>Llanelly</i> —				Collection.	1	0	2
Collection.	0	7	7	Jenkins, Mr. W. (2 years.)	2	0	0
Rees, Mr. W.	0	5	0	Jenkins, Miss. (do.)	1	0	0
Thomas, Mr. J.	0	5	0	<i>Ponthrydrhyn</i> —			
Thomas, Mr. W.	0	5	0	Conway, Mr.	1	0	0
Small sums.	0	17	6	Conway, Miss.	0	5	0
<i>Llawenarth</i> —				Small sums.	0	7	6
Collection.	2	11	0	<i>Pontypool</i> —			
<i>Merthyr and Dowlais</i> —				Davies, Mr. C.	0	5	0
Charles, Mr.	0	5	0	Jones, Mr. and Mrs.	0	10	0
Edwards, Mr. L.	0	5	0	Morgan, Mr.	0	5	0
Friend, A.	0	5	0	Phillips, Mr.	1	1	0
Gilbert, Mr.	0	5	0	Phillips, Misses.	0	4	6
Joseph, Mr. D.	0	10	0	Williams, Mr. J.	0	5	0
Joseph, Mr. T.	0	10	0	Small sums.	1	0	0
Price, Mrs.	0	5	0	<i>Swansea</i> —			
Proshern, Mrs.	0	5	0	Association collection.	5	0	0
Thomas, Mrs.	0	5	0	Collection, York Place.	1	1	4
Small sums.	1	0	6	Collection, Bethel.	1	0	0
<i>Nantyglo</i> —				Hinckley, Mr.	0	5	0
Collection.	0	9	1	James, Mr.	0	5	0
Jones, Mr.	0	2	6	Jones, Miss.	0	5	0
Sunday School.	0	10	6	Michael, Mrs.	0	5	0
<i>Neath</i> —				Stroud, Mr. D.	1	0	0
Collection.	0	15	0	Walters, Mr. D.	1	0	0
Buckland, Mrs.	1	0	0	Walters, Mr. T.	1	0	0
Wescombe, Miss.	0	2	6	Walters, Mr. W.	0	10	0
<i>Neubridge</i> —				V. D., Mr.	0	5	0
Collection.	0	15	0	Small sums.	1	11	6
				<i>Tredegar</i> —			
				Collection, Welsh Chapel.	1	15	0
				Collection, English Chapel.	0	10	0
				Phillips, Mr.	0	10	0
				Griffith, Mr.	0	2	6

* * The collections, &c., in the Northern Auxiliary will be acknowledged when they have all been received.

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BAPTIST MAGAZINE.

OCTOBER, 1842.

MEMOIR OF THE REV. JAMES STUART, OF SAWBRIDGEWORTH,
HERTS.

BY THE REV. THOMAS FINCH.

THE Rev. James Stuart, the subject of this brief memoir, was born at Perth, in Scotland, April 28, 1771. His father, Mr. David Stuart, was an officer in the army, and soon after the birth of his eldest son removed with his regiment to Dublin, and from thence, in 1775, sailed to Halifax, in Nova Scotia, at the commencement of the American war. During the fatigues of that unhappy conflict his health gradually declined, and he died at New Town, Long Island, Oct. 14, 1780; leaving a widow and one child to lament his loss, and having buried four other children in their infancy. Toward the close of the following year, Mrs. Stuart married Mr. Robert Daines, a non-commissioned officer in the British army then stationed at New York, by whom she had four sons, who are still living. The American war having terminated, and the independence of the United States being acknowledged by the British government, Mr. Daines left the army, returned to England with his wife and family, and settled at Thurston, in Norfolk, his native county.

When James Stuart had received as good an education as his parents could

afford, he was apprenticed to a respectable carpenter and builder in the neighbourhood, and upon the completion of his apprenticeship went to London, and was engaged for some years in the management of a business in that line at Homerton. While residing there, he formed an acquaintance with Miss Ann Reed, who attended the same place of worship, and was a person of sincere and decided piety, but some years older than himself. The attachment being reciprocal, and in their view providential and consistent with Christian duty, they were married in 1796, and, for thirty-six years, "walked together as heirs of the grace of life." Mrs. Stuart was maternally descended from a respectable and opulent family of Scarborough, of the name of Tindal. Her father, Mr. Reed, who was a naval officer, having died at sea, and certain legal documents of great value being mislaid or lost, his widow was deprived of the greater part of his property, and left with several small children in straitened circumstances. But they found a generous benefactor in his intimate friend, John William Paul, Esq., a

German merchant residing in London, who kindly took charge of the whole family; and, after the death of Mrs. Reed and the younger children, he adopted the three surviving daughters into his family, and in his last will made a liberal provision for their support. His bequest to Mrs. Stuart included an annuity of £120, which was put in trust to be applied after her decease for the endowment of a grammar school in Germany, thus exhibiting at once, on the part of Mr. Paul, the purest friendship and the most enlightened patriotism. By this union Mr. Stuart was placed in easy circumstances, without the care and risk of business, from which he speedily retired.

In 1798 Mr. and Mrs. Stuart left town, and, after spending some time with their relatives at Thurston, went to reside at Bury St. Edmunds. Finding no society of the baptist persuasion there, Mr. Stuart was induced to open his house for occasional preaching by the nearest baptist ministers, and for holding prayer-meetings when no preacher could be procured. Soon afterwards, in the providence of God, Mr. Thomas Ridley of Ipswich went to live at Bury; and being a member of the baptist church at Ipswich, and an occasional preacher, he entered very cordially into Mr. Stuart's plan for commencing a baptist interest at Bury. In 1800 they conjointly purchased a piece of freehold ground, and built a chapel, which cost about £730, part of which was collected by Mr. Ridley in London and elsewhere, and the deficiency, exceeding £400, was defrayed by themselves in equal shares. Having accomplished this good work, and formed a small church, Mr. Ridley undertook the pastoral office, but lived only nine months after his ordination. Mr. Stuart, also, having removed from Bury about the same time, the infant church was left in a very feeble state, and continued to struggle on for twenty

years, with very little increase, till the Rev. Cornelius Elven, their present much esteemed pastor, was called to that office. Since that time the cause has been much enlarged, and the old chapel being too small for the congregation, the present commodious one, capable of seating a thousand persons, was erected in 1834, while between five and six hundred members have been added by baptism. It does not appear that Mr. Stuart began to exercise his ministerial gifts during his short residence at Bury; but he was certainly the means of introducing and establishing the baptist interest there, which has since been so eminently crowned with the divine blessing.

About that time Mrs. Stuart began to be much troubled with an affliction in her face, which rendered the society of strangers irksome, and from which she continued to suffer very severely at intervals till the close of life. This induced them to leave Bury, with a view to try the waters of Harrowgate, so strongly recommended in such cases; but from which she derived no permanent or decided benefit. From thence they removed to the vicinity of town, where Mr. Stuart afterwards devoted some time to the purchase and improvement of various leasehold estates, which proved a more profitable investment of money than the public funds. During that interval they attended the ministry of Dr. Rippon, in Carter Lane, and Mr. Stuart was received into fellowship with the church under his care, June 7, 1801. He appears, indeed, to have been highly esteemed by his pastor and fellow-members, who thought he had talents for the ministry, and might become an acceptable and useful preacher. He was, therefore, requested by the church to exercise his gifts by speaking from a text of scripture at several church-meetings; when they agreed to encourage his engaging in village worship, under the direction of his pastor, wherever

providence might present an opening, or the churches request his services.

About the year 1803, Mr. and Mrs. Stuart went to Bristol, and took lodgings near the Baptist College, Stokes-croft, with a view to avail himself of its assistance in the prosecution of his theological studies. But that plan through some cause not answering his expectations, they returned from Bristol to London for a few years, and then settled at Ilford in Essex; where he found the late Rev. James Smith, with a few pious and devoted friends, endeavouring to establish a dissenting cause in that populous and increasing village. Mr. Stuart cordially approved, and in various ways encouraged the undertaking, and soon had the satisfaction to see that infant church rising to considerable prosperity, under the ministry of their laborious and much esteemed pastor, Mr. Smith.

In 1813 Mr. Stuart removed from Ilford to Sawbridgeworth, where he continued to reside, except for a few months, till his decease. The few dissenting families previously settled there had been accustomed to worship at Harlow and other neighbouring chapels; and a sabbath evening lecture had been for some years carried on in a licensed room by the Rev. B. P. Severn, pastor of the baptist congregation in the former place. At the commencement of these efforts, Mr. Severn and his friends had experienced much opposition and annoyance, which at last, in 1797, became so riotous and intolerant as to require an appeal to the magistrate for legal protection and redress. The principal offender having been ascertained, was prosecuted under the direction of the "London Deputies for the protection of the Civil Rights of Protestant Dissenters," and, being found guilty at the Hertford Assizes, was condemned to suffer twelve months' imprisonment in the county jail, but obtained his release before the expiration of that term, at the

intercession of the prosecutor. From that time the sabbath evening lecture was continued without interruption; and, as in many similar cases, the efforts made to arrest the progress of dissent at Sawbridgeworth, became instrumental to its increase.

Mr. Stuart had not resided at Sawbridgeworth long, before his piety, good sense, and unassuming manners, gained the esteem of Christian friends, by whom he was requested to officiate occasionally at the evening lecture, and afterwards at the usual times of divine service, on the sabbath. The congregation greatly increasing, and the barn where they met being wanted by the owner for other purposes, Mr. Stuart and his friends determined to build a new and commodious place of worship; which was cordially approved by neighbouring churches, and soon carried into effect. His services being wholly gratuitous, and his contributions to the chapel liberal, the expenses of its erection were in a short time nearly provided for, and the prospects of the interest appeared very cheering.

It being necessary to solicit the aid of neighbouring congregations towards the new chapel at Sawbridgeworth, a brief case, dated September, 1814, was drawn up by Mr. Stuart, as the ground of such appeal, which contained the following clause: "The intended dissenting meeting-house and pulpit, when erected, shall ever be free for independent and baptist ministers; and whenever the formation of a church takes place, it shall be on the most liberal principle, namely, that of free communion for independents and baptists. The choice of a minister shall devolve on the majority of subscribers. A clause shall be inserted in the trust deed to render the above particulars binding on all parties."

A neat and comfortable place of worship being thus completed and nearly

paid for, and the congregation becoming more numerous and regular, it was the wish of those who had taken the lead, and were members of neighbouring churches, to receive their dismission, and to be formed into a separate church with other friends who were disposed to join them at Sawbridgeworth. Mr. Stuart fully approved the design, and about midsummer, 1817, communicated to the parties the following outline, as the basis of their proposed union. "Is it the wish of all now present that a church should be formed in this place? Then read the clause above stated, and observe that the plan is open communion, each party to unite without distinction of baptist or independent. So that, if there had not been one independent present disposed to join at the formation of the church, yet the plan would be the same, and the church must at all times be willing to receive independents to transient or full communion whenever they apply for it, and so on the other part. And be it remembered, that the propriety or impropriety of forming a church, must not rest upon my either going or staying, but upon the utility of it; for I consider myself out of the question. The glory of God and the prosperity of the cause must be your object. If this meets with your approbation, it is recommended that each will consult his own minister. It is supposed that two deacons will be sufficient, to be chosen out of the two denominations, and when formed into a church, must be considered as one body, without any denominational distinction whatever."

While these points were under consideration, Mr. Stuart gave notice to quit his dwelling-house, and further informed the congregation that he wished to resign the pulpit as soon as they could meet with a minister in whom all parties could unite. But they were not prepared for this step, nor could they consent to his removal; but sent him a

unanimous and urgent request to become their pastor, on the terms proposed, or at all events to continue with them till the debt upon the chapel was quite discharged. And could he at that crisis have seen it to be his duty to comply with their request, his usefulness and comfort would, in all probability, have equalled his best wishes. But, though he could not refuse the latter part of their request, he felt some scruples on the subject of open communion, and was very unwilling to charge himself with the stated duties of the pastoral office.

When he was preparing his answer to this communication, it happened that the Rev. Herbert Tyler, of Homertou College, had just resigned his charge as pastor of the church at Wattisfield, in Suffolk, and was visiting Mrs. Tyler's relatives near Sawbridgeworth. Being well known to the principal friends, as well as to Mr. and Mrs. Stuart, he was requested by the latter to occupy the pulpit, with a view to become pastor of the church they were about to form. To recommend this proposal, and to prevent any objection which might be felt, Mr. Stuart said that he was too nervous to undertake the pastoral office, and would rather endeavour to make himself useful there or elsewhere as an occasional preacher. The plan being thus urged by Mr. Stuart himself, Mr. Tyler deemed it his duty to comply, provided his ministry should be approved by the congregation.

Having made this arrangement about midsummer, 1817, Mr. Stuart addressed a "Letter to the trustees, subscribers, friends, and well-wishers to the young and rising interest of the Redeemer at Sawbridgeworth," repeating his readiness to resign the pulpit at the time first mentioned, and strongly recommending them to encourage Mr. Tyler, "whom he considered as sent of God for the furtherance of the gospel in that place."

Upon receiving this communication

from Mr. Stuart, the parties addressed could not hesitate what course to pursue, but united in requesting Mr. Tyler to undertake the work, to which he in a short time agreed. Various preliminary arrangements being made, a special meeting was held, August 24, 1817; when the church was constituted on the terms advised by Mr. Stuart, though without his presence, under the immediate direction and pastoral care of Mr. Tyler, who thus entered upon his engagements with cheering prospects of success. Lest any jealousies should arise, Mr. Stuart left Sawbridgeworth at the time proposed, and engaged temporary apartments at Harlow, till they could suit themselves with a house near town. But, in a few months, some of the members became very uneasy on the score of baptism, and regretting the loss of Mr. Stuart's ministry, earnestly besought him to return, to open another place of worship, and to form a new society or church, to consist of his baptist friends only, on the principle of strict communion. Distressed at these complaints, and yet doubtful what course to take; averse to the proposed separation, and yet overcome by the entreaty of long-attached friends; anxious to follow the path of duty, and yet unable to ascertain it, his mind continued some time in the most painful suspense. At his request, a meeting of neighbouring ministers and other friends was convened at Harlow, to examine all the circumstances of the case, and to give him their advice. And, after due consultation, it was by them unanimously agreed, that the dissatisfaction on the part of the baptist friends at Sawbridgeworth did not justify the steps they were taking, and that Mr. Stuart be earnestly recommended not to comply with their request. For some time he was anxious to follow this advice, but was, at last, overpersuaded by the importunity of others; thinking moreover that the parties were too much

estranged to be again united under the same pastor; that there was sufficient scope for the labours of both; and that he might still hope to be more useful in a field where he had already successfully laboured than elsewhere. He accordingly returned to Sawbridgeworth; formed a society on the terms proposed; fitted up another place of worship; and afterwards built the chapel and dwelling house adjoining, which he continued to occupy till his death. These proceedings could not fail to excite regret, and to impair that cordial affection for Mr. Stuart which the ministers and members of neighbouring churches had previously cherished. Happily, however, such unpleasant feelings gradually gave place to those of mutual forbearance and Christian love. While many blamed his decision as an error in judgment, all admitted the purity of his motives, and acknowledged him to be a good man, a sincere and conscientious Christian, who wished in all things to know and to do what is right. It was, therefore, no less pleasing to others than honourable to themselves, when the ministers and members of both congregations, forgetting past disputes, evinced towards each other sentiments of Christian sympathy and esteem; and, by an interchange of services, by frequently worshipping together, and by various means of intercourse and co-operation, endeavoured to promote their mutual comfort and the cause of their common Lord. Such tokens of brotherly kindness were always agreeable to our departed friend, when he could enjoy them at home in his own retired way; and especially so after the death of Mrs. Stuart, Nov. 7th, 1831, when he evidently felt his need of more Christian society.

As a preacher, Mr. Stuart was uniformly plain, faithful, affectionate, and experimental. He was, indeed, too modest and retiring to give neighbouring ministers an opportunity of hearing him.

But from the testimony of others, and from frequent personal intercourse, the writer feels assured that his views of the gospel were, for the most part, sound and scriptural, and his ministry acceptable and edifying, especially to more experienced Christians. As a pastor he was always mild and forbearing, deeply concerned for the welfare of his little flock, and anxious "to keep the unity of the spirit in the bond of peace;" nor was any thing more painful than to see that unity broken or impaired. In humble dependence on the influence of the Holy Spirit, without which he considered all human efforts to be unavailing, it was his earnest desire and prayer that souls might be won to Christ by his ministry, and the baptist cause permanently established at Sawbridgeworth. But these wishes and expectations, however pure and well-founded they might seem, were not realized. If his hopes were sometimes raised, they were as commonly disappointed, and all his labours seemed to be in vain, till he became quite disheartened, and frequently expressed his determination to give up the attempt. From local attachments, however, and the persuasion of immediate friends, he was again prevailed upon to persevere amidst great discouragements, and to assist the people in procuring various supplies, when growing infirmities obliged him to discontinue his pulpit labours. It was thought by some that the failure of his plans might be traced to the want of constitutional energy in the prosecution of his work; or to a style of preaching more calculated to soothe believers than to arouse them to action, or to alarm the unconverted; or to the neglect of those new measures of revivalism and Christian zeal which some have adopted with signal success. But whether this supposition be correct or not, the labours of other preachers who occupied the pulpit during the last year or two, equally

failed to resuscitate the languid cause. The favourable opportunity, being once lost, could never be recovered. And, as divine providence failed to prosper his endeavours, and every fresh effort was beset with difficulties or proved unavailing, Mr. Stuart came at last to the painful conclusion that the Most High disapproved his measures, and that it was his duty to relinquish the design he had long formed, of placing his chapel and dwelling-house in trust for the permanent use of the baptists at Sawbridgeworth. He, therefore, the year preceding his decease, revoked a deed which had been prepared for that purpose, and resolved instead to bequeath a sum of equal value to another institution for the assistance of poor ministers of his own denomination. With these arrangements, though contrary to his long-cherished hopes, he afterwards, till the last, expressed himself fully satisfied. Every other course appeared hopeless, or beset with insuperable objections. But, conscious of having done the best he could, considering all the circumstances of the case, he felt his mind at ease, and was enabled to acquiesce in the divine disposals, and to say, "Not my will, but thine be done."

As a friend and neighbour, Mr. Stuart was uniformly kind and affectionate, not betraying unevenness of temper, nor suffering minor differences of opinion to impair his confidence and esteem. In his personal expenses he was very sparing, denying himself various comforts, and, for the sake of his relatives, adopting a style of living much below his income. But in relieving the poor, and contributing to objects of Christian beneficence, local and public, he was not backward; but, as such cases were brought before him, he appeared willing to "do good unto all men, especially unto them which are of the household of faith." His state of mind, while his health remained pretty good, was for the

most part cheerful and lively, his conversation spiritual and edifying, and his conduct and temper in the various relations of life irreproachable and exemplary. Of himself, as a sinner before God, and of his state and attainments as a Christian, he entertained the humblest views, renouncing all self-dependence, and hoping to be justified, and to have peace with God, only through the vicarious sacrifice and perfect righteousness of Christ. But his hope of final salvation, though well-founded, steady, and supporting, rarely, if ever, rose to assurance, and was sometimes overshadowed with doubts and fears. During the gradual decay of strength which preceded his last illness, his spirits were at times very deeply depressed, resulting mainly from the nature of his disease, so that he looked forward to the close of life with many gloomy and painful forebodings. In those seasons of depression, the presence and conversation of Christian friends, and especially the kind attentions of Mr. Tyler, who continued to visit and pray with him till the last, served to cheer his spirits, and to reanimate his fainting hopes. And when the final conflict came, the burden which had long oppressed him seemed to be greatly relieved, if not wholly removed; and, committing his immortal spirit into the hands of that Saviour in whom he believed, and in whose cause he had long laboured, his hopes of glory became brighter, and his last hours were calm and serene. He departed this life Jan. 8, 1842, aged nearly seventy-one; was buried that day week, near his wife's grave in Sawbridgeworth churchyard; and the funeral sermon was preached, to a full and attentive congregation, in his own chapel, the sabbath evening after, by the writer of this sketch, from Heb. xiii. 7, "Remember your guides, who have spoken unto you the word of God: the end of whose course considering, imitate their faith."

Though part of Mrs. Stuart's income terminated with her life, the survivor still enjoyed a comfortable competence, and was able during the last ten years to effect a considerable augmentation of his funded property. In his last will he bequeathed "to his friend and neighbour, the Rev. Herbert Tyler, the sum of five pounds, as a small token of his esteem;" to the Baptist Foreign and Home Missionary Societies, the Irish Society, and the Mariner's Orphan Asylum, in connexion with G. C. Smith, £50 each; and to the Baptist Fund for the Aid of Poor Ministers, £500. After payment of these and some smaller legacies, with testamentary and other expenses, he directed his residuary estate to be paid in equal shares to his relatives named in the will. His friends, the Rev. Thomas Finch of Harlow, and Mr. Edward Perry of Clavering were appointed executors; and, upon proving the will, his personal effects were declared to be under £5,000.

The few surviving members of the church of which Mr. Stuart had been pastor, continued to meet as usual for about two months after his decease; when, not having the means necessary to procure acceptable supplies, and seeing no prospect of success if the attempt were made, they agreed to dissolve their fellowship, and to connect themselves with other churches, as each might think proper. The chapel was then closed, and after some months sold by the trustees in pursuance of the will, but has since been hired by a gentleman of the baptist persuasion and an occasional preacher, who intends to re-open it for divine worship on his own responsibility; the propriety of which will doubtless be estimated by the result. Should this attempt succeed, the wishes of our late friend may be realized, though in a way which he did not anticipate.

In reviewing this brief sketch of Mr. Stuart's history, we see how much good

may sometimes be effected in the cause of Christ by the timely assistance and disinterested liberality of a good man ; how necessary it is that those who take the lead in such a cause should combine the wisdom of the serpent with the simplicity of the dove ; and how frequently the difficulties of a Christian church are multiplied, and the finest opportunities of usefulness lost, through the absence of either of these qualities, or a deficiency of both in ministers, and the want of Christian candour and a steady co-operation among the people. How indeed can a Christian church, sustained only by voluntary means, be expected to flourish any where, and especially among a scattered population, unless it be so formed and managed as to prevent the discordant influence of minor differences, and induce its members to cultivate mutual forbearance and love, being "of one heart and one soul, striving together for the faith of the gospel?" By needless divisions, the means of ministe-

rial support are frittered away ; the voluntary principle is enfeebled and dishonoured ; the denominations which own them are encumbered with a dead weight ; the local influence of pure Christianity is diminished ; and the good which may be done by the parties severally, is more than counterbalanced by the injury resulting from their dissensions. Nor can we hope to see the dissenting churches rise to their proper station, or exert a commanding influence upon the public mind, until the different denominations cease to intrude upon each other's line of things, or till party zeal is restrained by Christian love, and made subservient to the common salvation. But union is strength ; and when persons of all persuasions know and feel its value, and honestly endeavour to promote it, the dissenting cause may hope to withstand the assaults of its adversaries, and to gain ground as much by the efficient co-operation of its friends as by the soundness of its principles.

THE PERSECUTIONS OF DAVID.

V. DELIVERANCE BY JONATHAN.

" Who raised thee up, and bound
Thy silent spirit's wound ?
He, from all guilt the stainless ; he alone !"

SAMUEL'S sacred friendship was not sufficient to overcome the persecutor. As soon as information of David's retreat reached him, he dispatched a succession of messengers, and finally went himself, to secure him. The same arm which had been so visible in previous dangers, appeared now under a new and remarkable form. The resources of almighty power are not more boundless in their extent than various in their modes of application. Every messenger as he

made his appearance, and, last of all, the monarch himself, was instantly disarmed of hostility, and made, by a secret spiritual influence, to unite in the exercises of the prophets ; whilst the interval so occasioned afforded the refugee an opportunity for another escape.

Relying upon the friendship of Jonathan,—so remarkably did the son differ from the father,—David made all haste towards Gibeah, to consult him respecting his further safety. On opening the

subject which so deeply occupied his heart, Jonathan expressed the greatest astonishment. He would not believe David when he said that his father still sought his life. He told him he must be under a mistake. "God forbid!" said he; "thou shalt not die. Behold, my father will do nothing, either great or small, but that he will show it me. And why should my father hide this thing from me? It is not so." To which David, with a fine regard to the filial affection of his friend, replied, "True, he may tell thee of his intentions on all other business, but, as he knows that thou lovest me, he is unwilling to occasion thee any grief by revealing this intention;" thus ascribing to Saul tenderness to his son, instead of designing malice. How lovely an example is this to us! Some are disposed to justify every expression of sentiment, whatever its effect on the feelings of the present, or on the reputation of the absent, on the ground of its being just. That is considered a weak and fictitious charity which permits not even the truth to be spoken! But such was the charity of our perfect Saviour; "Bless them that persecute you; bless, and curse not." Nor, in fact, otherwise than by the suppression of what is unhappily true of multitudes, can the universal canon be complied with, "Speak evil," in the absence of a sufficient reason, "of no man."*

"Thy father certainly knoweth that I have found grace in thine eyes, and he saith, 'Let not Jonathan be grieved;'" said David tenderly: "but truly," added he, "as the Lord liveth, and as thy soul liveth, there is but a step between me and death! And I will show thee how thou mayest assure thyself, as I fear, of

the truth of my representation. Tomorrow is the new moon, and I should not fail to sit with the king at meat; but let me go, that I may hide myself in the field unto the third day at even. If thy father miss me, then say, 'David earnestly asked leave of me, that he might run to Bethlehem his city; for there is a yearly sacrifice there for all the family.' If he say thus, 'It is well,' thy servant shall have peace; but if he be very wroth, then be sure that evil is intended by him." To this proposal Jonathan, with the promptitude of a noble and affectionate spirit, assented. Nothing can be more touching than their several interviews in this transaction; and, indeed, no incident in all the Jewish annals is more romantic and beautiful than their friendship. With the intensest feelings they pledged themselves to mutual fidelity, and arranged, that on the approaching feast of the new moon, David should go down to Bethlehem, absenting himself from the presence of Saul, and that after three days he should return, and hide near a particular way-stone. Then Jonathan was to come down to the same spot, and shoot three arrows, for which he was to send a lad, and if he was overheard calling to that lad, "The arrows are on this side of thee," David was to understand that no danger would befall him: but if he should use the words, "They are beyond thee," then David was to flee: "for," said Jonathan, with full conviction of all being under the divine control, "the Lord hath sent thee away."

It is, certainly, a question often most difficult to answer, when we should enter, and when retire from danger. Duty may seem to point us towards it, and inclination as distinctly lead us away from it: and there is required the utmost caution, as well as the most earnest prayer, to effect the harmony of both. Whilst we ever suspect our natural love of ease, we should especially seek the

* Titus iii. 2. See Archbishop Tillotson's sermon on this text; an edition of which in a separate form for general circulation is published by Hamilton, Adams, and Co. 32mo. pp. 64.—1839.

predominance of a desire to glorify God ; for this is the best touchstone. This is the principle which most readily solves our difficulties. When the love of God prevails, danger appears of small consequence, on the one hand ; while, on the other, life and spiritual prosperity are seen to be valuable, and therefore not to be wantonly exposed to injury. Fear and rashness are thus equally discountenanced, and a rational courage sustained. It was thus that David was not sparing of himself when clearly summoned by the voice of God into peril ; but when, in a great measure, left to his own option to be exposed to the lawless passions of another, he considered it necessary to practise an appropriate caution.

The appearance of the new moon was celebrated by the Jews with a religious festival from an early period ; and when Moses received instructions for the establishment of the ritual, he was commanded to place it among the sacred institutions. Such was the feast to which the two friends referred as a proper occasion for ascertaining Saul's intentions. The monarch being seated, it was customary for those who were most in favour to take their places beside him. Abner, the general of the forces, sat on the one hand, and David, it would appear, was usually to be seen on the other. On this occasion, however, his seat was empty. Saul could not avoid observing this, but, unwilling to betray his feelings, he "spake not any thing that day." He was willing to think that some ceremonial unfitness had detained him, and that he should see him on the morrow. The second day of the feast arrived, and they were seated as before, but still the place was unoccupied. This was more remarkable, and Jonathan would expect an immediate allusion to the circumstance. Soon impatience became depicted on the countenance of the king, and he asked, with ill-concealed

dissatisfaction, as the omission of the name intimates, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?" Jonathan, not convinced of the enmity of his father, returned frankly the answer previously agreed upon. No sooner had he thus evinced the affection he bore to David, than Saul broke forth into one of those fierce sallies of passion which it had now become his habit to indulge. Forgetting all the natural feelings of a father, he cast upon him the bitterest reproaches, and called, in wrath, for David, that he might put him at once to death. So amiable, so truly filial, were the feelings of Jonathan, that he could not yet believe that his father really entertained the malice which his language denoted. He ventured, therefore, to interpose, and to ask, in respectful terms, "Wherefore shall he be slain? What hath he done?" The pause only served to augment the fury of the storm, and to verify beyond dispute the sad assurances of David ; for, in the transport of his rage, he flung a javelin to smite one bound to him by the ties of nature, and by an unrequited and most undeserved esteem.

How sad and fearful are the effects of ungoverned passion ! How necessary for every believer to be watchful against all temptations to such a crime ! It is true that we may be innocent in the exercise of anger ; it is a feeling not essentially depraved, but originally planted within the bosom for important purposes ; but, seeing how closely it borders on the criminal, God has given the injunction, "Be ye angry, and sin not ;" be at such a moment peculiarly on your guard, lest anger should pass into revenge, which is an emotion in all its degrees sinful : "Vengeance is mine ; I will repay, saith the Lord." Oh, if this divine assurance were enthroned in our hearts, what patience, what meekness, what forgiveness, would it command ! How much would it promote our per-

sonal happiness, our social reputation, our usefulness in the kingdom of Jesus Christ! And why should we not leave our injuries to be redressed by One who comprehends all circumstances, and is acquainted with all motives. Justice would assuredly be done, if it is justice that we desire; and peace would be secured effectually, alike to ourselves and others, if it is peace that we wish to establish. "All this is true," I hear you say, dear reader; "but for me, I cannot avoid being passionate. In me it is almost excusable, because unhappily, constitutional." Constitutional? Undoubtedly it is. And what sin is not? Was it not constitutional in you to forget God, and to close your eyes against the cross of Christ? But are you prepared to assert the innocence of that in which the very essence of guilt lies? Impossible! Take heed, lest the too common sophistry by which irascibility is defended, defeat your sincere attempts to repress it. The grace that overcame your impenitence, and implanted divine love in your heart, is able to control your passions. Surely, an habitual consideration of him who bore the contradiction of sinners against himself; who, "when he was reviled, reviled not again; and when he was persecuted, threatened not;" who, when infuriated murderers drove harsh iron into his body, calmly lifted up his eyes to heaven, and said, "Father, forgive them!"—surely, this would have a tendency to soothe the spirit! How touching and how wise the conduct of a great man, who on perceiving irritation steal over his mind while engaged in controversy, retired to a distant part of the room, and was overheard exclaiming, "Lamb of God! Lamb of God! Calm my perturbed spirit."

The wrath of his father irritated Jonathan, and he "rose from the table in fierce anger." He felt himself degraded by his connexion with such a parent,

and filled with the deepest concern both for the honour and the life of David. It was under such feelings that he passed the night, and in the morning went forth to the appointed way-stone. A little lad accompanied him, bearing his bow and arrows. The poor son of Jesse, not long since the theme of the nation's songs, and the terror of all the armies of Philistia, awaits with breathless trepidation the significant call of Jonathan; but his habitual reference of all events to the direction of the Most High must enable him to await the issue with composure. Jonathan is heard to desire the lad to run forward, and bring the arrows that he was about to shoot. The lad runs. The bow is stretched, and an arrow flies over the head of the messenger. When he comes to the spot on which he expected it to alight, Jonathan cries, "Is not the arrow beyond thee?" The word pierced as lightning the ear of David! Afflictions were not yet to cease; tears, in great measure, were yet to be his daily bread, and the bands of ungodly men to compass him about!

No sooner had the ominous words escaped the lips of Jonathan than his heart sank within him, and urged him to seek an interview with his friend. Such an interview they had not anticipated; for if they had, the symbolical words would have been unnecessary; but to part with each other in silence, under such distressing circumstances, would only have aggravated their misfortunes. "Make speed," said Jonathan to the lad; "haste! stay not." And Jonathan's lad gathered up the arrows, and came to his master (but the lad knew not any thing, only Jonathan and David knew the matter). And Jonathan gave his instruments (Heb.) unto his lad, and said, "Go, carry them to the city."

As soon as they were all alone, David came out of his concealment, and his eyes again met those of his best earthly friend. Overwhelmed with a sense of

the generosity and majesty of the man who could befriend a persecuted individual, in order that he might occupy that throne to which his own birth appeared to have destined him, he "fell on his face to the ground, and bowed himself three times;" and then, rising, he mingled his tears with those of his benefactor, until his feelings deprived him of self-control, and his tears "exceeded the tears of Jonathan."

I can imagine, while contemplating that scene, that I see an outcast, condemned, defenceless sinner, terrified to meet a human eye; and, although charmed by a voice touching the tenderest sympathies of his soul, afraid to take one step out of his concealment. I can see too, that, when encouraged by the prospect of secrecy, and impelled by the force of gratitude, to draw nigh to his Benefactor, veneration, reverence, awe, arrest him! Ideas of the majesty,

the grandeur, the divinity of his Saviour, sink him to the earth; but that soon the evident tear of recognition and affection dissolves the chains which enthrall him, urges him to give full course to his emotions, and to become bound to his deliverer in indissoluble bonds of love!

Jonathan and David were soon to bid farewell, perhaps never again to meet on earth; although anxious to remain together, the direst necessity wrenched them asunder; but when a sinner once embraces by faith the blessed Redeemer no necessity can ever oblige them to part. In light and darkness, in joy and woe, in persecution and honour, in life and death, Jesus is ever united to those who love him. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us."

EXPOSITORY PREACHING.

From the New York Baptist Advocate.

EXPOSITORY preaching is, we fear, too much neglected. The taste of the present day leads a man to select a sentence, or a clause of a sentence, as the foundation of an abstract discourse. Few men are possessed of such captivating talents as would enable them always to retain a large audience, if they uniformly opposed the current of public opinion in this respect. Yet an occasional, or even a periodical variation from the general custom, would in most cases be highly acceptable. One discourse a week, either on the Lord's day or in the form of a lecture on a week day evening, comprehending an explanation of the whole or a part of a chap-

ter, would enable a pastor to instruct his people in much divine truth within a year. We regret that this style of preaching is not more popular, and we think it the duty of our ministry, more especially of that portion of them who are most eminent for the attractiveness of their preaching, to endeavour to infuse a taste for a mode of exhibiting divine truth which has so many advantages. Among these advantages we reckon not the least, that it gives a new zest and stimulus to the private study of scripture. Too few of our people read the word of God in its connexions and relations. A verse, or a chapter, is abstracted from all its dependencies, and

made to furnish a meaning or to endure an application for which perhaps it was never designed. A habit of examining the concatenated links of an argument, or of investigating the relations of a writer or speaker to those whom he addresses, would prevent or correct this error. Such a habit may be inculcated by the mode of preaching which we have recommended.

ON THE BAPTIST MISSION TO WESTERN AFRICA.

BY THE REV. F. A. COX, D.D., LL.D.

SOFTLY the winds from every land
Over the ocean blew;
The winds obeyed their Lord's command,
And the proud waters too.

For messengers of mercy went
The grief-worn realm to explore;
With tidings of salvation sent
To Afric's dreary shore.

Like twin-stars, shedding on the night
Brightness from pole to pole,
They shone,—but with a holier light,—
Upon the darkened soul.

Hackney, Sept., 1842.

Aghast the vengeful hosts of hell,
Saw Afric hail the boon;
People and chiefs, Aqua and Bell,
Bembian and Cameroon.

Now spread the sail, and once again
Haste to your native shore!
'Tis done; and they have crossed the main,
Devoted as before.

Hail, Clarke and Prince! both joy and pain
Your coming will impart;
Our love to you would say, remain;
Our love to Christ, depart!

HAIL TO THE JUBILEE.

BY THE REV. J. WHITTEMORE.

Composed for the Sabbath School Juvenile Jubilee Meeting, held at Sharnbrook, Beds.,
July 27, 1842.

[*Air, Lang Syne.*]

HAIL to the Jubilee, that binds
A thousand hearts in one!
The theme that fills our youthful minds
With ecstasy unknown.
It is the joy, the joy of hope,
The Jubilee has given—
That they who sowed and they who reap
Shall meet, ere long, in heaven.

Hail to the men whose faith and toil
Have won immortal fame!
God on their efforts deigned to smile;
We join their loud acclaim:—
"Not unto us, O Lord! to thee
Be all the glory given!"
'Tis thus the church keeps Jubilee
On earth—in highest heaven.

Hail to the hope their watchword brings!—
"To spread the eternal word,
Attempt great things—expect great things,
Ye servants of the Lord!"
It is the joy, the joy of hope,
The Jubilee has given—
That they who sowed and they who reap
Shall meet, ere long, in heaven.
Rushden.

Hail to the missionary hand,
Who spread the news of peace,
On India's plains, on Afric's strand,
And isles of tropic seas.
It is the joy, the joy of hope,
The Jubilee has given—
That they who sowed and they who reap
Shall meet, ere long, in heaven.

Hail to the might of Israel's God!
'T was he alone who gave
The grace to wield the mystic rod,
Immortal souls to save.
"Not unto us, O Lord! to thee
Be all the glory given!"
'Tis thus the church keeps Jubilee
On earth—in highest heaven.

Hail to the Jubilee, that binds
A thousand hearts in one!
The blissful theme fills all our minds
With ecstasy unknown.
It is the joy, the joy of hope
The Jubilee has given—
That they who sowed and they who reap
Shall meet, ere long, in heaven.

REVIEWS.

The Modern Pulpit viewed in its relation to the State of Society. By ROBERT VAUGHAN, D.D. London: Royal 12mo. pp. 203. Price 5s.

WE are always prepared to welcome a volume from the pen of Dr. Vaughan. In his pages we expect to find good sense clearly expressed in relation to some subject of practical importance. He has studied the times in which we live, and he keeps in mind their peculiarities. He has studied the history of the past, and he brings its light to bear on the present and the future. He writes for the benefit of the existing generation; and when it happens that his opinions do not commend themselves at once to our judgment, we can yet see that they deserve to be respectfully considered.

His present subject is one of paramount importance. If the pulpit has not now an influence as commanding as it possessed when public speaking was almost confined to its occupants, and ability to derive knowledge from books was the privilege of a small minority, it is still potent among large and important classes. To thousands it yields all the religious instruction they obtain; and there are few who listen habitually to its communications whose habits of thought are not materially affected by what they hear. That there is a vast deal of ineffective preaching, both among conformists and nonconformists, is however certain; and suggestions for rendering the public addresses of religious instructors more attractive to those who need but neglect them, and more successful in improving the hearts and minds of regular attendants, cannot be considered unseasonable. There is a widely spread opinion that better preaching than we have been accustomed to is needed. Average men are no longer in demand. Superiority is required; and in many circles there is a disposition to decry the existing ministry, and a restless desire for change.

It will be well if this state of things should lead to the removal of those evils which, during the last half century, have prevented many preachers from rising to

eminence, who were originally endowed with excellent natural powers, and were anxious to employ them in the Redeemer's service. It is not principally to those who are engaged in the ministry that the deficiencies complained of are attributable. Many indeed have been encouraged to engage in the work who were not adapted for it, but would have been far more useful in other departments of labour; and some, being self-indulgent and slothful, have neglected the gift that was in them, and suffered it to decay. But sufficient attention has not been given to the obstacles which have impeded the efforts of devoted men to rise above mediocrity and go on towards perfection. A few years spent at a college can only initiate men into those studies which the vocation demands. If they are to excel they must improve their powers and enlarge their stores of knowledge by long-continued and laborious application. The people who complain that they find in their denomination so few men of first rate eminence, forget how little they have done towards elevating the ministry, and how impossible it is that any should become first rate men in the circumstances in which their teachers have always been. If the pastors of our churches were to meet, and tell in the presence of their assembled flocks that portion of their history that bears upon the subject, the revelation might have a salutary effect. How many would lament that they had never been able to obtain the books necessary for their personal improvement! Whatever advantages they might have derived from the perusal of the sermons of Taylor, Barrow, Stillingfleet, Atterbury, Tillotson, nay perhaps of the eminent dissenters of the last and present centuries, were advantages as far beyond their reach as those which would have accrued from personal intercourse with the antediluvian patriarchs. Even Owen, Charnock, and Howe have never shed their combined lustre upon their shelves. The information they have obtained they were often obliged to draw from second or third rate authors, because the best were not accessible; and invaluable

hours have been spent in searching for a fact, which in a moderate sized library they would have had the means of ascertaining in as many minutes. One would have discussed a difficult subject which it would have been for the advantage of his congregation that he should have elucidated, but there was a point respecting it on which he could not satisfy himself without reference to volumes not in his possession. One would have entered on the exposition of an inspired book, but he could not bring himself to do so without the aid of a valuable commentary which he knew to be in existence, and which he hoped to obtain at some future time. But why did he not purchase it at once? Ah, gentle reader, we could tell you why! How many would lament that they had not had opportunity to make good use of the appliances which they had at hand! Their preaching engagements were so numerous that hurried preparation was the most they could ever command. Their pastoral duties required so much attention as to interfere with settled, deliberate study; while some would have to add, that engagements not pastoral, connected with the education of youth or some other extra-ministerial employment, stole away their time and energies—engagements on which they had been compelled to enter to eke out their scanty income. How many would tell of meeting-houses in which Demosthenes might have been defied to speak with ease or energy, and Cicero could not have failed to contract awkward habits: one attempting to express the sensations with which for the first time, after having so far overgotten the effect of his lofty elevation as to venture to look down, he beheld the people whose hearts he was to interest, sitting in the gloomy cavity below; and another describing the cramped and restrictive limits of the place he had to occupy, in which he was perpetually reminded of the efforts of a candle to shine beneath an extinguisher. How many would tell of heavy cares weighing down their spirits! How many of conceited but influential censors, and their expressive countenances! How many of audiences, so evidently indifferent and listless as to forbid all hope of instructing or exciting them! "Great sermons," we are told, "can only be preached by great men:" this is true; but equally true it is that great sermons

can only be preached to men presumed to be able to understand and relish them. While some congregations encourage their ministers and excite them to yet greater efforts, others are habitually engaged in pulling theirs down to their own flat level. While some appreciate real excellence and cheerfully reward it, others prefer that which allows them to doze most quietly, or gives the least disturbance to the current of their thoughts. While some value what is substantial, others have a ravening appetite for glittering phraseology, which they suppose to be eloquence.

It is desirable, then, that both preachers and hearers should have correct views of the nature of pulpit excellence and the manner in which it should be sought. It is not to ministers alone that we recommend this work: its circulation in the community at large will tend to rectify some prevalent mistakes, and to render effective some important principles. After taking a general view of the characteristics of modern society, the author contemplates separately the manual-labour classes, the middle classes, and the higher classes, and considers the relation of the pulpit to each. An instructive history of the British pulpit succeeds. The remaining chapters are on a self educated ministry, on the value of a good elocution and the means of attaining it, on divine influence in its relation to the success of the gospel, on the scriptural connexion between personal religion and the ministerial office, on the duty of churches in relation to the Christian ministry, and, finally, on

"SOME POINTS OF CAUTION NECESSARY TO PREACHERS AND HEARERS.

"Much has been said in the preceding pages concerning the necessity of intelligence and effort, if the pulpit in our age is to be to society what society demands. But we have written to little effect if it has not appeared, that the preaching we regard as demanded from the ministers of religion in our time, is far from being the kind of preaching which is characterized by an unnatural straining after the novel, the startling, or the great, either in thought or language. Neither the discourses of our Lord, nor those of his apostles, were of this order. In their preaching, we see the effort of teachers whose object was a lucid and impressive exhibition of truth; that truth being so exhibited simply with a view to bring men habitually under the influence of truth, and so to enable

them to realize the holy and the happy. Their preaching was not of a kind to make men wonder, so much as to make them thoughtful. In general, there was a comparative repose in their utterances, the excitement of the moment being little valued by them, except as it might arise from the rational conviction likely to continue beyond the moment. The instructed and the disciplined mind, and the natural manner, in the Christian minister, may be of great value, but it must never be forgotten that it is the truth, 'the truth as it is in Jesus,' and that truth apprehended by men in its own solemn reality, which must accomplish every thing really Christian that is accomplished by our ministry.

"While we are thus cautious to assign its due place to revealed truth, apart from which all human agency is as nothing; it is important, also, that ministers and congregations should guard against the unreasonable in aim or expectation, with regard to preaching of that more intellectual kind which in some connexions is so much needed. Great sermons can be preached only by great men. Preachers who forget this, and aim at an object beyond their reach, only make their littleness appear less. Congregations, also, which contract the habit of regulating their expectations of the useful according to the frequency with which their attention is roused by the brilliant, betray in that habit a great feebleness of judgment, and great poverty as regards the tone of spiritual feeling which pervades the New Testament.

"Even great men, if they must preach often, can preach great sermons only very rarely. The few preachers of our time who have resolved not to appear in the pulpit except as they could bring some elaborate performance before the people, have been obliged to restrict their pulpit labours to a single sermon a week, and even that amount of such labour has proved to be beyond their powers. In the case of preachers who are at full liberty to choose their occasions, this uniform elevation in preaching may be practicable; but in the case even of the most able men, who do not possess that liberty, it must be otherwise. In the Romish church, the practice of regarding Lent, and some other intervals, as special preaching seasons, has operated in favour of occasional preaching characterized by unusual power. The most memo-

table discourses in the history of the French pulpit were delivered at such times. Among protestants those seasons are less a matter of observance. With us, the men who preach at all are expected to be preaching constantly; and thus continuity of the same kind of labour is, of necessity, fatal to the kind of preaching which must involve great labour in any form. It may be greatly to the reproach of men who preach very rarely, that they do not always preach well; and much to the dishonour of not a few among such men, that they do not enrich our pulpit literature in a much greater degree; but nothing can be more preposterous than to conclude, because a minister is capable of delivering himself in powerful discourse on some occasions, he must be capable of so delivering himself on all occasions. Much facility, no doubt, is derived from practice, but we still think it true, that our best preachers must preach less, if they are to preach better.

"On the whole, we may be assured on this subject, that what is not found to be practicable was not meant to be obligatory. The kind of service to which ministers are unequal is the kind of service which is not needed. Had it been necessary that the church should be largely supplied with preaching of the high order adverted to, the Head of the church would have provided for his own to that effect. It is not necessary that all preachers should account themselves called to be great preachers: nor is it necessary that great preachers should be such at all times. In this matter, the demand generally made has respect to a comparatively humble range of instruction, and the supply furnished by Providence has always been conformable to the nature of this demand. The obligation devolving on the Christian ministry, and that which the church has a right to expect from its ministry, is, that preachers should be *teachers of the truth to the extent of their power*—the possible in this case being the expedient, and that on which the divine influence may be expected to descend, so as to accomplish, in the best manner, all the purposes intended by the institution of the Christian ministry."—Pp. 198—201.

From this specimen, which is the concluding chapter entire, our readers may form a fair estimate of the work.

BRIEF NOTICES.

The Practical Works of the Rev. Job ORTON, S.T.P. Now first collected. Consisting of Discourses, Sacramental Meditations, and Letters, with copious Indexes. To which is prefixed a Memoir of the Author. In two volumes. London: Tegg. 8vo. pp. 600 and 694.

The publisher of these volumes has conferred a benefit on the community by collecting the various pieces of which it consists, and rendering them accessible at a reasonable price. Job Orton was the friend and biographer of Doddridge; and his doctrinal sentiments and style of writing very much resembled those of that estimable man. His publications consisted principally of sermons. We have here thirty-six Discourses on Practical Subjects, fourteen Discourses to the Aged, three Discourses on Christian Worship, three on Christian Zeal, three on Eternity, three on Secret Prayer, six on Family Worship, six on the Lord's Day, and two on the Heavenly State. Many of the subjects are rather uncommon; and the author had evidently bestowed on them much thought. He cultivated great plainness of speech, and his sermons are in general excellently adapted for family reading. Twenty-eight Letters to a Young Clergyman, and seventy-three Letters to Dissenting Ministers and Students, occupy the last two hundred and sixty pages; and to candidates for the ministry and young pastors these will be peculiarly pleasant, as they not only contain advice relating to the graver occupations of Christian teachers, but also literary and biographical references which will be found to be entertaining as well as instructive.

The Works of William Jay, collected and revised by himself. Volume IV. Morning and Evening Exercises. October to December. London: C. A. Bartlett. 12mo. pp. 684.

As this volume completes the republication of "Morning and Evening Exercises" in their new and improved form, it affords us an occasion for saying that a better book to take up in an interval of five or ten minutes' leisure does not exist in the English language. The venerable author has prefixed to it a characteristic account of the circumstances in which these Exercises were composed. A cottage in Lynmouth, as it was, not as it is, before it was "spoiled by improvements" and turned into "a kind of tawdry little mansion," before it could be said that "Lynmouth itself, which taste might have altered and yet left in a village style, is aping a paltry town," was the birth-place of these interesting compositions. At a time allotted for relaxation, the date of which is not given, the author "here often wrote two, sometimes three a day;" and always read one of them in the morning and another in the evening devotion—and not often without the approbation of his companions, which much excited and encouraged him to proceed. Here he composed

the greater part of these *Morning Exercises*, and here also in after visits he wrote the greater part of the *Evening*.

Holy Scripture the Ultimate Rule of Faith to a Christian Man. By the Rev. W. FITZGERALD, B. A., Trinity College, Dublin. London: Seeley and Burnside. Foolscap 8vo. pp. 213.

The best part of this work is that in which the author shows that Irenæus, Origen, Clemens of Alexandria, Cyril, Basil, Theophylact, Tertullian, Chrysostom, and others who are called Fathers, appealed to the canonical scriptures as the sole standard of religious truth. Mr. Fitzgerald is a man of respectable learning, good natural powers, and protestant opinions; yet his book falls short of the expectations we indulged when we opened it. He writes about the question well; but we hoped to find something more argumentative and pointed.

Theodoza. A Treatise on Divine Praise; or, the exercise of devout gratitude to God. By NATHANIEL ROWTON. London: 12mo. pp. 223.

This is a seasonable and useful book. The duty of praise is not sufficiently regarded by Christians. Old Testament saints shame us in this respect. We should be happier and holier if we were more thankful. Mr. Rowton deserves the grateful acknowledgments of the churches for calling their attention to the subject. An extensive circulation of his work cannot but be productive of much good. It is plain and practical, written in a pleasing style, and enriched with many appropriate quotations from the best divines. The author shows that praise is the duty of all intelligent creatures, the chief employment of angels, and the proper work of mankind; that it occupies a large portion of the holy scriptures; and that as it is here the prelude of heaven, so it will be the principal and perpetual employment of that blessed state.

The duty of *singing* the praises of God is left unnoticed. We regret this, as it has been long our opinion that a reform is needed in this department. Too many of the hymns commonly sung in our places of worship are wholly unfit for public assemblies; not because they do not contain important truths, but because, describing the spiritual exercises of believers, they are ill adapted to promiscuous congregations, and tend to produce feelings the very reverse of those which accord with gratitude and joy. The singers appointed by David to minister before the ark were especially charged to "give thanks to the Lord, because his mercy endureth for ever," 1 Chron. xvi. 41. Why should the worship of the New Testament be less cheerful than that of the Old?

The Ruined World: a Missionary Poem. London J. Mason; T. Ward and Co.

This poem was written expressly for the sale which has recently taken place at the Wesleyan Centenary Hall. The following stanzas will give the lovers of poetry a favourable impression respecting it:—

"Oh who shall steer me to that happy land
Where purity, and peace, and joy abide;
Where innocence and truth walk hand in hand;
Where all unknown are selfishness and pride,
And man in man may fearlessly confide?
Delusive hope! no searching eye may find
One uncorrupted tribe of all the race,
Where smiling Nature on the unskill'd mind
All-perfect virtue's laws delights to trace,
Else God hath vainly wrought the economy of grace.

"Philosophy, come forth! a grand emprise
Invites thine aid. Raise brutish man debased
By vice and ignorance; go, make him wise;
Teach him to cultivate his heart's drear waste,
Banish impurity, refine his taste.
And with ennobling virtues bless his home.
Ah! through the vistas of long ages past,
His idols point to Egypt, Athens, Rome,
And laugh to scorn thy boasted powers so vast,
Which, like the chaff, shall fly before their angry blast.

"Arise, O God; thy holy cause maintain:
Let Sin's proud fortresses before thee fall;
Bring down the fearful mountain to a plain,
And walk the prostrate earth as Lord of all.
Hark! hark! I hear the trumpet's echoing call—
The Lord goes forth to battle, and his sword
Flashes to victory. Ye kingdoms, know,
To Him shall the dominion be restored,
And He shall reign for ever. Who will go
To help the Lord of hosts against his mighty foe?"
Pp. 13, 14.

Essays in Reference to Socinianism. In Two Parts. Part the First. By JOSEPH COTTLE. London: Post 8vo. pp. 243. Price 5s.

The subjects of these essays are—the simple manhood of Christ—Christ the final Judge—Materialism—the pre-existence of Christ—eternal punishments—Satan—hell—the atonement—the divinity of the Holy Spirit. Under each head, the principal passages of scripture bearing on the subject are examined and explained. Thoughtful young persons, who are tempted to doubt and unbelief, or are exposed to the efforts of the advocates of error, may derive much assistance from Mr. Cottle's volume. We are disposed to think, however, that Socinianism is not a spreading heresy. To the bulk of its professors it is an hereditary entail. Very few embrace it on conviction. It does not go far enough. The principles of infidelity are involved in the system, and an honest man will rather declare himself a deist at once, than cover his disbelief with an insincere profession.

Remarks on the "Oxford Theology," in connexion with its bearing upon the Law of Nature and the Doctrine of Justification by Faith. By VANBRUGH LIVINGSTON. New York and London: 18mo. pp. 227.

Mr. Livingston says, "The only imputed righteousness of Christ is the unwrought or infused righteousness of grace by faith, and it is evident that all other imputation of his merits, of what kind soever, or by what name it may be called, whether 'external,' 'forensic,' 'judicial,' or 'formal,' is absolutely unreal and imaginary,

and therefore, as the Oxford divines truly maintain, 'a bondage to shadows,' 'a real corruption,' and 'a feeding on shells and husks.'"—P. 131. His "Remarks" on the Oxford Theologians are entirely laudatory.

Historical Sketches, Speeches, and Characters. By the Rev. GEORGE CROLY, LL.D., Rector of St. Stephen's, Walbrook. London: 8vo. pp. 356.

All who believe that "the establishment is essential to the constitution," that "the monarchy cannot exist without the church," and that the "object" of the church of England has not been "either the accumulation of wealth or the accumulation of power," may be greatly edified by the "speeches" delivered after conservative dinners by the Reverend George Croly.

A Sermon for the Times. By a Layman. Longman & Co. 8vo. pp. 29.

The layman is, we presume, a churchwarden: or, if not, his adaptation to the office is so fully developed that it will be a sad oversight if he is not elected next year. He undertakes to show, 1st. That divisions upon matters usually termed nonessential and indifferent, are not only forbidden by the text, but are also contrary to the general tenor of scripture; 2ndly. That the claim to entire liberty upon such matters is inconsistent with the principles which regulate human laws; and, 3rdly. That such claim is inexpedient and unwise. These are the premises whence he derives the conclusion which it is the main design of the sermon to enforce, namely, that "If we have no right to dissent from the church of England, we have no plea whatever on which to refuse the payment of our due proportion of the expense of repairing and keeping our churches in order." It will not be deemed a reflection on laymen generally, we trust, if we say that some clergymen could have written as good a sermon as this; the spirit of which is, Put an end to divisions by giving up your dissenting principles and practices; renounce the right of private judgment in all "high and holy matters;" and then (O happy consummation!) you will find yourselves at perfect liberty to pay your church rates.

National Warnings; a Sermon preached on behalf of the Distressed Manufacturers at Clarendon Chapel, Pentonville, on Lord's day Morning, August 28, 1842. By the Rev. J. BLACKBURN, Minister of the Chapel. London: 8vo. pp. 20. Price 6d.

Taking as the basis of his discourse the well-known remonstrance of Amos addressed to those that were at ease in Zion, Mr. Blackburn notices the condition of their country—the disposition of their citizens—and the denunciation of the prophet. They trusted in their secure position; they indulged in excessive luxuries; they used constitutional power for corrupt purposes; they neglected the lessons of divine providence; and the prevalence of the same dispositions among our countrymen is pointed out and made the foundation of earnest and affectionate appeals, to which the congregation made, very properly, a "liberal response."

The Pastorate. An Address delivered on Thursday, June 30, 1842, at the Ordination of the Rev. John Stock, in the Baptist Chapel, Clover Street, Chatham. By GEORGE PRITCHARD. London: 8vo. pp. 31. Price 1s.

Pertinent advice to a young minister derived from forty years' experience, corresponding with the motto of the discourse—"The work is great."

The Life of Ignatius, Bishop of Antioch. London: H. G. Clarke and Co. 16mo. square. Pp. 46.

The writings ascribed to Ignatius abound in ecclesiastical phraseology not to be found in other writings till long after his death; and there is great reason to believe that they were interpolated by the advocates for episcopal power and dignity, who have also transmitted to us biographical notices of the good man, on which no reliance can be placed. In this brief compilation language is employed currently which creates an impression of the state of things in the first century very different from our notions; as, when the author says, "Saint Ignatius is one of the earliest of the apostolic fathers. He was the successor of St. Paul in the office of superintendent or bishop over the church at Antioch." And, in another place, "He is said to have received his episcopal appointment from St. John."

The Old Sea-Captain. London: 16mo. square, pp. 324 (Tract Society). Cloth, gilt.

An admirable book for boys. The old sea captain relates adventures, describes various kinds of vessels, explains nautical phrases, and gives a general view of maritime affairs, not forgetting mutinies and shipwrecks, in a style at once amusing and instructive; while the readiness with which he intersperses his narrative with pious remarks brings him fairly into the service of the Religious Tract Society, whose editors have furnished him with an abundance of engravings with which to illustrate his statements.

Chronological Pictures of English History, from William the Conqueror to Queen Victoria. By JOHN GILBERT. London: Roake and Varty. Imperial folio. Parts I. and II.

To young persons, especially, this work will be found exceedingly useful in impressing on the memory the principal events of English history, and their chronological relation to each other. In each part there are five large sheets; devoted to the reigns of five successive sovereigns. Every sheet is divided into nine compartments, and thus lithographed representations of the most memorable facts in each reign are presented to the eye at once. We take for example the reign of John. In the central compartment, which is uniformly the largest, the chief event of the reign, the signing of Magna Charta is depicted. This is surmounted with a medallion portrait of the worthless king. On either side of the chief compartment are representations of Prince Arthur and Archbishop Langton. Below, London bridge is seen in the progress of erection, and the four corners are occupied with sketches of the homage rendered by John to the pope's legate, the establishment

of English laws in Ireland, the oath taken by the barons to demand the charter, and the loss of John's treasure by the overflowing of the Wash at Fossdike in Lincolnshire. Dates are carefully given, and an additional sheet in each Part furnishes the requisite letter-press explanations.

RECENT PUBLICATIONS

Approbéd.

The Songs of Jubilee. Six Hymns for the Jubilee of the Baptist Missionary Society. By the Rev. Dr. Cox, Dr. Bowring, James Montgomery, Esq., Rev. J. H. Hinton, Rev. J. E. Giles, Rev. T. W. Aveling. Composed and arranged for One or four Voices, with an Accompaniment for the Organ, Pianoforte, or Seraphine. By JOHN KING. London: Price 2s. 6d.

Jubilee. "O'er every Land and every Sea." Written by the Rev. F. A. Cox, D.D., LL.D., for the Fiftieth Year of the Baptist Mission. The Music composed and arranged, with an Accompaniment for the Pianoforte or Organ, and most respectfully dedicated (by permission) to the Rev. Dr. Cox, by EDWARD CURTIS, Westbury Leigh, Wilts. London: Price 2s.

Love to Man essential to the true Knowledge of God. A Sermon, preached at Surrey Chapel, London, May 11, 1842, for the London Missionary Society. By JOSEPH SORTAIN, A.B., of Trinity College, Dublin, Minister of North Street Chapel, Brighton. London: 8vo. pp. 23. Price 1s.

The Unity of the Christian Church and the Communion of Christians; a Discourse delivered in the Congregational Chapel, Argyle Square, on the Afternoon of Sabbath, the 7th of August, 1842. To which are prefixed, Strictures on an Address to Dissenters recently issued by the Scottish Central Board for Vindicating the Rights of Dissenters. By W. LINDSAY ALEXANDER, M.A. Edinburgh: Black. 8vo. pp. 31.

The Greatness of God's Mercy in Christ; or Salvation Possible to the Vildest Sinners. By JOSEPH HERRICK, Minister of Stockwell Chapel, Colchester. London: Simpkin, Marshall, & Co. 12mo. pp. 96.

Baptismal Regeneration. A Letter to the Inhabitants of Downton, in reply to a Circular issued by the Rev. R. Payne. By GEORGE WOODROW. London: pp. 8. Price 1d.

The Sacrifice of Christ. An Essay by J. P. BRISCOE, Pastor of the Congregation assembling in Salem Chapel, Boston, in reply to a Sermon preached in the General Baptist Chapel, Boston, and published under the title of "Jesus a Sacrifice," by Thomas W. Matthews. Boston: 12mo. pp. 22. Price 3d.

The Christian Pastorate in Relation to the Times. A Discourse, delivered in Glenorchy Chapel, Exmouth, June 1, 1842, before the Associated Churches of East Devon, and printed by request. By ORLANDO T. DOBBS, LL.B., Trinity College, Dublin. London: Dinnis. 8vo. pp. 48.

The Eclectic Review. September, 1842. London: Ward & Co.

Phonography; or Writing by Sound: a natural Method of Writing all Languages, by One Alphabet, composed of Signs that represent the Sounds of the Human Voice: adapted also to the English Language as a complete System of Short Hand, briefer than any other System, and by which a Speaker can be followed verbatim, without the use of arbitrary marks. By ISAAC PITMAN. Fifth Edition, improved. Seventieth Thousand. London: 32mo. pp. 46. Price 2s.

INTELLIGENCE.

AMERICA.

AMERICAN AND FOREIGN BIBLE SOCIETY.

A business meeting of the American and Foreign Bible Society was held at 9 o'clock, A. M., on Tuesday, April 26th, in the lecture room of the first baptist church, corner of Broome and Elizabeth streets, in which the officers for the ensuing year were appointed, and other matters attended to, preliminary to the more public meeting. The following resolution, offered by Rev. Dr. Kendrick, of Hamilton, N. Y., and seconded by Rev. Simon J. Drake, N. J., was unanimously adopted:—

“Resolved, That the spacious rooms in the south-east portion of the edifice erected by the First Baptist Church, at the corner of Broome and Elizabeth streets, New York, and which has been generously tendered to the American and Foreign Bible Society at a merely nominal rent, be accepted; and that the said rooms be occupied by the society for the transaction of its business, so long as such occupancy shall be deemed consistent with the best interests of our Bible cause.”

At 10 o'clock the services of the fifth anniversary were attended in the meeting-house; Rev. S. H. Cone, the president, in the chair. The fifty-third chapter of Isaiah was read by the venerable Rev. Cornelius P. Wyckoff of Auburn, N. Y., and prayer was offered by the Rev. Dr. Sharp of Boston. The president addressed the society at considerable length, with his usual clearness and energy.

“I rejoice,” said he, “in the privilege of welcoming the friends of the American and Foreign Bible Society to another anniversary, and rendering thanks to our heavenly Father for the encouraging circumstances in which we are permitted to assemble. The current year is admitted, on all hands, to have been one of unexampled pecuniary embarrassment throughout our country; and yet the report of the treasurer, to which you have now listened, acknowledges the receipt of nearly twenty-five thousand dollars; an amount which clearly demonstrates the strong and abiding hold this institution has taken upon the sympathies and resources of the denomination, and sufficient to stimulate its conductors to renewed effort in the blessed work of giving to the nations pure versions of the book of books.

“Among the many indications of the divine favour vouchsafed during the year, I cannot forbear mentioning particularly the erection, by the First Baptist Church, of the large edifice at the corner of Broome and Elizabeth streets, New York, containing spacious rooms for the accommodation of the society; the oc-

cupancy of which you have this day accepted. It has been in my heart for many years to secure a permanent home in this city, where our missionary and Bible operations might be conducted without charge for office rent; and this object has been at length happily attained, without interfering in the slightest degree with Bible or mission funds. When this society was organized, the Oliver Street church came up nobly to the help of the Lord against the mighty; and their generous co-operation in this work of faith and labour of love is one of the most delightful recollections associated with a pastoral care of more than eighteen years. Brother Tucker, their present pastor, has just been elected a vice-president; and it is my fervent prayer, that both churches and pastors may ever prove faithful coadjutors in promoting the interests of the Bible cause. Pardon these personal allusions; the change of my pastoral relationship, and an earnest longing for the continued prosperity of the society, seemed to require them.”

Adverting to the address of the president of the American Bible Society at its annual meeting, Mr. Cone said, “When the subject was discussed in the board, and before the unscriptural resolutions of Feb. 17, 1836, were passed, we took the position that the American Bible Society had no right to interfere with the conscience of the translator; that to compel him to conform to the common English version, did not differ in principle, one jot or tittle, from the decree of the Council of Trent, in 1545, declaring the Latin vulgate to be of equal authority with the original scriptures. We insisted, to the last, that every translator should endeavour, by earnest prayer and diligent study, to ascertain the meaning of the original text; to express that meaning as exactly as the nature of the language into which he should translate the Bible would permit, and to transfer no words capable of being literally translated. The great principle for which we contended was, that all men ought to have the word of God un mutilated and undisguised; and the American and Foreign Bible Society was founded upon that plain and simple truth, and not upon any sectarian basis. Hence, when the society was organized, we took for our watchword and our motto, ‘The Bible translated.’ Upon the rectitude of this principle we rest the merits of our cause.

* * * * *

“To insinuate that we have attempted ‘to render the word of God subservient to mere denominational purposes,’ is unkind and un-

just. We are entirely satisfied with 'the word of God,' and, as a denomination, all we ask, is, that no part of it should be covered up from the people in an unknown tongue. Let it be translated with fidelity, that men may everywhere read and hear what God would have them to do; let it be translated so plainly, that even the 'wayfaring men, though fools, may not err therein.' Does βαπτίζω, for example, mean to pour, or sprinkle, or wash, or christen, or sign with the sign of the cross? Let it be so translated, that men may know that God requires them to be sprinkled or poured; and let all who please, sustain by their prayers, and alms, and influence, these sprinkling or pouring versions. Societies or individuals who can conscientiously support those who preach such things, can as conscientiously patronize those who translate them. We have no wish to interfere with their religious liberty: to their own Master they stand or fall.

"In prosecuting our work, our hands have been strengthened by the formation of the 'Bible Translation Society' of England; and brother Edward Steane, its accomplished secretary, in a letter published in the London Baptist Magazine of the present month, urges the importance of adhering to our fundamental principle, 'the Bible translated,' in the following terms: "Our wisdom consists, as I conceive, and certainly not less our strength, in standing firmly on our own ground. Our only business is, to uphold immersionist versions, and to give them as large a currency as we can; and this becomes our business, because all the rest of the Christian world have cast them away. This single object is our rallying point. Let the society steadily pursue its course as it has begun, and it will, under God's blessing, unite baptists heart and hand as one man, and grow every day into a more formidable antagonist to error, and a more extensive propagator of truth." In these sentiments we cordially unite.

Brother Sommers, foreign secretary, will now read the annual report; from which you will learn, not only what your managers have done during the year, but also what urgent claims from Germany, and Denmark, and Greece, and India, and various other parts of the world, are pressed upon your immediate attention. Give us the book that tells of an eternal God, is the substance of the cry which from every quarter of the globe salutes our ears. Friends of the Bible and of the souls of men, redouble your exertions in this glorious enterprise. The time is short, and we shall soon be called to give an account of the deeds done in the body; and in that day, no man's heart will fail him because on earth he did what he could to circulate faithful translations of the word of God."

BAPTIST BOARD OF FOREIGN MISSIONS.

On Wednesday, April 27, the board met at the First Baptist Church, at 10 o'clock in the morning. Rev. Dr. Sharp of Boston, president of the board, took the chair. The exercises were commenced by singing, and prayer was offered by Dr. Chapin. Ministering brethren were invited to participate in the deliberations of the board. The treasurer, brother Heman Lincoln, presented his report, which, on motion, was accepted. The report of the board was read by the foreign secretary. The opening paragraphs announced the decease of several vice-presidents, special friends, and missionaries.

At this point brother Cone, in a few remarks, proposed that the reading should be suspended for the purpose of joining in prayer that these visitations might be suitably improved. Brother J. M. Peck seconded the motion, and spoke of the excellent character of the late Judge Holman, of Ind., both as a citizen and a Christian. The motion was adopted, and, by request of brother Cone, the president led the devotion of the assembly. The reading was then resumed.

<i>Receipts.</i>		Dollars.
Through the churches and auxiliaries		52,135
From other bodies		19,054
Balance due to the treasurer		6,971
		78,062
<i>Expended, during the year,</i>		
In Asia		29,956
West Africa		3,396
Europe—Greece	3,611	
Germany	2,300	
France	2,786	
		8,697
North American Indians		6,186
Secretaries		3,557
Agencies		2,337
Room rent, insurance, postage, discount, &c.		3,120
In behalf of other bodies not auxiliary to the Convention		19,054
		78,062

After the reading of the report, committees were appointed on various portions of its contents.

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AMERICAN BAPTIST ANTI-SLAVERY CONVENTION.

The public meeting of the third anniversary of the convention was held in Tremont Chapel, Boston, in the second week in May. The Rev. Elon Galusha, president of the Convention, in the chair.

An opening address was delivered by the president; but we regret to say that the number of the Christian Reflector which was to contain it has not reached us. We received duplicates of some numbers, and this fact accounts for the failure of some others.

An address of the convention to American baptists and their fellow-citizens of the United States was read and adopted.

A committee was appointed to prepare and report a constitution for the convention, more particularly specifying its objects and powers. In accordance with their report, a constitution was adopted, of which the following are the most important articles.

1. The name of this association shall be "The American Baptist Anti-slavery Convention."

2. The object of this convention is to aid in the speedy and peaceful abolition of slavery in the churches, the nation, and the world.

3. The measures of this convention are the circulation of gospel truth by such instrumentalities as are approved of God.

4. Any person belonging to the baptist denomination, of good moral character, and who is not a slaveholder, or apologist for slavery, and who believes in the sinfulness of slaveholding, and duty of immediate emancipation, may become a member of this convention by signing this constitution, and contributing to the funds.

5. The officers of this convention shall be a president, five vice-presidents, a corresponding secretary, a recording secretary, and twenty-six managers, who together shall constitute an executive committee for the transaction of business; all of whom shall be chosen annually, at the regular annual meeting of the convention, and five of whom shall form a quorum.

Resolutions adopted by the Convention.

Resolved, 1. That we recommend to the churches we represent, to observe the first sabbath evening in each month as a season of special prayer to God for his blessing on all suitable labours to secure the salvation of the heathen in our own country and in foreign lands.

2. That the management and character of the Christian Reflector, are such as to commend the paper to the patronage and prayers of the friends of God and man.

3. That we learn with pleasure that our brethren in England will hold during the present year a missionary jubilee, in commemoration of the establishment of their missions to the heathen fifty years ago; and that we will commemorate the event with them, as far as possible, in this country, the first sabbath in October.

4. That amid the numerous sins that expose this nation to the just judgments of God, slavery now holds one of the most prominent places, and calls loudly upon the church to repent and humble herself before God, and, by united prayer and vigorous effort, to seek its extermination.

5. That it is the imperious duty of the ministers of the gospel to hold up the sin of slavery before their people in their public ministrations, as fully and as frequently as other crying sins, and in all suitable ways to

bring their personal and official influence to bear against this great evil until it is abolished.

It was then voted to adjourn to the spring of 1843, at such time and place as the executive committee shall direct.

PROGRESS OF BAPTIST PRINCIPLES.

"For thirty years past it has been the policy of our congregational and presbyterian friends in New England and the northern states generally, and the same policy has been pursued by the same class at the west, to avoid controversy on baptism, in the direct form. The policy has been to 'dissuade from controversy;' to speak of baptism as a 'non-essential,' as a doubtful and perplexing subject; and, especially, that the 'mode' was of no account. Sprinkling, pouring, applying the wet fingers to the forehead, and 'going down into the water and being baptized,' were all right.

"We well recollect the day when pædobaptists would argue with baptists, 'Ah, if your ministers only understood Greek, as ours do, you would never be a baptist;' for a Greek scholar then in our ranks was a curiosity. Well, the baptist ministers learned Greek, and Hebrew, and talked learnedly and wrote philologically, and they still prospered and increased in numbers and strength, and began to make theological schools and colleges, and have religious newspapers, and write books, and publish reviews. In 1812, in all the United States, they numbered about 2164 churches, 1600 ministers, and 172,000 members. In 1832 (twenty years) they had 5320 churches, 3618 ministers, and 385,000 members. And, in 1840 (eight years later), they had about 8000 churches, about 5600 ministers, and 650,000 members. The same year they received, by conversion and baptism, at least 70,000. Their ratio of increase is equal to 12 per cent annually.

"But they have diffused the truth into all pædobaptist churches. Hundreds of families neglect infant baptism, and immersions become more frequent and more necessary every year.

"For the last eighteen months, congregational and new school presbyterians have shifted entirely the ground and mode of the baptismal controversy. All their weekly periodicals labour with the subject. It is brought up and agitated in their ecclesiastical convocations, forms the theme of frequent discourses from the pulpit; and the way little pamphlets and tracts are multiplied, is a caution to 'dissuasives to controversy.' And, what is really laughable at this late day, their writers and preachers deny that immersion is gospel baptism at all. We say in all good humour, Go ahead, gentlemen; your cause is gone. Infant baptism, and appeals to the covenant of circumcision, and sprinkling, will not live

in this age of biblical research. You are about one generation too late. Sabbath schools and the spirit of the age have set people to read and examine for themselves.”
—*Boston Christian Watchman*.

APPEAL FROM CANADA.

The following extract of a letter to the secretary of the Baptist Colonial Missionary Society from Mr. Landon, a zealous and laborious agent of that society, dated Woodstock, July 18th, 1842, deserves the attention of British Christians.

“You have been told, I believe, by our agents or others, that we should not need much aid from home, nor should we need that long. But I fear, when you properly understand our position, you will see that we are likely to be dependent and helpless for a long time to come.

“We have all the disadvantages of a new and unsettled country, of a spare and shifting population. But these, I presume, you well understand. They have been repeatedly and properly represented to you. We have, however, other and still more discouraging difficulties in our way. Canada is becoming, as it were, the *nursery* of your own children. Thousands of the most needy and uninstructed part of your own population are flocking to this country to be taught the way of life, or to *perish*. Now if it were a land of churches and of schools to which they thus crowded, it would be different. But you will remember that it was a land alarmingly destitute before. FORTY THOUSAND have already arrived the present year. Now, if they should be settled contiguously to each other, twenty evangelical ministers, and forty competent schoolmasters, would hardly supply their most pressing and immediate wants. But most probably they will not be able of themselves, for several years to come, to furnish a support for two or three of each. And how is the deficiency to be supplied? We have but little to give here; and beside it is very difficult to make men feel and act aright on such subjects in a new country. They have a thousand aspirings, uncertainties, and fears, unknown to the inhabitants of older and more settled climes. But even if we should be able to convince ourselves and each other of the full extent of our duty on these subjects, and exert ourselves to the utmost, it would probably be several years before we should be able to meet the demands that the country is *now* making upon us. Meanwhile, the flood of emigration is rolling in upon us; new towns and villages are rising, and long lines of settlements are opening in the forests around us, composed, as I said before, in the main, of those persons or classes who most of all need instruction, and are at the same time least able

to supply themselves with it. Thus you see, Sir, while we would be struggling with our present difficulties, and labouring to supply our present wants, these difficulties would be thickening upon us, and those wants would multiply around us, in the most discouraging and overwhelming manner.

“You see, then, Sir, that we cannot do this work alone. We must be allowed to look homeward to the hive that sends out these numerous swarms, and ask for a little honey also. Nor will British Christians be offended with this call. The glory of England is not that she conquered at Waterloo and at Blenheim; but that her sons have been divinely commissioned to take the lead in spreading the blessings of religion and civilization throughout the world. Already are her Bibles read in nearly every language, and the voice of her missionaries is heard in almost every clime. And while she is addressing herself so incessantly to so many ‘people of a strange speech and of a hard language,’ she will not, surely, forget her own sons. She will send thousands annually of her less happy ones to seek for peaceful homes in our forests, but she will send her blessing along with them. And those more fortunate of them who remain at home, and worship in the temples where their fathers worshipped, will remember every sabbath, as they bow before their well-furnished altars, the destitute and helpless condition of their brethren in Canada, and will lay by them in store, for their aid, as God has prospered them. You see, Sir, I use the language of prediction. I do so because I deeply feel that we need this nurturing aid, and because I know that our ‘heavenly Father knoweth what we need before we ask him:’ ‘his is the silver and the gold;’ and if he authorizes us to ask his people for a portion of that he has committed to their charge, he will at the same time dispose them to listen to our call.

“There is another subject, upon which I meant to have enlarged a little in this letter, but I see I shall not have room more than just to mention it. It is the case of the Indians on the Grand River. You will, doubtless, have learnt from other sources something of the interesting work now in progress among them. This is plainly a providential call upon our denomination. They have thrown themselves upon us, unsought. Children are born to us without travail. The pleasures of the nursery are opened to us, without the pains of labour. They are helpless children, however, hut, I hope, healthy, and, on the whole, promising. They are just emerging from savage life, as well as awaking from pagan superstition; and we must take them by the hand, and never leave them, till we see them raised to the comforts and pursuits of civilization, as well as grounded and settled in Christian love and Christian know-

ledge. If we do this, we shall transmit the same blessings to their children, and other generations will rise up and call us blessed. Less than this will probably end in partial, if not total, disappointment."

CANADA BAPTIST COLLEGE.

At the close of the session the students in this institution were examined by the Rev. H. Esson, A.M., minister of the church of Scotland, Montreal, and the Rev. John Girdwood, both of whom addressed to the president, Dr. Davies, the warmest assurances of their satisfaction, both with the course pursued and the improvement of the students. In the report it is stated that "The past session opened with eight students, and closed with the same number. Mr. Gillies left at Christmas to preach in Eaton, where he is now settled as pastor; but another student entered at the same season. One of the number has been absent most of the session, being engaged in missionary labours, under the sanction of the committee. One retired, with the consent of the committee, in the hope of making himself useful; and another, who studied at his own charges, has entered the legal profession. Mr. M'Dougall, whose four years of study now terminate, has been invited to visit the brethren in Peterborough, where we hope his labours, in conjunction with Mr. Gilmour, will be owned of God.

"The students have not been wanting in attempts to do good, by distributing tracts, teaching children in the Sunday school, and preaching the word. In six different places in and near this city, they have, more or less, frequently conducted meetings for prayer and exhortation; and during the present vacation they are all engaged in preaching the gospel in remote parts of the land. They also solicit support for the society, and seek to advance its interests. We trust that their brethren and the religious public at large will show them favour."

MEMORIAL TO THE GOVERNOR-GENERAL.

The Montreal Register of August 4th contains a memorial recently presented to Sir Charles Bagot, the nature of which is explained in the following preliminary remarks.

"For some time past a conviction has been gaining ground in many minds, that our national colleges are clandestinely put into the hands of an exclusive and domineering sect; and now, at length, the protestant ministers of this city have expressed their uneasiness and distrust. We doubt not that all classes of our fellow protestants in this land will approve of the document, and be led to give appropriate utterance to their own dissatisfaction. It ought to be distinctly understood, that there is no fault found with our private

institutions, such as the Presbyterian College' Kingston, and the Methodist College, Co-bourg. The dissatisfaction relates entirely to the institutions which cannot legitimately belong to any one religious party, inasmuch as they are endowed and supported by national resources. Of this class are the two colleges in Toronto, and M'Gill College, Montreal. These three are now under the exclusive management of the episcopalians, though they were never established at the expense of that body. This is our just complaint. Is it not, we ask, a public grievance, when a sect is thus permitted to monopolize the government of our national colleges? Must the mass of the community tamely submit to the favouritism and underhand partiality which the government has of late manifested towards pre-lacy?

"We trust this iniquity will not be tolerated. If we mistake not, there is a sturdy attachment to religious liberty in our fellow colonists, which will fearlessly resist such sectarian usurpation. And it behoves freemen to defend their liberties.

"In thus writing we do not forget our pledge, not to enter the arena of party politics; that arena we will ever carefully shun; but on any question affecting our religious rights we will boldly declare our convictions, and use every honourable means for securing a favourable issue. Our present governor has repeatedly and emphatically declared that he is forbidden by his instructions to recognize any dominant sect among us; but this declaration, though pleasing enough in itself, gives but little satisfaction when we perceive a disposition unduly to favour the church of England. While he avows himself a staunch churchman, we need not wonder at the clandestine favouritism that is exercised at the instigation of Bishop Strachan and a few kindred spirits, who call their sect, 'The Established Church in Canada.'"

At a meeting of protestant clergymen residing in Montreal, held in the Library of the Canada Baptist College, August 12, 1842, there were present Rev. A. Mathieson, D.D., Rev. Henry Eason, Rev. Benjamin Davies, Ph.D., Rev. Caleb Strong, Rev. J. J. Carruthers, Rev. W. Squire, Rev. J. Girdwood, Rev. H. O. Crofts, and Rev. J. J. Howard. The Rev. Dr. Mathieson was called to the chair.

The memorial having been read and adopted, it was resolved that it be presented to his Excellency the Governor-General, and an interview with his Excellency requested.

"The memorialists had an interview with his Excellency on the subject; and, after some conversation, received from him the distinct assurance, that in administering the government of this colony, and in promoting, in his official capacity, the interests of this community, there would be no recognition of

any dominant sect; his instructions binding him to regard all as on a footing of perfect equality, and equally eligible to all public offices."

NOVA SCOTIA.

"By the returns of churches at the late association at Wilmot, the number of additional members reported in the church letters amounted to 1113, making the gross number of communicants of the regular baptist churches in this province united with our association, to be 7,453. Five newly organized churches were also added, while there are others, who from one cause or other, not however from any alienation in doctrine or feeling, have not as yet joined us. There are also in the south-western parts of the province a numerous, and highly respectable, and consistent body of the community, generally termed free-will baptists, but who do not differ, we believe, in any essential respect, from our own views of faith and order.

"In estimating the number of members that have been added to us during the past year, it will be recollected, that such union has taken place upon an open profession of faith, and subsequent baptism; and that, from the nature of our discipline, none are admitted to the rite except those who, in the judgment of charity, are actuated by sincere Christian motives. That we may not be sometimes deceived is not pretended. That we endeavour to preserve our communions from such intrusions by what we believe to be strict scriptural guards, we ever profess, and the occasional exclusions of unworthy members from our churches, yearly reported in our minutes, we consider to be as strong an evidence as we could produce of the fact."—*Christian Messenger, Aug, 12.*

CHINA.

THE American Missionaries in China are accustomed to transmit to their friends at home, half yearly, an account of their state and prospects. Some extracts from their last report, which is dated Macao, January 1, 1842, will be found interesting, as containing the views of an independent party of the religious bearings of the present struggle in that empire.

"The near approach of the appointed time for the promulgation of the gospel in China, we think, was never so clearly indicated by the signs of the times as at present. We seem to be on the eve of a new era, when the barrier against ingress to this empire must fall. Those who have ruled here for near two centuries, and who always have been more or less inimical to the religion of Jesus, must soon either grant free intercourse, or allow the reins of government to be wrested from their

hands. After the violent rupture in March, 1839, conciliatory measures were pursued towards this government for a long time but without any good results. Settle the existing difficulties on any just principles, this government would not. If, as some think, her Britannic majesty's plenipotentiaries erred on the score of pliancy, by receding too far from the high ground which they had a right to take, yet certain it is, that, by their so doing, the very worst features of the Chinese government were more fully developed. After many months had been occupied in vain attempts to negotiate, it became clear to every observer that, in order to lay the foundation for free and friendly intercourse with this nation, on safe and honorable terms, such as are recognized by all civilized states, recourse must be had to restraint and coercion.

"Regarding the character of the Chinese government, wrong opinions are entertained by many, if not by most people, who view the constitution and laws as being equitable in their character, and mild in their operation. They are so, indeed as far doubtless as those of any pagan nation ever were. Still, in many respects, they are unjust in the letter, and cruel in their action. It was the opinion of Dr. Morrison that no man could hold office under this government, and conform to its rules and customs, and at the same time live in obedience to the doctrines and precepts of the bible. According to the penal code of the Chinese, the profession and practice of christianity are capital crimes; and it is scarcely a twelvemonth since a European missionary suffered the penalty of this law. The foreigner, however peaceful and well disposed, may not go into the interior of this empire. The native, too, without even a shadow of guilt, may be, and not unfrequently is, involved by the evil doings of others. High officers of state are made responsible for events, over which it is impossible for them to exercise any control. The degradation of Lin, Keshen, and others, are instances of the unjust and cruel bearing of Chinese policy; and the self-immolation of Yukien and several others, during the present war, are melancholy proofs of the same. So averse is this policy to any amicable arrangement with foreigners, that the emperor has threatened with the utmost severity of the laws any and all who may presume to propose terms of reconciliation with the "rebellious barbarians."

* * * * *

"You will be anxious, no doubt, to learn what has been the effect of all these operations. They have shown the Chinese the superior skill and power of the foreigner, have filled multitudes of the people with distress and consternation, and excited the wrath of the emperor and his advisers. At the same breath, the son of heaven reproaches his high officers for their weakness, and the invaders

for their temerity. Two sovereigns, he says, cannot stand together under the same firmament. The decree for extermination has gone forth, and the forces are rallying at all points, determined to contend unto the uttermost. Aware of this, large accessions of strength will soon be made to the invading forces; and by midsummer, we expect that Sir Henry Pottinger, H.B.M.'s "minister extraordinary to the court of Peking," will be at the capital. Once there, he must either receive overtures of peace, or enter the court and become dictator. The reigning dynasty must yield, or perish in the struggle to maintain its supremacy. Possibly this struggle may be prolonged for years; but whether it be long or short, we feel certain that it will, eventually, introduce a new and better order of things.

* * * * *

"At Hongkong, Amoy, Chusan, Chinhai, and Ningpo—all of which are now occupied by British forces—full protection and free toleration are enjoyed. To these places no missionaries have yet gone to reside; nor, since our last semi-annual letter, has any one been in Canton, except on short visits. Our labours in Macao have been continued without interruption.

"The hospital of the Medical Missionary Society, under the care of Drs. Hobson and Lockhart, is the constant resort of the sick and diseased; the names of 2126 patients having been entered on the books of the institution since the 1st of last July. Christian books,—Sacred Scriptures and tracts,—are always there accessible, and freely distributed. This mode of administering simultaneously to both body and soul is, especially under existing circumstances in China, worthy of every encouragement and commendation.

* * * * *

"Since the reoccupation of Chusan, Mr. Milne has determined to proceed thither; and Mr. Boone and Mr. Abeel also will take an early opportunity to visit Amoy.

* * * * *

"In our religious services—social and public—the interest hitherto manifested has been continued. But confined and restricted as we long have been, we ardently desire to enlarge our operations, to increase our labours, and to extend widely the influences of that holy religion, for the propagation of which we have devoted our lives. We hope the great and dreadful evils which now afflict this nation will soon be checked. It is painful to see thousands of our fellow-men cut down by the sword—tens of thousands reduced to beggary and death by an insidious poison—and hundreds of millions going mad after their dumb idols. It is impossible to dwell long on such scenes without deep emotion. But who can interpose? Who is able to hush these contending hosts and give peace? Who can stay this flood of poison

and bring in the waters of life? Who can cast down all these idols of wood and stone, and convert these millions of immortal beings to the worship of the living and true God? 'Awake, put on strength, O arm of the Lord! Awake! For art not thou it that shall wound the dragon?'"

HAMBURG.

Our friend Mr. Rothery has favoured us with the following extract of a letter recently received from the Rev. J. G. Oncken, dated Hamburg, Sept. 6, 1842.

"In reference to my work, my family, and myself, I can only give you pleasing information. Our earthly cup is overflowing. We have all and abound; and the Lord is withholding no temporal good from us; my dear wife and four children are all well. To myself the Lord is very gracious, though feeling more and more that from the head to the foot there is no soundness in me; he gives me such discoveries of his own inexhaustible fullness of grace, assuring me of his love and giving me glimpses of the glory which awaits us beyond the grave, that I can frequently rejoice with joy unspeakable and full of glory; and the more I am thus comforted, and the more distinctly

'— I can read my title clear
To mansions in the sky,'

the more I feel constrained to live to him to whom I owe my all. My soul delights in the great and honourable work which Jesus has entrusted to me, the least of all his servants. The work itself is enjoying the blessing of our gracious God in a degree of which we have no precedent. The word of the Lord has free course and is glorified. Forty dear converts have been immersed since January, and the applications for admission continue. Oh, that forty more might be added to us before the year closes!—all things are possible with him whom we serve. We are still graciously protected and none permitted to disturb us. Oh, it is a rich feast to know that the external peace we enjoy is the sole gift of Jehovah! The hatred to Jesus, his people and gospel, is here as great as ever, yea, if possible, greater. We had an instance of this a few weeks ago. One of our brethren, a native of Hessa, was banished from Hamburg and its territory for a twelvemonth, simply for having distributed tracts. The fact deserves to be stated in the English newspapers.

"In a newspaper published at Wandsbeck there was a paragraph, August 18th, which closes thus: 'Somewhere Oncken has been thrust out of the gates (meaning the gates of a town). May all do the same wherever he comes. Away with him and his system; it is a nonentity.' The hatred of the gospel by all

classes is truly appalling; and, but for the elect's sake, the people must be destroyed by some fearful judgment. Eternal blessings to God for having delivered us from such a horrid condition. Our efforts for the good of the people continue and increase; we have already circulated upwards of 130,000 tracts this year, and have had not a few proofs that the Spirit of God has smiled on these efforts. From Denmark we continue to receive encouraging intelligence. Brother Peter Münster has been here on a visit, and we have enjoyed precious moments together. Immediately on his return, their assemblies were again broken in upon by the authorities. The work is however prospering, and I believe no human power will be able to stay its progress. Two American brethren have visited Copenhagen as a deputation from the board in Boston. At Marburg our dear brethren have been barbarously treated. The child of brother Grimmel was taken from them by force, taken to a Lutheran place of worship, and sprinkled. A guardian was appointed for the infant. But, whatever unholy and inhuman weapons may be employed against the truth, we rejoice to know it will prevail. Under this blessed persuasion let us work whilst it is day. The God of heaven and the Bible are on our side. Hallelujah!"

NEW CHAPELS.

BRIGHTON.

A few gentlemen in London have recently purchased a chapel situate in West Street, Brighton, with the view of raising another baptist congregation in this populous and important town. It was re-opened on Tuesday, August 30, when sermons were preached by the Rev. E. Steane of Camberwell, and the Rev. Dr. Cox of Hackney, and the devotional services were conducted by the Rev. Dr. Tracey and the Rev. Mr. Heap, independent ministers at Brighton, the Rev. Ebenezer Davis of Lewes, and the Rev. Joseph Davis of London. Mr. Steane has remained at Brighton during the month of September, and conducted the regular services, the attendance at which has been very encouraging.

STANTON, GLOUCESTERSHIRE.

A new baptist chapel at Stanton was opened for divine worship on Tuesday, the 13th of September, on which occasion the Rev. Messrs. H. Welsford (independent) of Tewkesbury, and W. G. Lewis of Cheltenham preached; the Rev. Messrs. S. Dunn of Winchcomb, Cuzens of Broadway, J. Hockin and J. D. Casewell of Evesham conducted other portions of the services, which were well and respectably attended. The chapel is a neat, substantial, and com-

modious building, with accommodation for nearly 200 persons. The cost of erection and fitting up, when completed, will amount to £220; towards which £100 had been previously subscribed, and £35 was then collected.

THETFORD, CAMBRIDGESHIRE.

The baptist chapel at Thetford, near Ely, was opened for divine worship on Wednesday, April 21, 1842; when the Rev. E. Manning of Gamlingay preached in the morning and evening, and the Rev. Messrs. J. Simmons, M.A., of Bluntisham, and Hobson of Barton Mills, preached in the afternoon. A preparatory prayer meeting was held at 7 in the morning, and at 10 o'clock the Rev. Joseph Green of Soham baptized three persons in the river near the chapel. These, and several other persons from this place, are united to the church at Haddenham, under the pastoral care of the Rev. G. Bailey. At 11 o'clock the people repaired to the chapel, and after prayer it was evident that they could not all obtain admission. The congregation then adjourned to a barn provided for the occasion, which was completely filled. In the afternoon the barn was again filled, and the chapel was crowded to excess at the same time. After the service, 200 persons sat down to tea, which was provided by the liberality of the females. The evening congregation was large, and the services throughout the day were highly exhilarating, and we trust, profitable to many. The collections at the close of the services amounted to nearly £27.

The chapel is built of brick and slate; size 30 feet by 20 within. The walls are 18 feet high. The ceiling within is of the elliptic form, all of wood. It is chiefly pewed, and will seat 150 persons. It is neat and appears pretty within, very commodious, and is well attended. The cost of the whole building, including the purchase of land, fences, and deeds, is nearly £200. It is freehold, and is put in trust. The debt remaining at the balance of the accounts was £46. Some small subscriptions have been subsequently received, and it is hoped that, by the exertions and liberality of friends in the neighbourhood, the whole will soon be paid off.

This cause was begun in the winter of 1838-9, and was the first station occupied by the Cambridgeshire Association of baptist churches, which association is auxiliary to the London Baptist Home Missionary Society. This auxiliary has two other interesting village stations, but none more prosperous than this; and though here the clergyman has withdrawn his favours from the poor, and ejected their children from the parish schools, vainly threatening all who follow the dissenters with everlasting perdition, and talking

loudly of prosecuting these ministers for preaching in unauthorized places, yet the measure of success which has attended their labours warrants the belief that God has been with them, and induces the hope that hereafter their work of faith and labour of love will not be in vain in the Lord.

ORDINATIONS.

COLLUMPTON, DEVON.

The Rev. U. Foot, late of Isle-Abbotts, having accepted a unanimous invitation to the pastorate of the baptist church at Collumpton, entered on his stated labours there August 14.

EVESHAM, WORCESTERSHIRE.

The Rev. J. D. Casewell, late of Oldham, has accepted an invitation to the pastorate of the second baptist church in Evesham.

SWANWICK.

Mr. Davis of Horton College has accepted the unanimous invitation of the baptist church at Swanwick and Riddings to become their pastor, and is expected to enter upon his labours on the first sabbath in the new year.

RECENT DEATHS.

MRS. DAFFORNE.

Anna Harris was a native of St. Albans, of the baptist church in which town her father, and subsequently one of her brothers, were deacons for many years. Her worthy parents were both removed by death in the meridian of their days, leaving her, their youngest child and only daughter, to the care of her youthful brothers. At this period she was removed to London, and attended with her youngest brother, whose son is now one of our society's missionaries in Ceylon, upon the ministry of the late venerable Mr. Abraham Booth, of whose church her brother was a member.

There is reason to believe that the letters and conversation of this beloved relative, together with the faithful preaching of the gospel, were blessed to her conversion in the morning of her days.

In the year 1800 she was united to her now bereaved partner, likewise a member of the church at Prescot Street; but diffidence and a fear lest she should dishonour her God by inconsistency of character or conduct, for many years prevented her from making a public profession of attachment to her Saviour. At length she determined to postpone the performance of this duty, and the enjoyment of its consequent privileges no longer, and the

hand of Providence having led her family into the neighbourhood of Walworth, she was baptized by the late Rev. R. Davis, at East Street, and joined the church under his care. Some of the members present upon the occasion of her relating the exercises of her mind, remarked to one of her family circle, that it was seldom candidates for baptism and church-fellowship afforded their Christian friends so much satisfaction as she had done.

But it was in the domestic characters of wife and mother that she more especially exemplified the purity and strength of her religious principles, and the influence they had upon her affections and her conduct. Left very much by the frequent and unavoidable absence of her beloved partner from home, to bring up her family without his assistance and superintendence, she realized her responsibility, and steadily pursued her duty, training up her children as upon her knees, endeavouring to fit them for usefulness in this world, and glory in the next. In their early childhood, she sedulously instilled into their minds scriptural knowledge. The evening of the sabbath was especially devoted to this purpose, and she not only inculcated by precept the obligation and privilege of entering into the closet, but her practice corresponded thereto. Her instructions were consequently attended by greater weight, and her precepts had a holier influence than otherwise they would have had. As her children entered upon the more active duties of life, and left the parental roof for the purposes of education, business, or other homes, the precepts, the prayers, the tears of their mother followed them. She anxiously watched their movements, and counselled them accordingly. The numerous and affectionate letters which she addressed to them, cherished every right feeling, and continually invited them onward in the path of duty, saying, "This is the way, walk ye in it." Nor were her prayers and efforts in vain. Four daughters and one son are connected with churches of our own denomination, and anticipate the day when they shall all stand one entire family in the church of their mother's God.

Neither were her domestic servants forgotten. Some of them live to bless her for her pious counsels and endeavours to promote their best and eternal interest.

But the time drew near when this beloved wife and mother "must die," or rather, when she must depart out of this world unto her heavenly Father. He who had been the guide of this orphan child, who had adopted her in her early life into his redeemed family, before whom her parents had walked, who had led her and fed her all her life long, and who had preserved her from all evil, saw that she had done her work, and accordingly determined to take her to his heavenly home, that she might see the Saviour whom she loved,

rest from her labours, rejoice the parents and brothers who had preceded her there, and unite with the spirits of the just made perfect.

During the week of our missionary meetings in April, she manifested, as usual, a very lively interest in their proceedings, and attended at the Poultry chapel on the Wednesday forenoon. Infirmities which during the last two years had been rapidly increasing upon her, and giving intimations that her tabernacle was about to be taken down, prevented her making any further exertion, or enduring any increased excitement. On the afternoon of the first day and first sabbath of May, she set out to occupy her seat at the table of her Lord, but feeling herself unequal to walk the whole distance, and not meeting with a conveyance, she was compelled to return, and went to the house of one of her children, with whom she attended the evening service. At the conclusion of it, she left the sanctuary, arrived at her own home, and, as was her custom, immediately retired to her chamber for private devotion. There she was at once taken ill, and on the following sabbath the scene closed.

The nature of the attack was such that there were few gleams of consciousness, or of intellect, but what did pass from her lips at these intervals, indicated with clearness that all her hopes were fixed upon Christ.

A few hours before she expired, her attendant daughter having said, "My sheep shall never perish, neither shall any pluck them out of my hand; that is a precious promise, is it not dear mother?" She answered, "It is my child, it is; may I be enabled to lay hold of it!" A few minutes after the verse commencing

"His honour is engaged to save,"

was begun to be repeated to her. The expiring saint took it up and concluded it.

"The meanness of his sheep;
All that his heavenly Father gave,
His hands securely keep."

These were almost, if not quite, her last intelligent and intelligible words. For some time she had breathed laboriously, but was otherwise as quiet as an infant sleeping on the maternal lap. Respiration now became more gentle till about half-past 12, when two or three sighs, unattended by the movement of a muscle, marked the flight of her spirit to the bosom of her God.

Through life Mrs. Dafforne had frequently regretted the weakness of her faith, and a constitutional timidity induced a fear of the article of death. But to prove his faithfulness and tender care, when God had conducted her to the brink of Jordan, he carried her unconsciously to herself through the swelling current, and safely landed her on the heavenly shores.

At the request of her family, her pastor, the Rev. E. Steane, improved the solemn event on the following sabbath evening, May 15th, by preaching an interesting discourse on these words, chosen by her bereaved and afflicted husband, "Come thou, for there is peace to thee, and no hurt, as the Lord liveth."—1 Sam. xxi. 21.

MRS. STEPHEN.

Hannah, the beloved wife of the Rev. D. Rhys Stephen of Newport, died Aug. 2, 1842, in the 28th year of her age. The following sonnet is inscribed to her memory.

A flower upsprung, expanding to the sun,—
At length full-blown, it gazed upon the skies;
The florist marked it with the joy of one
Who felt him owner of some matchless prize;
And when he saw it clothed in perfect bloom,
With gentle hand he nipped the tender stem,
And thence, to grace some favoured niche at home,
Bore off, with secret joy, the beauteous gem.
Thus God, the saint,—matured in every grace,
Lest aught of earth that loveliness should mar,
Removed on high, and gave her soul a place,
To shine in glory, a redeemed star!
And now, ere fades the light that gilds her brow,
Shall darkness be in heaven and seraphs cease to glow.

REV. ABRAHAM WYKE.

Died, September 13, Mr. Wyke, pastor of the baptist church at Westmancote, in the county of Worcester. About twelve months since he left Horton College, Bradford, to supply the church at Westmancote; he received a unanimous invitation to become its pastor, which he accepted; and his marriage is recorded in the January number of the Baptist Magazine for the present year.

SAMUEL SALTER, ESQ.

Died, at Watford, Herts., in the seventieth year of his age, Mr. Samuel Salter. Mr. Salter was an active, useful deacon of the church at Watford many years; and subsequently, having removed to London, was chosen to the same office by the church then under the pastoral care of the Rev. James Upton. He also rendered valuable service several years to the Baptist Home Missionary Society, as its treasurer. He afterwards retired to Watford, his native town, and having long suffered the infirmities of a premature old age, he died tranquilly on the thirteenth of September.

MISCELLANEA.

PROFITS OF THE SELECTION.

List of widows relieved by the distribution of profits arising from the sale of the New Selection Hymn Book, June, 1842.

Recommended by	
£3	Mrs. E. A. R. Tunley, B. C. Young.
4	J. A. George Pritchard, S. Brawn.
4	M. A. J. M. Daniell, J. H. Hinton.
3	— B. R. Brewer, J. Jones.
4	A. C. E. Steane, I. M. Soule.
3	E. C. W. Gray, F. Franklin.
3	— C. J. T. Wigner, S. Green.
2	S. D. John James, T. James.
3	I. E. S. Kent, J. Whittemore.
3	R. E. W. Jenkins, D. Jarman.
3	J. P. J. Fry, J. B. Cox.
3	J. G. J. Jordan, J. Buck.
3	M. G. W. Groser, Dr. Murch.
4	— G. R. Bayne, Eliel Davis.
4	— G. Robert Winter, Shem Evans.
4	E. H. M. Kent, W. Keay.
4	M. H. J. Reynolds, W. Wilkinson.
3	S. H. W. Groser, J. H. Hinton.
3	— H. J. H. Hinton, C. Stovel.
4	E. J. C. E. Birt, J. Edwards.
4	P. K. J. Robinson, M. W. Flanders.
3	S. L. W. Jones, T. Davies.
3	J. M. J. Vincent, E. Hunt.
3	M. N. R. Johnston, B. Eccles.
3	— M. W. Copley, J. P. Hewlett.
4	M. N. E. Steane, R. G. Lemaire.
3	A. P. Dr. Cox, Samuel Green.
3	A. P. W. Hebditch, S. Pierce.
3	E. P. W. Gray, F. Franklin.
4	— P. W. Yates, John Watts.
2	E. R. W. Jones, T. Davies.
3	D. S. G. H. Orchard, J. Simmons.
3	E. S. J. Statham, B. Godwin.
3	M. S. S. Jones, Alex. Hay.
3	— S. B. Evans, R. Harness.
3	J. T. J. Foster, J. Jordan.
3	— V. W. Gray, T. Winter.
2	J. W. C. Thompson, D. Pughe.
3	S. W. I. M. Soule, J. Angus.
3	S. W. C. E. Birt, T. S. Crisp.
3	S. W. J. W. Wake, J. Angus.
4	— Y. James Buck, J. Jordan.

£135

The increase of applications from the widows of ministers in whose congregations the Selection Hymn Book is used, makes it probable that shortly the trustees will be obliged to limit their grants to those only who have such a claim on the funds.

BAPTIST BUILDING FUND.

The annual meeting of this society was held at Eagle Street Chapel, on Wednesday evening, August 3, Joseph Fletcher, Esq., in the chair, when the report was read, and the following cases were voted, namely,

Dolgelly	Merloneth.....	£40
Great Sherston	Wilts.....	25
Tenterden (Zion Chapel) Kent		50
Sheffield (2nd church) ..	York	80
Milton	Oxon.....	20
Great Sampford	Essex	25
Narberth	Pembroke....	50
Cloughfold	Lancaster....	70

The annual sermon was preached immediately after the public meeting, by the Rev. James Smith of New Park Street, from Acts xi. 29. Most sincerely do we unite in the devout wish of the preacher, that it may be said of the brethren in London, that "every man according to his ability determined to send relief unto the brethren which dwell in" the country.

NORTHAMPTON.

The Rev. R. Tunley of Mount Zion Chapel, Northampton, publicly announced on Lord's day, August 7th, his intention of administering the ordinance of believers' baptism in the Nene, on the following evening, hoping thereby to attract a large assembly, and enjoy a better opportunity of doing good. Shortly after seven o'clock, the banks of the river were densely thronged by spectators, when Mr. Tunley appeared, accompanied by two candidates, the Rev. S. Walker, formerly a primitive methodist preacher, but now pastor of the baptist church at Braybrooke; and Mrs. Wm. Bearn, jun., of Wellingborough. The solemn and delightful service was commenced with singing; the holy scriptures were then read, and prayer offered, by the Rev. J. Burton, the indefatigable agent of the Baptist Home Missionary Society; another hymn was sung, and, after some pertinent observations from Mr. Tunley, Mr. Walker fully stated his reasons for renouncing pædobaptism. Praise was again offered; and, immediately preceding Mr. Tunley's entering the water, the Rev. J. Painter addressed the multitude. Mr. Tunley affectionately and solemnly addressed the listening throng from the centre of the river, which is here nearly of a circular form; and, although some slight marks of levity were discernible, the general feeling, especially at this time, was intense and deep; while, with a calm and dignified, yet truly humble bearing, the lady above named was led to pass through the sacred and significant rite; as also during the subsequent immersion of Mr. Walker. The scene will be long remembered; the serenity and brightness of the evening seemed to harmonize with the swell of melody and the voice of prayer. The sloping bank and meadow on the west side of the river, and the paddock opposite, were supposed to be occupied by about three thousand persons.

RISBOROUGH, DUCKS.

The baptist chapel at Princes Risborough, having undergone extensive repairs which had become necessary, was re-opened for divine service on Wednesday, Sept. 14. Sermons were delivered on the occasion by Messrs. Bowes of Blandford Street, Aston of Buckingham, and Groser of London; and prayers were offered by Messrs. Marsh of Missenden and Talbot of Wendover, Mr. Dawson the pastor of the church, and the three preachers. The improvement in the place of worship is very considerable. The expenditure was about £270; but the subscriptions of the congregation, together with the contributions of the large assemblies convened on the day of opening, have reduced the debt to £150.

MARRIAGES.

At the baptist chapel, Rayleigh, Essex, August 22, by the Rev. J. Pilkington, Mr. JOHN BINK to Miss ELIZA STONE, both of Hockley, Essex.

At Cannon Street Chapel, Birmingham, by the Rev. T. Hands, August 24, Mr. N. BARRETT of Birmingham to Miss E. DALLAMAY of Salihul Lodge.

By license, at the baptist chapel, Oswestry, by the Rev. J. Prichard, September 20, Mr. B. ROBERTS to Miss S. WYNN, both of Oswestry.

At the baptist meeting-house, Eagle Street, London, by the Rev. R. W. Overbury, September 21, Mr. JOHN HILL of the Stock Exchange to ANNE, eldest daughter of Mr. Henry CRASSWELLER of Welbeck Street.

CORRESPONDENCE.

ON AN ARTICLE IN THE EVANGELICAL MAGAZINE FOR AUGUST.

To the Editor of the Baptist Magazine.

DEAR SIR,—Subjoined is the copy of a letter which was last month sent to the editor of the Evangelical Magazine: but though, in his review of my letter to Dr. Fletcher he has ventured to implicate my moral character, and to say that I am *self-condemned*, he has refused insertion to this reply, which shows that the charge has resulted (I hope) from his own inadvertency. If, therefore, you will be so kind as to insert the letter in your pages I shall be obliged.

Dear Sir, I am yours, &c.,

5, Stebon Terrace, C. STOVEL.
Philpot Street, East, Sept. 23, 1842.

[COPY.]

"To the Editor of the Evan. Magazine, &c."

"Dear Sir,—The review of my letter on 'Baptismal Regeneration,' in your last number, was shown to me by a friend. It contains, I perceive, an inaccuracy in the quotations, by which I am there said to be self-condemned. The writer affirms that I did not need information on the points referred to; and in proof of this he produces my own words, 'for your censure of the deleterious heresy of baptismal regeneration,' &c. If the reviewer, or if you yourself will have the kindness to read the passage again, it will be seen that the words there addressed to Dr. Fletcher are, 'and, as far as it goes,' for your censure, &c., of baptismal regeneration, &c., I beg to offer you my sincere acknowledgment.' It is only by leaving out the words, 'and, as far as it goes,' that the allegation of your reviewer seems to be supported by the quotation. But the modifying clause is necessary to make the sentence express my

meaning. I thank the Doctor for it, 'as far as it goes;' but it does not go far enough. I do not see how, consistently with his own practice, he can go far enough in opposing this pernicious error. It is on this point I wish to be informed. You must be aware, dear sir, that the charge of 'disingenuousness,' &c., implicates my moral character; and I hope, therefore, that your sense of justice will secure the correction of this inaccuracy.

"Respecting the other matters contained in the article referred to, I have only to state, that if, when I have time to read it again, any one be found conducive to my personal improvement, it shall be seriously considered, and carefully used; but, in the meantime, I shall earnestly expect, in a future number, the answer to my questions, which you have promised with so much courtesy.

"I am, dear Sir, yours respectfully,
August 11th, 1842. "C. STOVEL."

EDITORIAL POSTSCRIPT.

In the Evangelical Magazine for August a letter appeared, written by the Rev. W. G. Barrett of Jamaica, impugning the accuracy of a statement made by the Rev. S. Green of Walworth. Mr. Green immediately forwarded an answer to the editor of the Evangelical Magazine, which however that gentleman declined to insert, observing in his notices to correspondents, that in declining he was "seeking the things which make for peace." Mr. Green has placed in our hands a copy of the answer, naturally wishing to substantiate what he had previously affirmed; but we are unwilling to trouble our readers with this fragment of a controversy from which our pages have been hitherto preserved, and which they could not understand in all its

bearings unless they were acquainted with a series of articles which have been published elsewhere. Mr. Green vindicates his original statement; shows the irrelevancy of Mr. Barrett's quotation from the letter of his brother-in-law, Mr. Reid; and expresses his regret that the love of peace by which the editor of the Evangelical is now actuated should not have prevented his publishing the accusation as well as the defence. This brief explanation will, we trust, suffice. Mr. Green having presented his answer, first to the tribunal at which he had been arraigned, and secondly to us, no candid man will suppose that he was unable to adduce a satisfactory vindication.

To two particulars connected with the distribution of profits from the denominational Hymn Book, an account of which is given in a preceding page, we beg to direct the special attention of all our readers. One is the unusual length of the list: the trustees having had the satisfaction of making on this occasion a greater number of grants than in any preceding year. The other is the announcement of their expectation that it will become necessary to confine their exhibitions to the relatives of those ministers who have given the book their practical sanction. That the widows of such ministers have the first claim to funds accruing from its circulation will scarcely be questioned; but it may be desirable to suggest to some of our brethren the propriety of enrolling themselves promptly in this number. There are still some congregations into which the work has not been introduced. Their pastors may not perhaps anticipate that their own widows will ever need the assistance it is intended to impart; but they would do well to remember their more necessitous fellow-labourers. The amount already realized and distributed exceeds £1300.

At the commencement at Waterville College, Maine, a few weeks ago, the honorary degree of Doctor of Divinity was conferred on the Rev. Edward Steane of Camberwell. The editor of the New York Baptist Advocate, in recording the fact, observes, "So long as such distinctions are used (and we are not disposed with very great earnestness either to advocate or oppose them) it is gratifying to see them worthily appropriated; and in no case has a candidate more deserving been selected." Mr. Steane's highest claims to the honour rest, not on those of his writings which bear his name, but on documents drawn up at various times at the request of his brethren, in which his skill and learning have been employed greatly for the advantage of our denominational institutions.

It appears that before the degree of A.M. was conferred on Mr. Gotch by Georgetown College, as mentioned in our last, or at least before any notice of the fact had reached

Europe, Mr. Gotch had obtained the same degree from his own Alma Mater, Trinity College, Dublin.

It is greatly to be regretted that members of English churches emigrating to the United States, often neglect to furnish themselves with credentials to ensure their reception in respectable communities. A correspondent of the New York Baptist Advocate writing from Albany, says, "I have enjoyed the privilege of burying eighty-five willing souls in baptism during the past year. Some *wanderers* have been gathered up. By *wanderers*, I mean persons who have emigrated and have brought no letter, or have kept it in their pockets for years: there are thousands in the West who live in this state five, ten, and even twenty years." For the information of our American readers, we add, that the Rev. John Young, late pastor of the church in Henrietta Street, London, whose state of health has induced him to cross the Atlantic, would have found no difficulty in obtaining respectable testimonials, though we fear that he has inadvertently departed without them.

The secretary of the Baptist Home Missionary Society, the Rev. S. J. Davis, having recently changed his residence, has requested us to apprise his numerous correspondents that his present address is 16, Hemingford Terrace, Islington.

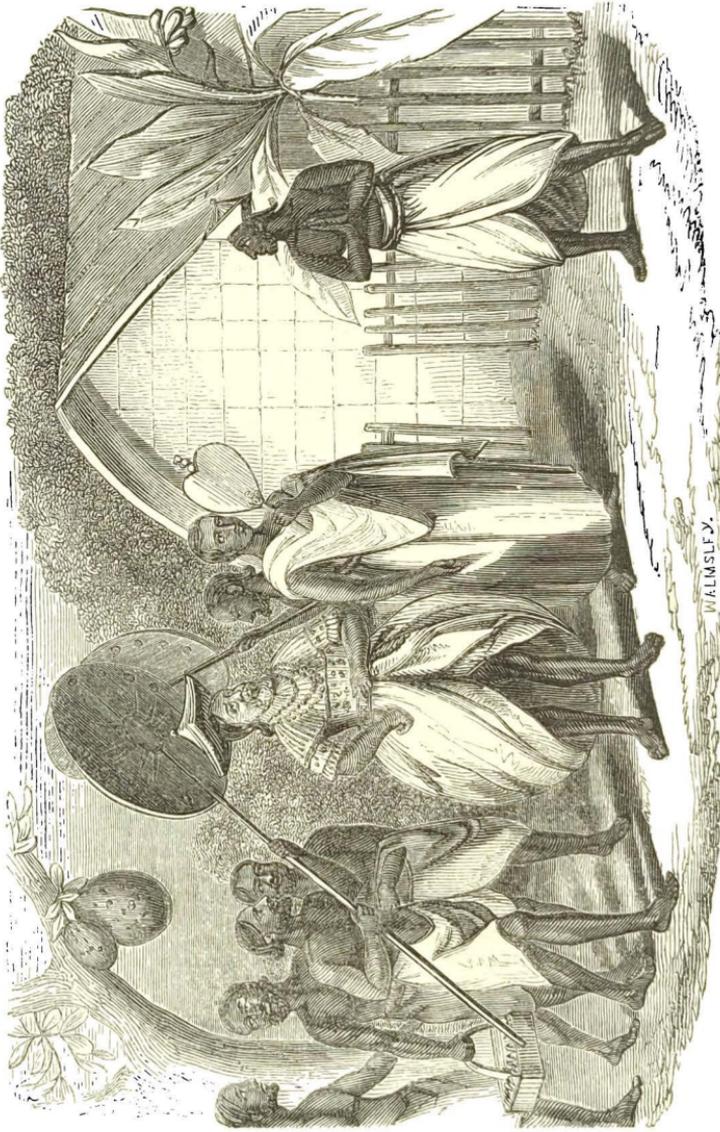
It affords us pleasure to learn that sufficient encouragement has been afforded to secure the publication of Dr. Carson's Treatise on Baptism; that he is prosecuting the work with vigour; and that a list of subscribers will be printed in November. Mr. Spencer Murch wishes it to be known that he will be happy to receive subscribers' names at Stepney College during the first two weeks of the present month for insertion in this list.

The Rev. J. G. Fuller informs us, that, having been requested to prepare a history of "The Bristol Association of Baptist Churches," he will feel greatly obliged by the loan of any authentic documents in relation to the origin and early history of the "London" and "Western" associations, especially prior to 1653; in which year the latter held a meeting at Wells, evidently *not the first* of the series. Information relative to the following years, will also be gratefully received and acknowledged; viz., from 1659 to 1688 inclusive, 1712, 1720, 1727, 1728, and 1729. His address is, No. 2, St. Stephen's Avenue, Bristol.

We are informed that the pastor of the baptist church at Claxton, Norfolk, Mr. Job Hupton, has in the press a work entitled "Letters and Essays on Theological and Divine Subjects."

Dr. Cox's History of the first Fifty years of the Baptist Missionary Society is, we understand, ready for delivery.

THE
MISSIONARY HERALD.



WILMSLEY.

A PRIEST OF KANDY, CEYLON.

E A S T I N D I E S.

CALCUTTA.

Our latest intelligence from Calcutta is contained in a letter from Mr. Thomas, dated July 4th. The following are extracts :—

Since I wrote you on the 4th June, I have been brought very low, but through unmerited and rich mercy I am still spared, and partially restored. My recovery, though very slow, has, I think, been sure. I was yesterday permitted for the first time, after a confinement of seven weeks, to go to the house of God, and unite with his people in his worship. I am, however, still too weak for much continued exertion, either bodily or mental, and must, therefore, not spend more time in writing about myself.

Accept many thanks for your short letter of April 30, 1842, with the inclosures, £1000

for the translations from the Bible Translation Society (I have neither time nor strength to write the esteemed secretary in acknowledgment now; kindly express our heartfelt gratitude), and £500 for general purposes.

My dear family is in health. Dr. and Mrs. Yates are also in good health. The same may be said of the brethren Wenger, Pearce, and Small, and their wives generally. Brother Evans has been very ill. He is at Serampore, slowly recovering. Mrs. E. has also been unwell, owing to fatigue and anxiety in attending on her dear husband. We expect them back in a few days.

NATIVE INSTITUTION, INTALLY.

THE Report of this school contained in our number for August, written in December last, mentioned an extensive secession of scholars which had taken place in consequence of the dismissal of a heathen teacher. The following addenda, furnished by the superintendent, Mr. Small, dated, Intally, April 12th will be read with pleasure.

I am happy to state, that the young men of the former first class, who were seduced away in November last by a deceitful teacher, have all, with the exception of two who have gone home to their country at a distance, confessed the folly and ingratitude of their conduct, and after a season of probation, regained my confidence, and been readmitted to the school. They at first asked, as a particular favour, to be allowed to read only the *scriptures* with me, and to prosecute the study of the evidences. To this I willingly assented, and accordingly a class for this purpose was formed, consisting of three of my former scholars, with two other young men who had made the same request. They still continue to meet for an hour or two on sabbath afternoons, when they also occasionally give the substance of tracts in English and Bengali, which they have received the previous week, and sometimes one of them remains, or comes a little earlier, for private conversation. They seem all at present in an interesting state of mind, and anxious, as they profess, to receive as well as know the truth, whenever their intellects and consciences shall have been convinced. May the Holy Spirit himself take of

the things of Jesus and show them unto them enlightening their understandings and converting their hearts. God only can do this and be his all the glory!

In addition to this Sunday class, and the studies connected with it, they also write *essays*, which on Saturdays I comment upon and correct. They are on various subjects, generally of their own choosing;—such as on ‘honour,’ ‘prudence,’ ‘virtue,’ ‘sin,’ or the character of some eminent individual. As compositions, they are evidently those only of beginners, and of Bengalis as yet imperfectly acquainted with the English idiom, but the boldness and independence and general correctness of thought displayed, give great promise of success.

Since the beginning of this month (April) the school has been held in the morning instead of the middle of the day, on account of the heat—i. e., from 6 to about 10, instead of from 10 to 3 or 4. This will probably continue for about three months.

The more advanced class now read with me for about an hour, every morning,—Watts’s *Logic*, thrice, *Paradise Lost*, twice, and *Haldane’s Evidences* once a week; so that

we now devote the *whole* time on Sunday to the *bible*. A portion of this they have appointed for study during the week, on which they are carefully examined, and difficulties stated and removed as well as doctrines illustrated and impressed. They are now revising the gospels according to a harmony, and are anxiously looking forward to an exposition of the epistle to the Romans, which I have promised to begin after the previous historical books have been mastered—if God should permit.

They now cheerfully, and without pecuniary remuneration, act as monitors to the junior classes of the Institution, for *one* hour each, every morning.

With regard to the rest of the school, I have not such altogether pleasing intelligence to give. All the heathen teachers, except one, have now been dismissed, and young men educated at the Native Christian Institution placed in their stead. This has in every case, however, caused a withdrawal of the boys from the classes in which the changes have been made. The prejudice against native Christians seems to be nearly as strong as ever. The path of *duty* however has never appeared doubtful, and the aggregate amount of *good* done by means of *this* agency, will, I am sure, be greater,—even though the school be thinner—than through the instrumentality of *heathen* teachers, howsoever skilled.

The average number in *attendance* during the last three months has only been about eighty-two; but we hope it will increase as prejudice abates, and the value of the instruc-

tions afforded is duly appreciated. Lately several East Indian youths have been admitted into the school, which at first we rather declined doing; but as they will be chiefly taught through the medium of English, by Christian teachers, their ignorance of Bengali, and general incongruity with Hindus, will not be so great a barrier.

Among other benefits resulting from the introduction of native Christian teachers, is a saving of the *funds*. None of these young men receive so high salaries as their heathen predecessors. The highest has only Rs. 10, and the lowest only six. We could scarcely offer lower, and yet they are sufficient, for a time at least. Reduction of expenses has in every way been studied, and now perhaps no other institution in Calcutta, or in India, of the size and kind, is supported by so small a sum. Perhaps we might add, few institutions for the heathen have so great a proportion of their teachers *Christians*.

The appeal is again, therefore, earnestly and with confidence made to the followers of Christ—whatever be their minor points of difference—to all who know the value of immortal souls, and the only way by which they can be saved—to all who can afford one other mite to aid the work of God among the heathen—the appeal to *give* it. Give it to an institution such as this which *needs* it,—greatly needs it,—which is not *sectarian* (as the class books partly prove), and which *has* been blessed of God in leading heathens to the Saviour, as we trust, that, with his further blessing and his people's aid, it will do still!

CEYLON.

Mr. Daniel writes from Colombo, June 20th, 1842, as follows:—

Returning last night from a journey into the interior, and learning that the Overland is about to sail, I embrace the opportunity afforded to address a few lines to you. I rejoice that my communications will on this occasion be more directly missionary than those which have recently been sent you.

Our usual labours in Colombo, with its adjacent villages, and the other stations connected with us, are regularly pursued, and though we do not witness the success we desire, some appearances of good are visible. Last Saturday I was at Kottegahawatta, and preached in the new place of worship. The members appear to stand fast in their adherence to Christ, and several persons appear ready to join them; but the active and vigilant missionary exercises the greatest care respecting the admission of members to the church. On Sunday I preached at Banrisca, and gave the Lord's supper to the three members stationed there.

Things wear a discouraging aspect at present in this part of the Hanwella station; but "who hath despised the day of small things?" On going to Weilgama, in the same station, after preaching, about thirty-seven native members partook of the supper of the Lord. I could not go, according to my arrangements, to Hanwella, this journey, but proceeded the next day to Dædigama and Dielana Hoodoowey—examined the schools, and having preached in each of the places, returned home, much fatigued in body, as I had to walk above twenty miles in the day, and left Colombo in a state of great debility. However the Lord was my helper.

In Colombo, since my last communication, three natives have been baptized, and added to us. At the new station at Toomboville, two persons have in the same interval joined us in a similar manner; while at Hendela six individuals have been admitted to the church. These are the fruit of labours in the Lepers'

Hospital, for a succession of years during which the word has been preached there. These poor creatures, having given evidence of receiving the gospel, were baptized and admitted into missionary church at Hendela, from whence the missionary every week preaches to them. Thus the very objects—lepers, who received tokens of our Lord's mercy while on earth,—are obtaining tokens of his favour now he is in heaven.

But what I conceive is likely to be one of the most important missions in the whole land, though it will be attended with the greatest difficulties in carrying it into effect, is a new field of labour to which our attention has been directed, which is called the *Coffee Plantation Estates' Mission*. In consequence of the late spirit of enterprise in the colony, there are, I think I may say, lately arisen one hundred coffee estates in the Kandian provinces, each one of which has, on an average, one hundred Coolies, whether Tamuls or Singalese, without a word of Christian instruction. A highly benevolent Christian of the Church of England turned my attention to them, and inquired what could be done for the salvation of these poor men? When at Kandy about two months since, I visited in person several of the estates, and have waited on their proprietors. About twelve of them have given me permission personally, or to any whom I shall appoint, to visit their labourers, and either publicly or privately to instruct them. On eleven of the estates we have access, and intend to take them into constant occupation. Mr. Dawson willingly entered upon this sphere, but as his time is much occupied in the printing office, I have engaged the services of a member of the church, who from his youth has been connected with missionary labours, whose character is tried, and who has the Tamul and Singalese languages at command, who proceeds on July 1st to his work, and will devote his whole time, often in connexion with Mr. Dawson, to public and private preaching, each week on each of the fourteen estates. The expense, I conclude, will be about £6 10s. per month, including a school, but with special contributions procured, and what can be spared out of your annual allotment to me, I hope to carry it on without augmenting my demand on the Society. Should a few pounds per annum be required, I am sure it will be willingly afforded by you. Your prayers will attend us, that these outcasts may be brought to Jesus.

Though our labours are scarcely commenced, I think it right to get copied the principal part of brother Dawson's report for the last month.

PLANTATION MISSION.

Report of First Month's Operations, May, 1842.

The Rev. E. Daniel having conferred with

several gentlemen, proprietors of estates in the colony, on the importance of introducing the gospel among their labourers, and having received from them promises of sanction and co-operation, proposed the subject to me on his visit to Kandy. Being myself desirous of engaging in more direct missionary work than previous duties in connexion with the printing office would permit, I gladly consented to devote two or three days in each week to this new department of missionary labour. Accordingly Mr. Daniel went with me on several exploratory visits, and after making necessary arrangements, returned to Colombo. The first estate which we visited was Major Parke's, at Oodavilla, five miles from Kandy. This was on the 4th of May. We both preached to about 150 Tamul Coolies. Mr. Daniel addressed them on the great God, and I on Jesus Christ the all-sufficient Saviour. They listened with deep attention, and seemed to wonder at the strange intelligence. The estate is on a high mountain, the path to which is narrow, steep, and rugged. It would be dangerous to take a poney. I trust this our first visit will be the foundation of everlasting good. The next day, May 5th, Mr. Daniel and I set out with a bullock and bandy to find Mr. Craig's estate at Alpitty Kandy, thirteen miles off. The bullock refusing to proceed more than six miles, we walked the rest of the way, five miles of which lay across paddy fields and jungle. After much difficulty and doubt as to the way, we reached the estate about twelve o'clock, drenched by a shower to the skin. However, we lost no time in making known the object of our visit. The overseer was obliging. The bell was rung, and in five minutes a congregation of eighty Coolies was before us, about an equal proportion of Singalese and Tamul. Mr. Daniel addressed the former in their own language, and I the latter by interpretation. Probably this was the first time that many of them had heard of the true God, and Jesus Christ whom he hath sent. Our journey was difficult, as, besides rain, we had to wade through mud and water barefoot for several miles. We narrowly escaped a cobra copella, which the Lord suffered not to injure us. On the 14th of May I went with an interpreter to the estate of G. Bird, Esq., at Condaselly. This is five miles from Kandy, in an opposite direction. Passing through Doombera vale, justly regarded as one of the most picturesque parts of Ceylon, we crossed the ferry, and at twelve o'clock reached the estate. Mr. and Mrs. Bird received us very kindly. One hundred Coolies soon assembled, and I addressed them for about half an hour. Mr. Bird informed me that on the various estates immediately surrounding his, there are 1000 Coolies wholly destitute of religious instruction. They are chiefly Hindoos, but while absent from their native land—the coast of

India—perform hardly any superstitious ceremonies. Thus is afforded them an opportunity for sober reflection, and who can tell but some of them may be brought to renounce for ever dependence on dumb idols, and trust on the living God? Mr. Bird is anxious to establish a school for the education of their children, in which laudable object I sincerely hope he may succeed. On reaching home I found a note from Mr. Hudson, declining to allow the preaching of the gospel on his estate at Paraduna. The poor Coolies have Sunday for their own, it is true, but as this is their only day, they come from all the estates around to Kandy, and buy provisions for the week. Thus Sunday in Kandy is market-day, and the morning of this day is made, by some proprietors who live in Kandy, the time for payment. Surely it will be more tolerable for the heathen in the day of judgment than for them. On the 21st I went again to Alpitty Kandy, and preached to about ninety Coolies. Went also to Mr. Coopman's estate; spoke to the Coolies and

delivered tracts. A fine day, but excessively hot. On the 31st visited Oodavilla, where we found the overseer engaged in making inquiries about a murdered man. One of his men had been missing for the last two days, and was this morning found in a rivulet quite dead. I went to see the body. It was a horrid sight. Besides the marks of violence upon the body, a part was eaten away by the hungry crabs. A man on the estate, supposed to be the murderer, was sent off to Kandy jail. I addressed nearly 200 persons on the great salvation; and those who could read came for tracts. Called on our return at Captain Jefferson's estate, and arranged for preaching there also next visit. Thus ended the first month's labours in this new division of missionary labour. Many difficulties present themselves at first which time will overcome. The want of a good, pious interpreter, who understands the Singalese and Tamul languages, is one of the principal, but God will raise one up I doubt not soon.

WESTERN AFRICA.

Though the arrival of the following narrative has been so long delayed that our readers are in possession of more recent intelligence from the scene to which it refers, it is so graphic and lively that we cannot suppress it. It is from the pen of Dr. Prince, and was commenced in the missionary tent pitched on the shore of Bally-water district, on the south side of Fernando Po, a few leagues to the eastward of Melville Bay, January 19th, and concluded at Clarence on the 24th.

At seven A. M. on the 6th, we commenced an ascent from the eastern side of our island to Bassapou, through provision grounds, which by their extent and state of cultivation spoke to the industry and number of the people, or to the prosperity of their trade with a more needy one. Soil rocky and dry, like that of Stony Hill, Jamaica. Met numerous parties of men and women on their way to the "farms," as the provision grounds are styled, and never had a more merry, amusing welcome from any than they gave. It was evidenced very naturally, though not in the modes of polished society. The air rang with their exclamations of joy and of wonder. Besides shouting, and shaking one hand after the other, they scanned our persons with most curious eyes, examined our dress, and uttered bursts of surprise and delight at every new discovery; signed to us to take off our hats, and were greatly pleased in handling our heads. The form of my nose attracted the attention of a party of women, and as I could not misunderstand their childish curiosity, nor feel affronted by having my nose pulled

by an African Boubie, nor fear a stigma in a country where there are no gentlemen to give an equal satisfaction, I submitted with good humour to that operation till it had been repeated to their full content. They laughed aloud, and chattered, in a high key, their amazement upon discovering that the central portion of the bridge of the proboscis was more prominent than the extremity of the organ.

This people had heard of our having been at Clarence, and of our visits to the natives, and said we were very good to come to them. Occasionally when they were at a distance from the path, they bawled out for us to stand till they could approach and "see the lions." We thought their features were more lively and intellectual than those of their countrymen in the vicinity of Clarence, and less disfigured by the country incisions. The scenery around, and the situations of their dwellings, are very beautiful, but I won't pencil it here, as my object is rather to represent the people than their country. We were conducted to a house, as that of the chief. Waited in vain

half an hour for his appearance, and were then told that he was but the junior of three who are thus dignified at Bassapou. The supreme one was pointed out as then standing in the rain under a tree, looking towards us, but he would not condescend to enter the house of his inferior to receive us in the character of a chief; and appeared to have been waiting till he might be discovered, and be approached as such. Accordingly we drew towards him, satisfied his *amour propre*, and followed him to his own house, the condition of which led me to surmise that our mistake had not been rectified. There is always a shyness and a sort of bashful scrupulosity in obtaining and in the giving of answers to our inquiry after the names of the respective chiefs. Yesterday our interpreter (who uniformly shows dislike to the inquiry, and puts on a silly, shame-faced grin when making it) gave, as the reply of the man he questioned for us (for no one besides ourselves ventures to ask the king himself), that "he must speak a parable first, and wait for the coming of a friend before making reply;" by which we understood that he wanted time to slape it, or a chance for escaping it. When the question is put to a Boubie, not of that town, and to one of ordinary rank, it is commonly declined immediately, and he excuses himself by saying, "supposing he go tell lie, then palaver come." Brother C. thinks this hesitation may be from fear that by a disclosure the informant will expose his superior to some dreaded injury by the stranger. This is very likely; and I conjecture too that where the honour is taken or shared by more than one, that no ordinary person likes the hazardous task of saying who of them has the greatest claim to it; in either case the answerer might bring trouble upon his own head. About 150 of the Bassapous, led by Bôo-éti-ah, met us at their balla (or play-place). They were spoken to concerning their ignorance of God, and the jeopardy of it, exemplified by the situation of one over whom, unknown to him, another man might be standing with a cutlass ready to sever his head from the trunk, a pit being at the foot, out of which issued an inextinguishable fire, and into which the slain would inevitably fall directly the fatal blow was given. Also of there being two roads to the future world, in one of which God walks with his followers, whilst in the other the wicked spirit and all who do his pleasure have their way to misery eternal. The subjects of the devil and his agency, and of the final destruction of God's enemies, generally make our auditors show an inward terror; there is a sort of silent shuddering, and they appear to give much more ear to the terrors of the Lord's judgments than to the proclamations of his goodness. I have before observed that the tale of his having a Son whom he gave unto death for our sakes invariably excites laughter of

derision, and a very revolting levity of behaviour. They indicate the same during the times we pray in their presence, and are then often very noisy. The impressions, slight though they be, made by the announcement of God's displeasure against sin, and the need there is to arouse *them* to the consciousness of being children of wrath, have inclined me latterly to speak more about them, and with all the point that I can invent at the moment, to *them* as in the way of death. At occasional and short visits like ours, but little of any one subject can be said, and to attempt too much would neutralize all, so I have latterly chosen topics which elicit feeling, and urge upon them the practical improvement of immediately becoming praying souls. I have never had the satisfaction of a question, remark, or promise upon the subject of prayer. The king concluded by telling the assembly to open their ears to our word, and said he and they wished to hear more, and that all must be thankful for our coming. He conferred with his "gentlemen" (I only wish some of our testy pretenders at home saw them), and gave us assurance of their united willingness to receive and make a teacher comfortable, and desired he might come before next year—that a house and things for his use should be supplied, observing that the building and teacher would be most to the advantage of the younger folk, for the old people's ears were now too hard; yet some of the not very aged would attend. By his request we resumed our squat by his side, and partook of the palm wine he handed in a gourd, after pouring some into the hollow of his hand, and drinking it as a taster, to satisfy us all was right. At parting he made apology that he had no present, alleging our visit was at a poor time, when planting, and not when digging in the yams; had it been otherwise timed he would have entertained us so bountifully, and made his company so agreeable, that we would not have desired to quit him that same day. We gratified him by promises to acquaint the good white people with the friendly reception then given. In the evening he gave proof of the sincerity of his profession by forwarding down to us twenty yams, and one of his gentlemen added five more.

At Ribolo, also eastward from the sea, I strolled through part of the town, and was invited by some matronly dames to take a seat by them. One presented me in a raw tomato, a peculiar yam, and a bitter root, both in an uncooked state; no matter to them. I tasted, just to please the donors, and amused them by the wry faces the unsavouriness made me to pull. In truth the Boubie eats so indigestible stuff that it is wonderful they live to acquire the habit. A man and boy sat down in the hut here, and ate very largely of the hard, flinty kernel of the palm nut, a task which my teeth would resent, and my stomach would certainly be revenged for.

The Boubie always carries, at his left upper arm, a common Dutch knife; it serves to scrape his skin from its dirty coating, to open the vesicles and pustules so frequent about his person, to pare his toe-nails, to do all other work that a knife is applicable to, and by none of which is it disqualified from culinary uses, nor from employment after his food is cooked and about to be eaten. Whether the Boubie has stated hours for meals, I scarcely know, for I have never seen them so engaged except on two festive, and on one ordinary occasion. This is a description of a family dinner party to which we were invited as spectators. The invitation was given at Ribolo, *en route*, on the 10th. The king Bassa pa Money (so named because he dresses his hair (bassa) with money), was not at home; his brother, Bo-le-ito, received us at his own dwelling, and went a long way to furnish us water, of which we were in great need. A Mo man, i. e. (in the West Indies) an obeah man, was seated in the hut, and now and then performed his part by yelling forth certain inarticulate sounds, and by ordering a person to go pick as many leaves from a certain bush as would allow one to each of the company. Every leaf must be perfect. The silly people believe in the power of the leaf furnished by the Mo, to protect from all evil, and to prolong life. One was presented to me. I no sooner had it in hand than I tore it into pieces, trod it under foot, and pointed to the sky, and manifested displeasure in my looks, in order to teach them that such proceedings were offensive to Dupec (God) on high. This was the only mode I had of bearing testimony against this Mo man, or son of Beelzebub, for George Ireland flatly refused to interpret a reproof that I framed, and actually shuddered at the thought of so daring an act. No leaf was given to brother C. afterwards.

After an hour passed at this hut, we were summoned to that of Boe-coo-di, who was entertaining a family party with a mess made of goats' flesh stewed with herbs in palm oil. We found his visitors numerous, and in their best attire. No introduction to him was made, and in fact I did not discern him from the others for some time after we had sat under a tree; and he, as usual with Boubie nobility, made no advance to us. Whether a conceit of dignity, or the privilege of observing a stranger and remaining incog. themselves, operates with the African nobility, and makes them so generally take this course, I cannot tell. Some time elapsed before I espied Boe-coo-di, and guessed that he was the entertainer by his state dress, and by his being seated in the master's place within the hut, and upon a huge block of wood curiously carved (a stool that no one else presumes to use). I made towards him, shook hands, and sat down by him. A woman, one of his wives, was at his feet; on his left was an old

Mo man, distinguished by an immense hat of native manufacture, of bamboo. Smoked black, and literally covered with the skulls and portions of the skeletons of monkeys, besides a variety of gregres too numerous to mention, it looked like a huge, unique helmet, and must be of great weight. It reminded me of that one which I read of in boyish years either in the Old English Baron or Castle of Otranto, which made a mysterious descent into the castle-yard, and filled all the knights with dismay. I offered to exchange hats, but he scoffed at so unequal a proposal. Boe-coo-di's friends had provided against the intrusion of ennui into the family circle, for every one was busily engaged in making yam ropes out of a vine that is commonly thus prepared for the support of that creeping esculent. We had a fresh opportunity for observing the servile estimation in which Boubie women are held by the men. A stout young woman, carrying a large blay, or basket, containing the immense quantity of prepared meat, was kept standing a long while bearing this weight upon her head, with the arms carried upwards at full stretch as supporters, and until I observed the muscles quivering by cause of long continued and severe exertion. I entreated the great man more than once to permit her to put down the load; he laughed, and said she was not tired yet, and must carry it till his gentlemen, then in conclave, were ready to rejoin the company. The poor sufferer remained quite mute, and as motionless as she could. Another female brought a large blay, in which were the boiled yams, and upon its cover was borne a juju stick, wrapped in leaves, and ornamented with a shell. I suppose it was a certificate to every one that death was not in that pot.

At a given sign the whole company squatted outside; the women held their respective blays in their laps, and the covers in their hands, to receive portions, and to hand them according to order. The master of the feast, assisted by "a gentleman," ladled by two shells from the dishes what of their contents was too thin to be grasped when his delicate hand made its repeated plunges into the mess, and escaped streaming from his clenched fist. He also handed a lump of yam with each help of the meat. Great state was observed as to priority of rank in serving, the women all the time looking as if they had no liberty to turn their heads or utter a word. One of them produced a calabash to receive a supply for one of the company. So little was dropped into it that she continued to hold it, tacitly hegging a more liberal supply; but no heed was given, nor did she dare to urge her request. A variety of covers of filthy baskets were used, and sipped from. With some the palm of the hand was a platter, and others made a cup out of leaves. The company was so great that each one had but a taste of

the entertainment. My inquiry as to the remainder of the carcase of the goat,—for it was very evident that the quarters had not been cooked,—was satisfied by George, who said that only the belly part, &c., called by English butchers the fifth quarter, had been prepared for the guests; the bulkier parts were to be feasted upon on the morrow, or on a later day, by those who had a co-partnership in the purchase of the beast. Nothing was given to the two cooks; perhaps they had wisely cared for themselves, like cooks of fairer complexion, before serving up. We were troubled to get away for want of a guide, and were desired to stop, though the people had no cause for restraining us; so we departed at a venture.

We mounted to Bassoo-soo (or u for oo), and were struck with the beauty of the prospect and pleasantness of the air at the elevation we attained, and thought ourselves repaid for the climb to *Bo-bo-alla's*, the chief's house, though he was absent in his farm. We contrived to catch him there in our way back to the shore. A fine athletic man, under middle age, more heavily ornamented with shell-money than hitherto noticed, not less than fifteen pounds altogether, as we agreed after poising one of the armlets. His son climbed a neighbouring palm most nimbly, and descended with a gourd full of the nectar, which his father, observing our relish for, promised to send after us a further supply, and said he would himself pay us a visit. He professed to be so glad to see us, that had he been at home when we called, he would have constrained us to pass a night there, and many other protestations of regard he made at parting, and gave three yams (!). He came according to advice. We told him how pleased we had been with his country, and the situation of his town, and that we thought it a desirable location for a missionary; and that his superior consequence over the chiefs round about might be turned to beneficial account. He was pleased, inquired how much land, and whereabouts we would select, and how soon the building must be entered upon. Said he would be quite glad to have white men in his town; he would make his residence very agreeable, and would be able to go on "dashing" each other, a part of the prospect I have no doubt that commended itself in his eye, for we soon found that he was as ingenious in extorting from others, as clever in conserving his own. We gave him a small looking-glass, a head of tobacco many times the current value of his three yams and soppie, yet he coveted more, and obliged us to tell him that he had been overpaid; whereupon he went away dissatisfied. We have since then met him upon good terms, and on an interesting occasion, when we turned his influence to good account; but I cannot hope to introduce the facts into this communication, as I am writing every

line in the disagreeable situation of one who momentarily expects a messenger to bid him close his letter, or else forego the waiting conveyance.

A boat is about to sail to Cameroons, where the ship, Captain Ross, is almost ready to sail for Liverpool, and I want much to furnish you in particulars of our visits to I-to-ritchey on the 17th. They are of a complexion different to any yet forwarded, and demonstrate the desirableness of planting a Christian mission in Fernando Po more plainly than former evidences which are more pleasant to read of, and more gratifying to the feelings. We had been told, during our progress, that the king of I-to-ritchey would not want to hear our palaver, that he loved war too much, and was too bad; so we had misgivings as to effecting an interview with him. When we had pitched on the sea bord of his district, and had been visited by one or two from it, as a deputation to learn our object in coming, and by them had sent a conciliatory message and present, brother C. set out to seek the town, having been told that the king never came down to the coast. He and George had not proceeded far through the forest before meeting with an artificial obstruction; a palm branch was tied across the narrow path, and a shell or two placed in the road as a sign that no one was to approach on that day. If any stranger has the hardihood to do so, and is afterwards maltreated, the aggressors think themselves blameless because of that caution having been given. A good conscience, and a hearty resolution in his Master's cause, and trust in his superintending care, took brother C. past this barrier; no doubt he was also confident from experience in that respect, which, as white and friendly men, we have uniformly received from the natives. Onwards he went, and in the course of his walk discovered that the Mo man had ordered the towns-people to observe this day with unusual superstition. Not one was to leave his house, to work, or hold intercourse with a stranger, nor have any traffic. Very great terror was indicated by every one as brother C. entered the town. He found them seated in their huts, and by all his art could get scarcely one to accept and return his friendly greeting. They would not allow him to enter their habitations, not even to drink water, for which he asked, and to no purpose for a while; afterwards one came forth, and gave him water. A very few (refractory characters of course) stole away, and even followed him part of the way back. They were young people, but there was no possibility of seeing or hearing of the king or head people. An imperturbable silence was observed concerning them. All this superstitious ceremony was intended to defend them and the town from threatening evil, and we suspected, and the following day proved, that it was in connexion with our presence

and intended visit. Their turbulent conduct made them apprehensive that we were about to institute a judicial inquiry, and to punish them for their quarrelsome acts. George was awed. The Mo's order must have been very strictly observed, as not one inhabitant came that day to the beach. I remained at the tent, and occupied the day in giving instruction to others who presented. When brother C. returned, and told his adventure, we took into consideration the reported ferocity of the Balil-li-pa's (the name of the district), the tokens of their fear and consciousness of guilt, and the obstacles which they had made to our access to them; and regarding them as providential calls for a renewal of our effort to throw among them a handful of the good reforming seed, it was settled that I should go the morning following, whilst brother C. went to a contiguous town, Why-ô-wap-pa, where, by the bye, the Mo man had enjoined on the day previous the like observance as at I-to-ritchy.

I set forth at 6 30 A. M., with William Niger as interpreter, an Eboe (over the conversion of whose soul we have occasion to rejoice, and one of a few more who will very shortly be added to our infant church). Niger is full of zeal and intrepidity. The way was of easy ascent compared with some we had tramped, and was through yam grounds for the first hour, afterwards over a plain stretched at the base of a long sloping mountain, higher, but resembling the sloping "long mountain" to the eastward of the plain of Leguanea in Jamaica, and, like it, one of the buttresses of the more lofty peak. I was two hours to my furthest point of penetration into the town; to be sure I walked very leisurely, and talked with every passenger who would speak; but no conduct could be more timid, suspicious, and discouraging than what met us generally. Of the first two women we espied in the farm, one made off as if she had been within arm's length of an enemy, the other gave answer. Next were two lads, neither of whom would speak; one would not turn his head, but shook it to acquaint us with his resolution to be mute. After these, two men and a boy were met at full front in the pathway; one of the men made a full sweep out of the road, looked like an affrighted cat prepared to run away. He would not accept my proffered hand, nor take a piece of tobacco from it. At taking leave he would not shake it at my request, though, after having been encouraged to take Niger's black hand, and after having had his question satisfied, that mine, covered with a glove, had no more than five fingers, and was in no way extraordinary except in the colour of its natural covering, he at last ventured to touch the tip of the fingers. I looked as good-natured and smiling as I could, called him "wysom" (friend), to dispose him to be more venturesome, but his courage had oozed

out at the tip of his fingers. The other man chatted, took tobacco, *said* he had no fear (if so his countenance perjured him), and that he was glad for people to come see his country.

Higher up, a sudden turn brought us into the unexpected view of a party of women, carrying baskets upon their heads. No sooner did they descry us, than down went the baskets, and off the bearers into the bush. Niger called them to stop, and assured them that "we did not eat any body," to no effect. Still higher up the hill an old man screened himself behind a tree, declined our invitation to approach, and excused himself by saying that he could not come because he lived in his farm, as if he was remote from us, whereas only a few feet intervening separated us. At the entrance to the town we met a very old woman who had had no warning of our drawing near. She looked as if she *would* run if her aged limbs could have obeyed the impulse. Niger made a respectful salutation to her—Bo-nana, or granny. She replied—My son. We then turned down a bye-path leading to a house, intending to enter and conciliate the inmates, who were many; but as we drew near we were signed not to do so, and when we continued to advance several of them scampered off. I drew near, stooped, and spoke to those within, but received no reply, nor friendly token; they looked alarmed, and shrunk from contact, nevertheless I entered and sat down. The owner was eating his morning repast, and was waited upon by a woman in a kneeling posture at his feet, holding the blay of provision. When he had swallowed his *quantum suff.*, and stuffed his ample cheek pouches with a surplus, he handed the scanty remnant to a woman on his right hand. To this man I gave a douceur of tobacco, and explained the object of our coming, and argued the folly of fearing two unarmed visitors, laughed, and took his unwilling hand. Then the runaways returned, and curiosity began to work. At that instant a party of men appeared at the head of the bye-path, and hailed us to follow them to the wharf, to which they said they and the rest of the people were about to go purposely to see and hear us. As I had been at the pains to mount the hill, and would be acting only in accordance with past proceedings, I explained my intention to visit their king, and to pay him that usual mark of respect before going down; and asked them to wait for me either where we then stood, or at the wharf. But no; to my seeing their king they would not consent; and when Niger made to go onwards to the town, three or four of them, armed with spears, wheeled round, took up a position in advance of him, and by countenance and gesture showed a resolute defiance. Niger still actioned forwards, but I thought it prudent to stay him, and give up the point of an interview with the king, and asked only

leave to proceed to the balla (play place), and for the presence there of the head people and their inferiors; but they would not grant even this. In vain I told our usage at other towns, and argued that the present hedgerow situation was not a convenient one for a concourse of the people; they said they did not want us to see their king, nor did he to see us. Every one had a sacred leaf about his person; and they refused to let us take one step more into the town. I saw that I could conquer only by stooping, so I ceded for the present, and asked them to select, in our way back to the landing-place, a convenient spot for seating and addressing those who would attend. My accommodation to them gave general satisfaction, and we were then like friends well met and agreed, and the call was "pellew," come away. I requested one to blow through his little gourd a summons to the people to follow. He did so, and at the height of his voice proclaimed the harmlessness of the strangers.

We all rested in the shade of a palm, a short distance below, and after a little delay, I began by pointing out the difference between our errand to their country compared with the business which had brought white men to it hitherto; they came to take from them, and to enrich themselves, we came with nothing and for nothing, but to improve and enrich them. Here one interrupted, with a tale of a fight they had had years before with Ba-ka-ka for killing two of their men, and for refusing to pay money in expiation. On that account Colonel Nicolls had visited them, and arranged a peace, which they now alleged had never since been broken. They assert their own innocency, and criminate their neighbours freely. I conjectured that they mistook me for a governor, or king's man, come to examine into war palavers, so made haste to disabuse their minds. They soon became very clamorous and irascible amongst themselves; said the king did not want white man to bring talk to him or to his

people, that he had Mo in his own hand already, so I must go elsewhere with mine. I replied, I did not care about seeing their king, but if they wished to hear my say, very well, if not I would depart, but that it would cost them dear if they drove me away, for as a messenger from the supreme God he would be vexed at their treatment of me, and could bring evil on them and their town in spite of all their Mo man might do, whose artifices they had foolishly observed on the yesterday. He, I declared, was a pretender, and would have to suffer with them, and perhaps the heaviest lot. Then they said, "Well, say on; it must be a good word this." I proceeded to tell them that we had come by desire of God-fearing people in England to teach them his laws, which they were bound to do, and would not be excused on account of ignorance. Out of compassion to them our friends wished to send them teachers, to divert them from the broad road of ruin in which they are now walking. Hereupon a leading man rehearsed my tale to the auditory, and subjoined, "God make all good, but some won't good, so he obliged to punish those, and is kind to the others." This led to the doctrine of human depravity, then of recovery from it, and of divine love in that provision; and I told them their best way was to welcome the teachers, and keep pace with their fellow-countrymen who were ready to do so, and not be left behind them in happiness, and to inevitable misery. Just after this a great uproar and menacing of fight took place between them. Of course I was anxious to know if on my account, but heard not, and it originated with the commission of a theft of fish from a woman. I rose and proposed the walk to the wharf, and thus interrupted a very unpleasant and threatening scene. Down we went. I contrasted my reception of them at our tent, with theirs of me at their town. They would wait to talk to brother C., and listened affably, but never gave assent to reception of teachers.

It affords us much pleasure to add that the writer, Dr. Prince, and his colleague Mr. Clarke, arrived in London, in good health, on the 8th of September. Mr. Clarke has subsequently received two pleasing letters from J. W. Christian, one of the baptized converts.

Letters have been received from Mr. Sturgeon, of which the following are extracts:—

Clarence, June 23, 1842.

I have great pleasure in informing you that the Lord is still imparting his blessing to my feeble efforts to spread his truth and extend his kingdom. Our week-evening meetings are well attended, and our congregations on Lord's-days continue good; in fact they are increasing. About two months since we were called to sustain the loss of one of our

dear sisters by death, under rather peculiar circumstances. On the Lord's-day previous to her death, I endeavoured to explain to the people the parable of the "ten virgins," our deceased friend being present. I dwelt much on the sixth verse, "and at midnight there was a cry made." Feeling deeply impressed with the importance of the subject, I urgently pressed it upon my congregation, to prepare

for the coming of the Son of man. On the following Saturday, about midnight, I was aroused from my slumbers, and informed that sister Kennedy was just dead. I immediately repaired to the house of Mr. Kennedy, and found the poor man weeping for his loss. As many of our friends were present, I directed their attention to death, judgment, and eternity. I then prayed, and returned home, solemnly reflecting on the lesson taught me by this sudden event. It not being prudent to keep the corpse more than one day, we followed the remains of our beloved sister to the grave on Lord's-day at four o'clock P. M. About eighty persons followed the corpse. There was a marked solemnity at the grave, and many wept. May the Lord pour down his Spirit, that others may follow her who we trust, through faith and patience, now inherits the promises. I attempted an improvement of her death on the following Lord's-day, to an attentive audience. Since then many persons have been to me under serious convictions. Mrs. Kennedy's conduct, especially during the last few weeks of her life, was very exemplary, and strikingly proves the power of the gospel in changing the heart and purifying the life. When conversing with her a day or two before her death, she said, "I am great sinner, but Jesus die for sinner; I feel love to him, for Jesus too much love me. I give my heart quite to him, and he make my heart feel quite happy. The bridegroom may soon come; but I be ready; I be willing to meet him." All this was evidently said without the least expectation of immediate death. For some time past this vessel of mercy appeared to be preparing for that rest on which she is now entered. All our friends are convinced that our dear sister was gradually prepared for an inheritance among them that are sanctified. At times she suffered much, but I never heard her murmur, though I have often seen her weep whilst speaking of the sufferings of Jesus. Her convictions of sin were deep, her life consistent, and her hope firmly fixed on the Lord Jesus Christ. Even the enemies of the cross admired her steadfastness, and were compelled to acknowledge that she was "an Israelite indeed in whom there was no guile." "The memory of the just is blessed." Were this, my dear sir, the only instance of the good effects of your mission here, surely none would say that the gospel had been sent to Africa in vain. But thanks be to God, there are many others whose lives show forth the praises of him who hath called them out of darkness into his marvellous light. These tokens of divine favour cheer my heart, although I have had to mourn the declension of some who have again returned to the paths of sin. One of our members has been suspended six months for cruelty. Since that time we have narrowly watched him, and are gratified in see-

ing the strongest proofs of repentance. He is regular in his attendance on the means of grace, and expresses his sorrow for his transgression in the most simple and sincere manner. The three persons that I baptized are walking humbly with God.

June 25.

We are now in the midst of the rainy season, but hitherto it has been very favourable. By the blessing of the Lord, we are both in good health at the present time, but we have each had an attack of fever. There was a general sickness here at the commencement of the rainy season. My dear wife was one of the first to suffer. Mrs. S. began to sicken about the middle of April, and continued very weak, and at times subject to great pain, until the beginning of May, when her disease assumed a formidable appearance, and her sufferings were very acute. At this critical time the Lord saw fit to lay his hand upon me. I fell sick on Lord's-day morning, the 8th ult. I got through the morning service with great difficulty. After the service I was in a high state of fever, and was advised by my medical assistant to desist from all public labour, and keep myself perfectly quiet. I was confined to my bed for nearly a fortnight, but it was three weeks before I resumed my public labours, and then I found myself very weak; but I soon recovered my strength. Mrs. S. was ill about six weeks. During my illness my anxiety was very great for the spiritual welfare of my flock. To promote piety, and keep the people together, I appointed a prayer-meeting to be held at a friend's house every evening, and twice on the Lord's day. The sick were also to be visited. From frequent reports brought to me, I trust these duties were fulfilled with much fidelity and affection. We received great sympathy from our Christian friends, and had they have been properly domesticated, they would have administered much to our temporal comfort. My dear wife and myself both being ill at one time, and in a state of helplessness, we suffered many privations; but we were animated by the reflection that our sufferings were endured in the cause of Christ; and though the eye could not but look occasionally to a beloved home, yet we trust the goodness of God to us in these trying circumstances, has left a grateful and sanctified remembrance upon our minds. The objects of our anxious solicitude were often with us. On one occasion a dear sister, on seeing Mrs. S. weep, when very low and exhausted, after a severe attack of pain in the head, said, "Don't cry, dear sister, all sick come from our heavenly Fader; he will take the fever away from you soon, and make you well again. We all do say pray for you, our Fader will not take you from us. It make us cry too much when we tink you sick, and our dear minister sick too."

SOUTH AFRICA.

A letter from Mr. Aveline, of Graham's Town, to Mr. Grosor, dated June 24th, 1842, contains the following interesting passages:—

I was very glad to get the letter from Mr. Angus and Mr. Russell. Present my kind regards to them, and tell them that we respond *cordially* to the Jubilee proposition, and that I am sanguine as to the amount of contribution which we shall furnish to the fund. I lost no time in bringing the matter before my people: jubilee papers are already printed, and a good beginning is made.

I am delighted, too, to add—an object on which my mind has long been set—that my flock are now exerting themselves to raise my salary independently of missionary collections and contributions; with the intention that hereafter, *these*, whatever they may amount to, may be sacredly remitted home for the use of the Society. I have always felt pleasure in the fact that since I left England, I have never drawn sixpence from the Society's funds, and I have now the animating hope of annually contributing to their increase. When it is borne in mind that our new chapel will cost nearly two thousand pounds, all of which is raised here;

that we get nearly £40 for our Sunday-school, that my salary has always been produced here, and that it is now designed to superadd it to the missionary contributions, it will be obvious that providence is blessing the people with temporal prosperity, and that they willingly contribute of their means to support the righteous cause of truth and love.

My hands are extremely full of varied and important occupations. I seem to have led a sad idle life in England compared with my now constant and multiplied engagements. I am thankful at possessing health, strength, and spirits for their discharge. My dear wife does not enjoy such good health as myself; but I am glad to say she is much better than about six months since.

I wonder more persons do not direct their course to South Africa. I would hardly advise young men seeking situations as clerks or shopmen to come out, but steady, good mechanics of almost every description would be certain of employment and of capital wages.

THE JUBILEE.

CELEBRATION OF THE JUBILEE IN CANADA.

Our friends at Montreal had a delightful meeting on the 11th of August. "It was especially gratifying," says the Register, "to observe in the company ministers and members of seven protestant communions, thus testifying that the cause of Missions is pre-eminently conducive to Christian love and harmony—the true 'Irenicon' of the church. Besides the baptist brethren GIRDWOOD and DAVIES, the following ministers engaged in the exercises of the evening, viz. H. ESSON, A.M., Church of Scotland; W. TAYLOR, Scotch Secession; J. J. CARRUTHERS, Congregationalist; C. STRONG, A.M., American Presbyterian Church; CROFTS and HOWARD, Methodist New Connexion; W. SQUIRE, British Wesleyan. The addresses of these gentlemen presented an instructive and entertaining variety, 'from grave to gay, from lively to serene.' Though the audience did not separate till near midnight, the impression on most minds was highly agreeable. The collection amounted in currency to the memorable sum of £13 2s. 6d. The entire proceeds amount to about £25."

We cannot withhold from our readers the following account of the meeting which we find in another local paper, entitled "The Royal Standard."

We had the pleasure last Thursday evening of attending the Jubilee Festival of the English Baptist Missionary Society, in St. Helen Street Chapel of this city. The arrangements, which were made under the direction of a committee of ladies, were excellent; no confusion in the management of the Soirée was apparent; and the tea and coffee, and other good things furnished the company, were of the best kind. The chair was taken by the pastor of the

church, Rev. J. GIRDWOOD, who introduced the exercises of the meeting by giving a brief account of the formation of the Baptist Missionary Society, by the celebrated CAREY, FULLER, RYLAND, and others, whose praise is in all the churches. He also briefly sketched its progress to the present period, and compared it to a little rill that rises in the mountains, and flows until it becomes a mighty stream, which nothing can stay in its gigantic progress.

The Rev. H. ESSON, of the Church of Scotland, followed, and in an eloquent manner depicted the beneficial results that had flown from this Society; especially the catholicity that it had been the means of cultivating, along with similar institutions.

The Rev. Dr. DAVIES afterwards described the important labours the Society is now engaged in, and those that are contemplated, in different parts of the world; and from the past success of the Society, he indulged in pleasing anticipations of the future.

The Rev. W. TAYLOR, A.M., enlarged upon the reflex influence that the missionary cause has upon the churches, in blessing not only those who give, but those who receive; so that if no good had been done in the heathen world, the Christian churches themselves have been sufficiently benefited to repay them for all the money and toil they have expended in this noble cause.

The Rev. H. C. CROFTS, whose dauntless courage is well known, described the importance of the missionary work—the good that has been done in various ways, by the missionaries of the cross; especially in turning the heathen from their dumb idols to serve the living God.

Rev. J. J. CARRUTHERS, in a speech replete with wit and good feeling, spoke concerning the change that had come over the public mind in regard to the missionary cause, since the formation of this Society. At that time, the idea of converting the heathen was laughed to scorn by

the *Edinburgh Review* and other literary publications; but now, these same periodicals are willing to receive and acknowledge the benefits which general knowledge, as well as religion, have received from the missionaries; and to laud the very men whom they formerly scorned as illiterate cobblers. Mr. C. closed his eloquent address with an allusion to the Jubilee as kept among the Jews in olden times; and said there were *sovereigns* now in captivity in that prison-house, *the pocket*, hoping that before the morning sun dawned, they would be all set free. He sat down amid the reiterated applause of the company. This afforded an opportunity for the liberation of the *sovereigns*; the plates were immediately handed round, and a collection taken up amounting to £13 2s. 6d.; the exact sum that was raised at the first meeting of the Society.

The Rev. C. STRONG then addressed the meeting concerning the pleasure he felt in having taken part on this festive occasion; and in a very happy manner alluded to a custom in New England, of families assembling on thanksgiving day, to mingle their praises and supplications together; and applied it to the present meeting.

The Rev. W. SQUIRE spoke of the importance of prayer, and the necessity of the influence of the Divine Spirit to render any good work prosperous.

After a few appropriate remarks from the Chairman, the meeting broke up at near midnight, all apparently well pleased.

CELEBRATION OF THE JUBILEE IN THE UNITED STATES.

At the annual meeting of the Board of Foreign Missions held in New York in April last, the following resolutions were passed:—

1. "Resolved, That, as the present year is the Jubilee of the English Baptist Mission, we will unite with our English brethren in religious services suitable to the occasion.
2. That the acting Board be requested to adopt efficient measures to make the baptist churches and preachers throughout the Union acquainted with this purpose, and earnestly solicit their co-operation.
3. That all the pastors of baptist churches in the United States, be requested to deliver each a Missionary discourse on the first Lord's-day in October next."

At a recent meeting of the acting Board, the Home Secretary was instructed to take suitable measures for carrying these Resolutions into effect, and that the pastors and churches be especially requested to take on that day extra collections in behalf of the Baptist Board of Foreign Missions.

JUBILEE MEETINGS AT HOME.

These have been, happily, so numerous that it is impossible to give even a brief outline of their proceedings. We will mention a few, as specimens.

At CANTERBURY, on Monday, August 8, after suitable preparatory services on the preceding day, a public meeting was held in the spacious chapel belonging to the Wesleyans, who had kindly offered it for the occasion. On Tuesday about one hundred and sixty persons were present at a public breakfast at which the Mayor presided, in a decorated tent. In the afternoon the Sunday-school children were addressed by the Rev. H. Creswell, Independent

minister, and regaled; about 350 of their friends took tea together, and the remainder of the evening was devoted to spiritual exercises. Collections were made in aid of the Jubilee Fund after each service, and through the strenuous efforts of a few individuals deeply imbued with a missionary spirit, £240 were contributed.

At GRAVESEND, on Wednesday evening, August 24, a meeting was held in the Town

Hall, lent for the purpose by the Mayor and Corporation, at which T. Pewtress, Esq., presided. Effective addresses were delivered by Dr. Cox, Mr. Hinton, Mr. Belcher, Mr. Daniell, Mr. Love, and others, and a liberal collection was made.

At SWANSEA, on the 29th of August, a series of animating meetings were held, at which upwards of £100 were subscribed.

At WALTHAM ABBEY, August 31, a public meeting was held in a tent. About six hundred persons took tea together; several effective addresses were delivered; and a liberal collection was made, including a gold chain, a gold seal, and a contribution by the worthy pastor of the church of £13 2s. 6d.

At NEWCASTLE-ON-TYNE, a meeting of the Tuthill-stairs Sunday-schools was held, to impress the Jubilee on the minds of the children, who were appropriately addressed, and greatly delighted, as were also many of their seniors.

At LOUGHTON, on the 7th of September, an interesting meeting was held, at which many ministers, baptists and independents, were present, and numerous friends of both denominations from London, Bow, Stratford, Ilford, Snaresbrook, Woodford, Waltham Abbey, Epping, Chigwell, Harlow, &c. A violent tempest came on in the evening, by which many were alarmed, and led to withdraw, interfering with the collection, which it is hoped, however, will be made up to £200.

LONDON JUBILEE MEETINGS.

The Committee have pleasure in announcing the following services and meetings to be held in LONDON, in connection with the Jubilee of the Society.

LORD'S DAY, OCTOBER 2.

General Jubilee Sermons in Town and Country.

MONDAY, OCTOBER 10.

Afternoon, Three o'clock, attendance will be given at New Park Street Chapel, to receive the amounts collected by Cards in London. Tea at Five o'clock. Tickets to Collectors gratis.

Meeting for prayer and addresses at seven.

Evening, District Prayer Meetings.

TUESDAY, OCTOBER 11.

Morning, Twelve o'clock, Lecture at the London Tavern, Bishopsgate Street, by the Rev. J. P. SMITH, D.D., F.R.S., &c., &c. Tickets to be had at Fen Court, and of Messrs. Houlston and Stoneman, 65, Paternoster Row.

Evening, half past six., Finsbury Chapel, Sermon by the Rev. J. ACWORTH, M.A., President of Bradford College.

WEDNESDAY, OCTOBER 12.

Morning, half-past Eight, London Tavern, PUBLIC BREAKFAST. Tickets 1s. 6d. each, to be had at Fen Court, and of Messrs. Houlston and Stoneman.

Afternoon, Two o'clock, Finsbury Chapel, Meeting of Schools and young persons. W. B. GURNEY, Esq., in the Chair.

Evening, half-past Six, Surrey Chapel, Sermon by the Rev. A. CARSON, LL.D., of Tubermore, Ireland.

THURSDAY, OCTOBER 13.

Morning, Ten o'clock, Exeter Hall, Public Meeting.

Evening, half-past Six, Finsbury Chapel, Public Meeting.

The following can be supplied in any quantity, on application at Fen Court:—

MEDALS.

Two sorts, price sixpence each. One has an emblematical device, the other has a likeness of Dr. Carey. Another is also published with Portraits of five of the originators of the Society, price threepence.

Smaller ones for Sunday School children and young people, price one penny each.

HYMNS.

A collection of Jubilee Hymns, to be sung at the Jubilee services, and Missionary Prayer Meetings, price sixpence.

CARDS.

Jubilee Cards for contributions to the Jubilee fund. To collectors gratis.

ENGRAVINGS.

Portraits of Carey, Thomas, Fuller, Ryland, and Pearce, on one Steel plate, price sixpence each, or proofs on Indian paper one shilling.

MANCHESTER—		SOMERSETSHIRE.		COVENTRY.....	
Two Friends, by Miss Giles, St. Mary's Gate	3 2 0	Bridgewater	22 10 11		51 8 0
		Burrowbridge	2 10 7	WILTSHIRE.	
		Highbridge.....	4 0 0	Laverton.....	5 0 0
		Stowey—			
		lvy Cottage, Miss. Box	2 8 0	NORTH WALES.	
MONMOUTHSHIRE.				Nevln	0 10 3
Monmouthshire Friend, for School at Patna ...	1 0 0	SUFFOLK.			
		Bury	32 15 2		
		Ipswich—			
		Salem Chapel.....	8 5 0	SCOTLAND.	
NORTHAMPTONSHIRE.				Cupar, Missionary Soc...	5 0 0
Clipstone, additional	5 0 0	WARWICKSHIRE.		Dunfermline	6 13 6
		Birmingham, on acct....	100 7 9		
NOTTINGHAMSHIRE.					
Nottingham, on account	60 0 0				

JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to more than £16,000. The following sums have been promised or paid since the last acknowledgment.

PROMISED.		PAID.		PROMISED.		PAID	
A Wesleyan Friend		3 3 0		Hadley, Miss, ditto		1 0 0	
A Friend, for Africa.....		2 0 0		Hull, Mr. John		1 1 0	
A Friend, by Mr. Rowlat.....		1 0 0		Ipswich, Salem Chapel Sun. S.		1 15 0	
A Friend		1 0 0		J. C., by Mr. W. R. C.....		30 0 0	
A Friend, Tewkesbury.....	100 0 0			Lincoln, Mr. Wm., by Mr. Wm.			
A Friend, ditto		10 0 0		Bickham		5 0 0	
A Friendly Donation		5 0 0		Livett, Mr. & Mrs., Birmingham		5 0 0	
An Obscure Friend, small contribution from		1 0 0		Lindsay, Mr. Wm.....		5 0 0	
Amphill		1 9 0		Leese, Mr. Joseph.....		5 0 0	
Aberyschan		3 1 0		Leeds, additional	500 0 0		
Angas, Mr. J. L., and Mrs., Newcastle	100 0 0			Monmouthshire		100 4 0	
Birmingham, Collection		34 2 3		Manchester, Coll. Corn Exchange		24 1 8	
Bonsfield, Mrs. W.		5 5 0		Ditto, do. Breakfast		21 3 4	
Bickham, Mr. T. sen., Manchester		50 0 0		Newall, Mr. Wm., Manchester		5 0 0	
Bickham, Mr. Wm., ditto		10 0 0		Nichols, Mrs., Collingham	100 0 0		
Bird, Mr. John		1 0 0		Oliver, Mr.	25 0 0		
Bristol	2000 0 0			Oxford, on account		40 0 0	
Baylis, John, Esq.		30 0 0		Pontheer and Caerleon		43 14 6	
Baylis, Mr. John, jun.....		10 0 0		Pontypool		24 6 2	
Baylis, Mr. James.....		10 0 0		Poole, Moses, Esq.		5 5 0	
Burns, Rev. J.		2 0 0		Potter Street, Collection at.....		2 0 0	
Callender, Mr. W. R.		100 0 0		Rev. Mr. Gipps		1 0 0	
Crewdson, Mr. Isaac.....		20 0 0		Park St., Juvenile Meeting, Coll.		4 0 0	
Crewdson, Mr. Joseph.....		15 0 0		Page, Mrs.	100 0 0		
Cadby, Mr. jun.		5 0 0		Page, Miss	10 0 0		
Cates, Mr. and Mrs., and 7 children, Fakenham		30 0 0		Perth		3 4 6	
Carlton Rode		3 7 1		Ridley, Mr. S., for House.....	10 0 0		
Coate		44 3 2		Roberts, N., Esq.		26 5 0	
Banks, Mr. J., Cocker mouth, thank-offering for the birth of a son, T. Lewis Banks, by Rev. J. P. Lewis, Diss.....		5 0 0		Rippon, Mrs.		10 0 0	
Diss		61 0 8		Smarden		7 0 0	
Dunstable		150 1 4		Steinkopf, Rev. Dr.....		5 0 0	
Edinburgh		2 0 0		Salter, Miss, Salisbury.....		15 0 0	
Finsbury Chapel Collection		43 1 11		Sharnbrook		30 0 0	
E. P., for 50 years' mercies		2 10 0		Swaffham.....		20 0 0	
Fenwick, Mr. and Mrs.....	100 0 0			Smith, Mr. J. J.....		25 0 0	
Foster, Michael, Esq.....	30 0 0			Salford, Baptist Sunday School		1 0 0	
Groser, Rev. W.		1 1 0		Trotman, Mr. jun., Tewkesbury		5 0 0	
Gurney, Master, Collected by...		0 8 0		Thompson, G. Esq., for another		10 0 0	
Gurney, Hon. Baron.....		50 0 0		Tritton, Mrs. and Miss		100 0 0	
Gravesend, Collection		10 15 4		Trapp, Mr., Birmingham.....		0 10 0	
Head, Miss		5 0 0		West, Mr. E., Amersham	50 0 0		
Howland, Mr.	20 0 0			West's, Mr., servant	0 10 6		
Holbrooke, Mr.		5 0 0		Ward, Mr. John, Grendon		10 0 0	
Harlow		32 10 0		Wallis, Mrs., Barton Lodge.....		5 0 0	
Harbottle, Mr. T., Manchester		5 0 0		Wootton, Mr. John, Risboro'...		0 10 0	
Harbottle, Mrs. ditto		5 0 0		Wilson, Mrs. Broadley.....		20 0 0	
Hadley, Mrs., Birmingham.....		10 0 0		Walker, Mr. & Mrs., & family.		3 0 0	
				Witney.....		7 4 4	
				Whitechurch, John, Esq.	25 0 0		
				Waltham Abbey.....	100 0 0		
				Waters, Mr. J., Birmingham		2 0 0	
				Young, B. Esq., Hatfield.....	100 0 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

OCTOBER, 1842.

The efforts of that church which prevails in Ireland, and which formerly was dominant throughout Europe, to regain both at home and in our colonies the power which her oppressions rendered intolerable, have of late awakened considerable attention among the friends of a purer faith. We are not alarmists, but we do think that to these efforts more attention is due than has yet been given. Mission stations especially pertaining to every section of the church suffer, the course taken being avowedly that of sending priests and ghostly fathers wherever missionaries have gone. The whole history of the church shows how likely this course is to be successful—the progress of corruption has always been much more easy and rapid than that of truth. It would not be difficult to show that to the accomplishment of the design which the Romish hierarchy has in view, Ireland contributes her full share. Poor as she is, her money is cheerfully given. Her ardent, enterprising, ubiquitous sons go forth in every direction almost in crowds, and the fact of her remaining so steadily and almost universally popish notwithstanding all efforts to convert her—efforts which the papal church finds it of advantage to magnify—is constantly quoted as demonstrative of the heavenly character and authority of the claims advanced by the priesthood. What, then, should Christians do to resist the progress which the Romish church is making? Should they call for the re-enactment of pains and penalties which have been blotted from our statute-book? Should they awaken the jealous and watchful hostility which the doings of Roman catholics in times happily gone by might almost seem to warrant? Are they to brand them with names of infamy, the import of which is scarcely understood, except that they are compendious utterances of contempt and detestation? Or, are they to band together, and form societies to oppose popery? All these methods strike us as either unrighteous or inexpedient. We want other modes of proceeding. Christians must turn their attention to the study of popery. They must know what is its real character. They must avoid the spirit of popery themselves—a spirit which, it has been well observed, “is traced in the common estimates of intellectual orthodoxy—in the dogmatism and approach to infallibility which often obtains.” But above all Christians must diffuse more religious knowledge among the people. Light must be poured upon the papal mind. The great doctrines of truth must be presented not only in the far off lands, on the conquest of which popery may seem to have resolved, but at home, in the place where her seat is. If we would, under God, save our mission churches, and provide for the permanence of simple truth and piety where we trust they have been planted, we must fight the battle with popery on her own ground. In one word, we must adapt our mission efforts in Ireland to the exigencies of the times. We must extend and invigorate them. That country would seem to be especially eligible as the field of missionary enterprise, and the point of onset for one grand, concentrated effort of the Christian church for the destruction of the errors of Romanism. There these errors are rife than almost any where else. We may make our efforts there without fear of such interdiction as in some other countries might be looked for; and discouraging as we are sometimes disposed to consider the result of former efforts to have been, it would not be difficult to show that they have been crowned, in reality, with large success. To adopt the words of a friend, from a recent public journal, “The first fruits have already been reaped, but a great harvest remains to be gathered in. A few devoted men are already in the field, and if aided by accessions to their number, and encouraged by the sympathy of their brethren in England, their labours shall not be in vain in the Lord, but shall appear in due time to the confusion of the enemies of the truth.”

SOUTHERN BAPTIST ASSOCIATION.

Meetings of brethren, ministers, and messengers of the churches forming the Southern Baptist Association has recently been held at Rahue, and other places in the vicinity, which are described as useful, encouraging, and de-

lightful meetings. Some of the services were held in the open air. All were well attended, and the addresses delivered by the brethren were deeply impressive. This was the case so much at one meeting as to apparently call for the repeating of the service the following evening. All our brethren

describe themselves as greatly encouraged by the present attitude and the prospects of the cause in which they are engaged. "When the Lord shall build up Zion he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer."

ROMAN CATHOLICS EXHORTED TO PRAY FOR
THE CONVERSION OF ENGLAND.

On the 19th of August last, the Hon. and Rev. George Spencer, a clergyman of one of our midland counties, who went over a few years ago to the catholic church, preached to a crowded assembly in St. Michael's Chapel, (R. C.) Limerick. His design was to engage the catholics of Ireland, with those of other countries already pledged, as he informed his audience, to make the conversion of England to their faith the subject of special intercession with God. Thursday, "the day," he said, on which "was instituted the holy sacrament of the Eucharist—that bright and beautiful mystery of our holy religion, which has been most sinned against in protestant England for centuries," seemed to be the most appropriate day to set apart for the union of the faithful in prayer for this object. The French catholics, before whom he described himself as having brought the subject, readily enlisted in the "holy undertaking."

"On Thursday," he says, "the prayers of thirty times thirty thousand people were offered for the conversion of my country, and the number of communicants, with the same intention, should be estimated by hundreds of thousands. The joy of the assembled clergy when informed of its success was great beyond bounds—they testified it by acclamation—not indeed the acclamation of sound or voice, but the acclamation which is more strongly depicted in the faith-illuminated eye. It was then that I felt the duty was imposed upon me. I visited several monasteries and convents, and there enlisted the sympathies and prayers of the brotherhood and congregations—I was successful. In one place I received permission from a country parish priest to address his flock, and at the end he stood up and assured me of his entire concurrence in my proposition, his determination to carry it out to the fullest of his power, and on the spot exhorted the people to join him in prayer for the deliverance of England from the bondage of infidelity. I returned to my country rejoicing in the wisdom and goodness of God, who made one simple remark of mine the forerunner of so much good. However being again called to active duty [he had been laid aside by illness], I had but little time to devote to this particular cause, still I took occasion to correspond frequently with some pious and holy men on the Continent, who I knew would feel an interest in promoting those views. I was not mistaken—it was taken up with much spirit at Rome; and when countenanced in the centre of catholicity, under the very eye of the holy pontiff, then indeed did I

feel that I had embraced no vain scheme. In Asia, South America, and many distant parts of the world, I was rejoiced to find supporters, but I still found there was much to be done; I looked and looked, and still considered where I should go, and at length my thoughts were directed to this beautiful land, and its beautiful but much maligned people. I say this, not because I am now amongst you—it has been, and is my real sentiment, and my correspondence and my conversation before I set my foot in your land, on this holy mission, will fully attest my saying. But why did I look to Ireland—I knew the generous disposition of her inhabitants. I knew that they were destined by Providence for great achievements. As an instance of what may be effected by faith, coupled with prayer, it is told of St. Dominick that having once said 'that he had no doubt God would give him whatever he asked.'—Some one standing by remarked, 'Why not get master Conrad as one of your disciples?' Conrad, it would appear, was a great bigot, and violently opposed to the doctrines of the saint. On hearing this remark, St. Dominick paused for a moment, and at length as if inspired, said, 'master Conrad will be mine.' He prayed that night long and fervently, and next morning as if by miracle, master Conrad threw himself at the saint's feet, and implored his blessing. Here is an instance for you—then sanctify yourselves for England's sake; I call for the prayers of a nation of saints, and the master Conrad whom we seek to conquer will be certainly ours. This is the noblest proposal that can be made to you. Crown yourselves with an everlasting blessing, temporal as well as eternal. It is supposed that this movement will irritate the protestant community—far from it; I have myself known instances where protestants felt exceedingly grateful, but never have I known one where the slightest sign of irritation was betrayed—and even if it were, with us should be the words of the Lord, 'forgive, and you shall be forgiven.' On this heavenly principle you are called upon to act. If any bitter remembrance of English oppression remain, let it be cancelled for ever, and record your complete forgiveness for her past injurious treatment, by uniting in prayer for her future happiness. By restoring her to the catholic religion you bring her from darkness to light, and by bringing her back to God you likewise secure your own temporal welfare. Your country is beautiful and passing fertile, but it needs cultivation. Your warm, generous souls may be compared to your soil, for those too want the cultivation of charity and grace. There is one condition on which you will receive both. 'Give, and it shall be given unto you.' I am simply here a poor petitioner for my unhappy country. Dismiss me not without hope—it is for your own happiness as well as ours. When then shall we begin, and where? Now, and on this very spot, where an enthusiasm must have been already enkindled in your hearts for the holy undertaking. Here then let us offer our prayers to God, that he in his mercy may be pleased to send the light of his grace once more amongst the benighted population of the sister land, whereby they may be made partakers of his Holy Spirit, and

enrolled as members of the one fold under the one shepherd."

Must the above be regarded as a sign of the times?

LOUGH DEARG.

Our readers have often heard of a place sacred in the annals of papal superstition, under the name of Lough Dearg, which contains what is called "St. Patrick's purgatory," and was formerly much more resorted to than now by "the faithful" who were anxious to obtain immunity from sins which were not to be subdued without wholesome correction. Some twelve or thirteen thousand persons resort to it yearly at the present time from all parts of Ireland. An authentic description of this place, and of the services performed during a pilgrimage thither, may not be unwelcome.

Lough Dearg is a small lake situate among the rocks and mountains of the southern part of county Donegal, in the province of Ulster, and not far from the junction of that county with Fermanagh and Tyrone. It contains two or three small islands, one of which is the purgatorial island. The scenery all around, a wide waste of moors without a verdant spot, a human habitation, or a single tree to relieve the weary solitude of the spot, would seem to be pre-eminently adapted to the use which superstition has for centuries made of it. This island is half a mile, or thereabouts, within the lake. It has two chapels, one for confession and another for general worship. To the former no strangers are admitted; during station time a mighty multitude may be seen within and around the latter, all occupied apparently in the most intense, devout worship. All kneel, but each prays alone. The food of the pilgrims during their nine days' abode in the island is a small quantity of bread which they bring with them, and water, which by the priest's blessing is supposed to become as nutritive as wine. This food is partaken of once a day only, except on one of the nine days, when the pilgrims are confined fasting in a cave called the *prison*, for some twenty-four hours. Here twenty-four priests officiate, each for an hour. The prison is a dungeon into which the light of day is not permitted to enter. A man with a switch is in regular exercise to keep the inmates awake, sleep being considered very dangerous, a single nod irrecoverably and everlastingly destroying the soul!

"The first thing the pilgrim does when he gets a sight of the lake, is to prostrate himself, kiss the earth, and then on his knees offer up three *Paters* and *Aves*, for the favour of being permitted to see this blessed place. When this is over, he descends to the lake, and after paying

ten pence to the ferryman, is rowed over to the purgatory.

"The first thing I did," says one of the pilgrims, "was to hand over my three cakes of oaten bread which I had got made in Petigo [a small town in the vicinity], tied up a handkerchief, as well as my hat and second shirt, to the care of the owner of one of the huts: having first, by the way, undergone a second prostration on touching the island, and greeted it with fifteen holy kisses, and another string of prayers. I then, according to the regulations, should commence the stations, lacerated as my feet were after so long a journey, so that I had not a moment to rest. Think, therefore, what I must have suffered, on surrounding a large chapel, in the direction of from east to west, along a pavement of stone spikes, every one of them making its way along my nerves and muscles to my unfortunate brain. I was absolutely stupid and dizzy with the pain, the praying, the jostling, the elbowing, the scrambling, and the uncomfortable penitential whining of the whole crowd. I knew not what I was about, but went through the forms in the same mechanical dead spirit which pervaded all present. As for that solemn, humble, heartfelt sense of God's presence, which Christian prayer demands, its existence in the mind would not only be a moral, but a physical impossibility in Lough Dearg. Salvation as offered in the word of God, and the simple unnumbered views of man's fallen nature, and of God's mercy in enabling him by faith in Christ to raise himself from his natural state of sin, do not belong to the place. If these doctrines were known, salvation would not be made, as in the present instance, to depend on locality.

"When I commenced my station, I started from what is called the 'Beds,' and God help St. Patrick if he lay upon them: they are sharp stones placed circularly in the earth, with the spike ends of them up, one circle within another; and the manner in which the pilgrim gets as far as the innermost, resembles precisely that in which school-boys enter the walls of Troy upon their slates. I moved away from these upon the sharp stones with which the whole island is surfaced, keeping the chapel or 'Prison,' as it is called, upon my right; then turning, I came round again, with a *circumbendibus*, to the spot from which I set out. During this circuit, as well as I can remember, I repeated fifty-five *paters* and *aves*, and five creeds, or five decades; and be it known, that the fifty prayers were offered up to the Virgin Mary, and the odd five to God! I then commenced getting round the external beds, during which I repeated, I think, fifteen *paters* and *aves* more; and as the beds decreased in circumference, the prayers decreased in length, until a short circuit and three *paters* and *aves* finished the last and innermost of these blessed couches. I really forget how many times each day the prison and these beds are to be surrounded, and how many thousand prayers are to be repeated during the circuit, though each circuit is, in fact, making the grand tour of the island; but I never shall forget that I was the best part of a July day at it, when the soles of my feet were flayed, and the stones hot enough to broil a beef-steak! When the first day's station was over, is it neces-

sary to say that a little rest would have been agreeable? But no—this would not suit the policy of the place: here it may be truly said that there is no rest for the wicked. The only luxury allowed me was the privilege of feasting upon one of my cakes (having not tasted food that blessed day until then)—upon one of my cakes, I say, and a copious supply of the water of the lake, which, to render the repast more stomachable, was made lukewarm! This was to keep my spirits up after the delicate day's labour I had gone through, and to cheer me against the pleasant prospect of a hard night's praying without sleep, which lay in the back ground! But when I saw every one at his refreshing meal with a good, thick, substantial *bannock*, and then looked at the immateriality of my own, I could not help reverting to the woman who made them for me, with a degree of vivacity not altogether in unison with the charity of a Christian. The knavish creature defrauded me of one half of the oatmeal, although I had purchased it myself in Petigo for the occasion: being determined, that as I was only to get two meals in three days, they should be such as a person could fast upon. Never was there a man more bitterly disappointed; for they were not thicker than crown pieces, and I searched for them in my mouth to no purpose—the only thing like substance I could feel there was the warm water. At last night came; but here to describe the horrors of what I suffered I hold myself utterly inadequate. I was wedged in a truckle bed with seven others, one of whom was a Scotch papist—another a man with a shrunk leg, who wore a crutch—all afflicted with that disease which northern men that feed on oatmeal are liable to; and then the swarms that fell upon my poor young skin, and probed and stung, and fed on me! it was pressure and persecution almost insupportable, and yet such was my fatigue, that sleep even here began to weigh down my eye-lids.

“I was just on the point of enjoying a little rest, when a man ringing a large hand-bell came

round crying out in a low, supernatural growl, which could be heard double the distance of the loudest shout—‘Waken up, waken up, and come to the prison.’ The words were no sooner out of his mouth, than there was a sudden start, and a general scramble in the dark for our respective garments. When we got dressed, we proceeded to the waters of the lake, in which we washed our face and hands, repeating prayers during the ablution. This to me was the most impressive and agreeable part of the whole station. The night, while we were in bed, or rather in torture, had become quite stormy, and the waves of the lake beat against the shore with the violence of an agitated sea. There was just sufficient moon to make the ‘darkness visible,’ and to show the black clouds drifting with rapid confusion, in broken masses, over our heads. This, joined to the tossing of the billows against the shore—the dark silent groups that came, like shadows, stooping for a moment over the surface of the waters, and retreating again in a manner which the severity of the night rendered necessarily quick, raising thereby in the mind the idea of gliding spirits—then the pre-conceived desolation of the surrounding scenery—the indistinct shadowy chain of dreary mountains which, faintly relieved by the lurid sky, hemmed in the lake—the silence of the forms contrasted with the tumult of the elements about us, the loneliness of the place, its isolation and remoteness from the habitations of men—all this put together, joined to the feeling of deep devotion in which I was wrapped, had really a sublime effect upon me. Upon the generality of those who were there, blind to the natural beauty and effect of the hour and the place, and viewing it only through the medium of superstitious awe, it was indeed calculated to produce the notion of something not belonging to the circumstances and reality of human life.

“From this scene we passed to one which, though not characterized by its dark, awful beauty, was scarcely inferior to it in effect. It was called the ‘Prison.’ (To be continued.)

CONTRIBUTIONS.

NOTE.—The statement given in last Chronicle, and which has since been sent out as a circular to many kind friends, is bringing in special contributions, which we fervently hope our friends will raise to an amount sufficient to extinguish the debt of the Society. We do not acknowledge these contributions till our next number. The following sums are thankfully acknowledged.

P. W. Cobb, Esq., Margate.....	2	2	0	Bond Street, Birmingham, by Mr. Lepard	4	18	4
Rev. W. Norton	2	2	0	Mr. Douglas, Tullymet, by Rev. A. M'Leod,			
Amersham, by Mr. Morten.....	5	0	0	Glasgow	10	0	0
Mr. Grover, Tring	1	1	0	Mies Tritton	1	1	0
Ann Elliott, ditto	1	1	0	M. B., two quarters	0	5	0
Thomas Eskrigge, Esq. Lancaster, by Dr.				A mile from a Widow in Somersetshire...	1	0	0
Caton	1	0	0	Monmouthshire Association, collected at,			
Sevenoaks, Female Friends, for a school ...	8	0	0	by Mr. Andrew, of Pont-y-pool	7	10	7
Mr. Harrison	1	1	0	Badcox-lane, Frome, collected by Mrs.			
Mrs. Thorpe (don.)	1	0	0	James Portor	4	4	0
Harlow, by Miss Lodge	6	0	0	Paignton, Devon, Mr. C. Troward and			
Saffron Walden, by Rev. G. Pritchard.....	5	15	10	Friends.....	3	1	0
Collection	5	12	10	For Conlig Chapel, A. Monmouthshire			
Juvenile Society	1	10	0	Friend, by Rev. John Stock	0	10	0
Mrs. Hopkins, Newport].....	1	0	0	A. A. Frew, Chatham	0	10	0

BAPTIST MAGAZINE.

NOVEMBER, 1842.

MEMOIR OF THE REV. J. M. CHAPMAN OF YEOVIL.

THE late Rev. Joseph Miller Chapman was born at Frome, on the 8th of January, 1801. His parents, though not moving in the higher circles of life, were respectable in their station, and, what was of far greater importance to him, were truly devoted to God. By them he was early trained to the observance of religious ordinances, while they sought to engage his heart to an early dedication of himself to the service of Christ. With what success, through the divine blessing, they laboured in this field of spiritual culture is apparent from the fact, that he himself has often been heard to declare, that he did not remember the time when he did not love God and divine things. His attachment to the house of God even in boyhood was intense; for he delighted to linger within the precincts of the sanctuary as long as possible after the services were closed, accompanying the door-keeper in the last offices of service, as though unwilling to leave a place where so much of enjoyment had been experienced. As he advanced in age his interest in the services of the sanctuary deepened. The eloquent ministrations of his pastor, the late Rev. Samuel Saunders, riveted his attention, and deeply impressed his heart: nor could

any inducement, however powerful, succeed in drawing him away from his spiritual home when the doors were open for the worship of God. In early union to the church of Christ he found repose to his spirit, and security from the many snares and dangers to which young persons are exposed: and herein he was an example to all such as from timidity, inconsideration, or indifference, hesitate to unite themselves to the Lord's people, and thus fail to share in the substantial and blessed privileges resulting from the communion of saints.

By the church under Mr. Saunders's care he was called to exercise his gifts with a view to the Christian ministry, and by them commended to the Baptist College, Bristol, where he entered on a course of preparatory study in the year 1820. His fellow-students bear testimony to the amiability of his disposition, the fervour of his piety, and his unremitting diligence in application to the various branches of study pursued in the seminary.

On leaving the college, his first stated labours in the Christian pastorate were commenced at Hillsley in Gloucestershire, where he had frequently supplied while a student, and where his labours were highly acceptable and useful. In

this situation he continued about two years. By a train of providential circumstances unanticipated to himself, the way was opened to a more enlarged sphere in the town of Yeovil. Having accepted the call of the church, he entered upon his stated labours in the commencement of February, 1825, and was ordained on the 26th of October following.

The uniform course of a Christian minister's life, like that of the ordinances of heaven, operates with stated and beneficial effect, but furnishes little of brilliant incident, or matter of striking remark. Year after year passed away in the acceptable and useful discharge of his duties, and the unfolding and ripening of his powers. It was towards the latter period of his residence at Yeovil, that a variety of painful circumstances were originated to perplex and harass his spirit. Affairs proceeded to that extremity, that Mr. Chapman deemed it right to withdraw altogether from the chapel in South Street, and for many sabbaths ministered in the adjoining village of Coker, a distance of three miles from Yeovil; and such was the agony of his mind during this interval, that he more than once exclaimed on the sabbath morning while preparing for worship, "Oh! the sabbath brings no pleasure to me now; how I long to enjoy my sabbaths as I once did, but I see no prospect of that."

At length, however, the elements of contention were scattered, and the storm subsided into a calm. Mr. Chapman resumed his labours in the chapel; and with fairer prospects of success and more of real comfort of mind than he had experienced for years; and although at this time several openings appeared to invite him to other parts of the Lord's vineyard, yet some obstacle ever and anon appeared to impede his path, and shut him up to the sphere of his long and much-loved labour. To the

business of his ministry, therefore, he devoted himself with renewed and concentrated energy. A benign providence seemed to smile on his exertions more than at any previous period. Peace prevailed in the church; a deep feeling of concern was evinced among the members for the revival of vital godliness among themselves; solicitude was awakened for the salvation of the rising generation; the ministrations of the pastor seemed to have acquired a youthful freshness and vigour; he occupied more of prominence in the public eye—every sabbath seemed to witness the more intense energy of his powers, and a more deep and solemn impression attending his public labours. Such was the position of the interest as he drew onwards to the close of his career; circumstances of a local nature rendered it necessary for him to enter on the vindication of the great doctrines of the Christian faith; the essential deity of Christ; his expiatory sacrifice; his glorious headship of the church; with the importance of faith in him to life and salvation. To this work he addressed himself with the well known energy of his character, in a series of lectures on consecutive sabbath evenings. The first of the series was "On the Importance of contending for the Christian Faith." The second, "On the essential Divinity of the Lord Jesus Christ;" grounded on the text "The Word was God." In this discourse he endeavoured to establish the truth of the divine nature and godhead of Christ, from the language of the text legitimately explained; together with a deduction of passages in which the incommunicable nature of Jehovah is attributed to him; with portions in which specific divine perfections are represented as belonging to him.

What he accomplished in this lecture was but a portion of the subject, which he intended to resume on the following Lord's day evening. Alas! that oppor-

tunity was never afforded him. It was well it was in his heart. He intended to honour his Lord. But instead of concluding the vindication of his dignity, the next Lord's day he stood amid the splendours and the bliss of the beatific vision.

The testimony of many competent judges bears witness, that his last sabbath evening's discourse was delivered in a style of the purest and most glowing Christian eloquence. His soul seemed to expand and rise with the inspiring influence of the theme, the noblest that can dwell on the lips of mortals; absorbed and filled with the glory of Christ, he was desirous to transfuse his emotions into the minds of his hearers; his voice seemed of more than usual power, his countenance beamed radiance and intense feeling as he commended to his hearers the Rock, moveless and firm, on which alone they could build with safety their hopes for an everlasting world. "It was a night" and an occasion "much to be remembered."

It was not, however, the last effort he made. On the following evening he appeared in the pulpit again: when he delivered a funeral discourse for an aged deacon of the independent church in the town, who had recently departed at the advanced age of ninety-one, whom he had repeatedly visited in his closing days, and whom he held in high respect and esteem. His discourse was grounded on the dying wish of the patriarch Jacob, "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. In the cave that is in the field of Machpelah," &c. It was in its tone somewhat more subdued than the discourse of the preceding evening, but delivered in a strain of beautiful and impressive Christian eloquence; dwelling on aged believers being gathered to their people in glory, and the import-

ance that the succeeding generations should follow in the footsteps of pious progenitors: appealing solemnly to the young, that if they would be gathered to the great confederation of glorified spirits, they must now yield themselves to the service of God, and, like the holy patriarchs, from their youth up, fear the God of their fathers. It seemed to many as though he were preaching his own funeral sermon. Indeed had he known it was to be his last, it could scarcely have been more pointed or solemn. Long will the recollection of that discourse remain with many of the young who heard it: and may it prove the means of eternal salvation to their souls! It was but a few intervening days, and the preacher himself was gathered "to the general assembly and church of the first-born, which are written in heaven, and to the spirits of just men made perfect."

Mr. Chapman had for the most part enjoyed firm, uninterrupted health from the period of his first coming to Yeovil up to the very close of life, and was capable of sustaining great labour with comparatively little of fatigue or inconvenience. And even after supper at the house of a friend, on the last Monday evening, he remarked that he could now go and preach such another sermon; although he had preached three times, and administered the ordinance of the Lord's supper, on the preceding day.

The immediate cause of his death appears to have been a cold caught on the last sabbath evening to which we have adverted. Mr. Chapman was greatly excited and heated with his labours. The evening was unusually humid and foggy. From the chapel he passed to his dwelling, which was at some distance, not having shielded his mouth, and conversing with several persons as he passed to his home. He was thus inhaling death unconsciously. The cold he thus caught produced symptoms of

tetanus or locked jaw, which began to develope themselves slightly after the close of the Monday evening's service. These increased on Tuesday, but not so as to excite any serious apprehension or alarm. Wednesday, however, medical advice was resorted to, and every available method promptly employed to procure a remission of the symptoms, but without effect. The disease rapidly extended itself to the muscles of the spine, and subsequently to those of the chest and abdomen; and by Friday morning at nine o'clock, it accomplished its work in the removal of our brother from this world of sin and suffering to the realms of boundless light and bliss.

There is reason to think that he himself was scarcely aware of danger, or, if he were, it was but for a short time before he entered the world where all care and anxiety cease: otherwise he would most probably have been much concerned in mind as to the widow and family he was about to leave. Happily for him, the sense of danger and the hour of glorious deliverance were nearly simultaneous: and the language which escaped his lips within two hours of his death was exchanged for transporting realization—"Christ is all: all is well."

The death of Mr. Chapman, in the circumstances in which it took place, broke upon the town with the surprise of a sudden and overwhelming event. All classes were deeply affected, and seemed as though they had lost a personal friend. The deceased was in the prime of life,—had been seen and heard so lately in the pulpit by numbers,—was in the midst of unfulfilled engagements in which he stood pledged by printed circulars to the public,—but few had heard he was indisposed till they were astounded by the tidings that he was no more! A beloved wife was thus

suddenly bereaved, and left desolate and sad; while eight daughters, the eldest scarcely fifteen, were deprived of their parent and guide.

These circumstances, together with the respect he had conciliated by his urbanity and kindness, no doubt influenced the inhabitants of the town on an early day to take steps to mitigate the distress, and relieve the circumstances, of the bereaved widow, as well as to express the unfeigned respect which all classes entertained for his memory. In these efforts of Christian benevolence the Rev. W. W. Robinson, curate of Yeovil, took the lead; and on the following Monday morning formed a committee to procure subscriptions towards purchasing an annuity for the family; and in this work the members of the establishment discovered a promptness which does them the highest honour; and which renders them worthy the grateful acknowledgments of the whole Christian community. The remains of Mr. Chapman were carried to the grave by twelve members of the church over which he had presided, the pall being borne by six gentlemen, two members of the establishment, two independents, and two baptists, followed by the male members of the church and congregation, and the most respectable and influential gentlemen of the town. The funeral services were conducted by Mr. Penman, pastor of the independent church at Yeovil, and Mr. Baynes of Wellington.

This brief account is extracted from a Memoir written by Mr. Baynes, and prefixed to a volume which the deceased had prepared for the press just before his removal. To that publication the reader is referred for other particulars respecting this excellent man and his bereaved family.

THE DIFFERENCE BETWEEN NATURAL CONVICTIONS AND THE CONVICTIONS OF THE HOLY SPIRIT.

BY THE REV. THOMAS WINTER.

CONVICTION is not conversion : many are powerfully convicted that are only almost Christians. Although there is a similarity in the convictions of natural conscience and the convictions of the Holy Spirit, there is in them an essential difference. That men in their natural state are in possession of conscience, or what the apostle calls "the work of the law written in their hearts, accusing or else excusing them," no believer in the holy scriptures will deny. By repeated transgressions against God conscience is hardened ; in some it ceases almost to operate, and they are given up to a reprobate mind. We have many remarkable instances of the power of conscience in the word of God. Our first parents, after they had eaten of the forbidden fruit, were conscious that they had lost their innocency : condemned by conscience, and fearing the terrors of the Almighty God, they sought to hide themselves from his presence. Joseph's brethren, when they were in deep affliction from external circumstances, felt inward anguish from the power of conscience, "and they said one to another, We are verily guilty concerning our brother !" Belshazzar, the king of Babylon, saw the hand-writing against the wall ; and, though he was unable to decipher it, yet, from the power of conscience, he trembled exceedingly, "and the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Herod felt, after he had beheaded John the baptist, so terrified in his conscience, that when he heard of the fame of Jesus Christ he said, "It is John, whom I beheaded : he is risen from the dead !"

There is no doubt, conscience embitters the pleasures of sin ; and that many, from the power of conscience, who have broken the laws of God and man, have been impelled to confess their crimes : nay, many have been driven to the throne of grace to cry for mercy, but, alas ! they have not fled to the cross of Christ to have the conscience sprinkled with the blood of atonement. Sinners are led to this blood by the all-powerful grace of the Divine Spirit.

Let us endeavour, therefore, to distinguish between the convictions of natural conscience and the convictions of the Holy Spirit. When our glorious Redeemer promised the Spirit he said, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged," John xvi. 8—11. As there is reason to fear many rest in natural convictions, and conclude their occasional repentance will be followed with the forgiveness of sin, it is of importance,—although the subject may be attended with difficulty,—to discriminate between the convictions that humble the sinner at the foot of the cross, there to confess his sin ; and those convictions which, though they terrify and fill the soul with dread, never lead the sinner with penitential faith to the Saviour.

1. The convictions of natural conscience make men afraid of the punishment due to sin ; but the convictions of the Holy Spirit excite a hatred to sin, because of its malignant nature and its offensiveness in the sight of God.

No doubt, under the power of conscience, many have trembled on account of their transgressions, and they have occasionally manifested deep repentance; but, when the storm within has become a calm, they have again followed the course of this world, and have restrained prayer before God. They are not humbled that they have rebelled against God in that they have violated his law, which is holy, just, and good; but the fear and dread of everlasting woe has filled them with dismay, and produced in them the sorrow of the world, which worketh death. The Holy Spirit impresseth the conviction on the heart that sin is exceedingly sinful; that it is the abominable thing that God hates; that the heart is deceitful above all things and desperately wicked, through the unbelief and pride that reign within; and that the holy law of God justly condemns him. With this view of the spirituality of God's law, the sinner humbles himself at the footstool of God's mercy, and he detests sin because it is offensive in the sight of God, and because it crucified the Lord of glory, more than for the awful consequences that will follow in the case of the impenitent.

2. The convictions of natural conscience never lead the sinner to the Saviour from a sense of need of his salvation; but the convictions of the Holy Spirit always induce an application to Christ with, "Lord, save; or I perish!"

The sinner may feel very much alarmed in his conscience, and he may be partially relieved from his inward disquietude by the knowledge he may have of Christ and of the plan of salvation in theory, and yet he may not have a full persuasion that the blood and righteousness of Christ form the only foundation of his acceptance with God. It is impossible for a man to be enlightened with the Holy Spirit without feeling his need of Christ, and without having a full

persuasion that he must inevitably and eternally perish without an interest in his blood and righteousness. Those that are led of the Spirit of God come to Jesus, and, reposing in his precious blood for pardon of sin, and trusting in his spotless righteousness for justification, they know by blessed experience, that although the power of conscience could only alarm, and the terrors of Mount Sinai make the sinner exceedingly fear and quake, a sense of blood-bought pardon softens the heart of stone; and, "being justified by faith, we have peace with God, through our Lord Jesus Christ."

3. The convictions of natural conscience never lead to evangelical obedience; but souls enlightened by the Holy Spirit delight to do the will of God.

The obedience of conscience is a slavish obedience; it is not the love of Christ that makes the sinner fear to offend him, but it is the fear of the just displeasure of God that engenders bondage. We are induced to attend to externals of religion to gain the good opinion of men; or else, "being ignorant of God's righteousness, they go about to establish their own righteousness, not submitting themselves to the righteousness of God." Those that are enlightened from above, have the love of God shed abroad in the heart by the Holy Spirit which is given unto them. The love of Christ constraining them, they delight to serve him; they will be satisfied only when they have respect unto all his commandments. This trying to walk in the ways of God ariseth from a desire to glorify God with their bodies and souls, which are God's. The glory of God does not lie near the heart nor enter into the aim of a natural man; but a man cannot be a believer in Christ without aiming at the divine glory. If that mind which was in Christ be in him, he, with the apostle, will say, "I am crucified with Christ: nevertheless

I live; yet not I, but Christ liveth in me; for the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." The Holy Spirit glorifies Christ, and those that have the Holy Spirit of God dwelling in them will aim also to glorify Christ.

4. The convictions of natural conscience may be felt, and yet these persons may be lost for ever; but those that are convinced by the Holy Spirit will be made meet to be partakers of the inheritance of the saints in light.

The power of conscience which sinners feel, with the anguish arising from it, is only the commencement of the worm that dieth not, and of the fire that cannot be quenched. They may be rebuked in God's wrath, and chastened in his hot displeasure here, and yet die without mercy. But the power of the Eternal Spirit renovates the heart and sanctifies the affections, through the blood of the everlasting covenant; and in this way he makes meet for glory all those that build their everlasting hopes on the Lord Jesus Christ, the only foundation.

This should guard you against stifling convictions, or resting in them, lest you should be "ever learning, and never able to come to the knowledge of the

truth." Many are powerfully convicted from time to time, but they stifle the accusations of conscience, and resist the Holy Ghost. Their repentance is only occasional, and it springs from the fear of punishment rather than from a hatred to sin, because of its heinousness in the sight of God. If you have been made to mourn for sin at the foot of the cross of Christ, your repentance is genuine. If your convictions have led you out of yourselves, and made you to repose on the Saviour; if, instead of trusting in your own righteousness, you cleave to Christ, and desire to be found in him, you may conclude that the Holy Spirit has instructed you. "It is written," says Christ, "in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father, cometh unto me."

Those that feel they cannot be happy unless they are holy, and that long to be holy that they may be happy, are under the operation of the Holy Spirit of God; for natural convictions never excite in the heart an earnest desire after internal and practical holiness. "But ye are not in the flesh but in the Spirit, if so be the Spirit of God dwell in you, and if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

CONGREGATIONALISM.

From the Boston Christian Watchman.

This term, when applied to church polity and government, like the term democracy in reference to civil government, literally denotes that the power is exercised by the body of the people, instead of being vested in the hands of a few. In church government congregationalism is the opposite of papacy and

episcopacy, as democracy is of monarchy and aristocracy in civil government. The term, too, has acquired an additional meaning by use. The theory of church government which it is used to distinguish is, that each and every church or congregation of Christians is independent of all earthly controul, being

complete in itself for all the purposes of its existence, and is bound to receive, interpret, and apply, the laws of Christ to its members, according to its own understanding of their import, each church or congregation being the highest ecclesiastical tribunal.

Congregationalism, therefore, is a term applicable to church polity and government only. It has no necessary connexion with any particular system of religious doctrines or form of administering ordinances. All that is necessary to a strictly congregational church, formed on congregational principles, is, that a body of believers unite in a voluntary solemn covenant to obey and execute the laws of Christ. Then, if they act in accordance with their principles, they must take the Bible for their guide, and believe and practise what they find to be its teachings. If they find, after careful study and solemn prayer, that the Bible requires them to believe and be sprinkled, and to have their children sprinkled, they are not to be molested in so doing, either by bishop or by magistrate. Or if they find, on examining the scriptures, that they are commanded to believe and be baptized, and to require all others who enjoy their privileges or communion to walk by the same rule, they still act in perfect accordance with the principles of congregationalism. They have not forfeited their character as a congregational church, nor departed in a single particular from congregational principles.

There is no necessity, therefore, that a congregational church should be a sprinkling church, or a pædobaptist church. By refusing to sprinkle infants, or to admit them to any connexion or relationship with the church, other than the tie which nature furnishes, the church forfeits not its congregational character in the least, nor departs a step from congregational principles. And no one will pretend that a

church has departed from congregational principles by adopting immersion as the only baptism. For congregationalism, if we understand it, is not latitudinarianism. Because it permits each church to interpret and apply the laws of Christ for itself, it does not thence follow that there is to be no law, nor that each individual member of the church is to be a law unto himself, and to choose his own mode of obeying the laws of Christ, and yet enjoy all the privileges of church fellowship and communion. Because if this were the case, congregationalism would be the author of confusion, instead of order and peace, as episcopalians have declared it to be, after witnessing its practical operation connected with its pædobaptist incubus.

But we go further. Not only is pædobaptism unnecessary to congregationalism, we are prepared to show, on the contrary, that it saps the very foundation of congregationalism. Those who advocate the consecration of infants, are not agreed as to their precise relation to the church, some contending that they are actually members, others that they are not till they give evidence of a gracious change, and others still including them in the "half way covenant." They have, however, received what the church regards the initiatory ordinance, and it is difficult to see how they can be kept out if they choose to come in. If the church regards them as baptized, and their moral characters are good, we do not know of any scriptural rule by which they can be debarred full privileges in the church. This we believe is the prevailing view of pædobaptists, congregational as well as others.

Now we ask, what possible place can infants and children have in a congregational church? In a national church, whose bounds are confessedly geographical, rather than spiritual, and whose doctrine is that they are regenerated in baptism, infants and children have a

consistent place. But what place have they in a congregational church, which has no liturgy, no creed except what they themselves gather from the Bible, no pope, no bishops, no councils to guard its purity and order; but where all is entrusted to the *whole* of the church? Is it possible that infants and children can perform the duties essential to congregationalism? Can they possibly act as intelligent members of a body exercising the high prerogative of interpreting and executing the Saviour's laws? Clearly not. Can they by any possibility enjoy the privileges of a church founded on congregational principles? We do not ask whether they may be instructed and made objects of prayer and pious effort. But we *do* ask, can they enjoy any thing by having a nominal relation to the church, which they could not enjoy without? What place, then, can children have in a congregational church? Are they not, from the very nature of the case, a foreign ingredient, which, like the clay mixture in Nebuchadnezzar's image, can never unite with the iron?

Let us now trace these children up to manhood, under the restraints of a religious education, becoming moral, intelligent, public-spirited, high-minded men and women; yet destitute of the savour of vital godliness. Under solemn appeals to the "children of the covenant," they, in a time of unusual religious feeling, take their places in the church. Are they prepared to discharge the duties essential to congregationalism? Are they judges of spiritual things? Are they the persons to take the word of God, and apply its precepts to the doctrines, ordinances, and discipline of the church? Are they fit to judge whether applicants for membership are "born again," and are prepared, as "lively stones," to become a part of Christ's

"spiritual house?" Are they prepared to exercise the high privilege and duty of choosing a religious teacher? Will they be likely to select a man full of faith and of the Holy Ghost, in doctrine uncorrupt? Will they, and such as they, "hold forth the word of life," and cause the gospel to sound out in the regions round about them?

We leave the reader to supply the answers to these questions. But we ask, is it to be wondered at that *pædobaptist* congregational churches become unitarian, universalist, transcendental, and sceptical? Has not experience fully proved that congregationalism cannot stand under the burden of *pædobaptism*? We fully believe that no system of church government which embraces the element of *pædobaptism*, can long maintain doctrinal purity without the liturgy and the bishops. But *pædobaptism* is not essential to congregationalism—it is its bane—its deadly vampire, which if embraced, will sooner or later suck out its life blood. Congregationalism should embrace none but believers, for no others can perform the duties or enjoy the privileges of the system. The door of admission to its fold should be just as wide and just as narrow as the Saviour left it. "He that believeth and is baptized shall be saved;" "and the Lord added to the church such as should be saved." Woe to the church under congregational government which adds any other!

This is the congregationalism which we love, and which we love to defend. Churches "built" in accordance with these principles, "on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone," will stand. Such churches, we believe, will secure, to the highest practical extent, doctrinal purity, religious freedom, the right of private judgment, active piety, and a deep feeling of personal responsibility.

BAPTISM IN THE HOLY SPIRIT.

THE views of the learned Neander respecting baptism in the Holy Ghost—not *with* the Holy Ghost, as rendered in the common English version—are expressed in the following terms in his “History of the first planting of the Christian Church.” See Biblical Cabinet, Vols. xxxv. and xxxvi.

It is Christ who imparts the true baptism of the Spirit, of which water baptism is only the symbol, and this immersion in the Spirit makes the great difference between Christian baptism and that of John.

Book VI. ch. i. § 3, p. 170.

It was precisely for this reason, that the Son possessed his divine life, not as something communicated from without,

but dwelling in his very being, and essential to it, that the divine fountain of life itself was manifested in him, that he alone could communicate divine life to others (John v. 26); and the baptism of the Holy Spirit which he administers, is no other than the immersion of human nature in the divine life communicated by him, so that it becomes completely imbued with it; John vii. 39.

Book VI. ch. iv. § 4, p. 250.

THE GREAT DAY OF JUBILEE.

Lo! the day at length is dawning,
 Jesus comes to set us free;
 Hail! the eternal sabbath morning;
 Hail! the day of jubilee!—
 'Tis the purchase
 Of his bleeding agony.

Streams of music, loud as thunder,
 Rolling round his lofty throne!
 Blest immortals, rapt in wonder,
 Low adore the Glorious One.
 Heaven descending
 With its radiance veils the sun!

Lo, he comes! the clouds encircling
 Wreath his form—beneath, around;
 Fallen his foes! their blood, empurpling
 All his vesture, stains the ground.
 “Hallelujah!”
 Still the harps of heaven resound.

There, dispensing health and pardon,
 Life and regal dignity;
 Ne'er shall he regret the garden,
 Nor the pangs of Calvary.
 Zion's glory
 Now repays Gethsemane.

REVIEWS.

History of the Baptist Missionary Society, from 1792 to 1842. By the Rev. F. A. Cox, D.D., LL.D. To which is added, a Sketch of the General Baptist Mission. In two volumes. London: 12mo. pp. 884. Price 10s. 6d.

THE history of the Baptist Missionary Society deserves to be studied by all who wish to understand the dispensations of the Almighty in reference to the modern church. There is no pretence for ascribing its rise and progress to the superior wisdom of its founders, or of those who have been the chief agents in achieving its successes. From the first, its most important movements have been directed by what worldly men call accident, but devout observers recognize as the finger of God. To whom belongs the honour of forming its plans, fixing on the men by whom they should be executed, and selecting its principal spheres of action? Not to the leaders of the baptist denomination: the men who might have been supposed, from their station and influence, to have stood forward fifty years ago as its patrons and directors, generally looked on while others made the effort, or if they rendered any assistance did it cautiously, fearing to commit themselves in the eyes of the world to an enterprise so novel and romantic. Not to Fuller, Ryland, or Sutcliff: it was not till the arguments of Carey had been pressed upon their attention again and again, that they embraced his views so cordially as to undertake to hold the ropes while he ventured into the terrific mine. Not to Carey: the impulse which he had first received was by him imparted to others; but his whole career afforded an illustration of the inspired saying, that it is not in man that walketh to direct his steps. It was not by his discernment, or that of his original associates, that the eastern continent was selected as the scene of his labours: his desire was to commence the work among the islands of the South Seas, where it was seen by Him who knew him better than he knew himself that his peculiar talents were not needed; and unlooked for occurrences directed

him to India. Of all places in India, Serampore was at that time the most suitable in which to fulfil his course; but when his removal thither from Mudnabatty took place, he regarded it as a heavy disaster. And so, when several years afterwards, that branch of the society's operations was commenced which has been most evidently successful, it was not by the spontaneous wisdom of the committee that the first missionary was sent to Jamaica, but in pursuance of the request of a man of colour. Moses Baker having been sustained in his labours as a baptist preacher by a resident proprietor who was desirous that his negroes should receive religious instruction, and, finding his own strength failing, sought aid from England; and the gentleman who had supported him, though unconnected with our society and denomination, kindly welcomed our first missionary to his estate. In whatever degree we glory in the results of our undertakings, either in the east or in the west, we shall glory most unreasonably, unless we conform to the admonition, "Let him that glorieth glory in the Lord." It is not for the Baptist Missionary Society, any more than for the king of Assyria to say, "By the strength of my hand I have done it, and by my wisdom; for I am prudent."

The history is also eminently encouraging to humble Christians who, impelled by love to the Redeemer and solicitude for the salvation of the perishing, would fain devote themselves to the propagation of the gospel. However mean their attainments, however great the difficulties of their position, their circumstances can scarcely be more unpromising than those of some whom this history exhibits as successful labourers. How unlikely was Carey, in his youth, to effect such a work as he was afterwards enabled to perform! How disheartening were his prospects during several of the first years of his residence in India! Circumstances more trying to faith than those in which he laboured at one period can scarcely be imagined. A stranger in a foreign land—sustained

by scanty supplies—regarded by his own countrymen as an enthusiast—engaged in an enterprise which was confessedly novel—his family entering very coldly into his views—his wife always feeble, becoming diseased, losing her reason gradually, and at length attempting his life—What a scene! Nor was this all. His first colleague, a man of genius and fervent zeal, possessing in some respects admirable adaptation to the work, had been brought into embarrassments through a mercantile speculation in which he had engaged in his previous visit to the east, and was frequently in danger of arrest; imprudences and eccentricities succeeded, which were followed by mental aberration, and it became necessary to obtain for him admission into an asylum. Meanwhile, one after another of the natives who had excited hopes in the benevolent heart of Carey disappointed them, and pierced him through with many sorrows. If “an example of suffering affliction and patience” be wanted, surely here is one! If this man is now regarded by the Christian world as a successful missionary, surely none need despair on account of dark beginnings. The steadfastness of the conductors of the society at home was also tried by the frequent reception of adverse tidings, and by the early death of one after another who had been sent to take part in the labour. We do not know that in any part of the great conflict the soldiers of the cross have had, on their entrance into the field, to march on to speedy and unimpeded victory; but certainly it has not been so with the founders of the Baptist Mission.

The history of this society exemplifies also that rule in the kingdom of our Lord, that all who aspire to great usefulness should lay their account with great sufferings. In both hemispheres, the missionaries have experienced more than an average amount of disease, bereavement, and similar afflictions. In both hemispheres, if they have met with some applause, they have had a sufficient quantity of censure with which to mingle it. In Jamaica especially, where the successes have been most exhilarating, there have been given to them also, lest they should be exalted above measure, bonds and imprisonments, the open opposition of the wicked, and harder words than could be received cheerfully from some of the devout.

Whatever calamitous occurrences may hereafter try the faith of this or of any other missionary society, its friends may be cheered, too, by the retrospect afforded by this history. Its brightest scenes have ensued from events of a mysterious aspect which overspread its prospects with gloom. The wrath of its opponents has subverted its interests, as evidently as the love of its supporters. The destructive fire at Serampore, which is believed to have been the work of an incendiary, attracted to the mission the attention of unobservant Christians throughout Britain, and kindled zeal on its behalf in the bosoms of the torpid. The vexatious order for the return of Johns and Lawson secured the introduction of a clause into the Company's Charter which legalized the residence of missionaries in India. The destruction of the Jamaica chapels, and the formation of the Colonial Union for the banishment of all sectaries from the island, aroused the public indignation against the slaveholding persecutors, and did more than any thing else to procure the emancipation of their victims. Hitherto, whatever man has meant for evil, God has made the stepping-stone to good.

A comprehensive history of the Baptist Missionary Society has never before been presented to the public: it has only been given piecemeal, in memoirs, journals, letters, and periodical publications. The present era seemed to invite the undertaking; and it is not surprising that the desirableness of such a work should have occurred to several persons. No one was however, in all respects, equally qualified with the author of these volumes. Dr. Cox became a member of the committee in the year 1812; and of those who now take an active part in conducting the affairs of the mission, he is the only one left who was engaged in it at that early date. He was at the time pastor of a church in Northamptonshire, and had been previously in habits of constant intercourse with Fuller, Sutcliffe, Ryland, King, and their associates. He had been a fellow-student also with some who occupied prominent stations in the missionary field; and others who had returned from India were located in his neighbourhood. He continued to enjoy the friendship of several of the founders of the mission till their death; and since the metropolis has been the place of its management, he has had

opportunity, residing at Hackney, to attend regularly to its affairs. His mental and literary endowments are too well known to need even a passing remark.

It may be supposed, that the facts have been presented to the public from the press and the platform in so many ways; that the readers of the Periodical Accounts and the reports of translations and schools which were frequently and freely issued—that all indeed who took an interest in the promulgation of the gospel in the earlier years of the society, must have a pretty complete acquaintance with its affairs. On reflection however it will be seen that in such an undertaking, whose enemies were numerous, diversified, and influential, it would have been exceedingly unwise to publish many facts, while their issues were doubtful, which afterwards proved to be fraught with momentous results. Portions of information adapted to popular perusal were from time to time printed; but many particulars relating to the mission and its agents were but partially known, and some were very generally misapprehended. There are no important *arcana* now, we believe, and it is not necessary there should be; but there were during the whole of Mr. Fuller's administration. "There are some letters," said Mr. Fuller, a little before his death, to our late secretary, "that I publish; and some that I read to the committee; and some that I only show to Ryland and Sutcliff: and there are some that no one sees but myself." About fifteen years ago, the writer of this article, having recently become a member of the committee, discovered to his great surprise that there were in existence a vast number of letters and other documents relating to the first twenty years of the mission, the contents of which no one knew. They had been received from Bristol, from Kettering, and from Olney, in various packages; Mr. Dyer had never had leisure to examine them, and they had remained for several years in unopened boxes, neglected and forgotten. Some had been in the hands of the printer of the Periodical Accounts, and retained the marks by which he was to discriminate the parts intended for the public eye from those which were to be suppressed. Some contained annotations by Ryland and Fuller, designed solely for the communication of their thoughts to each other. Of some no use at all appeared to have

been made. Deeming it important that their contents should be known to at least one member of the committee, the writer undertook to examine and arrange them. It was a work of great labour, for there was not the slightest order or affinity of time, place, or person, in any of the parcels, and the parcels were not all discovered at once; but, being encouraged by a vote of the committee, the writer had the satisfaction ultimately to lay on its table a folio volume, containing a catalogue of nearly a thousand documents chronologically arranged, some of which consisted of twenty, thirty, or forty manuscript pages, with notices of the contents of the most important. This volume having been during the last year in the hands of Dr. Cox, with free permission from the committee to make use of all the documents in their custody, it will be seen that he has possessed the means of acquiring a full and accurate acquaintance with the affairs of the society, not only from the time when he became himself a member of the committee, but from the very first. He has had the advantage too of being perfectly independent, not writing as the agent of the committee, or limited by official restraints, but at entire liberty to act in all cases according to his own unfettered judgment.

It has not however been a work without difficulty. The abundance of the materials before him has rendered his task in many respects embarrassing, and great skill was demanded to condense the information so that the narrative should not be overladen with particulars, and fatiguing to the mind. Delicacy was also required; for persons are still living whose feelings might have been unnecessarily wounded by the exposure of facts which were yet so intimately connected with matters of public importance, that it must have been difficult in many cases to determine what to record, and what to leave to oblivion. Whether the time was yet come when the history could be written with that frankness which was necessary to render it a record of great utility to the Christian church, was indeed a question on which some of those who are most conversant with the subject differed. An extract will illustrate our meaning. The following account is given of a meeting in 1793, at which we see no harm in saying that Dr. Rippon presided, and that Dr. Stennett spoke for an hour.

"In the mean time, an effort was made in London, by calling a meeting at Devonshire Square, to consider the propriety of forming an auxiliary society. Thirty-one persons were present, of whom eight were ministers. In a letter to Mr. Fuller, the chairman states that some who were invited felt indisposed to attend; and that two of the principal people in a leading church spoke decidedly against the formation of such a society. The objection was sustained by a very long appeal from one of the most distinguished of the ministers. 'I asked,' says he, 'what must be said, in case any one wants to know the opinion of the meeting.' It was universal, so far as I observed, that they were willing to assist it (the design) as individuals; but if they were formally to take up the society, they should *commit the whole denomination*. This was the expression used again and again. It was also inquired of the particular friends of a well known individual, whether he would receive subscriptions; and it was intimated that the probability was he would not, for he had considered it as a 'Utopian scheme.'—*Vol. I. pp. 21, 22.*

This passage, while it records an instructive fact which has never before been printed, affords a specimen of one class of difficulties which the author has had to encounter, and of the scrupulous delicacy with which he has reduced a letter full of names to an inoffensive paragraph.

There is nothing, perhaps, in which the skill of the author appears more visible, or in which it will be productive of greater pleasure, than in the numerous pen and ink portraits interspersed throughout the narrative. They are generally given in a few sentences, but they impart a distinctness to the conceptions of the reader, and enliven the story. We are inclined to transcribe that of Mr. Fuller, though it is one of the longest, because his character is an essential part of the history of the mission, and the author knew him well.

"Fuller was a kind of oak of the forest,—sturdy, unbending, athletic, both in body and mind. His general aspect and manner were forbidding; and throughout life he was rather dominant than attractive.* His perceptions

* The author had an early and very striking specimen of the contrast of character between Fuller and Sutcliff, which, from its personal connexion with himself, he has felt some hesitation in recording; but his scruples have been overcome by the consideration of its being so exceedingly illustrative of the eminent individuals in question. Having been engaged in a double lecture with Mr. Fuller, at

were clear; his conduct decided. He was a man of whom advice would naturally be asked in the ordinary affairs of life; but especially so on great occasions. The value of his opinions would never fail to compensate for the repulsiveness of his manner; and yet that repulsiveness was exceedingly ameliorated in the free intercourse of friendship; when, indeed, he would sometimes appear to have changed his nature, exhibiting extreme sensibility and softness. The author has repeatedly seen him melted down into kindness, so that he could be as gentle as a lamb; but whenever truth required it, his unyielding integrity, uniting with the harsher elements of his spirit, made him bold as a lion.

"He had not, like Carey, to use a favourite phrase of his own, a *turn* for languages; but, notwithstanding the deficiencies of his education, he applied to them with some success, so as to be able to understand the Greek Testament, and form a good idea of the merits of a criticism; but he was not attracted by the study, and had he even possessed leisure, probably would never have pursued it to any great extent. Yet he had a mind and a heart to appreciate the literary efforts of others; entering into their design with much acuteness and discrimination.

"He was less qualified for the missionary field than for the missionary cabinet. He seemed to be made for the niche he occupied. His forte was to maintain important points by deliberate inquiry and discussion, and he gained support to the mission no less by the celebrity of his name than by the force of his appeals. He was slow in coming to a conclusion, chiefly

Walgrave, the ministers were taking their places at dinner afterwards, when it was usual for those who had preached to sit at the top of the table. Being then very young, and somewhat overawed by the seniors present, this position was timidly declined. Mr. Fuller knitted his brows, and said, in a manner no one would wish to tempt a second time, 'Come, Sir, I like every man to take his proper place; what do you hesitate for?' At the end of the repast, Mr. Sutcliff, with a gentle tap on the shoulder, whispered, 'I want to speak to you.' We accordingly retired; when, in his softest manner, he said, 'My dear young brother Cox, I see that my brother Fuller has somewhat hurt your mind.' It was admitted. 'Well,' said he, 'don't be disconcerted or discouraged. It is his manner; he does not mean anything unkind; he really loves you. My brother Fuller sometimes serves me just the same: he speaks, on a sudden, perhaps very harshly; but I know him, and let it pass; and he will soon be as confiding and affectionate as ever.' Here were the men;—Fuller, severe, prone to command, little disposed to make even proper allowances, yet capable of strong attachment; Sutcliff, kind, peaceful, humble, generous-hearted, and wise."

because judgment rather than imagination or passion predominated; nor till he had frequently revised his thoughts did he sufficiently feel his competency to give an opinion, or undertake a course of action; but having once decided he was the most immoveable of men. Give him time and space, he was an admirable controversialist; but he was not *ready* as a reasoner, and therefore would not have been able, with the best advantage, to encounter the dexterous evasions and extemporaneous plausibilities of the more learned or witty of the oriental disputants. The author was present at a vehement discussion between him and Robert Hall. The latter, with his characteristic acuteness and volubility, fairly perplexed and not a little displeased his antagonist. Fuller's replies were slowly conceived, as well as slowly uttered; and stood little chance before the never ceasing torrent of powerful reasoning, or confusing eloquence, rapid words, and pungent satire, of his friend. He was at length compelled, in his own emphatic manner, to exclaim—'Well, brother Hall, I cannot answer you off-hand; but put it down on paper, and I will meet you.'

"Fuller was an extraordinary preacher; plain, practical, judicious, full of rich scriptural illustrations: in manner slow and solemn. The influence which he acquired by his talents in the pulpit, and by his clear illustrations of divine truth through the press, fitted him to take a lead in the conduct of the mission. He was exactly adapted to remove objections, to afford lucid statements, to urge the important claims of the object upon a yet inactive community, to raise contributions at home, and to give counsel abroad. He was just the man to direct the minds of a committee to appreciate and examine candidates for foreign labour, to take a comprehensive view of what might be accomplished, and to plead the cause, when needful, before friends and foes. Having once embarked and taken the helm, he was ever at his post, watchful, firm, and persevering, at all seasons; joyous, but never careless, when skies were bright; fearless amidst storms. As a man, a minister, a theological writer, an acute controversialist, as one of the founders, but especially as secretary of the Baptist Missionary Society, his name will be transmitted with distinguished honour to admiring generations."—*Vol. I. pp. 265—268.*

With respect to the estimate formed of individual missionaries in the east, and of transactions in which they were occasionally at variance with each other, and some of them for a season with the conductors of the mission at home, we do not anticipate that the author will receive the unqualified approbation of

any of those who took part in the unhappy controversy which has now passed away. His statements of facts connected with the separation that took place between Serampore and the society accord too well with our own views to lead us to think that they will be quite acceptable to some of our brethren; while in treating of previous transactions he seems to write more in accordance with views generally entertained of the state of things in India before the death of Mr. Sutcliff, than with those which some of the friends of the society felt compelled to adopt afterwards. If we say that Dr. Cox seems to have been accustomed to look at the missionaries of those days through Mr. Fuller's glasses, and that he has never lost entirely the impressions he at first received, perhaps we shall convey our meaning with sufficient distinctness. His opinion of the three eminent men who so long occupied public attention is very high; his estimate of the value of the work they performed as translators, which was undoubtedly great, is much more elevated than our own; and his views of their brethren who were scattered throughout India, and of questions on which differences arose between them and their elders, seem to have been derived principally from the correspondence of the residents at Serampore. Two lessons which the conductors of all missions should learn from a portion of the history we should have been glad to see more distinctly taught: one, that it is important to keep up a regular and friendly correspondence with every one of their missionaries, not contenting themselves with indirect communications to the juniors through their seniors, much less discountenancing the direct expression of their opinions and desires; the other, that it is an erroneous policy to spread a few men over an immense region, placing solitary missionaries at vast distances, where they can derive from each other neither aid nor consolation. The complaints of Chater, Moore, Chamberlain, and others, on these subjects, in some of their unpublished letters, and the practical results of the mistakes, ought not to be forgotten.

While glancing at omissions, we must express our surprise that in giving his account of the reunion with Serampore in 1837, the historian should not have adverted to the magnanimous part taken in that business by Mr. Godwin, now of Oxford. He was at that time the secre-

tary of the Society in aid of the Serampore Mission; and the disinterestedness, zeal, and prudence which he displayed on that memorable occasion deserved distinct notice. But, considering the numerous engagements of the author, the complexity of the details through which he had to wend his way, the desirableness of bringing his labours to a speedy termination, and the interruptions to which he has been subjected, we are surprised that there are not more oversights than we have been able to discover. The few mistakes we have observed it will be easy to correct when another edition is called for.

The history of the operations of the society in Jamaica, and of the struggle between antagonist principles which they have occasioned, occupies the principal part of the second volume, and abounds with interesting scenes. Such a revolution as has taken place in that island, within thirty years, through the diversified effects of Christian truth, was never before witnessed in any age or nation. We have presented to us first a faithful and consequently appalling description of the ignorance, licentiousness, tyranny, and suffering that pervaded the island at the commencement of this period; and then, the introduction of a few missionaries who, in the midst of sickness and sorrow excite the confidence of the oppressed, and teach them hopes full of immortality. Persecution then arises, trampling on the defenceless recipients of the gospel, and raging with vengeful fury against their benefactors. Outrages ensue, so intolerable and so palpably unjust, that the national feeling is roused against the oppressors, and interposes on behalf of their victims. The enslaved are set free, and to the astonishment of mankind, evince their joy in expressions of gratitude to God and works of beneficence to men. Morality and social comfort succeed to vice and degradation. The despised abjects, of whom it was predicted that if made free they would plunge into all sorts of excesses and devastate the land, make it their chief pleasure to support among themselves the ordinances of worship, and send the message of divine mercy which has done so much for them to the countries whence they and their fathers were originally torn. What a transformation to be wrought in one quarter of a century! What a theme for the historian! The facts as narrated in the pages

before us will instruct and astonish thousands. The author's views of Jamaica affairs, both in past days and in their present aspect, are perfectly satisfactory. The men who counted not their lives dear to them in the times of peril, and whose circumspection triumphed when all around were endeavouring to fix upon them charges which might issue in their banishment and death, possess his just confidence still. He expresses his convictions boldly; and avows an opinion that we are happy to see is gaining ground, that arrangements which some have been inclined to censure it would be wiser to imitate. Arrangements for rendering Christian fellowship more effective, by making religious intercourse more systematic and constant, would be of incalculable advantage in many of the churches at home. As the author observes, in one of those well chosen figures which enforce while they adorn, "The health of the whole body is promoted by a diligent and perpetual attention to every part, that disease may nowhere work insidiously and dangerously, but be stopped at its earliest indications, and effectually eradicated."

Of the spirit in which these volumes are written, it affords us pleasure to be able to speak with perfect approbation. It is in accordance with the devout, unpretending, and modest deportment of the original founders of the mission. Disposed as the author evidently is, to look with a favourable eye upon all who come under his survey, he has endeavoured throughout to form an impartial judgment both of persons and facts, and to maintain historical fidelity. There is no inflated panegyric, no exaggeration of successes, no attempt to extol the Baptist Mission at the expense of kindred institutions. There is no remark which we should think that a Christian of any other denomination would regard as invidious; no paragraph which we should wish to conceal from a reader of any rank in society. The tendency of the work is unexceptionable. It may be placed with confidence in the hands of men of every class, as a book adapted to promote their personal improvement, as well as to enlarge their information. It will long continue to be the standard history of the Baptist Missionary Society. That which the author undertook he has performed so well that we are persuaded no one will attempt to do it better.

BRIEF NOTICES.

The Holy Bible, containing the Old and New Testaments, according to the Authorized Version; with Explanatory Notes, Practical Observations, Copious Marginal References, Indices, &c. By THOMAS SCOTT, Rector of Aston Sandford, Bucks. A New Edition, with engravings on steel, after nature. London: Fisher, Son, & Co. 4to. Division III. pp. 272. Division IV. pp. 280.

The distinctive qualities of this cheap edition of a valuable popular commentary were described in our number for April, 1841. These two divisions, which are bound neatly in cloth, include the portion of scripture from 1 Kings xvii. to Isaiah viii. The subjects of the engravings are Absalom's Tomb—the Ford of the River Kishon—the River Barada, or ancient Pharpar—the Valley of Jehoshaphat, with part of the Brook Kidron, a beautiful picture—a scene in Mount Lebanon, which is also very impressive—Sidon on the approach from Beirut—a Pass on the sea coast near Tyre—Remains of the Port of Tyre, a lesson on the instability of worldly greatness—Joppa—and a view from the top of Lebanon. The work is also issued in two-shilling monthly parts.

Brief Memorials of Departed Saints, designed to exhibit the animating and supporting influence of Christianity in labours, sufferings, and death. By the late Rev. J. M. CHAPMAN. With a *Brief Memoir of the Author*, by the Rev. J. BAYNES; and a *Recommemorative Preface*, by JOHN CAMPBELL, D.D. London: Dyer. 12mo. pp. 308.

This work was in the printer's office at the time of the author's decease, and the last letter he ever wrote was one addressed to Dr. Campbell, saying, "Irrespective of the immediate object which I hope to accomplish, namely, the liquidation of our chapel debt, I wished to place in the hands of those who could not procure the larger works, an outline of the history and experience of the good and holy men and women whose memoirs are sketched in my little volume, trusting that, under the divine blessing the perusal might prove instructive and profitable." Suddenly, his purposes were broken off; his active usefulness is terminated; but, in this volume, "being dead, he yet speaketh." These biographical selections are well adapted to promote the spiritual interests of those who valued his ministrations. The greater number of them delineate the characters of men who were eminent for a spirit of devotion and habitual communion with God. The sketches are twenty-six; about half relating to puritans of the sixteenth and seventeenth centuries; and the modern portion including the names of Dr. Ryland, Dr. Waugh, and John Hyatt. They are most appropriately followed by the sermon delivered by Mr. Chapman on the Lord's day evening preceding his death, occasioned by the decease of one of his friends, but indicating a frame of mind suitable to his own circumstances,

of which he was meanwhile unconscious. It is an excellent volume to have at hand in a sick chamber.

Memorials of the Life, Ministry, and Correspondence of the Rev. THEOPHILUS LESSEY; to which is added, a Sermon preached on occasion of his Death. By JOHN HANNAH, D.D. London: Hamilton, Adams, and Co. 8vo. pp. 352.

Mr. Lessey, an eminent minister of the Wesleyan Methodist connexion, was born at Penzance, in 1787. His father being a travelling preacher in the same community, he enjoyed in his boyhood the advantages of the school for the sons of Wesleyan ministers at Kingswood. His character was for some time unpromising; but his heart being renewed when he was about seventeen years of age, he devoted himself to the ministry soon after the termination of his apprenticeship. He subsequently experienced heavy domestic afflictions, exemplifying in his history a remark contained in a letter written to him by Mr. Hall and printed in this volume, that "few persons have been rendered eminently useful in the Christian church who have not been previously exposed to signal trials." Mr. Lessey was president of the Conference during the year commencing July, 1839. He appears to have been a devout Christian and an eloquent preacher. He died June 10, 1841, beloved and revered, both in his own connexion and among others who were acquainted with his worth.

Memoir and Remains of the Rev. HENRY VAUGHAN, B.A., late of Worcester College, Oxford; Vicar of Crickhowel, Brecknockshire; and Minister of Park Chapel, Chelsea. London: Royal 12mo. pp. 405.

Mr. Vaughan, who appears to have been a zealous and affectionate minister, finished his course in 1837, a few days after he had completed his thirty-first year. At Crickhowel, where he was first stationed, his vicarage did not yield more than £70 or £80 per annum, and he found it necessary to abstract a part of his time from his evangelical labour, and receive pupils, to supply the deficiency of his income. This induced him to remove to Chelsea in 1836, when the incumbency of Park Chapel was offered to him. His people at Crickhowel, however, felt his loss so much that they entreated him to return, engaging to raise a fund by subscription which should augment the income of the vicarage to £250 per annum. The voluntary principle, as it is called, generally works well if there is strong religious feeling wherever it is tried; and without strong religious feeling it will not work well, whether out of the establishment or in it. Mr. Vaughan seems to have been an amiable man, and if we may judge from the account before us, and the specimens of his writings, free from bigotry and clerical hauteur.

Statistics of Dissent in England and Wales, from Dissenting Authorities; proving the inefficiency of the Voluntary Principle to meet the spiritual wants of the Nation. London: Painter. 24mo. pp. 156.

Nothing can be more deceptive or unfair than the argumentation in this volume. If it were shown that voluntary exertions would not supply the spiritual wants of the community, this would only prove that there is not sufficient religious zeal in the land, not that where religious zeal is absent the spiritual wants of the people can possibly be supplied in any other way. But how is it attempted to show that the voluntary principle is inadequate? By showing that while discountenanced by the most influential party, repressed by existing institutions founded on a different principle, and impoverished by the impositions laid on its adherents, it does not yield what is sufficient: the very people who have taken from our pockets by compulsion a part of their contents, complaining that what we give afterwards voluntarily out of the residue would not of itself have been enough! But the manner in which these Statistics of Dissent are gathered is absolutely ludicrous. The ostensible object being to ascertain the practical result of the *voluntary principle* in providing for the spiritual wants of the nation, the exertions of the Wesleyan Methodists are thrown out of the calculation, "since they are not dissenters in the common acceptance of that term, either in principles, doctrines, or discipline." The baptists are however acknowledged to be dissenters, yet their statistics are not comprised in the Statistics of Dissent. Why? "We do not profess to give the statistics of those baptists who have not joined the Congregational Union, because the Congregational Magazine has not given them, and we have adopted its official statistics as the basis of our calculations." So, first assuming conveniently that the voluntary principle can do no more than under existing circumstances it does; then assuming that it does no more than is done by dissenters; and then assuming that the whole of the dissenters do no more than is done by one body among them, the congregationalists; the author arrives with delightful ease at the wished for goal, and celebrates his triumph thus: "We maintain that no voluntary sects and unauthorized societies of private individuals, unconnected with the government of the country, either can or will supply the means for this instruction. And we have shown, by the Statistics of Dissenters themselves, that the voluntary principle in this country is wholly inadequate to that supply."

Lectures on Female Prostitution; its Nature, Extent, Effects, Guilt, Causes, and Remedy. By RALPH WARDLAW, D.D. Delivered and published by special request. Glasgow: 8vo. pp. 163. Price 4s. 6d.

It was in consequence of a requisition signed by about eleven hundred of his fellow citizens, among whom were thirty-eight ministers of different denominations, that Dr. Wardlaw delivered these lectures. It was, as may be supposed, very unwillingly that he entered on the public discussion of such a theme; but he felt it to be

incumbent on him when thus solicited to comply. The lectures were delivered in Glasgow, on successive evenings in May, to an exclusively male audience, admitted by tickets; the Lord Provost of Glasgow, and two other gentlemen of the highest respectability, presiding. They were subsequently delivered at Edinburgh, under the same regulations, in compliance with a request from the committee of the "Edinburgh Society for the Protection of Young Females." They treat of the nature, varieties, and extent of the evil; the effects arising from it; the evidence and degree of its guilt or moral turpitude; the causes which contribute to its prevalence; the means of prevention, mitigation, and removal. The lecturer had taken great pains to make himself master of the subject in all its parts and bearings, and he has treated it throughout with sound judgment and exquisite delicacy. There is much in the volume which demands the attention of the heads of families, and nothing that it is necessary to withhold from the perusal of young persons who are approximating towards maturity. It would be advantageous, we think, if the second lecture were re-published separately for general circulation.

Baptist Mission in Jamaica. A Review of the Rev. W. G. Barrett's Pamphlet, entitled A Reply to the Circular of the Baptist Missionary Committee. By SAMUEL GREEN, Walworth. London: 8vo. pp. 32. Price 6d.

As it is said that the minds of some persons in this country have been affected by Mr. Barrett's allegations, it is right to announce the appearance of this answer. The author states that the facts it contains are authenticated by Messrs. Phillippo, Tinson, and Merrick, and at the close of the pamphlet, taking a retrospect of what he has written, says, "If by any thing I have said Mr. Barrett feels himself rebuked, I have written more in sorrow than in anger. It will be seen that he merely repeats often reiterated charges, adducing no details which can be examined; that in cases where he alleges what he calls fact, the evidence is against him; that he writes under the influence of party and denominational prejudice, not to say irritation; and that, as he looks with a jaundiced eye, the matters concerning which he testifies may be any thing rather than what he represents them." For ourselves, we feel an almost invincible repugnance to write a single sentence in reference to this discussion. We have the fullest confidence in the integrity of our brethren, the pastors of the baptist churches in Jamaica, and in the prevalence of piety in their flocks; and if circumstances should compel us, contrary to our earnest desire, to take up the controversy which the pædobaptist missionaries have originated, it must be at great length and very seriously.

Fisher's Drawing Room Scrap Book, 1843. By the Author of "The Women of England." London: 4to. Price 21s.

Winter will soon be here, and consequently works of this kind will be in season. They cannot indeed be deemed necessities, but neither are they useless. They convey some information while they afford pleasure, and they suggest

topics for diversified and interesting conversation. As usual, the engravings are the basis of the volume before us, to which the pieces in prose and verse are but appendages. In furnishing an exhibition of this kind, Messrs. Fisher and Co. have an advantage over many other publishers, the numerous embellished works which they have issued having given them the proprietorship of a vast number of fine plates, from which they can present the purchaser with a selection on comparatively low terms. Here are thirty-six quarto engravings, comprising portraits of the late Duke of Orleans, his widow, the late Earl of Munster, Lord Lyndhurst, and Mrs. Elizabeth Fry; scenes in Greece, in Turkey, in Scotland, in Italy, and on the Rhine; with fancy pieces of different descriptions. The editor has spared no labour and the publishers no expense to render the production perfect in its kind.

The Juvenile Scrap Book. By MRS. ELLIS, Author of "The Women of England," "The Daughters of England," &c. MDCCCXLIII. London: 8vo. Price 8s.

Though smaller and cheaper, this volume is got up in the same style of elegance as that to which we have just referred. Nothing can be finer than "The Shepherd Boy in the Valley of Humiliation;" and Louis Philippe seeking in vain for admittance at the Hospitium, Mount St. Gothard, and again Louis Philippe teaching Geography at the College of Reichenau, are admirable as works of art, and impressive lessons in human affairs. The plates are sixteen, and the letter-press accompaniments carefully written and instructive.

Damascus: or Conversion in relation to the Grace of God and the Agency of Man. An Essay, by DAVID EVERARD FORD, Author of "Decapolis," "Chorazin," &c. London: Simpkin & Co. 24mo. pp. 119.

This is not a theoretical disquisition, but an appeal to the unconverted respecting the necessity for a change, and the nature of that change which is requisite. With scriptural arguments, incidents adapted to excite attention and enforce the advice are judiciously intermingled.

Sermons, chiefly designed for Family Reading and Village Worship. By J. BURNS, Minister of Enon Chapel, St. Marylebone; Author of "Four Hundred Sketches and Skeletons of Sermons;" "The Christian's Daily Portion;" "The Youthful Christian;" &c. &c. &c. London: 12mo. pp. 358. Price 4s. 6d.

It has evidently been the aim of the respected author to exclude from these discourses all doctrinal peculiarities which might render them unacceptable to evangelical Christians of any denomination. In this, he has been as successful, perhaps, as the nature of the case would admit; but—if we may allude to Mr. Newton's well-known remark respecting the manner in which he wished to find Calvinism in a sermon—persons who like sugar in their tea will miss it if it be absent, even though no unpleasant flavour be superadded.

Eminent Piety in its relation to the prosperity of Christian Churches. A Letter to the Churches of Christ of all Denominations. London: Ward and Co. Pp. 16.

Originally, the Circular Letter of the East Kent Baptist Association for 1839; written by the Rev. D. Pledge, then of Margate, and now re-published for general usefulness.

Suggestions respecting Class Meetings. Second Thousand. Houlston and Stoneman. 8vo. pp. 2.

The design of this tract, which is the production of an experienced pastor of one of our churches in the north of England, is to recommend the adoption of what is called in Jamaica "the leader and ticket system."

RECENT PUBLICATIONS Approved.

Letters on the Slave Trade, Slavery, and Emancipation; with a Reply to Objections made to the Liberation of the Slaves in the Spanish Colonies; addressed to Friends on the Continent of Europe during a Visit to Spain and Portugal. By G. W. ALEXANDER. London: 12mo. pp. 176. Price 2s. 6d.

Not a Labourer wanted for Jamaica: to which is added, an Account of the newly-erected Villages by the Peasantry there, and their beneficial results; and of the consequences of re-opening a new Slave Trade, as it relates to Africa, and the honour of the British Government in breaking her Treaties with Foreign Powers: in a Letter addressed to a Member of Parliament, appointed to sit on the West India Committee: with several important Additions. By THOMAS CLARKSON. Second Edition. London: 8vo. pp. 20. Price 6d.

The God of the Bible and of Nature. By C. HODDINOTT, Author of "The Book of Creation Unfolded," &c. &c. London: Houlston & Co. 18mo. pp. 76.

Scripture Illustrated by Engravings, designed from Existing Authorities. Part III. Containing the following subjects: Hagar and Ishmael in the Desert. Miriam rejoicing over the Destruction of the Foes of Israel. David and Goliath. Jeremiah mourning the Death of Josiah. London: (Tract Society) Price 1s.

Ministerial Faithfulness. By C. P. M'ILVAINE, D.D., Bishop of the Protestant Episcopal Church in the State of Ohio, America. London: (Tract Society) 48mo. pp. 62.

The Fish. London: (Tract Society) Square 16mo. Price 4d.

The Animalcule. London: (Tract Society) 16mo. square, pp. 32. Price 3d.

The Coral Maker. London: (Tract Society) 16mo. square, pp. 32. Price 4d.

The Young Backslider, or the Blighted Flower, by MRS. CAMERON, Author of "The Two Lambs," &c. &c. London: 32mo. pp. 48.

The Eclectic Review. October, 1842. London: Ward & Co.

INTELLIGENCE.

DENMARK.

LETTER FROM THE REV. P. C. MÖNSTER.

The following letter has been kindly forwarded to us by Mr. Rothery, who received it from the devoted writer a few days ago.

Copenhagen, October 4, 1842.

MY DEAR BROTHER,—Considering the cordial and self-sacrificing interest which you hitherto have shown in the good and evil fortune of your Danish brethren, I am convinced that the continued recital of the Lord's guiding of his people in this country will not weary you. And believing that the communication of our joys and sorrows may afford you, as well as many others of our English brethren, spiritual enjoyment, and even support, consolation, and encouragement, I take the liberty of exhibiting to you a concise survey of what has happened since my last report.

After my property, as well as that of my brother Adolph and friend Ryding, had been sold to pay the fines and costs in which we had been amerced, we were unconditionally liberated from prison; where my brother had lain on a bed of sickness, and which kept him confined to his couch for more than a month after our discharge. I myself did immediately enter on the duties of my mission, though somewhat suffering from a pulmonary complaint arising from the damp prison air; not, however, in the same degree as my brother, who has also had some heart-grief from his wife's decease and his child's illness. I began to arrange the concerns of our church, which had become disorganized during our long imprisonment. I undertook a journey to Hamburgh, and consulted our experienced brother Oncken, who is indefatigable in assisting us both with act and advice: and subsequently I made a missionary tour to Langeland and the western part of Sealand, on purpose to visit the churches there; and, through God's grace have seen much spiritual fruit from this journey, although the vigilant police always was at my heels, and spied out my undertakings.

As soon as my brother recovered from his illness, he set out for Aalborg, in order to establish the church there, and exert himself for the mission in Jutland, where we have great hope of the victory of light and truth over the prince of darkness and falsehood. He has had much spiritual joy from this journey, the fruits of which will not be wanting.

Although unprovided with, and having no immediate prospect of receiving that pecu-

niary aid which we so greatly needed (being, by a second imprisonment and fines, quite ruined), we were not put to the blush in our hope; inasmuch as the Lord, through our brethren in England and the United States, sent us assistance which was not inconsiderable; by which our immediate wants were supplied, two brothers liberated from the disgraceful punishment of imprisonment, &c., and the expenses of our journeys defrayed. Thus we have many proofs of the faithfulness of our God and Saviour; though we sometimes may be weak enough to doubt, because we do not always understand the mysterious ways of the Lord. We are, through that considerable aid which from time to time has been sent to us from England and America, in part relieved from that bodily want and necessity which accompany such a persecution; and we have that confidence in God that he furthermore, as long as it is required for the propagation and establishment of his kingdom, will open sympathizing hearts towards us, that the trial may not be more severe than that we may be enabled to sustain it unto final victory.

In spite of all obstacles by which it has been attempted to prevent our increase, the Lord has, from *eleven*, the number of the congregation first established three years ago, augmented our flock to more than *two hundred regenerated souls*; who, in the ardour of first love, praise the Saviour for their liberation from Egyptian thralldom. But still we have a severe conflict remaining. Still the magistrates,—slavishly yoked to an obsolete law against anabaptists, which is pretended to apply to baptists,—continue to imprison, prosecute, condemn, and distract to the last rag. Thus cows, sheep, and furniture, have been seized and sold from the pastor of the congregation in Western Sealand, because he holds devotional meetings; and, besides, a separate action has been brought against him for administering the Lord's supper. The sentence will, in temporal respects, *completely ruin him*. In Langeland, an action has now for the fifth time been brought against the pastor, and he is sentenced to pay a considerable fine. Several brethren of the different churches are still under prosecution, and *must atone for the fines to which they are subjected, by disgraceful imprisonment and living on bread and water*. I should myself, for the sake of the example, willingly have in this manner atoned for the fines which I was sentenced to pay; but our laws do not allow to any body who is in the rank of a citizen this mode of atoning for fines; when, how-

ever, there is nothing more to be seized from them, such persons are, by a protracted simple arrest (in which two pence a day and one pound of bread is allowed them for their sustenance), made to atone for their fines.

The bodily distress in our churches is very great, as they consist mostly of poor people, and the few who had some property have sacrificed it for the common good. We are, however, sure of victory if we only endure and remain faithful unto the end. And if religious liberty can be obtained in Denmark, at so easy a purchase as the sacrifice of a little bodily liberty, health, and temporal goods, it is to be counted as nothing when compared with what it has cost our relations in England; who, two hundred years ago, through the Lord's power, were victorious in the conflict which we have commenced, relying on the same Lord who gave the victory to them, whose power also is perfected in our infirmity.

Two Professors, Messrs. Conant and Hackett, sent by the baptists of North America, were here lately, on purpose (like our dear English brethren last year) to obtain from the state a recognition of the baptists. They had no interview with our king, he being absent on a journey; but they applied to the supreme men in power, who received them friendly, and showed them much esteem and kindness. But at the same time how little their intercession was regarded appeared in this, that the next Sunday after their departure, the police made its appearance in our assembly, and in the middle of our devotional exercises, in a rather insolent manner, dispersed us, to the great amusement of the mob gathered in the street. Still, I am persuaded that this intercession, as well as that of the English, will not be without prospective advantage and blessing to us, since these have, in part, been the cause of that kindness and esteem which the king, the queen, and all the higher *secular* authorities show towards us; and we are likewise protected by all respectable journalists, and particularly our friend Mr. Reff, the interpreter, continues indefatigable, as well in conversation as through the press, in exerting himself in our behalf, and also for general religious liberty in Denmark.

An apologetical work of considerable merit is in progress of publication, by a highly respected person named Erichsen, a graduate of divinity, chiefly directed against an attack on the baptists by one Bishop Faber. I promise myself, under the blessing of God, much from this work, of which the respected author has communicated a part to me in manuscript, and allowed me to make some illustrative remarks upon it. The only visible obstacle at present for the complete victory of baptist principles in Denmark, is the total lack of pecuniary means; for even should our sove-

reign Monarch,—as I hope soon, partly compelled by circumstances, and partly from love to the baptists, he will,—grant to them freedom of worship, we will not, from the above-mentioned cause, be able to avail ourselves of such a liberty, with any tolerably decent degree of Christian dignity, compared with the other tolerated sects. We are, for example, not able to procure a plain, decent accommodation for our public meetings, which are now frequently visited by *several hundreds of people*, for whom there is no room, and who must go away again, without having heard any thing.

Only in the hope and in the confidence that he who has said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," is a God of truth and mighty enough to fulfil his promises, we continue the conflict which we have commenced in his holy name. The blood-sprinkled banner of Christ, whose inscription is, "Here is Emmanuel," leads us to eternal victory.

Well assured that you, and very many of our dear English friends, remember us, their weak, suffering brethren, in their fervent prayers to the Father of our Lord Jesus Christ, who is also their Father and ours, I am, with a grateful greeting of a brother, from our congregation,

Your in Christ obliged brother,
PETER CHR. MÖNSTER.

NEW CHAPELS.

PLUMSTEAD COMMON, NEAR WOOLWICH.

The laying of the first stone of this chapel was recorded in the Baptist Magazine for July. It was opened for divine worship on the 22nd of September; when services were conducted by the Rev. J. Bickerdike of Kentish Town, the Rev. J. K. Foster of Sittingbourne, the Rev. C. Lee of Reading, the Rev. J. Wood of Walworth, the Rev. Messrs. Woodland and Box of Woolwich, and the Rev. H. Rees, late of Broadway, Worcestershire.

CHESTERTON, CAMBRIDGESHIRE.

A new chapel was opened, Sept. 25, at Chesterton, in connexion with the baptist congregation, St. Andrew's Street, Cambridge; on which occasion sermons were preached by Rev. T. C. Edmonds, Rev. H. Battiscombe, and Rev. Robert Roff of Cambridge.

SAWBRIDGEWORTH, HERTS.

The baptist chapel at Sawbridgeworth, an account of the history of which was given in our last number, was re-opened Oct. 18. Sermons were delivered on the occasion by

Messrs. Bowes of Blandford Street, Overbury of Eagle Street, and G. B. Drayton, who has recently undertaken the pastorate.

ORDINATIONS.

CHAPMANSLADE.

We are requested to state that the Rev. J. Laurence, late of Eastcoombs, Gloucestershire, accepted a unanimous invitation to the pastoral office over the baptist church at Chapmanslade, near Frome, at the close of last year. The request was not forwarded till within these few days.

COLNE, LANCASHIRE.

The ordination of Mr. E. Jones to the pastoral office over the baptist church at Colne, Lancashire, took place on Wednesday, August 10; when the Rev. W. Fawcett of Barnoldswick stated the nature of a gospel church; Rev. J. Harbottle, classical tutor of Accrington Academy, asked the usual questions; Rev. J. Lister of Liverpool, Mr. Jones's pastor, offered up the ordination prayer and delivered the charge; Rev. T. Dawson of Bacup concluded with prayer. In the evening, Rev. J. Aspinald of Colne, independent, commenced the services, and the Rev. P. Scott of Shipley addressed the people. A holy unction pervaded the several services, which were solemn and affecting.

ELIM CHAPEL, FETTER LANE.

The Rev. Owen Clarke, having been invited to take the pastoral oversight of the church meeting in this place, entered on his public labours on Lord's day, Sept. 11. It is gratifying to learn that although the church and congregation were reduced to the lowest state, the prospects are now of a very encouraging description.

NORWICH.

On Friday, October 7, the Rev. Charles New was publicly recognized as pastor of the church assembling at Orford Hill, in this city.

In the morning, after prayer by the Rev. Jas. Puntis of St. Clement's, the Rev. Jas. Venimore of Ingham delivered an address on the principles of dissent; one of the deacons then stated the circumstances connected with Mr. New's unanimous call to the pastoral office over this church; the pastor gave a brief view of his own faith and experience; the Rev. John Alexander, independent, prayed; the Rev. Isaac New of Salisbury, brother of Mr. Chas. New, preached on the reciprocal duties of pastor and people; and

the morning services were closed with prayer by the Rev. Andrew Reed, B.A., independent. The hymns were given out by the Rev. Alfred Powell of Salhouse.

About sixty persons dined in the school-room adjoining to the chapel; and after dinner brief and appropriate addresses were delivered by many ministers present connected with baptist, general baptist, and independent churches in the city and county.

The evening services were commenced with prayer by the Rev. S. B. Gooch of Fakenham; the Rev. Wm. Brock preached, from John vi. 54, 55; the pastor briefly addressed the church and congregation on the engagements of the day, and concluded with prayer.

This church, which was only formed about ten years ago, by its late pastor, the Rev. John Green, now of Leicester,—has excited special attention on account of its place of worship being situated in an opposite part of the city from that in which the other baptist and independent congregations meet, and it has been remarked to us as a feature peculiarly distinguishing these services, and worthy to be recorded at the present time, that nothing could exceed the zealous and hearty good will with which baptists, general baptists, and independents, co-operated in the proceedings of the day.

RECENT DEATHS.

MRS. ARTHUR.

Mrs. Benjamin Arthur, of Wood Street, Bath, was of a very amiable temper, and had been unblamable in her moral conduct from her infancy, but she attributed her conversion to the perusal of the obituary of Miss Sarah Titley of Bradford, Yorkshire, one of her earliest associates and school-fellows.* She was baptized by her step-father, the Rev. John Jackson of Taunton, at Hebdenbridge, in 1829, and she continued a member of the church in that place till the removal of her family to Bath in 1833. She was married to Mr. Benj. Arthur in 1835; and there are few who have enjoyed more unmixed satisfaction in the conjugal state than they. Their happiness, however, was of brief duration, for on the 21st of July last, after a severe illness of only five days' continuance, her affectionate husband and attached friends were deprived of her society by the stroke of death. Her life was an edifying exemplification of the power of evangelical piety to give habitual serenity and cheerfulness to the temper, and to confirm and enhance every amiable endowment of nature or education; and she has therefore left a fragrant remembrance as the inheritance of her four orphan children, and as the solace of her bereaved husband and

* See Baptist Mag. for Feb. 1818.

friends. The character of her disease precluded the full expression of her feelings in the immediate prospect of death, but the few sentences which she was enabled, at intervals, to utter in the hearing of her medical and other attendants, and of her afflicted husband, were in perfect harmony with her previous life, and tended to confirm the assurance of the reality and eminence of her piety. This brief record of her early removal to heaven is inserted in the hope that it may induce some of her early associates to follow her as she followed Christ. Her career was brief, but her memory will be precious to all who knew her, and the years which have been mysteriously denied to her friends and usefulness on earth, will be added to the ages of praise and blessedness in heaven.

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MR. JOHN JOPLING.

Died at Springfield, near Port Hope, Upper Canada, of spasmodic cholera, on the 14th August, Mr. John Jopling, aged 56. He was long an honourable and useful member of the church at Hamsterley, Durham. In 1833, he went to Canada, with a large family, and during the nine years he has been there, he has endeavoured to make himself useful in extending the Saviour's cause. A small baptist church, chiefly through his means, has arisen in his neighbourhood. Of this community, himself, Mrs. Jopling, his seven daughters and two sons, the household, were all members, and his son-in-law, Mr. Tapscott, late of South Shields, the minister. His two sons were baptized this last summer, and then, to the great joy of his heart, and that of his excellent partner, for the first time, he and she sat down at the Lord's table with the whole of their family. On Thursday, the 11th August, after a day of hard toil in getting in his wheat harvest, he was seized about midnight with the fatal disorder. He survived in great pain till one o'clock on the following Lord's-day. His mind was tranquil, having, as he said, not a single doubt or fear respecting his safety, and being filled with the greatest thankfulness for the hopeful conversion of all his offspring. He was buried in his own garden, and expressed a wish that his family might be laid beside him, and then, said he, we shall be all forthcoming at the last day. What a fine example have we here of the apostle's words, "And ye, brethren, are not in darkness, that that day should overtake you as a thief."

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MRS. E. GOUGH.

Died, on Lord's-day, September the 18th, after an illness of eight days, filled with joy and peace in believing, Mrs. Ebenezer Gough, of Westbury, Wilts.

MISCELLANEA.

DISTRESS IN STOCKPORT.

The pastor of the baptist church in Stockport, the Rev. C. Baker, gives a melancholy account, of which the following is a part, of the extreme destitution prevalent in that town.

"Stockport, it is well known, has long been in a state of commercial depression, I think I may say unequalled in modern times, except by the town of Paisley, in Scotland. All has been done for it in the way of charity which can be done, and yet we have reason to fear that our distress will rather increase than otherwise during the approaching winter. Last winter nearly £5000 was distributed in food. Since then we have received about £200 per week from the funds obtained by the queen's letter. But this last supply is nearly exhausted. Of course my congregation obtained relief from these sources so long as they lasted, as the distribution was conducted without regard to sect or party. But now the town is about to be thrown upon its own resources, and I have nothing in prospect but the inconceivable anguish of dispensing the bread of life amongst a people many of whom are literally wanting daily food. Our church consists of more than 100 members; the congregation is quite in proportion. They are nearly all of them factory operatives, whose wages have been reduced nearly fifty per cent. in five years; the half of that reduction has taken place in two years. For a long time very few of the people have had full employment, and I scarcely know a family which has not some of its members wholly unemployed. Were I to state facts as to the amount of income produced per week, I fear I should be suspected of colouring this statement. Suffice it to say, that I could present a list of cases of privation, if space would allow, which could not fail to excite sympathy in the heart of every reader.

By the unsolicited kindness of the Rev. C. M. Birrell's people, of Liverpool, who devoted the proceeds of a collection made at the Lord's table to our use, and by the donations of a few other individuals, more than £20 was placed at my disposal last June. Besides this a merchant in Liverpool sent five bags of rice, three of which fell to our share. But for the recent unhappy "turn out" in our district (which in Stockport lasted a full month), this would have sufficed for us for some time. But when all my people were actually starving or begging, I could not withhold the loaf I had the means of bestowing. Just as this fund and food were exhausted, the Rev. B. Godwin, of Oxford, visited this district, and distributed in Stockport about £7. He saw all the cases he relieved, and was astonished at the statements made, which I knew to be truly made.

I have since then made an application by letter to a few churches, hoping by that means to obtain £20 or £30; but probably I have not made a judicious selection, as but very few have at present responded. The Rev. J. Aldis, of Maze Pond, and the Rev. S. Statham, of Reading, have sent us £5 each. Mr. Dobney of Oxford, moved by his pastor's report, collected £4 for us, and I am expecting a little help from another church. But since I wrote these letters, the cloud thickens over us. The failure of a neighbouring bank has caused another factory, employing 600 hands, to stop. Some of these are members of my church, and many of the congregation. And fears are excited that other calamities will come, which will probably be realized before this reaches your readers.

"I hope some of your readers who have to spare of the bounties of providence, will think of the fatherless, the orphans, the widows, the famishing of their fellow Christians or fellow worshippers, and supply me and the deacons with the means of supplying the hungry with a little food. I shall be most happy to publish, in the form of an advertisement, a schedule of the cases relieved, and of their circumstances, giving the initials of the heads of the families.

"I am sorry to make such an application, but I am sure any brother who would come and see what I see every day, would justify this act."

RESIGNATIONS.

On Tuesday evening, Oct. 4, 1842, a numerous and respectable company assembled for tea at York Chapel, Swansea, to offer a parting testimonial of friendship to the Rev. C. Thompson, on his removal to George Street Chapel, Manchester. Addresses, chiefly expressive of fraternal regrets on parting, were delivered by the Rev. W. Jones, independent, Rev. T. Dodd, Lady Huntingdon's, Rev. D. Davies, and Rev. D. Pughe. A handsome subscription was presented to Mr. Thompson, including an offering from the ladies of York Place, who had furnished the tables, and one through D. Walters, Esq., in which the ministers and their friends who united in this in this service mingled their affectionate regards.

The Rev. Robert Humphrey, after spending nearly forty-five years in the ministry, in which he has been successively pastor of the baptist churches at Stogumber, Collumpton, and North Curry, has recently resigned the pastoral office at the latter place.

It is pleasing, says our informant, to observe the spirit subsisting between the church at Northcurry and their respected minister on the dissolution of their union. On the even-

ing on which Mr. Humphrey addressed to the church his parting counsels and admonitions, most unexpectedly to himself, and in the most handsome manner, the members presented him with three of Dr. Harris's volumes, namely, Mammon, the Great Teacher, and the Great Commission. Our esteemed brother intends occasionally assisting his brethren in the ministry, and preaching in the villages as strength and opportunity may be afforded.

The Rev. W. M'Gowan delivered his farewell sermon in the baptist chapel at Walsingham on sabbath evening, August 7, to a large and attentive audience, who were deeply affected under the circumstance of having to be parted from a pastor whom they sincerely loved and respected, and who had endeared himself to the church and congregation by his exemplary conduct and faithful discharge of his important duties. Mr. M'Gowan removes to Shotleyfield.

The Rev. W. Love has resigned the pastoral charge of the baptist church at Upnor, near Rochester, Kent, where he has laboured more than fifteen years.

MARRIAGES.

At St. Andrew's Street Chapel, Cambridge, by Rev. Robert Roff, August 2, Mr. WM. ELWOOD to Miss ANN NORTHFIELD, both of Cambridge.

At St. Andrew's Street Chapel, Cambridge, by Rev. Robert Roff, Aug. 31, Mr. ROBERT VAWSER to Miss F. KNIGHTLEY, both of Cambridge.

At the baptist chapel, Clare, Suffolk, by the Rev. D. Jennings, Oct. 7, Mr. JAMES GUNN to Miss ELIZABETH SMEE, both of Baybourn End, Suffolk.

At the New Chapel, London Road, Chelmsford, by the Rev. Julius Mark, Oct. 12, the Rev. JOHN STOCK of Chatham to ELIZABETH ASHALL, only daughter of Mr. W. W. HARRISON of Chelmsford.

At Bethany Chapel, Cardiff, by license, by the Rev. David Jones, Oct. 15, Mr. LLEWELYN JENKINS, printer, of this town, to Miss ELIZABETH EVANS of Castletown, near Newport, Monmouthshire.

At Bethany Chapel, Cardiff, by the Rev. Wm. Jones, Oct. 15, Mr. WM. RICHARDS, son of Mr. Henry Richards, deacon of the baptist church at Cadoxton, to Miss SARAH LOUGHER of Penmark.

At the baptist chapel, Stockon-on-Tees, by the Rev. W. Leng, Oct. 15, Mr. INGRAM ESKDALE GROVES to Miss ELIZABETH FORSTER.

At the same time and place, Mr. PETER PARKER to Miss SARAH FORSTER. The brides are sisters to the Rev. E. L. Forster, baptist minister, Stoney Stratford, and the Rev. W. Forster, independent minister of Highgate.

At the independent chapel, Castle Hedingham, (which was kindly lent for that purpose), by the Rev. D. Jennings, baptist minister of Clare, Oct. 19, the Rev. J. DALLISON, baptist minister of Sible Hedingham, to Mrs. SARAH PECK of Hishangles, Suffolk.

CORRESPONDENCE.

ON A REVIEW IN THE EVANGELICAL
MAGAZINE.

To the Editor of the Baptist Magazine.

DEAR SIR,—It is thought by some that the cause of truth would suffer if the reviews of my Letter on Baptismal Regeneration, which appeared in the last and a previous number of the Evangelical Magazine, were permitted to pass without any notice. The following lines are written, therefore, though my own feeling differs from the opinion thus expressed; for it does not seem to me that any individual who reads the pamphlet with care could be induced, by any thing the editor has advanced, to coincide with him in judging either that the animus of the publication is worthy of his censure, or that the questions should be dismissed as frivolous and impertinent. The extreme irritability of the reviewer proves the reverse. He could never have suffered so severely, or have written so much, unless he had felt that the questions were important, and that the simple answers to them would perplex him in defending the practice for which he pleads.

As to the originating of this inquiry, if the editor please to assign so much to my credit, I have no objection whatever. In these eventful and hazardous times, it seems to me both "*prudent and becoming*" for all those who love our Lord Jesus Christ, to use every means in their power that may tend to elucidate the laws of his kingdom, and to facilitate the extension of his reign. Should any thing in the practice of his own people be found to militate against these great objects of our very existence, it is the more important that they should be removed, because of the dishonour they bring upon his name. And those "*who hold the Head*" are expected to bear the reciprocations of affectionate fidelity needful in this work for his sake who is their Head, and to whom they are bound to be in subjection. When, with this object in view, Christian courtesy is duly observed, if any "*feud*" result from the process, its guilt must be imputed, not to him who exercises fraternal faithfulness, but to him by whom it is received with an impatient want of temper.

I wish it were in my power to exculpate the reviewer entirely from all imputation of this fault; but I fear that no one who reads his extended notices will be able to discover the slightest indication of that calm repose which belongs to a man who is "*satisfied from himself*." The irritation of feebleness and dissatisfaction is obvious through the whole. The writer approaches his subject evincing an aversion with which he trembles

as if conscious of his own weakness; and his papers form a striking example of that feeling the description of which has occasioned so many of his complaints.

Much of this feeling has obviously resulted from an unfortunate mistake. As if accustomed to deal with none but crafty men, he has read my tract with jaundiced eyes; and, instead of taking its words and sentences in their clear and ordinary sense, he has been "*ferreting*" for "*insinuations*." What occasion was there for me to *insinuate*? Any one who reads the tract will see that I have over and over again *affirmed* what he takes the greater part of a column in solid type to prove that I *insinuate*. I did not insinuate that the pædobaptists and their practice were implicated in the heresy of Puseyism: I *affirmed* it. I gave up my authorities and the ground on which they rest their charge. My question is thus worded, "Ought not you and your brethren, in some more obvious and conclusive way, to clear yourselves, and the ceremony you perform on infants, from *your implication* in the evils which flow from this pernicious heresy?" An editor ought to know that the phrase "*your implication*," implies and assumes the fact of their implication. I also tell them by whom they are implicated, and how; for, besides giving the passages in the Oxford Tract, No. 67, on baptism, I have the following words:—"Those whom you join in advocating the ceremony in question, plead against you, that you '*lower the fulness of scripture truths*,' by rejecting its regenerating power. They found this plea on an appeal to scripture alone; and I wish to ask seriously, but *very affectionately*, how you can explain those scriptures, and apply them to the ceremony you defend, without admitting yourselves the baptismal regeneration for which they plead?" Here, at least, every thing is quite plain. The implication is assumed, the persons who charge them with it are named, the ground of their charge is pointed out, and my request founded upon that charge is "*earnestly, but very affectionately*" pressed; yet all these obvious matters are lost sight of, while he is fumbling after "*insinuations*." Let the editor know, that how mistaken soever I may be in judgment, I always say what I mean, and mean what I say.

By this unfortunate habit of the mind, the editor has mistaken my meaning in the following sentence. "If pædobaptism be a divine ordinance, it seems a most unaccountable thing that its advocates should entertain such various notions respecting its nature and effects," &c. Here I mean just what I say. *It seems a most unaccountable thing*: and to

me this is the fact. If the editor, or his reviewer, had given a clear and legitimate reason for this difference in the view taken of what is deemed a positive institution, so that the most incoherent representations should appear consistent with the mode and fact of its divine institution, this would have been worth more than all that he has written; but, instead of this, he assumes that I mean to infer, or to insinuate, that this difference of view is a proof that its origin is not divine. This is not the fact. I know that great diversity of view may be taken of things which are founded in truth: but I do mean to affirm that the irreconcilable views of infant baptism, and especially the extreme diversity and ever-changing methods required in its defence, sufficiently indicate that there is in this whole subject much that requires correction and revision; and to this point all the matters in my tract plainly and openly refer: especially as this confusion of view and defective explanation of scripture, cause the example and influence of my brethren to favour the most destructive error of our age.

Should any case be made out in which the same inquiries can be, with equal force and propriety, pressed on the consideration of our own churches, I shall not object to receive them, and will do whatever is within my power to remove all such obscurity from the right application of divine truth. When so many are perishing in sin on every side, and when the customs and moral habits of men are forming so fearful an opposition to the advance of the Redeemer's reign, every kind of effort and self-denial is required of all who love him and seek his glory. The wide-spreading ravages of sin ought also to induce a similar disinterestedness, for the sake of those who are perishing through its power and guiltiness. But I wish the editor had told us more distinctly whom he intended to describe in the following sentence. "*Even those who practise believers' baptism may be divided into two classes: the first understanding by the term 'believer,' one who is regenerated; the second, understanding by this term, one who simply assents to the divinity of Christ and his mission.*" If there be any who use the term "*believer*" in this qualified and unscriptural sense, they do not belong to us as a denomination; and any system of church government founded on this principle must be absolutely inconsistent with the word of God. The Campbellites of America lie open to this charge as much as any that I know of: but to them it is not justly applicable. They may administer the ordinance without sufficient care or time in weighing the evidence of conversion; but I believe that the profession of faith which they require, is, that which comprehends repentance for sin and actual conversion to God: not the mere admission that Jesus is the Christ of

God, but the declaration that he is personally received as the sinner's only hope of salvation. Should the editor be able to point out any of our churches who use the word in that modified sense as describing the prerequisite to baptism, he will oblige by pointing out the fact, and giving us a clue to the evidence by which it is supported. If, however, he intended to describe the practice of his own denomination in the missionary churches where (in the South Seas for example) adults are said to be thus admitted to the ceremony they administer, this ought to have been stated. But, wherever the case be found, the error it involves is equally daring and pernicious. It constructs a new delusion at that very period when we are bound to use the utmost care in removing every obscurity. For when an inquirer has been taught thus to use the word "*believe*" in a second and modified sense, you have thrown a veil of obscurity over the sentence, "*He that believeth shall be saved.*" He will not stop to consider whether he has taken the word in its right sense; he will hope for salvation on the ground of that faith which you have recognized. He is supported in this view by the ceremony you administer and the scripture you put into his hand; for it is written there that "*without faith it is impossible to please God,*" but "*he that believeth on the Son of God hath everlasting life, and shall never come into condemnation.*" This fatal step, therefore, of giving a sacramental recognition to a faith which is known to be defective, creates for the unconverted an additional difficulty, and makes the reading of all those scriptures, and of others like them, absolutely delusive. If the inquirers be insincere, they will sink down into utter indifference; if sincere, they will be, as we find many around us, full of perplexity, seeking to know whether their belief be of the right kind or not. Indeed, that low and modified sense in which the word "*believe*" is here said to be taken, as connected with this sacrament, describes the faith of devils, not that of the Christian church. With what consistency or safety could it ever be said to such persons, "*being justified by faith, we have peace with God?*" "*As many of you as have been baptized into Christ, have put on Christ?*" and, "*if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise?*" In fact, on such a scheme, the application and use of sacred scripture are involved in the utmost possible perplexity.

Exceptions exhibit the rule. Hence the right use of these words in their relation to the Christian church is seen in such cases as those of Simon Magus, Ananias, and Judas. Their apostasy, or hypocrisy, was clearly a violation of the pledge which had been given in the profession of their faith. The expression uttered with such depth of feeling by

Peter to Simon Magus is most conclusive on this point, "For I perceive," he says, "that thou art in the gall of bitterness," &c. Why say, "I perceive," but because the fact of his continued mercenary principle had been concealed until the incident named evolved it; and then he is treated as an offender, and as one who in that state could have no hope. It is plain, therefore, that his profession of belief at baptism was not of this superficial kind, but of a nature which, if real, would place him in communion with the Holy Spirit, and give to him the hope of eternal life. Hence, and on this ground, the words of Paul could be addressed to every church in the same way, until the members were proved to be apostates or hypocrites. He would say to them all, "As many of you as have been baptized into Christ, have put on Christ. Ye are children of Abraham, and heirs according to the promise."

Besides, in Col. ii. 12, the faith united with baptism is certainly not the faith of devils; and, hence, the faith which is associated with baptism in that text is, through the whole epistle, associated with the work, the hopes, and the joys, of everlasting salvation. The same in the epistle to the Romans. There is no such thing as the damnation of a believer hinted at. Every thing in the whole book has quite the contrary aspect. They are justified by faith; they believe unto salvation; they are in Christ through the same means; they stand in Christ by the same principle; and, in baptism, being buried with Christ, they rise also with him to a newness of life. There is no sentence to distinguish one set of baptized believers that shall be saved, from another set of baptized believers that should be lost. No such idea is either expressed or implied; but every thing is said to confirm the hope of all believers. The words used to describe them are such as convey the strongest idea of privilege and safety; they are "sons of God; and, if sons, then heirs; heirs of God, and joint heirs with Christ." So also in Galatians iii. 27—29, "As many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek. . . . 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."

Great attention should be paid to the word "*heir*." It exactly represents the force of the original; and means, a legal inheritor. It is here used, in no loose sense, to represent the privilege of a baptized believer. It represents him as holding, under the judicial protection of divine government, the blessing promised to Abraham as an inheritance in Christ. This inheritance absorbed all other distinctions amongst these Galatians, and made them *one* in Christ Jesus. Confined to neither Jew nor Greek, nor bond nor free, nor male nor female, it formed the exalted characteristic

of every one. But the same thing is affirmed of the church in Rome, the church in Corinth, and that in Colosse. Indeed the same fact is implied in all inspired writings which relate to the apostolical churches. Nothing exists in the New Testament to indicate that the first teachers of Christianity regarded any baptized person in an unsafe condition, unless it was first proved that the profession of his faith was insincere; and therefore what was said to the Galatian church would, in similar circumstances, be said to all. As many of you as have been baptized into Christ have put on Christ. Having put on Christ, ye are in Christ; but there is no condemnation to those that are in Christ Jesus; for if ye are Christ's, then are ye heirs according to the promise.

The great question is, how these solemn statements, with all their assurances of joy and peace, may be reconciled to our present practice in the church of God, so that we may use the same words in addressing the baptized persons of our age which Paul used in addressing the baptized persons of his age. To this inquiry there are three answers proposed: one by our own denomination; the second by the Oxford Tractarians, whom I regard as the most exact and candid expositors of the views entertained by the English establishment; and the third is propounded by the editor of the Evangelical Magazine.

As a denomination of Christians holding the doctrine of believers' baptism, we say that these passages, and all of a similar nature, have a direct, unqualified, and safe application to the baptized persons of our community, because no one is baptized until the profession of his faith is sustained by proof satisfactory to us that his faith is sincere, comprising the act of repentance and of conversion to God. Baptism is to such an individual a sacramental act, by which he performs openly before the church and the world what he had before performed in his heart before God. He thus renounces openly and sacramentally the pomps and vanities of this evil world, and, in the hope of his resurrection to eternal life, resigns himself to the guidance and service of his Redeemer. He is as a sheep in the hands of Christ his Shepherd. Until the sincerity of his faith has been disproved, we cannot contradict ourselves in addressing to him the apostle's words in the *past tense*, with all the tenderest assurances of our confidence, esteem, and joyful hope. If he fall into sin, the laws of church discipline define and authorize his treatment, even to the last extremity of evil the case can evolve. Even in the case of excommunication, we can use the full force of the position he assumed, both for conviction and rebuke. We can say, You were baptized into Christ, and did put on Christ, why now should you reject him? Or, if you never did receive him in

your heart, wherefore have you deceived us in this solemn affair? "Thou hast not lied unto men, but unto God." Here the whole responsibility lies upon himself; for he perpetrated the deception in the name of the Father, Son, and Holy Ghost. But where this guilty deception is not proved, while our conviction of the reality of his conversion remains, we can in every case say, without any occasion or fear of self-contradiction, "As many of you as were baptized into Christ, have put on Christ. 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?"

Hence the objection of this reviewer falls to the ground. He has stumbled into the very gulf of Puseyism, by losing sight altogether of the *intellectual* and *moral* act of one who receives Christian baptism, and thinking only upon the *physical* act. He also seems to forget that church discipline is intended for the use of the church on earth, and must therefore be conducted by the church on its own decisions, in which the whole body of members are bound to seek the aid and teaching of the Holy Spirit. Hence he says, "If the apostle had here spoken generally and absolutely, and with reference to outward baptism, . . . he had said what was untrue," &c., p. 485. I answer, but Paul did speak generally and absolutely, and with reference to the outward personal and moral act of baptism. This Simon Magus did perform; and, when his insincerity was proved, fell under the censure his hypocrisy merited. The reviewer adds, The apostle "had also by such statements excluded all infants from the rite; since infants cannot, in any but a very vague sense, put on Christ." I have yet to learn in what "very vague sense," even, it can be said that unthinking infants have put on Christ. But the apostle has both "generally and absolutely" said, "As many of you as have been baptized into Christ, have put on Christ." Let the effect on infant baptism be what it may, this is said, it is written, and written by the inspiration of God the Holy Spirit. It is said with reference to the outward and moral act of him who receives Christian baptism. But the reviewer says that this "excludes all infants from the rite." Then I have his full authority for affirming that until some other than this, our *literal* and *common* method of applying these scriptures to the modern practice in reference to baptism can be shown, he and his own denomination must stand in acknowledged hostility to the will of our Lord, as thus expressed by this apostle. I therefore again press my question to Dr. Fletcher. How can you reconcile them to your practice? If you have no care for all the world besides, yet show the method you adopt for your *own* sakes. For I concede to you, that "the

apostle is speaking only to professing Christians," because those who openly put on Christ are Christians, and none other were baptized; but this reviewer says, that by such statements the apostle has excluded all infants from the rite.

The solution proposed by the present advocates of baptismal regeneration, consists in giving to the ceremony they administer a power, either physical or official, or of some other kind, that makes the child which was born in sin and under condemnation, to become a child of God and an inheritor of the kingdom of heaven. Hence, in reference to the use of these passages, they say, that "Saint Paul speaks not of duties, but of privileges inestimable, inconceivable, which no thought can reach unto, but which all thought should aim at embracing—our union with God in Christ, wherein we are joined in holy baptism." And they add, "So then now it appears, that they who are baptized into Christ are made members of the body of Christ," &c.—Oxf. Tr. No. 67, p. 113. It is not necessary to inform your readers that this not only does not meet the requirement in applying the words, but is absolutely delusive, and contrary to the letter and spirit of the whole New Testament. It assumes the propriety of baptizing infants first; then it applies to baptized infants the language which Paul applies to baptized believers; and, finally, infers from these utterly inadmissible premises, a theory subversive of all personal religion whatsoever.

The solution advanced by the editor of the Evangelical Magazine shall be stated in his own words. He also assumes the propriety of baptizing infants, and objects to apply these words to them because they "cannot in any but a very vague sense put on Christ." Why then are they baptized? His reply is, "A child that is born of Christian parents is baptized, to recognize both the fact, and the interest which he thence derives from the new covenant. He is not brought into a state of relationship to that covenant by baptism, but he is baptized because he is already in a state of relationship to it, to recognize and render the fact more obvious." So that this solution, which was promised two months ago, instead of showing how the words of Paul may be applied to his practice, absolutely and flatly contradicts them. Instead of saying, "As many of you as have been baptized into Christ, have put on Christ," he affirms the fact to be otherwise. Believers, he says, when they are baptized into Christ, put on Christ; and, through their faith, become heirs according to the promise: but those born of believing parents have an interest in the new covenant by their birth, and are baptized to render that fact more obvious. He flies from Puseyism, therefore, into an hereditary claim to the covenant of grace. A

second tract, herewith enclosed, was published a few days before this solution of his came out, and is addressed to him and his brethren. In it, as its title indicates, their "hereditary claims to the covenant of grace are considered and rejected;" because by preferring such an hereditary claim to the covenant of grace, they obscure its nature and impede the work of promoting salvation by grace through faith alone. Whether I have therein conducted the argument to "any satisfactory issue," you, Sir, and your readers, will best decide. With what this tract contains, whatever I could find of argument in the review has, I think, been met; but I must be excused from attending to vulgarities, because I think that a subject so unspcakably momentous as that now before us, ought to be considered in the deepest thought, and requires for its proper treatment a most calm and prayerful spirit.

Sir, I am yours, &c.,
C. STOVEL.

TRUST DEEDS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—The suggestions recently made by your various correspondents on the important subject of the custody of our denominational trust deeds, have prompted me, as secretary of the Midland Association, to lay before you the plan adopted among us. It has now been in operation three years, and works well.

I have consulted my brother, who you will perceive is our depository, and have learnt from him that there is no objection to the benefits of this plan being extended to any church who may desire it, although not connected with our association.

The experience we have gained has taught us the advantage of having a competent professional person to take charge of our records, and, wherever it can be done, I would suggest that each association should adopt a similar plan.

Subjoined is a copy of the plan already mentioned, and I shall be glad to have it inserted in the forthcoming Magazine.

I am, my dear brother,
Yours very truly,
THOS. HARWOOD MORGAN.

Stourbridge, Sept. 20.

PLAN.

Whereas much inconvenience and great loss have frequently arisen from the manner in which the trust deeds of our chapels have been disposed of, they being left sometimes in the hands of careless persons, sometimes in the hands of interested parties, and sometimes in the hands of lawyers; so that the body of trustees are ignorant with whom they are deposited; and individual trustees, who may be anxious to discharge faithfully their trust, cannot get a sight of the deeds which they are under obligation to execute.

It is therefore resolved:—

1. That it is very desirable to establish a depository

in Birmingham, for the safe custody and convenient inspection of the deeds belonging to those churches of the Midland Association, and also of all other churches in the neighbourhood of Birmingham, which may be desirous to secure the benefits of such depository.

2. That an iron chest be provided, at the expense of the Association, to be placed in the care of the depository for the time being.

3. That a depository be appointed, who shall be responsible for the custody of all deeds committed to his care.

4. That the depository shall give up the deeds at any time, on receiving a written request from three-fourths of the trustees then living.

5. That a memorandum agreeable to a specified form be given to each trustee, mentioning the names of all his co-trustees, by the depository.

6. That every trustee be at liberty to examine the deeds relating to the property vested in him.

7. That the depository shall once a year send a circular to the different churches whose deeds may be under his care, to obtain information as to the state of the trust; and particularly as to the death of any of the trustees; and he shall keep a proper register of the information he may obtain.

8. That the depository shall have small fees for his trouble.

REGULATIONS.

1. That with every parcel of deeds a schedule of its contents shall be delivered to the depository.

2. That the depository's receipt for deeds shall be in the form following.

"No. . . . Birmingham, 184 .
"I certify that the title deeds belonging to . . .
... have been this day deposited with me, and
that I hold the same on behalf of Messrs. . . .
... the trustees of the said property.

"Depository, appointed by the Midland
Association, 1839.
"To Mr. . . ., one of the above-named
trustees."

3. That the depository be allowed the following fees. For any examination of deeds, 2s. For each circular addressed to the churches, pursuant to the 7th law, 1s.

4. That Mr. William Morgan, Solicitor, 37, Waterloo Street, Birmingham, be appointed depository.

THE TRUST DEEDS OF BAPTIST CHAPELS.

To the Editor of the Baptist Magazine.

DEAR SIR,—The suggestions of your correspondents on the "Building of Baptist Chapels," and the "Trust Deeds of Baptist Chapels," are valuable, and may lead in the future to the most advantageous improvement.

While these are under consideration, it will not perhaps be deemed irrelevant to call attention to the drawing up of the deeds of chapels intended for public property. Not only is it important that deeds should be looked to by those skilful in the profession of the law, but also by those who shall be impartial judges of the security and right appropriation of the property. The overlooking this has occasioned long and vexatious trouble to trustees, and finally terminated in the entire alienation of the property from its original intent and design. A case came under my own observation, in which a chapel belonging to the independents became the property of an individual who afterwards rented it for his

own aggrandizement. The deeds of the baptist chapel here have a clause in them which renders the repetition of the same disaster quite possible. These, there is reason to fear, are not the only instances of irreparable error in the trust deeds of chapels, and hence the propriety of scrutiny of all deeds, by competent individuals, in the investiture of property for the benefit of the public.

As this communication may meet the eye of some to whom we have been indebted for donations in the erection of a chapel at Dunnington, Warwickshire, a station in connexion with this interest four miles distant, it is necessary to state that the evil now pointed out has been carefully avoided, the deeds having been submitted to Mr. Paxon, solicitor, of Gray's Inn Terrace, London, and also to the committee of the Baptist Building Fund. This may serve as a hint to those who eventually may be engaged in the arduous yet gratifying work of chapel building. Let all such keep in view the advancement of the interests of Redeemer's kingdom, and the injunction, "Whatsoever thy hand findeth to do, do it with thy might."

Yours, dear Sir, with respect,
BENJ. CARTO.

Lench, Worcestershire.

ON ATTACKS ON OUR JAMAICA MISSIONARIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—I see another pamphlet advertised by the agents of the London Mission against the character and proceedings of our Jamaica missionaries. May I be permitted to urge that nothing may provoke you to disturb the silence which you have hitherto preserved. We can afford to be silent; but we cannot to dispute. Our mission will never be injured by such attacks, unless we bring unhallowed weapons in its defence. I am surprised and grieved that the directors of that society have not set their faces against this unchristian warfare, and quashed it. Surely they could if they would.

It just occurs to me, that the last sermon I heard from the venerated Fuller, was from those words: "Unto the pure all things are pure; but unto the defiled and unbelieving is nothing pure." Now what the defiling power of sin is to a bad man, that prejudice is in the heart of a good one. You may live it down, but you cannot argue it down. The London missionaries had the first word in Jamaica, and they had the last; they began the controversy here, and if it affords the least gratification, let it end where it began.

I am, yours very truly,
J. HADDON.

MINISTERS' LIBRARIES.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Will you kindly permit me, through the medium of your pages, to address a proposal to the respected deacons of our churches, which, if they can be induced to patronize it, will, I am convinced, add much to the comfort of their pastors and the edification of the flocks.

This is the Jubilee year of the Baptist Mission, and I trust not one of our number, as a denomination, will be found, who has not, according to his ability, presented a thank-offering to the Jubilee Fund; but there is one other mode of celebrating this Jubilee year which I should like to see adopted as well, and it all depends on you, my beloved brethren, the deacons of our churches, whether it is to be or not to be. The libraries of many of your pastors are but scantily stored; let them be replenished. And this may easily be done without interfering with any other plan of benevolence. My suggestion is this—

Let every member, and every hearer, present a book of some sort, from the penny tract to the ponderous folio, to the pastor beneath whose ministry he sits, on a given day. Let the offerings be brought to the vestry, and you, dear brethren, attend to receive them, first setting an example, worthy of imitation, according to your means.

There are books at *all prices*, none can say they cannot make the offering.

Some have on their shelves works which they never read, but which would be highly useful in a minister's library. There are many persons who have, perhaps, a score such books, which they might distribute among poorer members, that they might bring their offerings. These would enrich the minister's library without impoverishing themselves. Nay more, they would gain greater benefit from the works thus offered than if they were to retain possession of them at home. Let not the shabbiness of the binding deter any one from making the offering. Get the book new bound, if you can afford it; if not, never mind; present it as it is. Do not fear that there will be two, or three, or more books of a sort; the ministers will exchange duplicates among themselves. Only let every one of us make the offering, and it will be one acceptable to God, beneficial in the highest degree to the church, consolatory and cheering to the minister, and will not in the least interfere with the Jubilee fund; but will help forward the great missionary cause. Now, dear brethren, all depends on you. Will you not take this matter in hand, by announcing it, strenuously urging it, attending to receive the offerings, and liberally showing an example to others? If so, a re-action will take place; the channels of your bounty will flow back in rich

streams of edification to the souls of the givers, and the effects of such a course will be extended beyond the limits of time.

Dear brethren, will you let this take place or not? No sacrifice is required; none need offer beyond their means. Ten thousands of books might at once be given from the shelves which they have occupied without molestation for years, and never be missed. Would not Christmas or New Year's Day be a good time for the offering?

Dear Mr. Editor, will you not sanction this proceeding? Oh, yes; I am sure you will; you know how gladdened the hearts of many—of *all* your brethren would be by such an offering. The Jubilee year would indeed be a memorable year; then let it be so.

I am, my dear Mr. Editor,
Yours truly,
Reading, Sept. 12, 1842. SIGMA.

To the Editor of the Baptist Magazine.

DEAR SIR,—Permit me through the medium of your pages to call the attention of our churches to a few remarks on a subject which has for a long time occupied a place in my thoughts, namely, the importance of a well-furnished library to a Christian minister.

Several years ago I was present at the public designation of two young men to the missionary work, one of whom was destined to the East, the other to the West Indies. The Rev. R. Knill and a missionary from India were present, and took part in the interesting service. At the close of the proceedings, the former stood up, and, in a very impressive manner stated to the assembly, that, among other things which would be of great service to these young ministers, well-furnished libraries of select works would not be the least important. He took the opportunity of suggesting to the friends present the ease with which this desideratum could be supplied, if each person who felt an interest in the work of the minister and missionary would at once present to each of them, at least, *one* book, and allow these young men to make choice for themselves. The hint was received as kindly as it was intended, and I believe the result was just what could be desired.

Last month I accidentally took up the December number of the "Evangelical Magazine," and on looking into the supplement appended to it, my eye was caught by the words, "Ministers' Libraries." I read the article which followed, and felt thankful to "Rogator" for the hints he has thrown out on the subject. He says: "The growing mental vigour of the present age, and the wider spread of knowledge than has ever hitherto prevailed in our own or any other country; the intelligence, the general knowledge, and the learn-

ing, that are arrayed on the side of old and new heresies, and I may add also, in union with some forms of infidelity, now make it almost essential that a minister of Christ should be a 'well read man.' The Christian minister, of all men, must not stand still whilst all the world around him is moving at an accelerated speed onward. These sentiments, I believe, generally prevail amongst the religious public, and therefore their advocacy is not needed, and hence the noble efforts that have been made, and that are now making, for the efficient education of the rising ministry.

"But let us remember the ministry in the field, now bearing the burden and heat of the day. The great majority of them are in the country, with very limited receipts, and struggling to maintain something of a respectable appearance, and with such domestic calls upon their diminutive incomes that every penny is required for family expenditure."

The first paragraph will be readily acknowledged as a truth, and an important one too. The latter is, I am sure, a correct sketch of the situation of many of our most laborious ministers in the country.

Under such circumstances, then, how can many of our poorer ministers avail themselves of the necessary sources of information? They cannot do it, consistently with the duties they owe to the families which are rising up around them, and being thus manacled, poverty of thought must too frequently mark their pulpit addresses.

Can any thing be done, then, I would affectionately ask, to supply this deficiency? I think there can. "Rogator" suggests that two or three active people in the congregation should unite in soliciting a contribution from every member of the church and congregation, in order to present their minister with a few pounds to purchase books, "as a new year's gift." This might be done; or could not the anniversary of the minister's settlement among a people be commemorated every year, or during the present year, at least, by presenting him with the means of enlarging his library, without regarding it as an increase of salary? Much could be accomplished with ease in this way, and great benefit would result, both to the minister and his hearers. Try! Let the female part of our churches take the matter up, and it will be done!

Ministers in the country frequently preach at small stations on week-day evenings, from which they derive no pecuniary advantage. Suppose, then, that their hearers were each to raise a small sum annually for the purpose of presenting to their laborious minister, at least, one volume; the object might thus be easily attained, the minister's mental resources be constantly replenished, and the hearers engaged, delighted, and blessed.

But it is an awkward thing for a minister to introduce a subject like this to his congregation, and nothing is likely to be done, if it is left for him to begin it. Are you a deacon, a sabbath-school teacher, or a more private member of the church? Do you, then, try it—begin at once—and you will be delighted with the result; whilst this expression of your sympathy with your minister in his arduous employment, will have a tendency to strengthen his affection toward his people, and to call forth his utmost diligence to promote their welfare. I shall now employ the closing words of "Rogator" to finish my remarks. "I have suggested, I trust, a practicable plan towards a desideratum. I would, therefore, affectionately and earnestly say to the churches and congregations, try it, prove it, and if it fail, I am willing it should be laid aside; and in that case seek resolutely the attainment of the object in some other and better way."

I am, dear Sir,
Yours very truly,
LIBER.

EDITORIAL POSTSCRIPT.

Some of our denominational societies are experiencing difficulty greater than is generally known, arising from the diminution, during the last few months, of their ordinary receipts; and their conductors fear that the Jubilee trumpet, which they have themselves assisted in blowing, has diverted the attention of some of their supporters from their permanent requirements. One, the Baptist Colonial Missionary Society, has received during the summer many gratifying testimonies of approbation, but scarcely any money. In answer to urgent applications on its behalf, its officers have been favoured with the kindest assurances of perfect sympathy with its objects, and ardent wishes for its prosperity, but with the most discouraging declarations of inability to afford it present aid. It is desirable, therefore, that it should be distinctly understood that, while this is the case, the committee are compelled to negative at once applications with which they would gladly comply, and that unless their funds are replenished, it will be impossible to carry on their existing operations. If any of our friends overlooked the appeal from Canada in our last number, perhaps they will have the kindness to revert to it.

It may be convenient to those of our friends who correspond with the Religious Tract Society, to be apprised of a change that has recently taken place in the executive of that useful institution. Mr. Davis having resigned the office of superintendent, after long and faithful services, orders and remittances should be now forwarded to Mr. Wil-

liam Jones, who has been appointed "Corresponding Secretary and Superintendent." Mr. William Tarn is appointed "Assistant Secretary and Cashier."

The Anti-slavery Reporter states that the vacancy in the Secretaryship of the British and Foreign Anti-slavery Society, occasioned by the decease of Mr. Tredgold, has been filled up by the appointment of Mr. Scoble to that office.

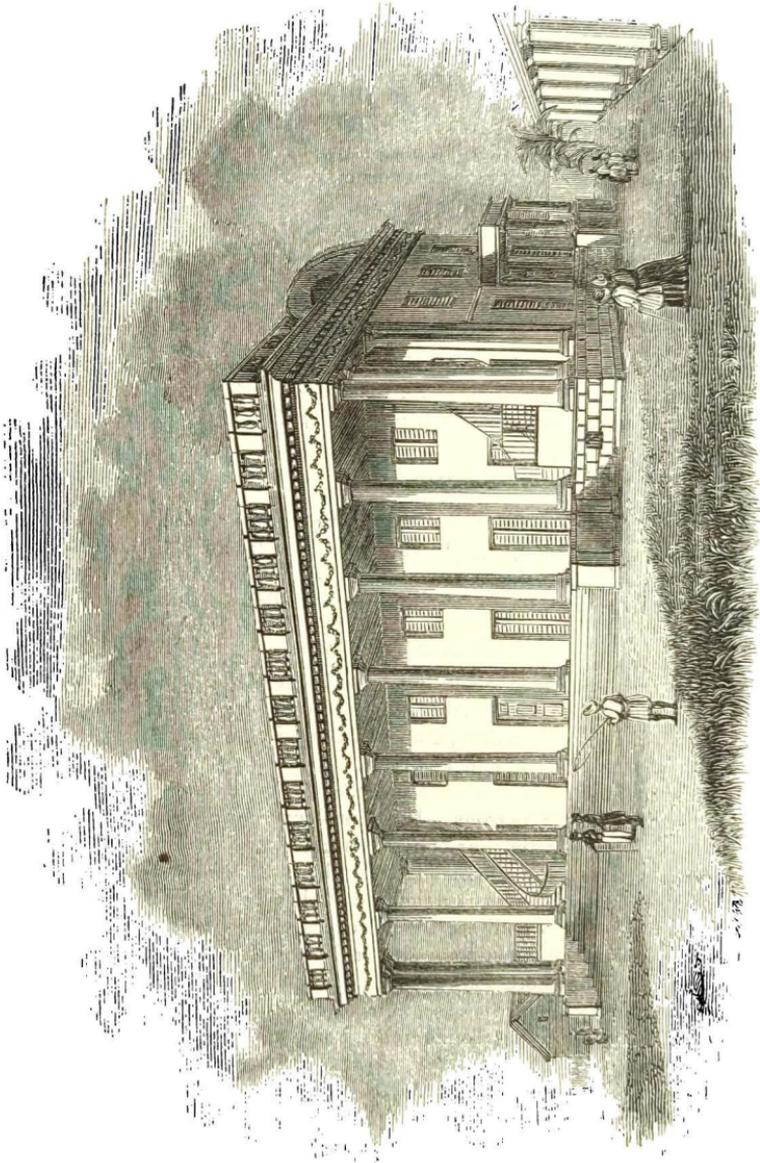
We regret to learn that the Rev. Nun Morgan Harry, pastor of the independent church meeting in New Broad Street, London, and one of the Secretaries of the Peace Society, died after a short illness, on the 22nd of October.

We are informed that the late Rev. Christmas Evans left his papers to the Rev. D. Rhys Stephen of Newport, with a request that he would arrange them into a memoir. In consequence of pressing engagements, Mr. Stephen devolved the preparation of a Welsh memoir on Mr. Morgan of Holyhead, and this has been published; but he is himself now occupied in the compilation of a memoir for the English public. He wishes it to be known that no other person than himself can have access to Mr. Evans's papers, and that the work he has in hand will be published for the benefit of the widow.

We are requested to state that, in consequence of a wish expressed by many sabbath school teachers for a cheaper edition of a work entitled "The Holy Bible, with 20,000 emendations," the editor, instead of acceding to that proposal, has directed his publisher, Mr. Bartlett, to supply copies, at one third of the selling price, to all teachers verified to be such by a note from their minister, and who may apply for them during the first week in December.—Our compliance with the request to announce this, will not, we trust, be understood as a recommendation of the work, which we have never seen, as it was not forwarded to us for review, and which we are aware has been strongly condemned by some of our critical contemporaries, though it has been praised by others.

John Bunyan's tombstone in Bunhill Fields, being in a decayed condition and nearly illegible, a few gentlemen have determined to erect a new one in its place. A committee has been formed to collect subscriptions for this purpose; and small sums are solicited, it being desired that the pleasure of perpetuating this memorial of departed genius and piety should be enjoyed by many. On this committee we observe the name of the Rev. J. H. Hinton, A.M., to whom any communications on the subject may with propriety be addressed.

THE
MISSIONARY HERALD.



LAL BAZAR CHAPEL, CALCUTTA : ERECTED MDCCCVIII.

LONDON JUBILEE MEETINGS.

The meetings announced in our last number to be held in the Metropolis on the tenth of October and following days, were numerous attended. Many ministering brethren from the country were present, and were hospitably entertained by friends in town, to whom the thanks of the Committee are presented for the kindness they displayed.

MONDAY, OCTOBER 10.

At the meeting in New Park Street Chapel, on Monday afternoon, a considerable number of Cards were brought in, and the amounts collected paid. Some are still retained, however, by friends who wish to make further efforts on behalf of the Jubilee Fund. After tea, Mr. Smith, the pastor of the church, took the chair, and addresses were delivered or prayers offered, by Messrs. Burt of Beaulieu, East of Arlington, Wake of Markyate Street, Fraser of Bolton, Barnes of Brompton, Flood of Melbourne, Hull of Chelsea, Davis, late of Crewkerne, Berg of Kensington, and Peacock of Goswell Street. Other meetings of a similar character were held in various places.

TUESDAY MORNING.

An excellent lecture on Christian Missions was delivered by Dr. J. Pye Smith, in the large room of the London Tavern, Bishopsgate. The numerous audience requested its publication, and we are happy to say that it will soon be accessible to the reader.

EVENING.

In Finsbury² Chapel, at half-past six, divine worship commenced. Prayer was offered by Mr. Birt of Bristol; Mr. Acworth preached from 1 Chron. xxix. 5, and Dr. Murch concluded. The hymns sung on this occasion were read by Messrs. Pilkington of Rayleigh, Middleditch of Ipswich, and Tilly of Portsea.

WEDNESDAY.

In the morning, at half-past eight, the large room of the London Tavern was crowded. After breakfast the assembly was addressed by the Treasurer, Messrs. Brock of Norwich, Fraser of Bolton, Fuller of Bow, Fuller from Jamaica, Angus, Russell, Pilkington, Wilkinson, and Pewtress.

At two o'clock, Finsbury Chapel was crowded by Sunday-school teachers and children, and other young persons. Devotional exercises were conducted by Messrs. Fuller of Bow, and Belcher of Greenwich, and addresses were delivered by W. B. Gurney, Esq., the chairman, who illustrated his observations by an exhibition of idols from different parts of the world; by Mr. Bird of Amptill, who interested his juvenile auditors by references to two large maps originally prepared for the Sharnbrook meetings; by Mr. Fraser of Bolton; and by Thomas Thompson, Esq., of Poundsford Park.

In the evening, Surrey Chapel being completely filled, Mr. Wallis, pastor of the General Baptist Church in the Commercial Road, offered prayer; Dr. Carson preached from Luke xix. 13; and Mr. Bowes of Blandford Street concluded. The hymns were read by Messrs. Puntis of Norwich, Miall of Shoreditch, and Middleditch of Frome.

The publication of the sermons of Mr. Acworth and Dr. Carson has been requested by the Committee.

THURSDAY MORNING.

At ten o'clock, a large assembly had convened in Excter Hall. On the motion of W. B. Gurney, Esq., seconded by Mr. Russell, T. C. Gotch, Esq., of Kettering, took the Chair. Dr. Cox gave out a hymn, which was sung, and prayer was offered by Mr. Winter of Bristol. Addresses were then delivered, of which the following extracts will give a pleasing though inadequate idea.

The CHAIRMAN rose and said, I know not why I am called upon to preside over this meeting, except it be that I was acquainted with the founders of this Institution, and that from its commencement to the present moment I have been, in some humble measure, one of its supporters. I congratulate you and myself that we have lived to witness the Jubilee of the Society. May the proceedings of this day be characterized by those feelings which ought to pervade every one who takes a part in its transactions. May all who listen to the statements about to be made, find their hearts deeply imbued with the spirit of devotion and of thankfulness to God! Avoiding all empty boasts of triumph, let us recur to Him who is the giver of every good and perfect gift; and, remembering the insignificance of the Society in early days, may we, with adoring gratitude, say, What hath God wrought! It was my happiness, when a boy, to be acquainted with the founders of the Institution. I well remember that illustrious man, whose character, as a missionary, stands pre-eminent, and who, as a scholar, attained the highest distinctions. I remember a meeting, held in my father's house, at which were present the leading ministers of the denomination, among whom were Mr. Hall, of Arnsby—the father of the late Robert Hall, Dr. Ryland, Mr. Fuller, and Mr. Sutcliffe. In one corner of the room, sat a man mean in his appearance and unpolished in his manners; that man was Carey. A circumstance occurred which called forth his geographical knowledge. A question arose respecting an island in the Indian Archipelago, and, with great modesty, he presumed to give his opinion upon the latitude, the longitude, the number of inhabitants, and the extent of that then comparatively unknown island. I remember the astonishment with which some regarded him, as much as to say, "Who are you?" I hold in my hand some information regarding this great man, which, I believe, is quite new in this country, and which I will communicate to the meeting. A great meeting of the Agricultural and Horticultural Society of India, was held at the Town Hall, Calcutta, on Wednesday, 10th of August, 1842; the Honourable Sir John Peter Grant, President, in the Chair, at which the following motion, of which notice had been given at the preceding meeting, was carried unanimously, "That the Agricultural and Horticultural Society of India, duly estimating the

great and important services rendered to the interests of British India, by the founder of the Institution, the late Rev. Dr. W. Carey, who unceasingly applied his great talents, abilities, and influence, in advancing the happiness of India, more especially the spread of an improved system of industry and gardening, desire to mark, by some permanent record, their sense of his transcendent worth, by placing a marble bust to his memory in the Society's new apartments at the Metcalfe Hall, there to remain a lasting testimony to the pure and disinterested zeal and labours of so illustrious a character; that a subscription, accordingly, from the members of the Society, be urgently recommended for the accomplishment of the above object." The other document is not of so recent a date; but I believe that the resolution that it contains, and which is placed on the books of the Asiatic Society of Bengal, although known to some individuals in this country, is known only to a limited extent. It is to the following effect:—"Proceedings of the Asiatic Society of Bengal.—Wednesday Evening, July 2, 1834.—The Right Reverend the Lord Bishop of Calcutta, Vice-President, in the Chair. The business of the evening being concluded, the Right Rev. the Vice-President rose and addressed the meeting: It had been suggested to him that the death of the Rev. Dr. Carey, one of the oldest and warmest supporters of the Asiatic Society, was an occasion which called for some testimonial of the sense entertained by all its members of the value of his services to the literature and science of India, and of their sincere respect for his memory. He had himself enjoyed but two short interviews with that eminent and good man; but a note from Dr. Wallich, who was prevented himself from attending to propose the resolution, supplied his own want of information:—"Dr. Carey had been twenty-eight years a member of the Society, and (with the exception of the last year or two of his life, when protracted illness forced him to relinquish his Calcutta duties) a regular attendant at its meetings, and an indefatigable and zealous member of the Committee of Papers since the year 1807. He had enriched the Society's publications with several contributions. An interesting report on the agriculture of Dinajpur, appeared in the 10th volume of the Researches; an account of the funeral ceremonies of a Burmaw Priest, in the 12th. The catalogue of Indian

medicinal plants and drugs, in the 11th vol., bearing Dr. Fleming's name, was also known to have been principally derived from his information and research. As an ardent botanist, indeed, he had done much for the science in India; and one of the last works upon which he had been engaged, was the publication, as editor, of his deceased friend, Dr. Roxburgh's *Flora Indica*. His Bengalee, Mahratta, Telinga, and Punjábé, Dictionaries and Grammars, his translation of a portion of the Ramayana and other works, were on our shelves to testify the extent of his learning as an oriental scholar. It was well known that he had prepared, some time ago, an elaborate Dictionary of the Sanscrit language, the manuscripts of which, and a considerable portion of the work already printed off, the result of many years' intense labour and study, had been destroyed by the fire which burned down the Serampore premises. He had also been of great assistance, as the author testified, in the editing of Baboo Ram Comal Sen's Anglo-Bengalee Dictionary. The memory of those members who had been longer associated with him than himself, would easily fill up this very imperfect estimate of his various services. During forty years of a laborious and useful life, in India, dedicated to the highest objects which can engage the mind, indefatigable in his sacred vocation, active in benevolence, yet finding time to master the languages and the learning of the East, and to be the founder, as it were, of printing in these languages, he contributed, by his researches and his publications, to exalt and promote the objects for which the Asiatic Society was instituted. The close of his venerable career should not, therefore, pass without a suitable record of the worth and esteem in which his memory was held. His lordship begged to move that the following minute be entered on the journals of the Society—it was seconded by Col. Sir J. Bryant, and carried unanimously:—

'The Asiatic Society cannot note upon their proceedings the death of the Rev. William Carey, D.D., so long an active member and an ornament of this Institution, distinguished alike for his high attainments in the original language, for his eminent services in opening the store of Indian literature to the knowledge of Europe, and for his extensive acquaintance with the sciences, the natural history, and botany of this country, and his useful contributions, in every branch, towards the promotion of the objects of the Society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science, their esteem for the sterling and surpassing religious and moral excellencies of his character, and their sincere grief for his irreparable loss.' Most happy am I to be the instrument of communicating such an interesting document to this meeting. We rejoice that the humble man who left North-

amptonshire, then a mechanic, should attain to such high literary distinction; but we rejoice yet more, that, amidst all his literary distinction, he never lost in the estimation of his literary associates his surpassing religious character. The record of his learning will continue as long as learning shall exist; but he has an imperishable record on high in the translation of the Scriptures—in half a million of copies, either in whole or in part, which have been printed by the missionaries; and to him are we indebted to a great extent, for the eminence which this Society has attained. Before I sit down, let me express a hope that we may pledge ourselves, as did our forefathers, that we will endeavour to propagate the gospel among the heathen; for that was the simple resolution of twelve men for whom no one comparatively cared, and yet they set themselves to the mighty work of converting the heathen world. Let us occupy the vantage ground which God has now given us. I trust we shall proceed in the spirit of Christian candour and Christian union, so far as such union is possible. If the Society has received some injury where it might have expected different treatment, let us remember the commandment of Him whose servants we profess to be, and let us forgive those who injure us, their offences, as we ourselves hope to be forgiven. Let us not return railing for railing; but, contrariwise, blessing.

The Secretary then read the report of the proceedings of the committee in relation to the celebration of the Jubilee, and acknowledged the kindness of their friends in their contributions. Three sums of £1,000 each had been contributed, £1,500 was raised at the Kettering meetings, £600 had been given by the two churches in Jamaica of which Messrs. Clarke and Merrick had successively been pastors; the total amount of which the Committee had been advised was somewhat above £23,000; but much more was requisite to carry out fully the objects in view, which were, the establishment of a Theological Institution in Jamaica, of which Mr. Tinson had accepted the presidency; the defraying of the heavy expenses of commencing the new missions in the West Indies and Africa; the possessing of a mission-house and premises in London; together with new premises in India for printing; and for the education of native converts for evangelical labour; and the relief of the society from embarrassments. The report concluded with an appeal for further aid.

Mr. WATSON, of Edinburgh, rose to move:—

"That this meeting, contemplating with holy joy the results of missionary labours in connexion with this and kindred societies, especially in the translation of the scriptures, the education of the young, and the formation of Christian churches, would ascribe all the glory of this great work to God; and desire for ourselves, and all our coadjutors, more of

the spirit of grace and supplication, that his kingdom may come, and his will be done, on earth as it is in heaven."

Certainly, said Mr. Watson, the missionary enterprise is the most blessed work on the face of the earth. So the fathers of our missions thought, and they laboured perseveringly and honourably in it, till they were called to their reward. But what would these respected men have given to have witnessed this meeting, and to have mingled their exulting voices with ours over the triumphs of the cross! But, if the saints reign with Jesus Christ on the earth, (and on the testimony of the word of the living God, I hold that they do,) I believe that the sainted spirits of Carey, Marshman, Ward, Thomas, Ryland, Fuller, Sutcliff, and many more, bend from their thrones of light this day, and rejoice in the triumphs of the gospel of the grace of God; that they sweep their golden harps afresh in praise of redeeming mercy, while they lay at the feet of the Saviour their own blood-bought crowns in testimony of the gratitude they feel that they were permitted to organize this institution, and to propel it forward in the manner in which they did. The resolution itself reminds us, that all the glory of what has been achieved is due to God. The variety of objects which present themselves before us in reference to missionary labour is so great, that it is difficult to make a selection. Whence could we have drawn the men who have carried on the work, but from the source from which they have been obtained? The *literati* of England could not have furnished them; the colleges of England could not have supplied them. A church and state apparatus would have been as ineffective as a windmill in a dead calm. The volunteers of the eighteenth century were the only men who could have moved in such an undertaking. We owe it to the God of grace that he raised them up; and to him we must attribute the altered state of our churches during the last fifty years. When Fuller's tread was first heard within the sanctuary of Zion, her inhabitants were living in a state of spiritual indolence. When Fuller and his coadjutors pleaded the cause of missions, they were spoken of as drivellers in religion, as men meddling with matters which lay entirely out of their province. But what do we now behold? Churches every where awake, the fact being sufficiently testified by the sums of money which are poured into the treasury of the Lord. We also owe it to God that gigantic difficulties that stood in the way of missions have been mercifully removed. The founders of the missions saw these difficulties rising up like a vast mountain upon whose top there seemed to rest clouds which forbade their advance. The governments of the world were opposed to their measures, and the great mass of professing Christians were inimical to their en-

terprise. With £13 2s. 6d., who would think of going to India? But God Almighty spoke, and said, "Who art thou, great mountain? Before Zerubbabel, thou shalt become a plain." Moreover, the missionary ship, which was launched fifty years ago, is still in good repair. She was then launched into the mighty deep of heathenism: many a storm has she rode out; between many a shoal, and reef, and rock, has she been navigated. She has often been fired into; but she has never struck her colours, and, to this hour, she continues to plough the deep; while, from her mast head, still streams the pendant bearing the inscription, "Glory to God in the highest; on earth, peace and goodwill to man." But to what, under God, is this to be attributed? To the well-appointed crew who have stood by the helm. They have been men of no ordinary courage—men of prudence and of wisdom; and this is also from the Lord, who is excellent in counsel and wonderful in working. Looking over the whole of this scene of blessedness and glory, I would remind you of the watchword which the dying champion of methodism gave to his body, when surveying the result of his apostolic labours, "The best of all is, God is with us." The resolution urges upon us, that we are to cultivate more of the spirit of prayer in relation to this work. I hope that we have met to pledge ourselves to increasing prayer for this society, and for the general cause of truth and righteousness. One subject of prayer must be, that God would give the people a spirit of liberality; I do not know that we pray as much as we speak upon this topic. We must labour to attain a spirit of self-consecration. We must desire, that we may not see ourselves in this work; but that God may be seen in it. Fuller used to say, that, if ever the seat of missions came to London, it would soon be gone. Why? Because you were so fond of show. I have had my fears on that subject; but, when I find that our chairman opens the meeting by an express reference to God's gracious superintendence, and that the sentiment is embodied in the first resolution, I feel that we have got into our proper element. We must, as a society, elevate the cross, and then retire behind it. This has been well set forth by Dr. Harris in his Prize Essay on Missions. One word more about the Jubilee. There are but faint traces of resemblance between the Hebrew and the Baptist Jubilee; nevertheless, the former may furnish us with a few hints. It was a year of release, and I hope that this may be the year of release to prison-bound wealth. I am of opinion, that many professors in the name of Christ have held their money long enough. Christ has been knocking at the door many a day, and saying, "The Lord hath need of it;" and yet how little many have done for this sacred cause. When Buonaparte, in the course of his campaigns, came to a place

where he found silver statues of the twelve apostles, he ordered them to be melted, and turned into currency, saying, that they had no business to stand there when their master sent them all over the world. I would also have the respected treasurer of this society released. He has long borne the heat and burden of the day; but he has done it gracefully, and no one has ever heard him complain. Let us this day place the society in such a position, that we shall no longer be in his debt. Let the committee also be released, not from their office, but from the pecuniary difficulties which they have had to encounter in carrying on the work. And, finally, I hope there will be a release to many whose spirits are burning with zeal to be let loose on the fields of heathenism.

Mr. ROBINSON of Kettering said: I have great pleasure in seconding the resolution. The committee and the chairman have acted most wisely in striking, at the very commencement of the meeting, the note of warning, lest we should be unduly exalted. Jubilate is the strain on every one's lips, and the sentiment in every one's heart. But we must take care that we joy in God, who only causeth us to triumph. If we begin to vaunt ourselves, our glory is gone. Religious prosperity, whether in communities or in individuals, is the most fearful test to which religious character can be exposed. Many a man, who has braved nobly the wildest tempest of persecution has withered away in the gleam of prosperity. Paul was unhurt amid the perils of the wilderness and the city; but amidst the abundance of revelations, how imminent was his jeopardy! Wisely, therefore, have the committee taught us to rejoice with trembling. This is not sentimentalism, but truth. If each one in this assembly were called upon to give an account of what he or she has done in that cause for which Christ died, how should we blush at the recital! If each one sits down coolly, and endeavours to reckon up the sum total of self-denial in the cause of missions, I have no fear that we should be disposed to glory in ourselves. But the committee do not mean, that, while we express our humility, we should rest upon our oars. They are desirous that we should gird up our loins, to devise the very best means of working the Society in years to come. The Jubilee services should not exhaust but invigorate us. The true test of blessing will, I apprehend, be presented next year. If the tone of piety which marks the operations of the society in its fifty-first year be more healthy than that exhibited in the forty-ninth year, or if the income of the society, in the year 1843, be larger than in 1841, then I think it will prove that the year 1842 has been a good year with us; but, if otherwise, I fear that these Jubilee services will be, at best, of equivocal utility. Believing this to be the case, I have put to myself the inquiry, what practical

plans can be suggested for giving a permanent impulse to the movements of the society. Many schemes have suggested themselves; but there is one which I am anxious to lay before this intelligent audience. It is a plan for imparting a more minute and graphic acquaintance with the scenes and peculiarities of missionary labour than has hitherto been possessed by the members of our churches and congregations. We take in the *Missionary Herald*—we read the monthly reports of one or two missionary stations; we meet with the long and hard names of the places at which they are formed, and we learn that two or three converts have been baptized. The intelligence is not without interest, but the names of the places do not call up any associations with them. We do not know what sort of people live there, and we know little of the history of the mission, or of its present prospects. Every one will admit the importance of displacing this ignorance by knowledge, and that as speedily as possible. It were visionary to hope that all our young people should have such an acquaintance with missionary details, as is possessed by the committee; but I am sure, that a sufficient number might be so enlightened on these points, to give a great impulse to missionary efforts in the circles through which they move. I would suggest to parents about to send their beloved children to schools, that they should address a letter to those conducting them, desiring that they should be taught geography, not so much with respect to scenes cursed by the despot, as with regard to scenes blessed by the gospel of peace. Let them know the latitude and longitude of St. Helena, but by no means leave them in ignorance of *Erromanga*. We are far more desirous that they should be acquainted with the whereabouts of *Serampore*, than familiar with the passes of *Afghanistan*. We have no objection to their tracing the footsteps of *Alexander* or of *Cæsar*, but we are desirous that they should be thoroughly acquainted with the triumphs of the kingdom of our Lord and Saviour. It is more than time, that in the process of education, those events called glorious, but really infamous, were made to dwindle into their proper dimensions; and that what is great, and really good, should be made to assume its proper place. Might not our bible classes, once a month, be converted into missionary classes? Most children are now taught geography; and if we could raise up a body of men and women, having an intelligent acquaintance with the scenes of missionary labour, the whine of apostolical succession may be muttered in vain—then the square caps and hoods which seem beginning to darken our streets, will retreat to their appropriate hiding-place, as the moles and the bats retired at the first dawn of day.

Mr. HINTON moved—

“That, regarding with peculiar interest the African

race, on account of the dreadful oppression under which they long groaned in the West Indies, and to which, in other places, they are still subject, this meeting reviews the history of the West Indian mission with the liveliest gratitude to the God of all grace, for the power with which the word of truth has been attended, for the zeal, fidelity, and prudence of the missionaries, in circumstances the most trying and difficult, for the affection of the converts towards the missionaries and amongst themselves, and for the noble and disinterested spirit with which they have resolved, not only to meet their own expenses, but to assist in sending the gospel to other parts of the world."

In the few minutes allotted to me, I must content myself with saying, that a review of the West Indian mission—a mission now identified with the history of that country, and not to be overlooked by any impartial historian who shall trace the causes or describe the results of England's most magnanimous deed, the abolition of slavery—calls for great thankfulness to God. I shall expatiate for a few moments upon one of the enumerated topics by which my mind has been particularly impressed. The churches in Jamaica have raised large sums to carry on the work of God in that island; and the resolution tells us, that now they have resolved to meet their own expenses, and to adopt measures for the diffusion of the gospel through the world. It is well known that Africa is that part of the world for which our Jamaica brethren have most deeply felt. There is beside me a man (Mr. J. Merrick) whose blood binds him to the tribes of Africa, though, as the offspring of more temperate climes, he has ceased to retain their colour. He is the first of a band of African converts crossing the ocean for the conversion of Africa; and, as that weeping continent beholds her long-lost children return, may she not be regarded as adopting the language of ancient prophecy, and saying, "These, where have they been?" Oh, Africa! their forefathers were snatched by the ruthless enemy, and thou didst faint when bereaved of them; but they have been where they have heard the tidings of Christian love; and they return to bless thee, even as they are blessed! Apart from the marvellous preparation which, by God's blessing, the West Indian mission has been making for the evangelization of Africa, I find reason for gratification and thanksgiving, in the far simpler and subordinate fact, that a portion of the churches raised by the instrumentality of this Society, are now able to support themselves; and, from this time, Jamaica undertakes the whole of her own expenses, and becomes altogether independent of the Society. It might seem, indeed, that thus we effect a very large reduction in the apparent magnitude of the operations of the Society; but, notwithstanding this, I see in it two strong and powerful reasons for gratitude. In the first place, we may regard Jamaica as a spot in which the missionary work is done. When our first

missionaries went there, it was all but a pagan island; but we have been the means of collecting Christian churches, whose spirit of zeal and devotedness enables them to carry on, without any extraneous aid, the evangelization of that island. That is the object for which we went to the island, and that object is achieved. The success demands our gratitude. If we could cast off every other region we have occupied, every such step would tend to bring the world into the condition in which work purely missionary would be needed no more. In the second place, the independence of the West Indian churches is matter of gratitude, inasmuch as it releases a large part of our funds which have hitherto been devoted to the sustentation of that mission. I am very far from intimating that missionary work costs too much, or that its conductors have failed in due frugality; I believe the contrary of both propositions; but, at the present rate of money-cost, the whole world never can be evangelized. I know that much more money could be given, and I believe will be given, to the missionary cause; but the present extent of missionary operations, as compared with the whole world, is exceedingly small. Considerate men are pondering deeply the question how missionary resources may be made to cover a larger extent of territory. It is not for me to notice the various answers given to this question; but one means must be by the relinquishment of old ground, if we are happy enough to see it in a state in which it can be vacated with safety, and the occupation of new ground. The labours of the apostles and the primitive evangelists were, to a great extent, of a migratory character. I am aware of the auxiliary apparatus which they enjoyed; but whenever old spheres of labour may be safely left, that will be a promising era in the history of missionary enterprise. I do trust, that the independence of Jamaica is the harbinger of such an era. One-third of the resources of the Society have hitherto been spent in the West Indies. We shall now be free from that drain, and shall have that money to spend on the new fields of labour which are opening up in Trinidad, and especially in St. Domingo. From thence we stretch across the Atlantic to Fernando-Po, and to the points of the African continent near to it, where many times the whole amount of the missionary income might be expended. If there were any reason in addition to the sinful and miserable state of the world, by which the view I have taken might need to be supported, I think one might be drawn from the scriptural views, as to the position in relation to the divine dispensations which is occupied by the preaching of the gospel and the universal diffusion of it. Our Lord said, in his memorable prophecy before his crucifixion, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations;

and then shall the end come." It strikes me, that it is not the conversion of all the persons to whom the gospel is preached, in any district, to which our Lord refers; but that it is simply and exclusively the preaching of the gospel to them; and thus with regard to all nations. I would not wish it to be supposed that I undervalue the conversion of men; but I think that the gospel has a purpose to answer, apart from the conversion of men. It was, in the apostle's days, "a savour of life unto life to some, and to others, a savour of death unto death." The one result of it is as appropriate and as legitimate as the other. I confess, that I rejoice more in the diffusion of the gospel ministry in a permanent form over the districts of the world, than I do over particular and extraordinary success in any one district. I rejoice that God gives us, in this matter, to take the lead. We set, what I hope will be an example, and I trust it will be followed by ourselves and by others; and that it will tend, instrumentally, to the promotion of the cause of God, and the ultimate triumphs of his gospel.

Mr. J. CLARKE, from Africa, said: The resolution is one which affects my heart. It refers to the African race, and I have laboured among them for many years. I rejoice, in the words of the resolution, that God, as the God of all grace, has given power to the word of his truth proclaimed in Jamaica, and that such wonderful effects have been produced by it. I rejoice in bearing my humble testimony to the zeal and fidelity of my brother missionaries in that land. I have long been intimately acquainted with them all, and I know what their feelings have many times been, as well as my own, in keeping back from the churches those whose views were not so clear as they desired. With respect to Africa, you are aware that missionaries have laboured there nearly fifty years. Most of you are acquainted with the labours of the devoted missionaries in Southern Africa, and with the effects of the gospel among the Bechuanas, Caffres, and other tribes. Missionaries have also gone to Abyssinia, and we may hope that God will abundantly bless their labours. We should not forget those zealous men who went out, nearly fifty years ago, to Sierra Leone and other parts of Western Africa. We rejoice that agents belonging to the Church and Wesleyan Missionary Societies have laboured there, and have succeeded in translating books into the various languages spoken on that coast. Missionaries have also been sent out by different societies in America. Dr. Prince and myself left London on the 13th of October, two years this very day. We were preserved through the perils of the deep, and came to anchor, on the 6th of September, at Santa Cruz. On the 10th, we landed at Cape Palmas, having had the boat nearly filled with water, in crossing the bar of the river.

Thus, through the goodness of God, we set our feet in safety on the coast of Africa. We met with some devoted men who had been labouring for six or more years in that benighted part of the earth. We proceeded onward to Cape Coast Castle, where we commenced our work, and became acquainted with some of the superstitions and idolatries of the Fantees. We then pursued our course onward, and in another week reached the island of Fernando Po. There, to our delight, we found a town consisting of nearly two hundred houses, with between eight and nine hundred inhabitants, many of whom were liberated Africans, who had come from Sierra Leone, some from Liberia, and others from Cape Coast Castle. Thus we found a people who were able to understand us; many could speak the English tongue; and they were delighted in the prospect of listening from time to time to the instructions we had come to impart. We were favoured by a kind friend now on the platform, Colonel Nicholls, with letters of introduction to many of the African kings and princes. These letters were of essential service to us. We sent them onward by a captain, who read them to the parties to whom they were addressed, and explained their meaning. They invited us to come, and said that they should be glad to see us, and hear what we had to say. Having spent a month at Fernando Po, teaching the people night and day, and from house to house, we proceeded in a boat to Cameroons. We saw many who were prepared to receive us, although they could scarcely conceive why we had come to visit them. All other white men had visited them for the purposes of trade. Some of the kings, knowing that their ways and our ways were not alike, and that we could not approve of their oppressive and iniquitous doings, appeared shy of us; but the common people heard us gladly. All along the coast of Fernando Po we found some who understood the English language; and, therefore, there was no considerable difficulty in procuring persons to explain our meaning to those with whom we came in contact. After having visited about thirty different towns, we returned to Fernando Po. When we had remained there about eleven months, our hearts were cheered by observing a change in the conduct of some to whom we had given instruction, and that a work of grace was going on in their hearts. They gave the strongest evidence of it which we could desire. We were privileged to baptize five of the natives of Clarence; and two months afterwards, eight more; so that a church was formed, before we left that part of Africa, consisting of thirteen souls. It is an interesting consideration that the churches in Jamaica have taken up this matter, and have determined to do what they can for Africa. Many of them are prepared to say, "Here are we, send us, if you think we can

be useful in making known the gospel of Christ to our kinsfolk according to the flesh, in Africa." Two-thirds of the inhabitants of Africa are bowing down to stocks and stones; some are worshipping a tall tree in the forest, others are bowing down to idols formed by their own hands, others to one of the rivers in the country; some are worshipping the shark, others the alligator, and others different sorts of serpents; many are paying adoration at the graves of their dead relatives, and offering up their prayers for help, and many are worshipping the sun; one tribe say when that orb rises, God is looking upon them. The other third are Mahomedans, and labour under a more fatal and deeply rooted delusion than that under which the poor pagans lie. It is much more easy to reach the heart of the latter than the former. The Mahomedan appears steeled against the truth. He says, "I believe in Jesus the same as you do; I believe that he is God's prophet; I know the law, I know the psalms of David, and I know the evangelists." But if you inquire whether he has read them, he replies, "No; Mahomed has rendered it unnecessary; he has taken all the good he could find in these books, and put it into the Koran; and if I study that, that is sufficient for me, and I am sure to be happy in another world." Thus Africa, with the exception of a few spots, is in a state of total darkness, and the cruelty that prevails there is of the most soul-harrowing description. It was our intention to ascend the Niger with the government expedition; and Captain Bird Allen invited us to return in one of the vessels which conveyed the sick to the island of Fernando Po. But the vessel did not return, and no other opportunity was afforded for ascending that river. We have, however, found a sufficiency of people in Fernando Po, and near to it, to commence our operations; and we may soon hope to see those parts sitting under the sound of the glorious gospel of God. There are fifty-nine communities in the vicinity of the Cameroon river, speaking eight or nine languages. From the inquiries I have instituted, I am satisfied that far into the interior the heralds of the cross may safely go. But they must go as men of peace, unarmed. Our defence was in having only a staff in our hand. We had nothing to alarm the fears of the people; and we had nothing to tempt their cupidity. They were convinced that we were true men—that we had not come as merchants. I wish to see missionary work and mercantile operations kept entirely distinct. It opens the way to the hearts of the people when they see us coming forth, as men of God, to teach them the way to heaven. They, of their own accord, give us this name—"men of God," or "God's men." On one occasion we were sailing in a canoe, and some of the natives were running along the edges of the rock. When we occasionally lost sight of them, we were interested by

hearing them call out we were men of God, and that they were good. Thus we have had our encouragements to go on.

Mr. PHILLIPPO rose and said: I have been nearly twenty years in Jamaica. By the heavy duties devolving upon me last August twelvemonth, I was so exhausted from loud and long-continued speaking, that I became perfectly incapable of attending to my engagements in the way in which I had been accustomed to do for many years. My medical advisers recommended that I should go to England; and, having consulted the most eminent physicians here, they have prohibited me from addressing a public assembly. Allow me, however, to say, that I am as much a missionary as ever. My heart is in Jamaica, and I long to go there again. It has been my happiness to see multitudes converted to God, and I have been the humble instrument in the divine hand in adding to the church between 2,000 and 3,000 souls. I have baptized nearly this number with my own hands; and I stand before this assembly and before God, and declare, that I am not conscious of having admitted any one to the ordinance of baptism or to the Lord's table who I did not firmly believe was the subject of that grace which is absolutely necessary to qualify for those privileges. My attention has been particularly directed to the establishment of schools. I have seen upwards of 300 persons, once scholars, dedicate themselves to the service of Christ by baptism. Amongst the most animating circumstances regarding the future prospects of Jamaica, I cannot refrain from noticing the native agency which is now rising up. Two or three missionaries have been sent out from Spanish Town, and upwards of seven persons are now being qualified for important services. The greater part of these are anxious to go to Africa, in order that they may spread there the knowledge of the Saviour's name.

Mr. SHERMAN, of Surrey Chapel, came forward to support the resolution. I cordially sympathize, he said, in all the operations of the Baptist Missionary Society, and desire, on my knees before God, to thank him for the extraordinary and unbounded success with which he has been pleased to honour the exertions of its missionaries. I have had the highest gratification in seeing that this Society has existed, with the blessing of God, for fifty years. Its operations have been progressively useful, and its missionaries have sustained a character in the world highly honourable. I responded with my heart to the sentiments which were uttered by Mr. Clarke, when he associated other missionary societies with his own, and wished them God speed. Water, whether little or much, must never be suffered to separate Christians from each other. We must have no imputation of wrong motives; nor any accusation of false doctrines, which we have never received, nor

never believed; but we must be one in Christ, rejoicing in each other's success, and aiming, with all our powers, to promote and extend it. I heartily rejoice, not only that the West Indies have been blessed by the operations of this Society, but that you are extending your fields of exertion to other parts of the earth. When I heard Mr. Hinton speak, I thought, that, if your Society could make all its stations self-supporting stations, and go to other parts of the world, there is room enough for you all, and work enough to be done. In England, we are all like ships in the Thames, jostling one against another, and there is little room for our play, but, when in heathen lands, we are all like ships in the ocean, where there is room enough for all, and fine breezes for each. Happy will be the day when differences will be all merged, and feelings all united in saying, to each other God speed, and wishing each other that happy success, which I am sure you do us, and which the speaker most heartily does this Society. I hope I shall be forgiven for having trespassed on the attention of the meeting; I have done it at the earnest request of your secretary.

Mr. J. MORTLOCK DANIELL rose to move—

That, taught by the experience of past difficulties, and animated by the remembrance of the glorious results already attained, we would view the vast field yet unoccupied, and the dangers and difficulties which still present themselves, with a calm determination, in reliance on God, to persevere in our work, and with a firm persuasion, that, as it is His cause, it must and will ultimately and universally triumph. And that this meeting, cordially approving of the objects of the Jubilee Fund, trusts that all who, through the kind providence of God, have it in their power to contribute to it, will manifest, on this deeply interesting occasion, an enlarged and cheerful liberality.

When we think of the formation of the Baptist Missionary Society, fifty years ago, the first of all modern missions—when we associate its successes with those of kindred institutions subsequently formed—when we think how the church then awoke from her supineness—when we think how that mission originated, and that it has been deepening in its hold upon the hearts and consciences of Christians of all denominations, from that period until now, so that, not to have a missionary pulse is to be out of a state of spiritual health,—surely this Jubilee year should be one of gratitude to Almighty God, and of joyful encouragement towards one another. No difficulties, however complex or continuous, can turn the inmost counsels of the Almighty from their destined aim; and, therefore, no difficulties ought to chill or relax the efforts of the Christian church, in the universal diffusion of the gospel of Jesus Christ. Difficulties which prostrate the strength of the giants of this world, giants of mighty bone and bold emprise, whose confidence is an arm of flesh, only stimulate the humble, active Christian, whose confi-

dence is in God, to bolder effort and augmented zeal. The difficulties of the Christian church in all her missionary movements, may be compared to a transient cloud, the dark side of which only is discernible to us; but God, who is light, and in whom is no darkness at all, penetrates its density, and makes its deepest shades subservient to the luminous manifestations of his faithfulness and care. Who, sir, in reviewing these things, can be otherwise than animated? Not to be animated were not merely to incur the reproof of a prophet, or the reproof of the ass of the prophet, as in ancient days—and this would be humiliating enough—but it would stir up the inanimate creation as a revolutionary witness against our ingratitude; for the stones in the street would cry out, and the beam in the wall would answer. Not to be animated, were to refuse fellowship with angels, and to turn a deaf ear to the harpings of their praise; for there is joy in heaven, among the angels, over one sinner that repenteth. Not to be animated, were to have no sympathy with the Saviour, of whom it is recorded, "At that time Jesus rejoiced in spirit, and said, Father, I thank thee that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Hid from the avaricious fleshmonger, wise in his own conceit and prudent in his own eyes; but mercifully revealed to those once fettered babes in understanding, of whom it was scowlingly and scandalously predicted that to instruct them would be impossible, and therefore to free them was absurd. We must, then, sir, be animated; we must be jubilant; we are come here to be glad. We are come to bring birth-day presents to a Society which has been communicating its blessings, both at home and abroad, for fifty years. But what is the end of animation? Is it to sleep? It needs not that we be animated to sleep. The end of animation is action. The blood is to flow, the pulse is to beat, the tongue is to speak, the energies of the mind are to be put forth, the silver and the gold are to circulate. What a farce is the animation of the sluggard! He may open his mouth yawningly, and commend missionary enterprise; but his animation is hypocrisy, for nothing will he do. What a farce is the animation of the miser! He may open his hands and clap, as an outward exhibition of animation, while he listens to the progress of Christian missions; but his heart is too contracted to feel what he applauds, and hell cares not for his eulogy. Can I believe that the perpetual bachelor is a hearty believer in matrimonial bliss? His faith is without works. Can I believe that the drunkard is a lover of total abstinence? His works contravene his affection. Can I believe that the sluggard delights in Christian activity? His laziness forbids. And can I believe that the miser, whose hands are cold

with clenching and pinching sordid, frigid metals, till his fingers are too benumbed to find their way either to his pocket or his purse—can I believe that the miser, whose veins are swollen, and ready to burst with conglutated accumulations—can I believe him to be a lover of a circulation he has ever and anon impeded? No. He may pray like an angel, yet will I not believe. He may be a deacon of a church, or an occupant of the pulpit; yet will I not believe. He may give one guinea a year to this Society; and another to the Baptist Building Fund; and a third to the Bible Translation Society (and here, by the bye, thanks be to God for the Bible Translation Society,—that living specimen of baptist patience, and yet of baptist firmness); I say, he may give to all these,—still, if he be a miser, I will not believe in his Christianity. He is going to judgment, where the rust of his hoarded, and then valueless, gold will be a swift and irrefutable witness against him. And, therefore, let the church take heed,—let Christians beware, lest their eulogy of his paltry and disproportionate contributions should pander to his vice, and accelerate his destruction. Oh! sir, there is a proneness to thank a man for giving ten guineas, when we ought to reprove him for not giving more; there is a proneness to extol the hundred pounds, which may be far behind the means of the donor, and to pass by in silence the single pound, which may involve deep self-denial on the part of its benefactor; there is a proneness to flatter for a little, lest we should get none. But it should be our ardent and constant aim, to bring all into a regular and healthy circulation. We all know too little blood is less dangerous than too much; and too little money is less dangerous than too much. A determination of blood to the head is bad; but a determination of money to the heart is worse. If money become incrustated around the heart, and the heart, consequently, embedded in it, it will eat as a canker into the very vitals of the soul; and that soul will surely die the second death. "For no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ or of God." Animation, therefore, if healthy and genuine, must not be a mere yawning congratulation, nor simply the clapping of the hands or the thumping of the clenched fist upon the pew; but it must proceed from the heart. It will not depend upon the vivacity of a large assembly, neither will it evaporate before the smaller community. It will not need the excitement of a Jubilee year, nor any such extraneous stimulants; but it will flow from a living, yea, a deathless, principle within—namely, the grace of God, which teaches all its possessors, that henceforth—from the moment of their conversion—they are not to live unto themselves, but unto Him who died for them and rose

again. And this inward stimulant secures progression.

Mr. ALDIS, in seconding the resolution, said, there is something delightful in this Jubilee, were it only that it affords us an opportunity of taking a survey of some matters which, on other occasions, were less called for, and, consequently, less appropriate. There is one matter, in addition to the many which have been suggested this morning, which I think we have left too much out of sight, when we consider the vast importance of the subject itself. It is very well known that a society depends for its energy and triumph much less on idle speculation and well-digested theories, than on the living convictions and virtues of those by whom it is sustained. It is a matter for gratitude to God, and ought not to be forgotten by us, that we have so many both at home and abroad, so full of fitness for the work, and who are so full of promise with reference to its future advancement and glory, that they need no eulogy of mine. Mr. Aldis then referred to the valuable services rendered to the institution by its missionaries, its committee, and its secretary, and went on to say, May I speak one word for the Christian church? It is sometimes, though I hope untruly, said, that we baptists are exclusive. It ought not to be forgotten that we have special dangers against which it behoves us to be on our guard. Most anxious am I to cherish a friendly spirit towards all who bear the name of Jesus Christ. Every thing forbids that we should by carelessness or design, foster or allow the spirit of division and of strife. The spirit of those who originated the baptist mission forbids it; for they adopted the title of "the Baptist Mission," only because the state of Christendom did not allow of one combination in the church. Are we so bankrupt in gratitude as to disallow or forget, that except the Moravians, no society has been so much indebted for friendly aid to other denominations, as that to which we belong? The interests of truth require, and the claims of the world demand, that we should be avowedly and uninterruptedly one with all that bear the Christian name, and especially with that great congregational body who are the ornaments of voluntary religion in this our native land, and of which we form a part, and from which we can never, without disgrace and injury, be alienated.

Colonel NICHOLLS, late governor of Fernando Po, rose to move:—

"That the attention of the society having been directed towards Africa by the earnest entreaties of the churches of Jamaica and our brethren the Rev. John Clarke and Dr. Prince, having, at the request of the committee, visited the western coast of that continent, and established a missionary station in the island of Fernando Po;—this meeting welcome their return to their native land with feelings of ardent gratitude to God for the protection and success afforded them; and trust that the mission which has been thus auspiciously begun, will continue to enjoy the care and blessing of the great Head of the church."

I am happy to bear my humble testimony to the great utility of fixing a missionary station at Fernando Po. I have travelled to a great extent in Africa, and I believe that you will be favourably received there. Mr. Clarke and Dr. Prince have had difficulties to encounter, arising from the climate, and I can sympathize with them, having often suffered from attacks of fever and ague. They have already effected one great benefit in putting down a system under which the inhabitants of Africa have long groaned. People have been flogged for not working for the very inadequate sum which was offered them; but this system has been suppressed. I have received letters from some of my old servants, which, if I had time to read, would astound you. They express great gratitude to Mr. Clarke, and call him the apostle of Fernando Po. Let me suggest one practical point. There is great danger on the coast of Africa, arising from the calms and currents; and I entreat you to make a special contribution for the purchase of a steam vessel. These evils may then be avoided, and the labours of your missionaries will be greatly facilitated. The miseries connected with the slave-hunts in Africa are far greater than are generally imagined. For every slave that is taken, at least four adult men and women are destroyed. The able-bodied men, from the resistance they make, are destroyed; and, therefore, it is usually only the weakest that are captured. A steamer will aid in taking there the word of God, by the diffusion of which, this enormity will be put down. I pray that God may pour out his blessing upon your exertions in this noble cause!

Dr. Cox said, that the suggestion made to them by Colonel Nicholls was a matter of great importance. He saw no reason why an effort should not at once be made to purchase a steamer. He begged to have the honour of putting his name first on the list of subscriptions for that special object. He had already contributed to the Jubilee Fund; but he should be happy to commence a separate subscription by giving £10 towards the end in view.

Other donations were then announced, for the same purpose, amounting to upwards of £200.

Mr. J. MERRICK (missionary from Jamaica to Africa) rose to second the resolution: My great great grandmother was brought from the coast of Africa in a slave-ship, and sold as a slave; and I now return to my ancestors to declare liberty to the captives and freedom to the slaves. When offering myself as a missionary for the African field, little did I expect that I should enjoy the pleasure of addressing so large and respectable an assembly of British Christians. I expected that I should have gone direct from Jamaica to Africa; but the Lord has appointed otherwise. When in my native land, I heard of

your efforts to promote the eternal welfare of Africans. The streams of your benevolence reached our shores: I, among others, largely partook of them; and, as a creole, I sincerely return you my thanks for all that we have received at your hands. We shall, I trust, never forget those through whose instrumentality these mercies have been imparted to us. When I call to remembrance what I have heard and seen during the last eight years, I wonder at the change which has been effected, and feel constrained to exclaim, "What has God wrought!" The sun of righteousness is daily growing larger in Jamaica, and sincerely do I hope that his rays will continue to shine till every family is brought to taste and see that the Lord is good. I am aware that the piety of our friends in Jamaica has been called in question; but if those by whom it is done, knew more of them, they would alter their opinion. When I remember the personal piety exhibited by many of our members; when I remember their supplications at a throne of grace; when in visiting their houses I saw the domestic altar, and the incense of prayer arising therefrom morning and evening, I cannot believe in the existence of that hypocrisy which some represent to prevail. When I think of the chapels, the school-houses, and the mission-houses which they have erected; when I see their efforts to send the gospel to a foreign land, I cannot think that they are such formal professors as many would make them out. It is a simple matter of fact that many do fear, and honour, and serve the Lord. I trust I can with truth affirm that the majority are adorning the gospel of our Lord and Saviour in all things, and "walking in the ordinances and commandments of the Lord blameless." It may appear strange to you to read the testimony of a Jamaica planter to the strictness of our church discipline. But I lately received the following note:—"Sir, An admitted member of your congregation, named Lewis Brown, did either wantonly or feloniously shoot three of my tame pigeons on Thursday morning, the 14th inst., two of which are dead, and the other wounded. He was witnessed doing so, and has no license to carry a gun. I can bring him under the cognizance of the laws, but think the censure of your strict church discipline will be more effective in preventing a repetition of such disgraceful acts, caused either by malice or cupidity. I am, Rev. Sir, your obedient servant, ROBERT ROACH, Bay Walk, Shinton Estate. July 16, 1842.—P.S. The pigeons were shot on the pass to the negro-houses." Surely when we have testimony from such a source, you will not think us very lax in this matter. None are admitted by us except those who in our opinion have been taught of the Holy Spirit. We may have doubts when the parties first apply to us for admission into the church; but when we see them walking

consistently with the profession they make, those doubts are overcome. Last year my father and myself baptized 340 converts; and, if we had had time to examine all the candidates who applied to us, I believe that we should have baptized 500. Not only have thousands been turned from darkness unto light, but a pleasing change has also taken place in the social condition of the people. Marriages at one time were few in number—the people for the most part lived

in sin; but this is not now the case; and the example set by the negroes is producing its due effect even upon the aristocracy. But my heart is in Africa. I long, I burn, I thirst for the salvation of my father-land—that country which is now a moral wilderness, but which, under divine influence, shall become the garden of the Lord.

M. L'INSTANT (from Hayti) briefly supported the resolution, which was then put, and carried unanimously.

THURSDAY EVENING.

The extent to which the preceding sketches have reached, forbids our giving more than a mere outline of the evening meeting at Finsbury Chapel, at which the treasurer, W. B. Gurney, Esq., presided. Prayer was offered by Mr. Nash of Drayton, who is about to proceed as a missionary to Jamaica. Mr. New of Salisbury then moved the following resolution, which was seconded by Alexander Fuller, who has left Jamaica, hoping to live and die among his negro brethren in Africa.

“That the undertaking of missionary efforts was urgently required by the condition of millions of our fellow-creatures in distant parts of the world, and that the knowledge subsequently obtained of the nature and results of idolatry, and of the power of the gospel to counteract and remove them, have fully proved that the exertions of our honoured fathers and brethren were eminently calculated to promote the glory of God and the best interests of men.”

This having been passed, Dr. Hoby moved, and Dr. Prince from Africa seconded the following:—

“That the state of the mission in the East Indies, where many millions of our fellow-creatures, through

the connexion of that country with our own, are peculiarly accessible; and the condition of Africa, where many millions are in the lowest state of degradation and wretchedness; alike call upon us to obey our Lord's command, ‘Pray ye the Lord of the harvest to thrust forth labourers into his harvest,’ and to entreat him to make the labours of all his servants of this and other kindred institutions, more abundantly successful.”

Mr. Davis of Bristol then moved, and Mr. Stovel of Prescott Street seconded the following resolution, which like the preceding was passed unanimously.

“That this meeting, recognising the hand of God in the past history of this society, in the qualifications of its first missionaries, in the fields of labour opened for them, in the honourable place they have been permitted to occupy in the translation of the scriptures, the education of the young, and the bringing of sinners to Christ, feels assured that the work is God's; and would humbly and gladly pledge itself to increased exertion in this holy cause.”

This terminated a series of meetings which afforded great pleasure to those who attended them, and which will conduce greatly, it is hoped, to the diffusion of missionary zeal, and the enlargement of the Redeemer's empire.

ACKNOWLEDGMENTS.

The Committee thankfully acknowledge a box, from Leeds, for the Rev. W. Knibb; a case of apparel and haberdashery, from How Street, Plymouth, for the Rev. J. May; a box, from friends at Lymington, for the Rev. W. Dendy's schools; a box of books, from Mrs. Payne, Frome, for the Theological Institution, Jamaica; a parcel of books (in canvas), from place unknown, for the Theological Institution, Jamaica; a parcel of useful articles, from a friend at Canterbury, for the Rev. W. Knibb; a parcel of useful articles, from Camberwell, for Mrs. Knibb; a parcel of apparel, from friends at Olney, for the Rev. Joseph Merrick; a bible, from Mr. Bland, for J. W. Christian, Fernando Po; a parcel of apparel, from young friends at Spaldwick, by Mrs. Browne, for Africa; two pairs of spectacles, from Mr. Salmon, for J. W. Christian, Fernando Po; and a Pilgrim's Progress, from W. L. Smith, Esq., for the same.

A parcel of books has also been received from Messrs. Duncan, Paternoster Row, for the Rev. A. Leslie; a parcel of books, from place unknown, for the Rev. J. May; a parcel of books, from Mr. Haddon, for the Rev. L. Lynch; a box of sundries, from Lewes, for Miss Davey; a case, from Hackney, for the Rev. W. Hume; a parcel from the Religious Tract

SURREY.		WORCESTERSHIRE.		FOREIGN.	
Clapham, Society in aid of Missions.....	10 0 0	Astwood.....	15 3 5	Lockwood.....	F. E. 8 0 0
		Pershore.....	50 0 0	Scarborough, on account	60 0 0
				Shipley	4 0 0
				Sutton.....	8 15 6
WARWICKSHIRE		YORKSHIRE.		FOREIGN.	
Coventry—		Bradford—		Fernando Po, for <i>Chapel</i> ,	
Mrs. Franklin, for <i>Africa</i>	1 1 0	Dr. Caton, for <i>Africa</i>	5 0 0	<i>Africa</i>	25 19 0
Leamington—		Horsforth.....	3 1 0	Netherlands Missionary Society, by Rev. S. Müller, Amsterdam.....	125 0 0
Rev. O. Winslow.....	1 0 0	Hull, on account.....	75 0 0		
		Lockwood.....	8 15 6		

JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to about £23,000.

The following sums have been promised or paid since the last acknowledgment.

PROMISED.		PAID.		PROMISED.		PAID.	
Abigail, a Sicca Rupee.....		0 2 0		Chesham		29 0 0	
Anstie, P. Esq., Devizes.....		20 0 0		Caïne, a Jubilee Mite, by Rev. W. Lush		2 0 0	
A Friend.....		1 1 0		Cupar, Collection		4 0 0	
A Friend.....		1 0 0		Do., Young Ladies and Sunday School		2 2 0	
AJT		0 10 6		Colnbrook, Sunday School		1 0 0	
An Annual Subscriber of £10, for <i>African Miss.</i> , in Lancashire	50 0 0			Cordwell, Emma		0 8 7	
Artillery Street, Collection.....		2 11 0		Danford, Mr. John		10 0 0	
Acworth, Rev. J., and Family.....		20 0 0		Daniell, Rev. J. M., for <i>Missionary Vessel</i>	5 0 0		
A Friend (D.), by Mr. Hatchard Baptist Magazine, Publishers of, by Rev. W. Groser.....		10 0 0		Dumfermline, Collection.....		7 0 0	
Bedford, on account.....		66 16 10		Devonshire Square, Collection.....		19 18 6	
Bone, W., Cockermonth		1 0 0		Do., donations, on account.....		48 11 0	
Bridgend.....		10 14 5		Datchet		2 0 0	
Blyth, Thomas, Esq., Langham	50 0 0			Deptford.....		3 15 0	
Bolton, on account		5 0 0		Dawlish, a Jubilee Offering, through Rev. J. Angus.....		50 0 0	
Boro' Green, Collection		7 11 0		Daniel, Mr. Samuel	5 0 0		
Blunham, Collection		1 14 6		Eagle Street, Collection		20 7 0	
Do., Sunday School		1 0 6		Do., Donations		43 0 6	
Beilby, Dr. G. W., Monaghan		3 0 0		Do., Cards		21 7 1	
Brentford, New.....		15 5 0		French, Mr. Joseph	5 0 0		
Bewley		5 0 0		Fetter Lane, Collection		1 15 0	
B. S., Milton, near Grantham.....		16 9 0		Farsley		22 13 6	
Beckington		6 6 0		Folkstone		21 7 0	
Brompton, Collection		0 17 6		Freeman, Messrs. R. and T.		5 0 0	
Do., Sunday School		16 1 2		Ferne, H. B., Collected by		0 7 0	
Brixton Hill, Rev. Mr. Hunt's		37 8 6		Female Servant, by Mr. Gipps.....		0 10 0	
Berwick		1 5 0		Godwin, H., Esq., Bath		5 0 0	
Blackley Chapel, Yorkshire		5 0 0		Godwin, Mr. Charles, do.....		2 0 0	
Brough, Mr., Bedford		5 0 0		Gurney, W. B., Esq., for <i>Missionary Vessel</i>	50 0 0		
Bligh, Messrs., Whitechapel		0 4 6		Gurney, Miss		4 0 0	
Burt, Miss, Collected by		10 0 0		Green, Mr. Stephen, Lambeth		10 0 0	
Buckingham		5 0 0		Griffiths, Miss, Collected by		0 4 6	
Burton, Somerset		10 0 0		Gamlingay		5 0 7	
Cox, Rev. Dr., for <i>Missionary Vessel</i>	10 0 0			Grey, Mrs., St. Heliers, Jersey		1 0 0	
Collins, Mr., for ditto	21 0 0			Gotch, J. C., Esq., for <i>Missionary Vessel</i>	10 0 0		
Cardiff		56 12 0		Highworth		10 0 0	
Corsham		25 0 0		Hanson, Joseph, Esq		50 0 0	
Chippenham		8 3 0		Do., for <i>Missionary Vessel</i>	5 0 0		
Christiana, of Feltham		0 5 0		Hanson, Miss A.	1 0 0		
Canterbury		237 11 2		Hubbard, Mr., Luton		5 0 0	
Do., St. John's Chapel		5 2 6		Haddenham, Collection		2 4 6	
Chelsea, Collection		5 17 0		Hickson, Miss, Lincoln	100 0 0		
Carlisle, ditto.....		1 2 0		Hammersmith, Collection		8 12 0	
Chatbam, Brook.....		16 7 2		Hatcham, ditto		4 4 0	
Camberwell, Collection		53 18 9		Hatchard, Mr. J. G.		10 10 0	
Do., Donations		36 6 0		Harlow, balance		0 17 0	
Do., by Miss S. L. Rawlings.....		1 8 6		Hamilton, Mr., Youghal		3 0 0	
Do., Girls' School		1 2 6		Hodges, Mr., Poole		1 0 0	
Do., Fancy Sale, by Miss A. M. Hanson and Misses J. and E. Rawlings		6 10 0		Halford, Mr. J. F., for <i>Missionary Vessel</i>	10 0 0		
Cheltenham, Countess of Huntingdon's School		1 1 0		Harwood, Mr. J. A.	5 0 0		
				Jubilee Meetings in London:—			
				Park Street, paid in as amount of sundry Collecting Cards		84 16 5	

	PROMISED.	PAID.		PROMISED.	PAID
Park Street. Collection after Tea Meeting		3 19 6	Mrs. Payne, Missionary Box		1 13 1
London Tavern, Lecture, Collection		7 12 3	Q. H., 28531		5 0 0
Do., Public Breakfast, do.		2 5 0	Quainton		3 4 0
Finsbury Chapel, Sermon, do.		20 9 4	Romford, Cards		3 0 9
Do., Juvenile Meeting, do.		9 0 7	Roe, Mr. F.	5 0 0	
Surrey Chapel, Sermon, do.		34 16 0	Ring, Eliza, Phipps' Bridge		1 10 0
Exeter Hall, Meeting, do.		93 13 8	Russell, Rev. Joshua, for <i>Missionary Vessel</i>		10 0 0
Finsbury Chapel, do., do.		33 14 6	Romney Street, Westminster		2 7 6
Jones, Mr. Charles, Vassali Road, for <i>Africa</i>	5 0 0		Rishworth, Collection		4 1 0
Islington Green, Collection		8 5 4	Stancomb, W. Esq.		100 0 0
Ickford		0 16 8	Sherring, R. B., Esq., additional	100 0 0	
Keppel Street		25 0 0	Do., for <i>Missionary Vessel</i>	50 0 0	
Kettering, by Rev. J. Jenkinson		2 2 0	Sharnbrook, Sunday School		1 16 0
Kingston, Collection, &c.		11 0 0	Salter's Hall, Sunday School		2 16 0
Kensington, do.		28 12 2	Skerrett, Mr., Chelsea		100 0 0
Kingshill		1 5 0	Shakespeare's Walk, Collection		11 5 0
Kitson, Mr. W.		5 0 0	Smith, Mr. G. M., Chipping Norton		5 0 0
Lawrence, Miss E.		10 10 0	Smith, Miss M. E.		1 1 0
Loughton		211 4 4	Stiles, Mr. W.	5 0 0	
Langham	50 0 0		Staines, Collection and Cards		8 0 0
Long Crendon, Collection		2 0 0	Smith, Rev. Thomas, and Mrs. Smith		2 0 0
Long Buckley		20 0 0	Shayer, Mr. W. C.	1 0 0	
Llanthwy, Collection		4 11 0	Swinstead, Mr.	5 0 0	
Lambeth		24 15 0	St. Albans, on account		50 0 0
Do., Sunday School		4 10 0	Stearne, Rev. Dr., for <i>Missionary Vessel</i>	10 0 0	
Do., a Sunday School Teacher, by Rev. W. Fraser		5 0 0	Spanish Town, Jamaica, for ditto	50 0 0	
Leicestershire		309 9 0	Somersetsire, on account		16 19 0
Llanello		17 0 0	Tring, Rev. C. Smith's		7 2 0
Monmouthshire		19 11 2	Thomas, Mr. Joseph, Card by		4 1 0
Marlborough, Mr.		52 10 0	Thomas, Mr. A., do.		0 16 0
Marlborough, Mrs.		21 0 0	Tranter, Mr., Luton		1 0 0
Melksham, on account		52 10 6	Trinity Chapel, Borough		27 12 9
Morris, Richard, Esq., Clapham		5 0 0	Tosswill, C. S., Esq., for <i>Missionary Vessel</i>		5 0 0
Montrose, Collection		0 12 0	Tiverton		24 3 4
Murch, Rev. Dr., for <i>Missionary Vessel</i>	5 0 0		Tetbury, Collection		1 0 0
Medley, Messrs., Liverpool		10 10 0	Tubermore		11 15 1
Monaghan, a Friend		3 0 0	Tottenham		70 0 0
Maze Pond, Collection		16 7 6	Totlebank		14 3 6
Giltman, W., Esq.		20 0 0	Uppottery		2 0 0
Jubilee Boxes		0 15 4	Uffculme, Collection		3 14 0
Deedy, Mrs.		1 0 0	Urquhart, Mr. Thos., Liverpool		1 1 0
Fisher, Mr.		1 0 0	Vines, Mr. Jos., Stepney		10 0 0
Cards		51 3 9	Vines, Miss, Collected by		0 15 0
Manchester, Sunday School		20 6 1	Wellington, Somerset		74 10 2
Margate		100 0 0	Wheeler, J., Esq., Salisbury		1 0 0
Mill End, Collection		1 15 6	Wills, Miss		20 0 0
Nebo Penycae		3 14 6	Wright, Mrs., Bolton		0 10 0
Newton Abbott, Collection		1 8 0	Warmington, Mr. Joseph	20 0 0	
Norfolk		800 0 0	West, Mr., sen., Amersham		0 10 6
Nash, W. W., Esq.		21 0 0	Winscombe, Collection		4 4 0
Nash, Mrs. W. W.		50 0 0	Watson, Miss, Card, by		5 0 0
Nicholls, Lieut.-Col.		1 0 0	Watson, Messrs., and Sons	30 0 0	
Phillips, Mr. Joseph, Card by		2 17 6	Westbury Leigh, by Rev. S. Evans		15 13 2
Paxton, Mr. John, Berwick, for <i>Africa</i>		100 0 0	Warminster, Collection		16 1 8
Prescot Street, Collection		9 1 10	Walworth, Lion Street, Sunday School		0 15 8
Packer, Mr., Walworth		5 0 0	Windsor		17 15 6
Peak, Miss, Collected by		3 0 0	Wallis, Rev. Joseph, and Mrs. Wallis		5 0 0
Pontifex, Mr.		5 0 6	Woolley, Miss E. M., Card by		4 8 6
Penknap		14 18 0	Waddesdon Hill		8 10 0
Park Street, Collection		13 15 6	Wilkinson, R.	1 0 0	
Pritchard, Rev. G., a Family Contribution, by		10 2 6			
Payne, Mrs.		20 0 0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

NOVEMBER, 1842.

A reader writes

During the last month I have had opportunity of addressing about five hundred individuals at twelve meetings. At one of those there could not be less than thirty Roman catholics hearing. As yet, I have been able to attend at B— once a fortnight. On last Lord's-day evening there were about fifty present. The average attendance is about thirty-five. I am very much encouraged by seeing the people continue most desirous for the meeting prospering in this place. If the Lord of the harvest bless us, there will be no doubt of success.

On Lord's-day, 18th, I visited A—, in company with our brother Mr. R. H. Carson, son to the Rev. Dr. Carson. Mr. C. preached in the evening in a school-house. We thought there could not be fewer than about four hundred and fifty persons present. The house was literally stuffed, and the small yard outside-filled; besides, the door and windows were surrounded with immortal beings, some of whom had come seven or eight miles to hear. So intent were they on listening, that during the whole services not a breath was heard. The text from which our brother preached was Matt. xi. 28. Although the preacher is a mere youth, the discourse was like the performance of a master in Israel. From the arrangement of his subject, his scriptural and conclusive reasoning, his impressive manner, and solemn address, one could not help saying, that "the preacher seems to have imparted to him a large portion of the spirit of his venerable father." From the soundness of the views he brought forward, and the very touching appeals he made to the consciences of his hearers, I trust that impressions were made that will never be erased. If you send Mr. B. to that place, I am sure there would, humanly speaking, be great good done. Send brother B.;—sustain him in his devoted and persevering labours in the Lord. Come over and help the disciples at A—, for I am persuaded the Lord has opened a door of access there. Mr. B. is the people's choice, and from all I have said, I think he is the only person for this place. But send *some* person. Shall it be said that the Lord of the harvest wants a man to work for him in this part of the vineyard—that the Baptist Irish Society has the man, but wants the means to send him? Surely not.

LOUGH DEARG.

(Continued from page 563.)

"On entering the prison I was struck with the dim religious twilight of the place. Two candles gleamed faintly from the altar, and there was something I thought of a deadly light about them, as they burned feebly and stilly against the darkness which hung over the other part of the building. Two priests facing the congregation, stood upon the altar in silence, with pale spectral visages, their eyes catching an unearthly glare from the sepulchral light of the slender tapers. But that which was strangest of all, and as I said before, without parallel in this world, was the impression and effect produced by the deep, drowsy, hollow, hoarse, guttural, ceaseless, and monotonous *hum*, which proceeded from about four hundred individuals half asleep, and at prayer; for their cadences were blended and slurred into each other, as they repeated in awe-struck and earnest undertone, the prayers in which they were engaged. It was certainly the strangest and most supernatural-like sound I ever heard, and resembled a thousand subterranean groans, uttered in a kind of low, deep, unvaried chant. Nothing could produce a sense of gloomy alarm in a weak, superstitious mind equal to this; and it derived much of its wild and singular character, as well as of its lethargic influence, from its continuity; for it still—still rung lowly and supernaturally on my ear. Perhaps the deep, wavy prolongation of the bass of a large cathedral bell, or that low, continuous sound, which is distinct from its higher and louder intonations, would give a faint notion of it, yet only a faint one; for the body of hoarse monotony here was immense. Indeed, such a noise had something so powerfully lulling, that human nature, even excited by the terrible suggestions of superstitious fear, was scarcely able to withstand it.

"Now the poor pilgrims forget, that this strong disposition to sleep arises from the weariness produced by their long journeys—by the exhausting penance of the station, performed without giving them time to rest—by the other natural consequences of not giving them time to sleep—by the drowsy darkness of the chapel—and by the heaviness caught from the low, peculiar murmur of the pilgrims, which would of itself overcome the lightest spirit. I was here but a very short time when I began to doze, and just as my chin was sinking placidly on my breast, and the words of an *Ave Maria* dying upon my lips, I felt the charm all at once broken by a well-meant rap upon the occiput, conferred through the instrumentality of a little, angry-looking, squat urchin of sixty years, and a remarkably good black-thorn cudgel, which, along with its owner, was engaged in thwacking the heads of such sinners

as, not having the dread of insanity and the regulations of the place before their eyes, were inclined to sleep. I declare the knock I received told to such purpose on my head, that nothing occurred during the pilgrimage that vexed me so much. After all, I really slept the better half of the night; yet so indescribably powerful was the apprehension of derangement, that my hypocritical tongue wagged aloud at the prayers, during these furtive naps. Nay, I not only slept but dreamed. I experienced also that singular state of being, in which, while the senses are accessible to the influence of surrounding objects, the process of thought is suspended, the man seems to enjoy an inverted existence, in which the soul sleeps, and the body remains awake and susceptible of external impressions. I once thought I was washing myself in the lake, and that the dashing noise of its waters rang in my ears: I also fancied myself at home in conversation with my friends; yet in neither case did I altogether forget where I was. Still, in struggling to bring my mind back, so paramount was the dread of awaking deranged should I fall asleep, that these occasional visions—associating themselves with this terror—and this again broken in upon by the hoarse murmurs about me, throwing their dark shade on every object that passed through my imagination, the force of reason being too vague at the moment; these occasional visions, I say, and this jumbling together of broken images and disjointed thoughts, had such an effect upon me, that I imagined several times the awful penalty was exacted, and that my reason was gone for ever. I frequently started, and on seeing two dim lights upon the altar, and on hearing the ceaseless and eternal murmurs going on around me, without being immediately able to ascribe them to their proper cause, I set myself down as a lost man: for on that terror I was provokingly clear during the whole night. I more than once gave an involuntary groan or shriek, on finding myself in this singular state; so did many others, and these groans and shrieks were wildly and fearfully contrasted with the never-ending hum, which, like the ceaseless noise of a distant waterfall, went on during the night. The perspiration occasioned by this inconceivable distress, by the heat of the place, and by the unchangeableness of my position, flowed profusely from every pore. About two o'clock in the morning an unhappy young man, either in a state of lethargic indifference, or under the influence of these sudden paroxysms, threw himself, or fell from one of the galleries, and was so shattered by the fall, that he died next day at twelve o'clock, and what was not much to the credit of the reverend gentry of the island, without the benefit of the clergy; for I saw a priest with his stole and box of chrism finishing off his extreme unction when he was quite dead. I have always thought that act to be one of the most degrading to human reason, and impious in the sight of God, of any I ever witnessed of a religious nature. The under jaw of the corpse hung down, his eyes were open, and stared with the wild glassy look of death, his nostrils were distended and filled with mucus, his hair was on end, and about his brows and the upper part of his face lay the

froth of the perspiration which exuded in the agonies of death. There was the priest, rubbing his oil over the dead body of this victim of superstition, confident that such an application would benefit his soul before the awful tribunal of eternal justice.

"In this prison, during the night, several persons go about with rods and staves, rapping those on the head whom they see heavy; snuff-boxes also go round very freely, elbows are joggled, chins clucked, and ears twiddled, for the purpose of keeping each other awake. The rods and staves are frequently changed from hand to hand, and I thought it would be a lucky job if I could get one for a little to enable me to change my position. I accordingly asked a man who had been a long time banging in this manner, if he would allow me to take his place for some time, and he was civil enough to do so. I therefore set out on my travels through the prison, rapping about me at a great rate, and with remarkable effect; for, whatever was the cause of it, I perceived that not a soul seemed the least inclined to doze after a visit from me; on the contrary, I observed several to scratch their heads, giving me at the same time looks of very sincere thankfulness.

"But what I am convinced was the most meritorious act of my whole pilgrimage, as it was certainly the most zealously performed, was a remembrance I gave the squat fellow who visited me in the early part of the night. He was engaged, tooth and nail, with another man, at a *de profundis*, and although not asleep at the time, yet on the principle that prevention is better than cure, I thought it more prudent to let him have his rap before the occasion, for it might come on: he accordingly got full payment at compound interest, for the villainous knock he had *lent* me before. This employment stirred my blood a little, and I got much lighter. I could now pay some attention to the scene about me, and the first object that engaged it, was a fellow with a hare lip, who had completely taken the lead at prayer. The organs of speech seemed to have been transferred from his mouth to his nose, and although Irish was his vernacular language, either some fool or knave had taught him to say his prayers in English: and you may take this as an observation founded on fact, that the language which a Romanist does not understand, is the one in which he is disposed to pray. As for him, he had lots of English prayers, though he was totally ignorant of that language. The twang from the nose, the loud and rapid tone in which he spoke, and the *malaproprian* happiness with which he travestied every prayer he uttered, would have compelled any man to smile. The priests laughed outright before the whole congregation, particularly one of them, whom I well knew; the other turned his face towards the altar, and leaning over a silver pix, in which, according to their own tenets, the Redeemer of the world must have been at that moment, as it contained the consecrated wafers, gave full vent to his risibility. Now it is remarkable that no one present attached the slightest impropriety to this—I for one did not; although it certainly occurred to me with full force at a subsequent period.

“When morning came, the blessed light of the sun broke the leaden charm of the prison, and infused into us a wonderful portion of fresh vigour. This day being the second of our arrival, we had our second station to perform, and consequently all the sharp spikes to re-traverse. We are not permitted at all to taste food during these twenty-four hours, so that our weakness was really very great. I beg leave, however, to return my special acknowledgments for the truly hospitable allowance of wine, with which I, in common with every other pilgrim, was treated. This wine is made by filling a large pot with the lake water, and making it lukewarm. It is then handed round in jugs and wooden noggins, to their credit be it recorded, in the greatest possible abundance. On this alone I breakfasted, dined, and supped, during the second, or prison day of my pilgrimage. At twelve o'clock that night we left prison, and made room for another squadron, who gave us their kennels. Such a luxury was sleep to me, however, that I felt not the slightest inconvenience from the vermin, though I certainly made a point to avoid the Scotchman and the cripple. On the following day I confessed, and never was an unfortunate soul so grievously afflicted with a bad memory as I was on that occasion—the whole thing altogether, but particularly the prison scene, had knocked me up, I could not, therefore, remem-

ber a title of my sins; and the priest, poor man, had really so much to do, and was in such a hurry, that he had made me clean absolved before I had got half through the preface. I then went with a fresh batch to receive the sacrament, which I did from the hands of the good-humoured gentleman who enjoyed so richly the praying talents of the hare-lipped devotee in the prison.”

The brethren of the Southern Baptist Association of Ireland request the insertion of the following extract from their minutes of proceedings, August 16 last:—

Resolved,—That this Association, having heard a statement of recent occurrences at Conlig, feels the greatest pleasure at the satisfactory manner in which brother Mulhern has defended himself from the charges brought against him by Mr. Patteson, and for the able manner in which he has sustained the interests of “the truth as it is in Jesus.”

Resolved,—That the secretary enclose a copy of this resolution to brother Mulhern.

SPECIAL CONTRIBUTIONS, IN ANSWER TO THE APPEAL IN SEPTEMBER CHRONICLE.

It will be seen from the following list, that many friends have kindly responded to the statement and request made in our Chronicle for September. The Committee acknowledge this kindness with especial gratitude. It is felt that the operations of the Society must not be suspended. Arrangements have been made in respect to the debt owing by the Society which will prevent its pressure at present; and the Committee have only to entreat, that in this “jubilee” season of missionary operations, Ireland may yet be kindly and liberally remembered.

	£	s.	d.
B. Goodman, Esq. Leeds.....	2	0	0
Mr. Butcher, Tring	1	0	0
Mr. Garrett, Chesham	1	0	0
Mr. Goodman, near Huntingdon	1	0	0
Rev. Mr. Haig, Bottesford	1	0	0
Mr. Cobb, Margate.....	1	0	0
Mr. Cates, Fakenham	1	0	0
Mr. Barcham, Tonbridge	0	10	0
Mr. Stevenson, Taunton	1	0	0
By Mr. Harris, Buckingham	1	0	0
By Mr. Robson, Woolwich	1	0	0
Mr. Harling, Chester.....	1	0	0
Mr. Burt, Whitechurch, Hants.	0	10	0
Rev. J. Showeller, Portsea	0	10	0
M. Callender, Esq. Gainsford	10	0	0
By Rev. A. Wayland, Lyme	2	0	0
John Jenkins, Esq. Caerleon	5	0	0
William Jenkins, Esq. do.	5	0	0
John Freeman, Esq. London	10	0	0
W. Cozens, Esq. do.	10	0	0
Mrs. John Hepburn, do.	1	0	0
Mr. Blackmore, Wandsworth	2	0	0
By Miss Morgan, Birmingham	1	0	0
Mr. James Andrews, Pershore	1	0	0
By Rev. A. M'Cloud,* Glasgow	2	5	0
By Miss King, Kingstanley	1	0	0
Mr. Daniel Olney, by T. Pewtress, Esq.	5	0	0

	£	s.	d.
Part of Jubilee Offering, Mr. W. Cason, Eye	5	0	0
By Mr. Bowser, London*—			
Mr. Swinstead	1	0	0
Mr. Bowser	10	0	0
Messrs. R. and T. Freeman	5	0	0
A Friend	1	0	0
A. Jackson, Esq.	1	0	0
J. Danford, Esq.	1	0	0
J. Warrington, Esq.	1	0	0
	20	0	0
Stephen Green, Esq. Lambeth	1	0	0
—, Harlow	1	0	0
Peter Ellis, Esq. Hackney	1	0	0
Mr. Dawson, London	1	0	0
Rev. T., a friend	5	0	0
By Mr. J. M. Sing, Bridgnorth	1	3	6
Mr. Henry Smith, Birmingham	1	0	0
Mr. Newton, Ramsey	0	10	0
Mr. Palmer, do.	0	5	0
Mr. Cadby, Hammersmith	1	0	0
W. L. Smith, Esq. London	1	0	0
W. P. Bartlett, Esq. do.	1	0	0
Mr. Collins, do.	1	0	0

* A kind note accompanies this list, in which the following sentence occurs: “This is all I can expect from friends at Prescot Street; I hope you may get the like from other churches in London.” May our friend’s hope be realized!

* Erratum in last Chronicle:—for Mr. Douglas, read Mr. Staclair.

	£	s.	d.		£	s.	d.
Mrs. Goodman, Flitwick, Beds.	1	0	0	Mrs. Norman, Isleham	1	0	0
By Rev. J. M. Daniell, Ramsgate	5	0	0	Miss A. B., H. B.	1	0	0
Joseph Tritton, Esq. Battersea	1	1	0	By Mr. Sillock, Stalham	5	0	0
S. B.	20	0	0	By Mr. Davies, Reading	3	13	0
Mr. Allport, Padstow	0	5	0	By Rev. W. Rhodes, Damerham	1	0	0
By Mrs. Wendeatt, Ilfracomb.	1	10	0	By Rev. V. Keay, Wellington	2	0	0
By Mr. Jeremiah Davies, Reading.....	1	10	0	By Rev. W. Welsh, Exon	6	17	3
Miss Williams, Caermarthen	1	0	0	R. Cartwright, Esq. London	1	0	0
Mr. Weara, Epping	1	1	0	Mr. D. Walters, Swansea	1	0	0
By Rev. D. Parkins, Folkestone.....	2	2	3	Mr. T. Walters, do.	1	0	0
Mrs. Bath, Chalford, by Rev. J. Bliss ..	1	0	0	By Mr. Soul, Olney	1	0	0
Messrs. Watson and Sons, London	20	0	0	Mr. R. Sadler, Norwich	1	0	0
Mr. Joseph Acworth, Chatham	1	0	0	Mr. John Hill, Ross	2	0	0
Mr. W. Acworth, do.	1	0	0	Mr. Ellingworth, Leicester	0	15	0
Mr. Bell, South Shields.....	2	0	0	By Mrs. Mann, Evesham	1	0	0
Friends, Louth, by Mesdames Graves and Beeten	2	3	0	By Mrs. E. Clarke, Falmouth—			
Mr. Joseph Burgess, Walworth	1	0	0	Mrs. Gay	1	0	0
Mr. James Oliver, London	10	10	0	Mrs. Clarke	1	0	0
A Friend, by Rev. Joseph Angus, M.A.	50	0	0	Mr. Reed	0	10	0
Young Friends, Halifax, by Rev. S. White- wood	1	0	0	Mr. Bond	0	5	0
Mr. Helier, London, by Mr. Gray	0	10	0	Mrs. Downing	0	5	0
Mr. Freeman, Woolwich	1	0	0	Small sums	1	0	0
By Rev. W. Payne, Chesham	1	0	0				
By Mr. H. Phillips, Usk—							
Mr. W. W. Phillips.....	1	0	0	By Mrs. T. Green, Cambridge—			
Mr. H. Phillips.....	0	10	0	Mr. Foster.....	1	0	0
	1	10	0	Mr. R. Foster, jun.	1	0	0
John Heard, Esq. Nottingham	10	0	0	Mr. Henry S. Foster	0	10	0
By Rev. W. Hopley, Hemel Hempstead ..	1	1	0	Mr. George E. Foster	0	10	0
Rev. W. Burt, Beaulieu	2	0	0	Mr. William Adams	1	0	0
Mrs. Cotton, Hackney	0	10	0	Miss Gotobed	0	10	0
Mr. Cotton, jun. do.	0	10	0	Mr. Brimley	0	10	0
A Friend	10	0	0	Mr. Lilley	0	10	0
Mr. Wallis, Wellingborough	1	0	0	Mr. W. Shippey	0	10	0
Mr. Collier, Thrapston	1	0	0	Mr. Elijah Johnson	0	10	0
Mr. Wm. Hill, Islip, do.	1	0	0	Mr. William Johnson	0	10	0
Mrs. Finch, Harlow	1	0	0	Mr. James Gotobed	0	10	0
Mrs. Foster, Newcastle	1	0	0	Mr. Elliott Smith	0	10	6
Mrs. Nicholls, Collingham	1	0	0	Mrs. Youngman	0	10	0
Mrs. Priestley, Buckingham	1	0	0	Mrs. Cooke	0	10	0
Rev. W. H. Black, London	1	0	0	Small sums	1	9	6
Mr. James Gray, do.	1	0	0				
Mr. Johnston, Ashton-under-Lyne.....	1	0	0	By Rev. R. Brewer, Coleford	11	10	0
Mr. Settle, Newcastle-on-Tyne	1	0	0	By Mrs. Wilkins, Westbury—	20	0	0
By Rev. T. Davis, Broomsgrove.....	1	5	6	Robert Haynes, Esq.	1	0	0
By Mr. L. J. Abington, Hanley	2	0	0	Mr. Lonsdale.....	1	0	0
By Catharine Pew, St. Albans	1	0	0	Small sums	1	5	0
A Friend, Ipswich.....	1	0	0				
C. Davies, Wallingford.....	1	0	0	By Rev. Jonn Watts, Wootton-under-Edge—	3	5	0
Miss Viner, Hackney	0	10	0	W. Penne, Esq.	1	0	0
By Miss Harwood, Birmingham.....	1	0	0	Miss Eley	1	0	0
By Miss K. Watson, Walworth	1	0	0				
J. S. Payne, Chesham	0	10	0	A mite from a Widow in Somerseshire....	1	0	0
Mr. Mursell, Lymington	2	0	0	By Rev. J. Cubitt, Bourton-on-the-Water—			
Mr. Furner, do.	1	0	0	N. Stenson, Esq. M.D.	1	0	0
Mr. Drawbridge, do.	1	0	0	M. R. Cooper, Risington	1	0	0
Mr. Froud, Dorchester	0	10	0	Mrs. Asbwin, Bourton	1	0	0
By Mrs. Whittaker, Bratton	1	10	0				
Mr. W. Packer, Emsworth	1	0	0	Mrs. Waters, Hackney	3	0	0
James Cort, Esq. Leicester.....	1	0	0	Mrs. M. A. Davies, Pembroke Dock.....	1	0	0
				Mr. James Reed, Sevenoaks	0	10	0
				A Lady, left at Mr. Green's, Oct. 18.....	0	5	0

NOTE.—In last Report, page 42, "Sykes, Mr., Bath," is entered £2; it should have been "two years' subscription, of H. Sykes, Esq., Bath, by Rev. D. Wassel, £4."

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fen-church-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., Treasurer, 19, Bridge-street, Blackfriars; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALIFAX, MILLS, and Co., Bankers, 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, Dublin; and by any Baptist Minister, in any of our principal towns.

BAPTIST MAGAZINE.

 DECEMBER, 1842.

MEMOIR OF THE REV. GEORGE FOWNES,

FORMERLY PASTOR OF THE CHURCH AT BROADMEAD, BRISTOL.

IN the year 1678, the baptist church at Broadmead being destitute of a pastor, the subject of this memoir was recommended to their notice. He had been educated at Cambridge, and afterwards had held a living at High Wycombe, in Buckinghamshire, which he voluntarily resigned before the Restoration. For some time, although he preached occasionally, he was not permanently settled. He is stated to have been a lecturer in Lothbury, and in 1678 he succeeded Mr. Palmer at Pinner's Hall.

Mr. Fownes visited Broadmead in June, 1679, and on the 15th of the following month he received a unanimous call at a church-meeting, when, "as it were, a cloud of naked hands were erected towards the ceiling of the room," expressive of the desire of the church. Mr. Fownes considered this a call in providence, but required a little time for deliberation. On the 16th of September, he visited them again, when the invitation was renewed; "and," say the records, "he owned our call to be the voice of our Lord Jesus Christ unto him, and therefore was willing, as the Lord should help him, to serve the church while he lived." On the 23rd of October he came

to reside in Bristol. At this time there were 166 members; thirty-three being pædobaptists.

In 1680, another persecution commenced, denominated in the church records, "the *ninth*." On the 8th day of the fifth month, George Helliar visited Broadmead, with the bishop's apparitor, and two sergeants. Mr. Fownes was praying, and was scarcely allowed to conclude before they presented him with a warrant from Sir Robert Cann and Alderman Olive. Mr. Fownes observed his name was not in the warrant. Nevertheless they seized him, and would have taken him off if they could. "If you will sit down," said Mr. Fownes, "and let me alone till I have done, I will go with you." But they insisted on his going immediately. A friend having prevailed with the sergeants to retire a little, George Helliar ran for another warrant, and Mr. Fownes was prevailed on to go in another direction. The warrant was forthcoming, but no minister was to be found, and after much abuse, Helliar retired in a rage.

On Lord's day, the 11th, the same parties went again, after they had been to the Castle meeting, and Mr. Gifford's.

Spying the pastor, Helliar in an ecstasy cries out, "There's Mr. Fownes again!" He was preaching, and, notwithstanding their clamorous interruptions, he persevered. They took down the names of many, that they might be fined; but being unable to accomplish more, they went to Mr. Weeks's, and in the afternoon they closed the doors of the Castle meeting, and would not allow any to enter. During the week they flattered themselves they had secured Mr. Fownes near the Tolzey; but, on a closer examination, they found they had arrested an innocent stranger! "Thus the Lord showed us their design, and preserved our minister." The interruptions were now very frequent, not only at Broadmead, but at Mr. Gifford's, Mr. Wey's, and Mr. Weeks's. The conduct to be pursued under all probable circumstances was regularly arranged, and as regularly adhered to in any emergency; and the churches united in defraying necessary expenses.

In 1681 commenced what is called the *tenth* persecution. On the 20th of November, four or five constables entered Broadmead, and commanded Mr. Fownes to desist from preaching, and the congregation to disperse. Mr. Fownes asked who the man was that issued that command. Mr. Terrill said, a constable. Mr. Fownes asked by what authority he acted, and whether he had any warrant. He answered, they had. Mr. Fownes said they had no power to execute any warrant on the Lord's day, except for felony or a breach of the peace. Tilly said that was a breach of the peace. Mr. Fownes said they were met to worship the Lord, and asked Tilly if he saw any armed, or whether he believed in his conscience that they were there with any such intent. Tilly said they must go to church canonically established; and then commanded some to pull Mr. Fownes down; and because he would not come down he

asked for his name. Mr. Fownes said his name was well known, but did not tell him. Mr. Terrill advised him to proceed with the preaching, which he did; and, seeing so many people there, the informers took down some names, and departed.

The next Lord's day, after evening service, the brethren were desired to stay and consult on what should be done in the present emergency, especially as there was then a new warrant against Mr. Fownes for living in a corporation; and above a hundred in the city were recently indicted for not going to church, upon several statutes of Queen Elizabeth, (that paragon of benignity and mercy to tender consciences!) and many had their goods distrained on the Conventicle Act. To prevent the access of informers and the seizure of their pastor, it was suggested that the doors should be shut. Thirteen objected to close them at all; five were for having them open on Lord's days; and twenty for keeping them fast. It was then resolved to "turn the upper stairs, and come in at the left door."

On the 4th of December the informers renewed their attack. Tilly commanded several to pull Mr. Fownes down; but they would not; nor would Mr. Fownes condescend to come down, especially as they produced no warrant. Then Watkins, with great fury, rushed upon him; but Mr. Fownes remonstrated, and said none of the magistrates would do so. Watkins then went for an alderman; and Mr. Fownes told the others, that if they would sit down and be quiet, they should hear what *rebellion* they taught the people. They would not sit, but they stood; and Mr. Fownes proceeded to preach from Heb. iv. 14-16; and afterwards concluded with prayer, being about half an hour in the whole. Then the people went down the stairs that were turned. Tilly, in amazement, calls after Mr. Fownes to come the other way; which he was not polite enough to do.

Then they would have pursued him that way to take him ; but he was conveyed away, under the meeting, into a neighbour's house.

But on Lord's day the 18th the enemy was more successful; all the three powers—civil, ecclesiastical, and military—were engaged on the memorable occasion. There were Sir Robert Yeamans, mayor's officers, and sergeants; Sir John Knight, a sheriff, and a deputy lieutenant; Mr. Rumsey the town clerk; the bishop's secretary and register; with an assemblage of the mobility in the rear. Sir Robert and the sheriff commanded Mr. Fownes to surrender. Mr. Fownes remonstrated. Sir Robert, valiantly, by the aid of a sergeant, forced his way to the pulpit, opened the door, and in great fury said, "Sirrah, come down!" He came down, but, in yielding to authority, expressed his opinion that such language might have been forborne. Sir Robert then sent him to Newgate, by a sergeant. Then, stationing themselves at different doors, the gentle invaders take down the names of the congregation, as they leave, sending several to Bridewell, with some from Mr. Weeks's, who were afterwards committed to Newgate, because they would not engage to desert the meetings. Helliar arrested one member, and sent him to Bridewell, merely for entering a room under the meeting-house, where the young members had been worshipping; there being at the time nothing objectionable, reading, singing, praying, or preaching.

The following Thursday, the 22nd, notwithstanding the precautionary payment of the fine, in compliance with a warrant from Sir John Knight, Capt. Arundell, &c., Helliar and his people rifled and plundered the meeting house, pulling down pulpit and pews at their pleasure. One of them brought in a tankard of strong beer, and sitting down on the pulpit seat, drank to his companions, and a health to the king; and,

after this overflow of good fellowship and loyalty, he sang songs, smoked tobacco, and jeered the poor people until it was time to leave.

The prisoners in Newgate, constituting, as they contended, one family, determined to hold a meeting for fasting and prayer. The fasting, perhaps, might have been allowed, but prayer in Newgate was out of all character. Besides, Mr. Fownes had the temerity to preach; and the people the still more astonishing assurance to sing the forty-sixth psalm: On this, who should send to the mayor but the renowned George Helliar, a prisoner for debt. Down came the sheriff, sergeants, artillery men, &c., &c. The sheriff, in a great rage, stormed at the keeper, and threatened to dismiss him; declared there should be no conventicles there; and took the names of two or three visitors. Mr. Terrill, seeing the sheriff in such a rage, said, "The law allows a family, with four more, to meet, and we, being but one family, may meet." So, effectually to counteract this gregarious inclination, they were ordered to be secured in separate rooms.

The new year commenced inauspiciously. On the 1st of January, 1682. Lord's day, the members who were at liberty were shut out of their meeting-house; and the "window-leaves" were demolished by the rabble, encouraged by their superiors. On the 11th, it being quarter sessions, the prisoners were ordered to the Guildhall. They were twenty-five in number. They engaged two Bristol and two London counsellors, or as they describe them, three counsellor and a barrister, with two attorneys. There were on the bench, in solemn conclave, the mayor, Sir Robert Yeamans, Sir Richard Crump, Aldermen Olive and Hicks, Sir Robert Cann, Sir Richard Hart, and, to crown all, the Lord Bishop. These, with the amiable town-clerk were for continuing the rebels in prison. But ultimately, counsel succeeded in ot

taining their discharge, on payment of the fees, and giving security to appear from day to day. Good Mr. Fownes, however, was still detained.

On the 1st of February, Mr. Fownes was removed by *habeas corpus* to London. On a bond being given for £500, he was permitted to travel with a friend; but Sheriff Knight would not allow him the privilege of even calling at his house, though he went past the door. They went on horseback—"a cold, searching, windy day, very bitter weather, and dangerous to Mr. Fownes, who had been kept close prisoner six weeks and three days."

On the 16th, news arrived that Mr. Fownes was "cleared in London, because his mittimus was faulty; but he was bound by Mr. Sayer, the attorney general, to appear the first day of next term to answer for living in a corporation, and holding a conventicle there."

On the 3rd of March, Mr. Fownes came over from Bath, to visit his destitute and desolate people, but was obliged to conceal himself from the adversary. The next Lord's day the two baptist churches met together near Bussleton, in peace; Mr. Whinnell preaching in the morning, and Mr. Gifford in the evening.

On the 12th they met in the fields near Barton Hundred, and were addressed by Mr. Buttall of Plymouth in the morning, and Mr. Whinnell in the evening: about a thousand present. In the afternoon Mr. Weeks was captured by Helliari, "in James's-yard." They had him before the mayor, who, because he was going to "Wasborough's" church, took Mr. Weeks with him! The next day, Monday, the church met at Parkhouse, over Durdham Down, and Mr. Fownes preached and administered the Lord's supper. At this meeting, one who had been previously baptized was received to communion. It was a rainy morning, and afterwards snow; but the greater part of the church were there notwithstanding.

On the 11th of June Mr. Fownes, having returned from London but not daring to enter the city, preached to the people in Kingswood, near Scruze-hole, under a tree, and endured the rain. He did the same on the 18th, but was in great danger from a company of train bands who were sent in search of meetings. On the 25th he preached there again, undisturbed. For several weeks following he persevered, but not without considerable danger. The informers wearied themselves out, with but little success. Several were taken on their return, on suspicion, and committed to prison and fined; but Mr. Fownes and Mr. Whinnell escaped.

In August Mr. Fownes withdrew from public observation, because of the assizes; but in September we find him again preaching and administering the Lord's supper in the woods. The informers were prowling about, and met with some of Mr. Gifford's people, but Mr. Gifford himself eluded their vigilance. They were very near capturing Mr. Gardner, who preached for Mr. Weeks, but, crossing the water at St. Ann's, he escaped. Notwithstanding these field meetings, meetings in the city were kept up as regularly as they could be. One in December has a very curious circumstance connected with it—"Met for our lecture on Redcliff-hill, in peace; taking a great deal of caution in coming and going, the women wearing neither white aprons nor pattens!"

The following year similar meetings were held, but attended with more danger. On the 14th of January, 1683, they met at the usual place in the wood as early as nine in the morning, and separated at eleven, having had intelligence that they were to be routed at twelve. Three justices—Newton, Player, and Meredith—with about ten officers, rode along the wood by the river's side in search of the rebels: but in vain; three meetings having been held and dispersed.

In the evening, young Olive met one of the hearers, and began to question him ; but two sturdy colliers threatened what they would do if he spoke another word, which so alarmed him that he pulled off his hat to them and slunk off! "*Laus Deo!* (say the records,) and in the evening we broke bread in peace!"

On the 22nd, very diligent search was made for Mr. Fownes and some others, in a great chest. Warrants were also out for Mr. Terrill, Mr. Gifford, and Mr. Weeks; the "ringleaders" being particularly in request. Consequently, Mr. Fownes was persuaded to withdraw further off, only the members knowing where, and holding communication with him. He contrived, however, frequently to meet them, and to preach and administer the Lord's supper, notwithstanding they were literally "hunted" as so many deer.

On the 15th of March, several of Mr. Weeks's people having conformed, Mr. Fownes addressed two questions to the church: "First. Whether they did not stand in the same relation and own the same principles as at first? And, secondly, Whether any were otherwise minded?" Desiring that any who were should speak. But, although the assizes were at hand, and many were liable to pay twenty pounds a month for their nonconformity, there was a solemn silence. "We were enabled," say they, "to trust in God; not one was for conformity." They would soon have had their courage tried, and been captured by the informers, who had got information of them, had not a shrewd lad put them on a wrong course, and then run and warned the people. That week, about a hundred and fifty of the dissenters were convicted by the recorder, on the statute of the 23rd of Elizabeth, and fined twenty pounds a month each for not going to church.

On the 18th they met in peace, and enjoyed their privileges, at Conham

house. Mr. Fownes preached to them in the wood. Olive had threatened to send some troopers, to convey them to Gloucester gaol; and ten of Oxford's troop, passing from Bath to Bristol, saw some, and threatened to be with the others as soon as they should learn in the city where they held forth. "Yet we were in peace. *Laus Deo!*"

But, alas! on the 25th Mr. Fownes was captured. He was at the time very ill; but promised his people to be with them in the wood. Accordingly he went: but about three quarters of an hour after, they were surrounded by horse and foot, the former in close ambush. Mr. Fownes mounted a horse, which one of the informers seeing from a hill, he made a signal to the troops in ambush to pursue; but even then they would not have found him had not a countryman innocently told them which way he was gone. By Justice Player's orders he was detained at a collier's all night. The next day he was taken to the Newton's Arms on the London road, where Player, Newton, and Meredith, made his mittimus to Gloucester for six months, on the Oxford act. Mr. Dickenson, being present, was bound over to the assizes, for having attended a meeting of a thousand people. Others were obliged to steal away, or they would have shared the same fate. Mr. Fownes had been preaching from 2 Tim. ii. 9, "I suffer trouble as an evil doer, but the word of God is not bound." Player also granted warrants to take twenty-eight others to Gloucester, if they could be captured. On the 15th of April, therefore, they met on the other side of the river, where the justices were less active. But Helliari, who was made under-sheriff of Somersetshire, being on horseback, with a pair of pistols before him, came up with bailiffs and constables while Mr. Whinnell was preaching, near Bussleton comunon, and they secured several, but Mr. Whinnell es-

caped. He manifested great anxiety to capture Mr. Terrill; but, directing his men to the wrong person, "he in the black hat," Mr. Terrill also escaped: but several were taken, and conveyed to an alehouse in the neighbourhood, whence some escaped: but others, including Mr. Ellis, were taken to Whitchurch, and carried the next morning to Justice Langton. Then Helliar went in search of Mr. Weeks's people, who were near. They had just dispersed, but met again in the afternoon; when Helliar pursued them, and many fled across the water. Helliar then waved his hat for Olive and his men to pursue them on the Gloucestershire side; which they did, and compelled the officers of the hundreds, much against their inclination, to accompany them. They soon caught a view of Mr. Knight, a minister from Taunton, and Mr. Ford, a Bristol mercer. After they had pursued them a full half mile, Mr. Ford, seeing no likelihood of escape, and supposing the river not to be deep, ventured into it, in hope of reaching the opposite bank. The pursuers made a tremendous noise, as though they were hunting, vociferating as loud as they could, "Knock 'em down! knock 'em down!" The very cattle were alarmed, and scampered about in all directions; and some persons at a distance actually thought they were hunting deer! Mr. Ford and Mr. Knight both took refuge in the river; but Mr. Ford, from some cause or other, soon sinking, cried out loudly for help; but, though many witnessed the whole, not one of them would render any help, and Olive and his men made off as fast as they could. Happily, there was a Kingswood collier near, one of those "sinners above all sinners!" Having a child in his arms he laid it down, plunged in, and with much difficulty saved Mr. Knight. He called to Watkins, the marshal, to help; but the heartless wretch refused; and, in consequence, Mr. Ford was drowned. Some

of the kind-hearted colliers carried Mr. Knight to a house in Pilemarsh, where, by warm blankets, and other suitable means, he was recovered. The persecutors no sooner heard that he was likely to live, than they beset the house, and demanded that he should be delivered to them, to be conveyed to prison. But Mr. Fox, their hospitable friend, barred the intruders out. Soon after, they came again, with a warrant, and searched the house. But while they were gone, Mr. Fox had conveyed Mr. Knight to another house. Then, to conceal their own wickedness, they raised a report that Mr. Knight had drowned Mr. Ford, and would send a hue and cry after him. Others insinuated that Mr. Ford had drowned himself. But the body being found that evening, the coroner was sent for, and a jury of nineteen was impanelled. Eight witnesses swore that they saw them pursued into the water, and that the pursuers repeatedly cried, "Knock 'em down!" The next day, the jury brought in a verdict against three of the pursuers, as the cause of Mr. Ford's death, and the coroner issued his warrants for taking them, and desired the mayor of Bristol to do the same; but he refused; so the coroner acted alone. Hoar, an accessory, was found; but Olive let him escape.

The nine persons who had been taken before Justice Langton were, by Helliar's instigation, sent to Ilchester. Helliar laid very grievous things to their charge; intimating that they were rebels, and dangerous to the government; that they went about the country, broke down hedges and trampled down the corn, threw gates wide open, &c. The justice asked them whether they would traverse or submit. Ignorant of the consequence, they said they would submit. Then they were asked if they would go to church and receive the sacrament at Whitsuntide, and bring a certificate of their doing so: if they would, they should be cleared;

if not they should be fined twenty marks each. They desired time to consider: at length, they said they would go to church. "Oh!" says Helliar, "they call their conventicles the church!" So they were fined, in all £120, and sentenced to lie in prison till it was paid. And, not content with this, the persecutors declared they would have thirty from each side of the river, and make them go through fire as well as through water.

About this time they had a letter from Mr. Fownes in answer to some queries, particularly as to whether they should meet publicly in a body, or privately in small groups. Mr. Fownes assured them that it was their duty to meet publicly, and not refrain for fear or threats, till they were compelled by force (Ezra iv. 23,) and until they could arrange for small meetings; and that, in the mean time, it was the duty of every member regularly to attend the church-meetings.

Towards the close of 1684 a new bishop came to Bristol; the former one, with most who were active in his service against the dissenters, being dead. The new sheriff, Twyford, entered on his office with a speech worthy of Nero—that he would find out all meetings, and, "like death, he would spare none!"

Mr. Fownes, whose legal term of imprisonment had long since expired, was from time to time compelled to appear in court at the quarter sessions, where, after much abuse, he was sure, under some pretence or other, to be remanded. He was charged with being "turbulent and seditious;" and told, that unless he found bail to the amount of £600, and gave security for good behaviour (which involved the entire renunciation of attendance at the meetings) he should lie in prison. He refused, and his imprisonment was interminable but by death.

Death, more merciful than his persecutors, released him from all his trials, on the 29th of November, 1685; he having been confined in Gloucester gaol

two years and nine months. When the officers conveyed him to prison, they declared he should never come out alive; and, although his mittimus was for only six months, the threat proved fatally correct. Endeavours were made to procure witnesses to swear a riot against him; although, for a very obvious reason, no fellow-rioter was included in the indictment. On the eve of his trial, one on whom considerable reliance was placed, completely disappointed the persecutors. Looking hard at the justices, he said, with evident surprise, "Lord, gentlemen! what would you have me do? I cannot swear any thing against this person!" Nevertheless, they impanelled a jury, and proceeded. Mr. Fownes pleaded his own cause; and, encouraged probably by the conscientious simplicity of the witness, very pleasantly and pertinently reminded the jury that he and his horse could not be guilty of a riot without company! This, of necessity, made an impression on the "twelve good men and true," who, however, to preserve appearances, retired to consider their verdict. They soon returned and pronounced a verdict of "not guilty." "What! not guilty?" exclaimed the bishop's chancellor, who was on the bench. "No, not guilty," replied the foreman, with honest warmth; "*not guilty*; for how *can* George and his horse be guilty of a riot, without company? I say, *not!*"

Such a verdict in the present day would have been a sufficient, if not a satisfactory acquittal. But Mr. Fownes was remanded to prison. When, at the end of six months, he claimed his liberty, he was told by the jailor that he had had positive orders not to let him go.

At the following assizes Mr. Fownes made a formal appeal to the judge, who, it is supposed, would have liberated him, had he not been influenced by his colleagues. Player and Newton alarmed

his fears, telling him that if he let that man go he would draw all the country after him. The bishop's chancellor, too—minister of mercy!—and Sir Richard Hart, whispered in his ear that Fownes was a dangerous person, and that it was not safe to the government to let him go.

Sacrificed on the altar of priestly malice and judicial cowardice, the man of God was destined to die in prison. This was the more cruel, as he was labouring at the time under an affliction producing the most acute and agonizing pain. An eminent physician, who was specially consulted, did not hesitate to declare that this imprisonment occasioned his death; and that it was no less murder, and infinitely more cruel, than if they had run him through with a sword the first day he went in!

The following is the brief testimony of the church to his talents and his character:—

“On the 29th of November, our pas-

tor, Brother Fownes, died in Gloucester gaol, having been kept there for two years and about nine months, a prisoner, unjustly and maliciously, for the testimony of Jesus and preaching the gospel. He was a man of great learning, of a sound judgment, an able preacher, having great knowledge in divinity, law, physic, &c. A bold, patient sufferer for the Lord Jesus, and the gospel he preached.”

The preceding particulars are extracted from a work entitled, “The Rise and Progress of Dissent in Bristol, chiefly in relation to the Broadmead Church,” by J. G. Fuller: a work of which an account was given in our number for March, 1841, but to which we are happy to direct again the attention of our readers, as containing memorials of men of whom the world was not worthy, and whose sufferings ought not to be forgotten by their descendants.

THE PERSECUTIONS OF DAVID.

VI. INCONSISTENCIES.

“Let tunes to tears and praise to plaints be prest.”

As we continue to trace this history, we meet with an enlarging stream of instruction and at the same time feel more sensibly the necessity of assistance from the divine Spirit, who caused it to be written for our benefit. It is necessary that we now bear in mind that great principle of interpretation which requires us to judge of detached portions of the Bible by the general tenor and spirit of the whole book; so that if any such portion be obscure or apparently contradictory, it is to be explained in conformity with the more full communications made in other parts of the volume. It is thus that we interpret every other

communication of equal magnitude; nothing being more natural than that an author should unfold his views less fully in one passage than he does in others. Even, therefore, if we do not find in the course of David's history an express disapproval adjoining the record of any improper action, we are by no means to conclude that his conduct was considered innocent or excusable, but are to judge of it according to the clearer discoveries of the will of God, in other parts of his word. The narration indeed professes to be only a record of facts, and by no means to embrace a full expression of the divine approval or disapproval; al-

though the thoughtful reader will often find in those facts themselves by no means dubious intimations of the decisions of a righteous Governor.

David's separation from Jonathan was accompanied by circumstances exceedingly affecting. Apart from banishment from his home and from his noble friend, there was much to exercise his faith in the prospect of precarious and unsettled exile; for he was sufficiently aware that Saul would soon take measures for his destruction if he fixed his habitation in one place. He had before him, it is true, the divine promise that he should eventually reign over the kingdom; but how distant seemed the time of its fulfilment, and how dreary the path by which he was required to ascend the eminence! And if such were probably his depressing aspirations, we must reflect with hearts of sympathy, as well as righteousness, on his subsequent conduct.

After he had, in company with a few young men, for some time borne his sufferings, he came to Nob, a town in the province of Benjamin,—not far from the spot on which Jerusalem afterwards stood,—where the tabernacle was situated, and Abimelech the high priest presided. He went thither, as we afterwards learn, with the desire of committing his way unto the Lord, and entreating direction for his future course; but a secondary and most important object was to procure some sustenance for himself and his companions. He knew that there was in the sanctuary a regular supply of "shew bread," namely, twelve loaves, which after being set upon the golden table before the Lord, and permitted to remain there for one week, were replaced by new loaves; while those removed were appointed to be eaten by the priests, and by them only. This destination could not be altered under ordinary circumstances; but, as the case was extreme, David considered that the

ceremonial law might yield to the law of nature; that a merely positive institution might be temporarily put aside to admit of the fulfilment of a moral duty. He therefore resolved to apply for the shew bread; and thus far he is justified by our Lord, who in defending his own conduct on the sabbath day from the ceremonial refinements of the Pharisees, appeals to David's example. "Jesus went on the sabbath day through the corn; and his disciples were an-hungred, and began to pluck the ears of corn and to eat. But when the Pharisees saw it they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he saith unto them, Have ye not read what David did when he was an-hungred, and they that were with him; how he entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests?"

Would that his necessities had urged him no further than the resolution to depart from a ceremonial injunction! But on coming in these circumstances into the tabernacle, the priest was naturally astonished and terrified. David, the commander of the armies, the most distinguished of all the generals in Israel, and the anointed successor to the throne, coming in this wretched guise, was a spectacle sufficient to excite wonder, and, in those unsettled times, suspicion and terror. What could the poor exile say? That he was wretchedly attended, and miserably destitute, even of necessary food, he could not deny; but to divulge honestly the occasion of this would have been, to all human appearance, to close up the only source of hope; for the priest dared not, on the most solemn religious grounds, act in known opposition to the king's authority. It was a moment of distressing deliberation, a moment out of which were "the issues of life." Oh, why not adhere to

duty? Why not dare to rely on him who suffers not his people to perish, but is "a very present help in trouble?" Would that thou hadst known of Elijah, who was first sustained by the fowls of heaven, and then by the mere word of God; or, rather, of thy great Master, who, after enduring solitary hunger for forty days, repeatedly repelled alluring offers, because the acceptance of them would have argued distrust of his heavenly Father. Yea, happy had it been if thou hadst had the feelings which led thee in later times to sing, "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing."

But how important is the daily prayer, "Lead us not into temptation:" in other words, "Withhold us from trials which are too severe for our feeble principles; from inducements to sin which we have not the courage to resist." "Such," says one to whom the human heart was comparatively well known, "was the counsel of our Lord to his disciples in a season of peculiar danger: 'Watch and pray, that ye enter not into temptation.' He had himself entered that field, and came out a conqueror; but he knew what was in man, and counselled them rather to avoid than court the contest. In cases where the heart begins to be seduced by temptation, it will soon become restless, solicitous, and importunate; it will moan after it, and be exceedingly fruitful in devices to get into the way of it. It will persuade conscience, for once, at least, to be silent; it will blind the mind to the evil, and paint the desirableness of the good; and if all this will not do, it will promise to be only a looker on, or that thus far it will go, and no further. But, if thou hast any regard to God or his cause, or to the welfare of thine own soul, 'consent thou not.' " *

David, alas! did "consent." He entered within the range of seduction, and impelled by the desire of preserving his own reputation in the eyes of the priest, as well as of securing the food for want of which he was perishing, he framed the following misrepresentation. "Why art thou alone?" said the priest. "The king," replied David, "hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee; and I have appointed my servants to such and such a place."

On what principles, consistent with divine revelation, this conduct should ever have been defended, it is hard to say. David himself, we are persuaded, would be the first to condemn it, when his soul was liberated from the influence of the tempter; and it is in every way calculated to fill those who, like him, profess to be the servants of God, with a salutary fear of falling; for no spiritual privileges, and no vows, however solemn, can withstand the enemy "coming in like a flood;" the "Spirit of the Lord alone can lift up a standard against him."

Although the delinquent, on his contrite and sincere return to that atonement by which the character of God is honoured, and a way of salvation opened to the guiltiest sinner, would receive forgiveness, yet the all-righteous Ruler does not forbear to express his displeasure by permitting some calamitous events to arise out of this treachery. Not the least of these, it will be readily allowed, was his being suffered to take a course which led into circumstances still more dangerous, and into sins scarcely less distressing than those just adverted to. The first thing for which he asked, after his hunger had been satisfied, was the means of personal defence. It was not the place most likely to contain weapons of warfare; but the desire was singularly gratified by the circumstance of the

* Andrew Fuller.

sword of Goliath having been there laid up as a memorial before the Lord of his goodness to Israel. It was a striking and appropriate method of testifying gratitude for a deliverance so clearly wrought by Jehovah. We should have been glad to know that it never had again been stained with blood, but had remained as a trophy of the Prince of peace; or if those times of carnage could not dispense with its services, it would have been consolatory to learn that at least it was again wielded by faith, equally pure and lofty with that by which it was obtained. Thus lightly armed he left Nob, and proceeded westward, across the boundary of Benjamin, into the province of Gad, travelling onwards until he came to the city of Gath. What could have induced him to go thither it is difficult to conjecture. Surely, he could scarcely anticipate hospitality from a people against whom he had repeatedly fought; and assuredly he could not expect that they would overlook the only weapon with which he was supplied,—the proof of their own conquest and their own shame. It might be, that Achish, desiring to draw off from Saul's armies so able a general, had at some former time given David intimation that he would receive and protect him: but the adventure seems more like a consequence of the withdrawal of that wisdom and counsel with which he had been favoured when his ways pleased the Lord. How dangerous it is to take a single step from the line of duty; and especially to refuse to retrace that step as soon as it is discovered. No sooner do we grieve our divine Counsellor and Guide, than the heart becomes hardened, and the understanding obscured; while all that collectedness and decision which are essential to a successful pursuit of duty are banished from the heart.

He had not long remained in Gath before he naturally became an object of

persecution to the various officers of Achish. They watched his expressions as the Jews did those of our blessed Lord, with the view of wresting them to his condemnation. Unable, probably, to bring against him any accusation of existing hostility, they assailed him with his former deeds against the honour of their nation. They repeated the praises which he had received for his former victories, and intimated, that as he was destined to the throne of Israel, he would continue to be their most powerful opponent if they permitted him to escape alive. These words filled David with terror, and drove him thus to complain before the Lord.

“A Golden Psalm of David, when the Philistines took him in Gath.

“Have pity, Lord, for man
Is gaping to devour;
They vex me daily with wild war,
They press me every hour :—
My foes all day are gaping wide,
O thou most High! In war and pride,
Upon me thousands lour.

“My words they writhe and wrest,
Their counsels aim all day
On me for evil; gatherers close
And hidens dark are they;
Well mark they out each step of mine,
Even as of old they wound their line
Around my soul, their prey.” Ps. LVI.

When these words came to be applied to our Saviour, with a meaning yet more vivid, he was enabled to associate them with an avowal of untainted honour. It was not so, however, in the case of the son of Jesse. His garments cannot be pronounced altogether unspotted. It is still, unquestionably, to be remembered, that there was much permitted to remain in the spirit of the former economy which was for the first time disallowed by the personal ministry of Christ, so that what is totally inadmissible in us might be capable of extenuation in David. Yet his conduct on former occasions, distinguished as it was by a unanimous trust in God, makes his device on this occasion seem unworthy even of himself. He knew that madmen

were (as they are in our own day in many parts of the world) considered sacred and entitled to protection, from the superstitious belief that the mind of the person has forsaken the body and passed into heaven; and on this, as well probably as on other grounds, he conceived that his only means of deliverance lay in assuming such a character. "He," therefore, "changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard."

This humiliating expedient availed to his escape from Gath: but, although a measure of prosperity intervened, the disastrous consequences of his infidelity, as we may possibly hereafter see, had not terminated.

SERMON ON BEHALF OF THE BRITISH AND FOREIGN SCHOOL SOCIETY,

PREACHED AT CARTER LANE MEETING-HOUSE, DEC. 18, 1814,

BY THE REV. ANDREW FULLER.

"Many shall run to and fro, and knowledge shall be increased."—DAN. xii. 4.

WHATEVER obscurity there is in these prophecies, there are some particulars in them which determine their application to gospel times, and perhaps to those in which we live. Such is the mystical number of "a time, times, and a half," in verse 7, or 1,260 years; which has an invariable reference to the period of anti-christian domination (compare verse 7 with Rev. x. 5, 6; xi. 2, 3; xii. 14; xiii. 5). That which is here predicted, therefore, must refer to the close of this period, and to the introduction of the millennial kingdom of Christ.

The characteristics of these times are, that they shall be preceded by "great troubles," but from which Michael will "stand up" to deliver his church; that there shall be men of eminence, who shall "turn many to righteousness, and shine like the stars for ever;" and that "many shall run to and fro, and knowledge shall be increased."

Two things require attention; namely, the *kind* of knowledge here referred to, and the *means* by which it is to be increased.

As to the first, we have heard much of late years of *philosophical illumination*, which, by excluding the Bible, is to ameliorate the condition of man; and we have seen some of its effects. It is something remarkable, that from the time when the Bible was to be thrown aside as useless, it has been more in request, and more extensively circulated! Partial as unbelievers may be to their own kind of knowledge, they cannot expect that its prevalence should be an object of scripture prophecy. No; the knowledge of which the scriptures make account is that of which the fear of the Lord is the beginning. We may depend upon it that it is Bible knowledge, or the Bible would not have predicted it with approbation. It is that which "the wicked will not understand, but the wise shall understand it." It is the knowledge of "the only true God, and of Jesus Christ, whom he hath sent." With this, however, must be included the first principles, at least, of human science, as subservient to it; inasmuch as the end includes the means which lead to it.

It is the glory of Christ's kingdom

that it is established and promoted by knowledge. It invites examination, and courts humble inquiry. Is it thus with paganism, or Mahomedanism, or apostate Judaism, or deism, or corrupt Christianity? No: these are all works of darkness, for the dispelling of which many shall run to and fro, as with the lamps of truth in their hands.

We have a *written* religion; and though it is not essential to salvation that we should be able to read and write, yet these are essential to our making any considerable proficiency in the knowledge of God. Without being able to read we cannot "search the scriptures," nor "meditate in the law of the Lord by day and by night." It is a great disadvantage to a hearer of the gospel to be unable to compare what he hears with the word of God. Nor is it less so to a minister, or a missionary, in addressing such auditors. It might therefore be presumed, that prior to the general spread of the gospel there would be a general diffusion of knowledge, even amongst the lower classes of mankind.

Secondly. Respecting the *means* by which knowledge shall be increased,— "many shall run to and fro;" that is, they that possess it shall be desirous of imparting it to others. There may be a desire to impart knowledge without possessing it. Some good men, like Ahimaaz, are eager to run while yet they have no tidings, and some vain men have an itch to be teachers when it would rather become them to learn. Those who possess knowledge, however, will do well to impart it according to their ability.

It is chiefly by means of instruction that men are "wiser than the beasts of the field." We are born, it is true, with capacious and immortal powers, but while the mind is uninformed they are of but small account. Knowledge enters principally at the door of the senses.

To what do we owe the gift of speech? It may seem to be natural to us; but if we are born deaf we shall also be dumb; and if with this we were blind, there would be but little difference in point of knowledge between us and other animals. Why is man so long in growing up to maturity? Other animals attain theirs in a short time compared with him. Is it not that there may be opportunity for instruction? What is the difference between the civilized and the savage part of mankind? Both may possess like powers; but the one is instructed, while the other is not. Many poor boys and girls in a country village, who cannot read, and never hear the gospel, nor converse with wise men, are very little, if any thing, superior to savages. Who can read the pathetic lines of Gray, when looking at the graves of the poor in a country churchyard, without dropping a tear of sympathy?

"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have
swayed,
Or waked to ecstasy the living lyre.

"But Knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of their soul!"

A portion of this evil may always continue to be the lot of the poor in the present life: but it may be considerably diminished; and, when the knowledge of the Lord shall cover the earth as the waters do the sea, it will be so. Genuine benevolence will produce this effect. God hath so ordered things that we should be blessings to one another. One generation passeth not away till it has reared another to take its place. We might all have been called alone, and blessed, like Abraham; but as in blessing him God made him a blessing to the nations, it is in some respects the same with us. If he give us the cup of salva-

tion, we must hand it round. If he give us knowledge, or riches, or any other gift, we must not keep it to ourselves, but run to and fro that we may impart it.

If it be the design of God to diffuse the knowledge of himself over the earth in these last days, it might be expected that suitable means and instruments would be employed to accomplish it. When he meant to rear a tabernacle in the wilderness, he raised up Bezaleel and Aholiab, and other wise-hearted men, in whom he put wisdom and understanding. Thus we might expect men to be gifted and qualified for the work appointed them, and to be stirred up to engage in it. It might be expected, supposing a great work designed to be accomplished, that societies would be formed, some to translate the sacred scriptures into the languages of the nations, some to give them circulation, some to scatter tracts which shall impress their leading principles, some to preach the gospel, and some to teach the rising generation to read and write.

Who can observe the movements of the present times without perceiving in them the finger of God? They may not have risen just in the order above described. The institution of Sunday schools, as they are called, for the children of the poor, took the lead about thirty years ago; since then, other institutions of various kinds have followed; but they have all risen *nearly* together, and all indicate a divine design. They form a whole, and, like the different parts of a machine, all work together.

Amongst these institutions which have already attracted the attention of Europe, and not of Europe only, that which is now called "The British and Foreign School Society" claims our attention. And such a society is wanted to give success to all other institutions for the diffusion of knowledge; for, if the world were full of Bibles, it would be of little avail if the people were not taught to read them.

Is not the British system of education an engine capable of moving the moral world? From what little I know of it I am persuaded it is; and that God has caused it to be brought forward for this purpose. Its principle appears to me to be military. We all know what astonishing effects are produced in the political world by forming and organising a number of men, every one filling the most advantageous post, and all acting together in concert. If this principle has been brought to bear in war, why should it not rather be employed in promoting knowledge, and diffusing the blessings of peace? It is of but small account, whether it originated with a Bell or with a Lancaster, and whether the societies act in concert, or not, so that they do but act. It may be a useful rivalry, and serve to provoke to good works. It requires to be supported, and I trust it will be so. If the nations of Europe, who have sent and are sending messengers to learn the principles of our operations, should perceive our hands to slacken in the use of them, it must not only sink us in their esteem, but impede the progress of the work. It is only to be a little more economical, denying ourselves of a few of the superfluities of life, and we may support all these institutions. The expense of one lust is greater than all the taxes of benevolence and religion.

I only add, amidst all our running to and fro to increase knowledge, our first concern is, that we ourselves know the only true God, and Jesus Christ whom he hath sent. Without this, the rebuke of the apostle to a conceited Jew will apply to us: "Thou art confident that thou thyself art a guide of the blind, a light of them who are in darkness, an instructor of the foolish, a teacher of babes, who hast the form of knowledge, and of the truth in the law: thou therefore who teachest another, teachest thou not thyself?"

AN ARGUMENT FOR THE BAPTISM OF INFANTS.

From the New York Baptist Advocate.

WE have never seen pædobaptist papers and periodicals more crowded than at the present period, with communications and editorial articles against the views and practices of baptists. This is especially the case with New England publications; and yet, from all that we hear and read upon the subject, there never was a period when baptist principles made more rapid progress than they are now doing among the congregationalists and methodists of New England. We have not attempted to reply to the numerous attacks lately made upon our tenets, because, in almost every instance, they have been of a character to expose the weakness of the cause so supported, and to lead the pædobaptist reader to doubt the scriptural validity of his practices. As a specimen we copy one article which is going the rounds of pædobaptist publications as an additional argument in their favour. Last week it appeared in the *Christian Intelligencer*.

“ANXIETY OF A GOOD BAPTIST MINISTER TO DEDICATE HIS CHILD TO GOD.

“The congeniality with pious parental affections of dedicating our children to God in baptism needs no demonstration. The best of our baptist brethren do that which comes the nearest to it possible, and still fail. We give one striking illustration, with some comments interspersed by the *Ohio Observer*.

“While we have no wish to engage in controversy with our brethren on the subject of infant baptism, we were so much impressed with the account of that eminently pious and devoted baptist minister, Andrew Fuller of Kettering, England, ‘whose praise is in all the churches,’ that we transcribed it as exhibiting the *natural feelings of a devoted parent with reference to a darling child*; and in conclusion could scarcely help exclaiming, in the language of Peter, Acts x. 47, ‘Can any man forbid water that these (children) should not be baptized?’

“Sarah Fuller was born in Durham, Dec. 7, 1779. At the time of her birth I committed her to God, as I trust I have done many times since; once in particular. Viewing her as she lay smiling in the cradle, at the age of eight months, my heart was much affected: I took her up in my arms, retired, and in that position wrestled hard with God for a blessing; *at the same time offering her up, as it were, and solemnly presenting her to God for acceptance*. In this exercise I was greatly encouraged by the conduct of Christ toward those who brought little children in their arms to him for a blessing.

“I have frequently, when carrying her in my arms, sung over her such lines as the following, with much affection:

‘May’st thou live to know and fear him,
Trust and love him all thy days,
Theu go dwell for ever near him,
See his face and sing his praise.’

“Again, with reference to this child, who was very sick, he writes, ‘Was exceedingly distressed; went to prayer with a heart almost broken. Some encouragement from conversation with dear Dr. Ryland. I observed that God had not hound himself to hear the prayers of any one for the salvation of the soul of another.’ He replied, ‘But if he has not, he frequently does so; and hence, perhaps, though grace does not run in the *blood*, yet we frequently see it run in the *line*. Many more of the children of God’s children are gracious than others.’—*Life of Rev. A. Fuller, by John Ryland, D.D., pages 256 and 268.*

“This dear child died in the 7th year of her age, after a lingering illness, during which she gave evidence of a truly gracious change.

“While we do not cite the above as a *proof* of the divine institution of infant baptism, we do present it as most valuable testimony, from distinguished baptist ministers,—men who reject this doctrine,—to meet the common objection, that the infant cannot assent to the rite, and of course it is unmeaning and useless.

“Intelligent piety in this case, *despite of theory*, has presented the precise aspect of the motives and feelings which lead the intelligent and devoted parent to present his children to God in baptism.—*Christian Mirror*.”

Perhaps our pædobaptist friends are not aware that we love our children as

much as they do theirs. Perhaps it is new to them that we inculcate the consecration of one's self, his influence, his business, his domestic relations, his all, to the service of his Creator and Redeemer. It is true, that we do not believe ourselves at liberty to take a rite employed in the New Testament for the public acknowledgment of faith in Christ, and apply it to an unconscious child, before he is capable of exercising and acknowledging such faith. We neither believe that such an unwarrantable proceeding will be the means of implanting faith, nor do we suppose that God will approve of such a perversion of an ordinance which he has appointed for other purposes. Whilst we wish to dedicate our all to Christ and his cause, we do not wish to do evil that good may come.

It is strange that any intelligent persons should have confounded together two things so essentially distinct as the offering of prayer for an infant, and its subjection to a ceremonial rite. We should be sorry that our pædobaptist friends should suppose that pious parents, holding our sentiments, do not present earnest and reiterated supplications to the Father of mercies on behalf of their children; and we should be still more sorry to suppose that our pædobaptist friends themselves omit to do the same thing, in consequence of their having, as they express it, dedicated their children to God in baptism. Many of them, doubtless, have done for their beloved little ones all that Mr. Fuller did, again and again, without thinking that they were re-baptizing them, or performing an act equivalent to baptism. Some

baptists have gone further, and soon after the birth of an infant have invited a company of Christian friends to unite with them in prayer for its future happiness in time and eternity; but they have not believed that this had any affinity to baptism, or differed at all from a special prayer-meeting for any other object of domestic solicitude. It is however important that every thing should be carefully avoided that might give to such a simple procedure the aspect of an invention to supply the want of infant baptism; not so much lest it should be turned against us in argument, as lest it should be so misunderstood by our brethren as to seem to them to countenance that delusive practice by which they imagine that they seal to their children new covenant blessings. The Public Dedication of children, which a very few baptists have practised—a thing obviously distinct from the course described in the foregoing paragraphs,—has given occasion to misapprehensions of this nature, in various quarters; and this is one reason why, if it is now practised at all, of which we are not sure, it should be relinquished. If any adhere to it, it is desirable that they should remember that a dignitary of the church of England has recently founded upon it an argument in favour of infant baptism, as implying “a conviction that there is nothing in the nature of the case which should withhold even an infant from the church of Christ.” It is of unspeakable importance that it should be understood that, in our judgment, none can rightly enter the church of Christ but regenerate persons; and that these are “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” ED.

LETTER FROM THE REV. ANDREW FULLER TO THE
REV. B. FRANCIS.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—The accompanying letter from my father to the late Rev. Benjamin Francis of Horsley was put into my hands by his son, Mr. Samuel Francis, with leave to publish it. In availing myself of this permission of my esteemed friend, I feel satisfied that I am contributing to the gratification and profit of your numerous readers.

I am, my dear brother, yours very truly,

ANDREW G. FULLER.

29, Saville Place, Mile End Road.

Kettering, July 13, 1788.

DEAR SIR,—When I was at your house you kindly requested a letter on my return. Excuse my not attending to your request before. I am slow at writing, not knowing how in general to write any thing to purpose. I shall always remember my visit to Horsley with pleasure. I wish, in some future time, not far hence, you might be able to say the same of Kettering.

Since I saw you we have had two public meetings; one of which is our annual association. I think our churches have never been in so thriving a state, upon the whole, for several years. I have just received one of your Circular Letters; am glad to see things go on so well with you. Blessed be God for any appearances of Christ's kingdom being enlarged. My dear brother Ryland, jun., preached us a sermon at our association, from John iii. 30, "He must increase." The very mention of the words did my heart good. I hope I could rejoice if I were to sink into obscurity, like the Baptist, if by that means Christ's cause might but be enlarged. When I think what vast numbers are hastening the downward road; how few walk the narrow way; and, comparatively speaking, what little success attends our preaching, and what little ground Christ gets in the world, my heart fails and is

discouraged. But it did my heart good last night to read Isaiah xlii. 4, "He shall not fail nor be discouraged till he have set judgment in the earth!" I could not but reflect that Christ had infinitely more to discourage him than I can have to discourage me; and yet he persevered! But, methought, judgment is not yet set in the earth, except in a small degree. And what then! May I not take courage for that the promise has not yet spent its force? Christ has much more yet to do in the world; and, numerous as his enemies yet are, and few his friends, his heart does not fail him; nor shall it, till he has spread salvation throughout the earth, and leavened the whole lump!

Oh that my own soul was more leavened! My greatest difficulties arise from within. I am not what a servant of Christ should be. I want an unction from the Holy One. I have lately preached an ordination sermon or two, (that at Thorn, which is printed, for one) in which I have endeavoured to come as home to the heart and conscience of my brethren as I knew how. But, oh, what shame covers my face when I turn my attention inward! I am the man who am too, too guilty of many of those things which I have cautioned them to avoid. I remember, in August last, when I came out of the pulpit at Carl-

ton, in Bedfordshire, after preaching an ordination sermon to my brother West, from Ezra vii. 10, Mr. Pilley of Luton, a dear and faithful servant of Christ, in a tone of familiarity, thus accosted me:—"Are not you ashamed of yourself? I am;" said he. "Yes," said I; "and so am I." I find a perpetual proneness to read and study rather as a minister than as a *Christian*; more to find out something to say to the people than to edify my own soul.

How great a matter is Christian perseverance, to hold out to the end, *and be saved!* I have sometimes wondered at the grace in that astonishing gradation, Jude 24. What "*Him*" must that be that is able to keep *me* from falling—and to present *me*—to present me *faultless*—faultless before *the presence of his glory*—and that *with joy*—yea, with *exceeding joy!* Excuse thus much about myself. Have you read my reply to Button and Taylor? If you have, let me have your free thoughts upon it. It is a matter beyond all doubt with me that Button's scheme is very antisciptural; and I am more and more convinced that Taylor's is the same. When I think of the tendency of his principles, and those of his party, I can scarcely forbear

exclaiming, "Oh, my soul! come thou not into their secret!" They go from one thing to another, like a rolling stone upon a house roof. Whither is poor T— of Birmingham going? At first he seemed as if he would be contented with Baxterianism, owning an election to everlasting life; and when I asked him, "Brother T—, how came *you* to be a believer?" he answered, seemingly without reserve, "I am sure if I am saved it must be by invincible grace." But now I find by his own hand-writing he believes in no election, unless it be a conditional one. And so it seems, it is we ourselves, after all, that turn the scale in matters of salvation! I have not yet seen your Socinian champion. My kind and Christian love to Mrs. Francis. It is with pleasure I recollect her free and Christian behaviour. My kind love also to any*of your friends who may remember me. Accept the same to yourself. I hope this will find you better of your complaints. If you see the gentleman with whom we dined at Yewlee, I think, (I forget his name) make my respects to him.

I am, dear Sir,
Your affectionate brother,
A. FULLER.

MINISTERIAL ADAPTATION.

IN an historical discourse recently published by Dr. Williams of New York, the causes of prosperity among the American baptists during the past fifty years are enumerated. Among these he mentions "the character of their earlier ministry;" and his thoughts on this matter appear to us so just and weighty, and at the same time so admirably expressed, that we extract the entire paragraph. The merits of the whole discourse are, as may be judged from the following fragment, of the highest order, presenting a most happy union of what is solid in sentiment with what is chaste in style.—*Montreal Register.*

"Yet another influence working externally for our advantage, without our own endeavours or counsels, was the adaptation of our earlier ministry to the circumstances of a new and rising country. When the population was as yet sparse, where education was necessarily neglected, and the earlier settlers were

too few, too poor, and too busy, to support the Christian pastor, our ministers were many of them artizans and husbandmen, self-sustained evangelists, who itinerated at their own charge, and received no compensation from the hardy yeoman but the frugal meal and the shelter of his low and rude roof. The very want of education commended them often the more readily to the sympathies of men who were themselves scantily and rudely taught. Had we relied in that day exclusively on an educated ministry, and pushed our missions no further than they could be sustained by pastors trained in colleges and living upon salaries, we could never have gone where our first missionaries early penetrated, nor would our ministry have been sufficiently hardy to endure the privations and sufferings those holy pioneers of our churches encountered. We would not undervalue education; but if the day should ever come in the history of our churches when a regular scholastic training shall be required as indispensable in all our ministry, it needs not a prophet or the son of a prophet to predict, that the day of our prosperity will be far spent, and already have begun to decline towards its close. Such rules as to ministerial qualification would have robbed the church of Bunyan, whose genius yet throws into the shade the lettered mediocrity of half the mitred dignitaries of his age. Such a rule would have robbed us of a Fuller, at whose feet so many educated theologians of Britain and America have de-

lighted to sit; the Shamgar of our churches, who with his ox goad did more execution in the cause of truth than most of the scholars who move into the field harnessed with all the armour of the schools. Such a rule, too, would have thrown us out of our conformity with the churches of the second and third centuries, who had tanners and charcoal burners among their bishops; and it would leave us no longer in the line of direct succession to the apostles, whom their Master thrust into the field with hands yet wet from the fisherman's net, or as they had recently come from the tax-gatherer's booth. And if there be any disposed to sneer at the handicraft pastors of the church, we are content to refer them to a certain tent-maker, once of some influence in the Christian church, who was found working in the house of Aquila and Priscilla, because they were of the same occupation. We rejoice in the talents and graces of our young brethren who come forth thoroughly trained from our theological seminaries; but we could vindicate the sacrifices and the usefulness of their not less holy, not less devoted, and not less useful forefathers in the ministerial office. And we trust that the day will never come when these the *alumni* of our seminaries shall learn to think or to talk slightingly of the labours of those strong-handed, large-hearted men, their predecessors in the ministry; or feel that they can even now supplant such men in the affections of the churches, or dispense with their aid.

THE GUIDING STAR.

“Lo! the star which they saw in the east went before them, till it came and stood over where the young child was.”—MATT. II. 9.

WHEN, from the heaven of heavens,
His dwelling-place of old,
Immanuel came to this low world,
Redemption to unfold,—
To no imperial palace,
’Mid pomp and high parade
Of lordly potentates or kings
Was his kind visit made.

His birth-place was no mansion
Reared on a flowery lawn,
Where, ranged in all their loveliness,
Deep groves the scene adorn :
Nor e’en a quiet villa,
In some secluded nook
Where, from a rill and shaken leaves,
Nature’s sweet music broke.

Nought that of earth was beauteous,
Nought that was grand or fair,
Did he select to mark the place
In which he would appear.
Nature herself no token
Showed of his wondrous birth ;
Though, when the world was framed, the spheres
Gave songs of joy and mirth.

Yet, though men were not conscious,
From aught they saw around,
That God indeed had come to dwell
With them on earthly ground,
Heralding angels chanted
Their gratulations loud,
Joying to tell that guilty man
Might then have peace with God.

There was a bright star kindled
Upon the arching sky ;
It was a welcomed guiding light
To many a watching eye :
There were who by its shining
Were led to Bethlehem ;
To see and know the heavenly Babe :
Who saw and worshipped him.

We catch no angel-voices
Wafted on breeze of morn,
Proclaiming that for us there is
A mighty Saviour born ;
But we may see the brightness
Of a directing Star,
That gleameth in our firmament,
And pours its radiance far.

This Star can ne'er be hidden,
 Though clouds may brood around:
 It shines on us to guide us where
 The Saviour may be found.
 Wanderer through earth, if longing
 To reach eternal good,
 Follow this Star; thou know'st it well;
 It is the Word of God.

New North Street.

THE PRODIGAL.

LUKE xv. 11—32.

Poor child of want! how hard thy lot!—
 A wanderer lone, by all forgot
 When hunger forced thy lips to crave
 The worthless husk, but no man gave.

Ah! in that hour thy memory turned
 To scenes which once were proudly spurned,
 When youth's unhallowed thirst to slake,
 Thou didst a father's home forsake.

Hadst thou but still contented stayed
 Thy step beneath its peaceful shade,
 How calmly life had passed thee by;
 Its hopes, how pure! its joys, how high!

Not then hadst thou,—compelled to ask
 A herdsman's ignominious task,
 In a far land,—of substance spoiled,
 From day to day in misery toiled.

Yet right was thy resolve, and wise,
 From those degraded scenes to rise;
 The long forsaken path retrace,
 And seek once more thy father's face.

His love the same, with joy untold
 He watched thee leave the stranger's fold;
 Ran forth to bid thee hail, and smiled
 Forgiveness on his erring child.

“Bring the best robe for him to wear;
 With speed the festal bower prepare;
 Around his brow the chaplet twine:
 Once lost, but now for ever mine!”

Thus, oh, indulgent Father! thus
 Speak thou in accents kind to us;
 And bid thy wandering children haste
 The gospel's glorious feast to taste.

Type of a banquet yet more sweet,
 When saints shall with their Saviour meet,
 Where sins nor sorrows shall arise
 To darken heaven's unclouded skies.

Battersea.

I'LL THINK OF THEE.

I'll think of thee,
 Soon as the nightly shadows flee ;
 Soon as fair morning's gentle hand
 Waves cheerful light across the land ;
 I'll think the beams that meet my eyes
 Were sent by thee to bid me rise,
 And haste to worship thee.

I'll think of thee,
 Oft as still eve draws near to me ;
 Oft as I watch, beyond its shade,
 The thousand stars thy fingers made ;
 I'll think that brighter, lovelier far,
 Thy beams of truth and mercy are,
 Than all the stars I see.

I'll think of thee,
 When life appears a troubled sea ;
 When, on its raging billows tost,
 I feel all other hopes are lost ;
 I'll think thy presence still is nigh,
 And thou still watching with thine eye ;
 And none can watch like thee !

I'll think of thee,
 When any child of thine I see,
 With love and pity in his breast,
 Longing to see his neighbour blest ;
 I'll think thy mercy shines above
 The warmest, purest, earthly love,
 For none can love like thee.

I'll think of thee,
 When death's thick shadows fall near me ;
 When all around sinks deep in gloom,
 And near me lies the dreaded tomb ;
 I'll think it safe beneath thy care
 To leave my body slumbering there,
 And rise to worship thee.

I'll think of thee,
 Through coming, blest eternity,
 When, with thy chosen, joyful band,
 Beside thy throne, in peace I stand ;
 I'll think those everlasting days
 Too short, too swift to sing thy praise,
 Too few to honour thee.

A. M.

THE FRIEND.

FROM THE GERMAN.

WHEN, in cloudy, troubled hours,
 Our hearts grow sad and faint ;
 When sickness all our strength o'erpowers,
 And inward sorrow preys ;
 We turn to our Beloved then,
 And think what griefs he knew ;
 What clouds of sorrow hid from men
 Rose darkly on his view.

Oh, then our God inclines his ear,
 His love comes passing by ;
 We seem no longer suffering here,
 His angel stands so nigh ;
 He brings the soul-enlivening cup,
 And whispers joy and peace ;
 Then bears our cries for mercy up,
 And leaves his "loved ones" peace.

A. M.

LINES ON 2 COR. XII. 8, 9.

BY THE REV. J. PILKINGTON.

Poor tempted believer ! distrest
 By Satan's sharp thorn in the flesh ;
 Oh ! where can thy spirit find rest ?
 Or, what can thy spirit refresh ?
 Like Paul, to the Saviour apply ;
 His love is both gracious and free :
 He says, " No believer shall die ;
 My grace is sufficient for thee !"

Sufficient for all thy desires ;
 Sufficient thy burdens to bear ;
 Sufficient when nature expires ;
 Sufficient ! Oh, why then despair ?
 To purify, pardon, and bless,
 Christ suffered and died on the tree ;
 We now to his throne have access :—
 His grace is sufficient for me.

Rayleigh.

ON FINISHING THE PERUSAL OF DR. SMITH'S GEOLOGICAL
 LECTURES.

BY MR. RYLAND STAPLETON.

HENCEFORTH dismiss then, Christian, all thy fears
 Of that dread day, foretold by holy seers,
 When one last uproar, under heaven's control,
 Shall shatter God's green earth from pole to pole.
 True, greater far the terrors of that scene
 Than all creation's travails erst have been :
 Yet thence a boundless Eden, passing fair,
 Beyond conception, and beyond compare,
 Spreading o'er all the earth, shall peaceful rise,
 With genial clime, 'neath changeless, glowing skies :
 The woods no more the bird of prey shall see ;
 But all the air breathe love and melody :
 Fierce beasts for blood no more shall roam the plain ;
 But gentleness through field and forest reign.

Man, too, shall own his Saviour and his God ;
 Nor, sinning, wake the vengeance of his rod ;
 The bland expanse around hail Jesu's sway ;
 And softening hearts within love's homage pay ;
 Evil no more shall innocence allure ;
 But good subdue the world, and flourish, and endure.

A JUBILEE HYMN.

'Tis meet the gladdening song should wake,
 The grateful tear should flow :
 When fifty years of mercies speak,
 What heart can fail to glow ?

Hail we the jubilee of peace,
 The jubilee of love !
 And thanks to God for large increase
 Of mercies from above !

The little cloud has widely spread ;
 The feeble ray waxed bright :
 Darkness and barrenness have fled,
 And harvest fields are white.

Now be the church's ardent prayers
 With this her praise combined ;
 Come, purer zeal ; come, holier cares ;
 Come, tempers more refined.

For, soon—who knows how soon?—may he
 Who gives the morning shower,—
 As heaven shall know, and earth must see,—
 Come forth in all his power.

Then shall his glorious church be filled ;
 Her exiles all called home ;
 And earth's last jubilee be pealed !—
 Oh, come, Lord Jesus !—come !

Frome.

E. T.

ARISE, BLOW THE TRUMPET!

BY THE REV. W. M'GOWAN.

ARISE! blow the trumpet, the jubilee hailing;
 O, Zion! proclaim what Jehovah hath wrought!
 Let gratitude, over each rival prevailing,
 Give fire to each word, and give life to each thought!
 Exalt thy Redeemer; break forth into singing;
 Like dew drops in number thy converts appear;
 The isles of the west with salvation are ringing;
 The negro re-echoes our jubilee year!

Arise! blow the trumpet, for slavery banished;
 The negro is ransomed in body and mind;
 For fetters, and scourges, and tortures are vanished,
 And of their existence no wreck left behind.
 See Africa, taking her harp from the willows,
 Her children to welcome once more to her strand;
 Who weep tears of joy, as they fly o'er the billows,
 To plant the "true vine" in their own fatherland.

Arise, blow the trumpet!—the East and her sages
 The Shaster reject, and the Bible receive;
 The darkness is past that deceived them for ages,
 The true light now shines, and on Christ they believe.
 O India, rejoice!—for thy suttee has fallen,
 And Juggernaut, bending, shall soon kiss the ground;
 These horrid delusions,—so cruel, appalling,—
 The gospel of Christ shall for ever confound.

Arise, blow the trumpet!—God's promise, unshaken,
 Assures us all nations his glory shall see;
 Oh, Zion! thy tribes and thy watchmen awaken,
 And soon we shall welcome the grand jubilee.
 And see while we sing how the heavens are bowing,
 And Jesus descends, o'er the nations to reign;
 While gentiles and Jews to his temple are flowing,
 With joy to appear in his glorious train!

Rowley.

“MEET TO PART NO MORE.”

WHERE may that meeting be?
 Not here, where at death's touch, affection's tie
 And friendship's firmest bonds in sunder fly;
 Where grief succeeds to glee.

Nor in that long, long home
 Where meet the earth's forgotten dead: for there
 They only wait until the voice they hear
 Which bids them quit the tomb.

Nor at the judgment-seat,
 When the Eternal comes in glory down,
 To give his smile to some, to some his frown;
 And all around him meet.

For there they part once more:
 And as the righteous and the wicked go
 Each to their separate home of bliss or woe,
 They part to meet no more.

How dread! yet must I tell
 Where sinners then are doomed to meet again:
 Oh, 'tis, in anguish, in despair's domain;—
 Their meeting is in hell!

But to the saints 'tis given
 To gather in a glorious, happy throng
 About Immanuel's throne with harp and song:
 Their meeting is in heaven.

W. L. R. C.

HEAVEN.

BY MR. ALEXANDER THOMSON.

WE cannot tell where heaven lies ;
 It is, we know, beyond the skies,
 Far, far away ;
 Beyond the ken of mortal sight,
 Even far beyond our source of light ;
 'Tis an immortal day.

It is the place where He doth dwell
 Who dwelt on earth, to save from hell
 Our ruined race,
 And raise us to those heights of bliss
 Enjoyed above, where Jesus is :
 Oh, wondrous grace !

Then, oh, ye saints ! bid earth adieu,
 And seek this place, prepared for you
 Before the birth of time ;
 And purchased dear, while here below,
 The Saviour lived a life of woe,
 Then died for others' crime.

But for his life we never could
 Before God's judgment-seat have stood,
 And claimed eternal life.
 But for his death we must have known
 The weight of all our crimes alone,
 Through an eternal night.

Blest be the Lord who loved us thus,
 And gave his Son to die for us :
 Oh, matchless love !
 We'll sing the wonders of thy grace
 Before we reach our happy place,
 In heaven above.

Blest be the Son ! whose praise be sung
 Through heaven and earth by every tongue ;
 Such was his love,
 He flesh became for us ! himself was given
 To quench the flames of hell and purchase heaven,
 With all the joys above.

Come, Holy Spirit ! come ! we seek thy aid,
 Since Jesus has our ransom paid,
 And claims us as his own ;
 Our souls renew ! enrich them with thy grace !
 And, oh ! prepare us for that blissful place,
 Around Jehovah's throne.

Edinburgh.

REVIEWS.

A Bill for the Improvement of Health in Towns, by removing the Interment of the Dead from their Precincts. (Prepared and brought in by Mr. Mackinnon, Mr. Cowper, and Mr. Beckett.) Ordered by the House of Commons to be printed, 5 August, 1842. Pp. 13.

Report from the Select Committee on Improvement of the Health of Towns, together with the Minutes of Evidence, Appendix, and Index. Effect of Interment of Bodies in Towns. Ordered by the House of Commons to be Printed, 14 June, 1842. Pp. 258.

As the subject referred to in these documents will be brought before the legislature very speedily, and as the bearings of the proposed measure upon the welfare of the community at large, and especially upon the interests of dissenters, are very important, it seems to be incumbent to lay before our readers materials for forming a judgment of its nature and tendency.

The sanction of the House of Commons has been given to the introduction of a bill which commences thus :

“Whereas the practice of interment under churches, chapels, and other places of religious worship, and within the precincts of large towns in England, is injurious to health, and frequently offensive to public decency, and it is expedient that the same should be prevented ;

“May it therefore please Your Majesty, That it may be enacted, and be it enacted, by the Queen’s most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that from and after the first day October, one thousand eight hundred and forty—, no burial or interment of any dead body shall take place in England, in or under any church, chapel, or other place of religious worship, nor in or under any house or building inhabited by any person whosoever ; and the executor or administrator to the estate and effects of every such deceased person, and every person who shall aid or assist in the burial of the same, contrary to this provision, shall forfeit the sum of five pounds : provided always, that nothing herein contained shall, with the consent of one

of Her Majesty’s principal secretaries of state, prevent the interment of the dead body of any eminent public person in any vault or grave under Westminster Abbey or Saint Paul’s Cathedral.

“And be it enacted, that from and after the thirty-first day of December, one thousand eight hundred and forty—, no burial or interment of any dead body (except as herein specially provided to the contrary) shall take place in or within the distance of two miles from the precincts or boundaries of the cities of London or Westminster, or the borough of Southwark, or within one mile of any other city, town, or borough in England, which shall contain more than ——— houses, the occupiers whereof shall be rated to the relief of the poor to the amount of ten pounds or upwards, or within the distance of one mile from the boundary of any place which shall contain within an area or square space of fifty acres more than five hundred houses, the occupiers whereof shall be so rated to the amount of ten pounds or upwards ; and the executor or administrator to the estate and effects of every such dead body, and every person who shall aid or assist in the burial of the same, contrary to this provision, shall forfeit the sum of five pounds : provided always, that nothing herein contained shall extend to restrain the burial of any dead body in any cemetery established under the authority of any act passed specially for that purpose, within ten years prior to the passing of this act, although the same may be within the aforesaid limit.

We have thought it requisite to give this extract that the reader may perceive at once the peremptoriness and universality of the project. Without such evidence it would scarcely be believed that it is seriously proposed that after a given day it shall be unlawful to inter a deceased relative within a mile of any large town, or within two miles of the metropolis, or under a place of worship in any city, town, or village, in England. Such, however, with slight exceptions to which we shall subsequently advert, is the design entertained by Mr. Mackinnon and his coadjutors, the authors of this bill, which has passed through one stage, and is said to be a favourite with the House ! Should it pass, a very large proportion of the receptacles of the dead

must be at once and for ever closed. Bereaved mourners must surrender the hope, so natural that it has been cherished among affectionate kindred in all ages, of eventually reposing in the same resting-place as those who have been the objects of affection in life. The aged widow will be deprived of the little nook which her deceased husband vainly supposed that he had secured for her, that after travelling together half a century, in their death they might not be divided; and will be thrown for sepulture on the mercy of strangers. The family vault, which had been purchased at a great expense, and partly tenanted, will be alienated from the proprietor, his children and himself being equally excluded. Companies and associations who have expended their capital in the formation of cemeteries more eligible than those which had previously existed, will be despoiled of their property by one sweeping and unexpected enactment. These are part, and only part, of the consequences that will immediately ensue.

The proposal to promote our interests, at such a cost should surely be well considered before it is assented to; and, at all events, if it be requisite to submit to so painful a revolution, care should be taken that it be effected in the most equitable and tender manner, and not rendered subservient to class interests or clerical domination. The bill, however, after providing for the manner in which the boundaries of towns shall be defined, the circumstances under which existing burial grounds may be planted, and the time after death at which interment may be enforced, proceeds to enact the appointment of *Committees of Health*, by whom new burying-places for the population may be provided and regulated.

"And be it enacted, that the rector, vicar, or incumbent, and the churchwardens of every parish, township, or place in every such city, town, borough, or place respectively, shall form a parochial committee of health for every such parish, township, or place; or it shall be lawful for the rectors, vicars, or incumbents and churchwardens of any two or more parishes, townships, or places therein, to form such parishes, townships, or places, into a union for the purposes of this act; and in such cases the rectors, vicars, or incumbents, and churchwardens of each parish, township, or place so united, shall form a parochial committee of health for such union;

and all the powers hereinafter given to any such committee may be executed by the majority of the members of any such committee at any meeting." § 6.

Rectors! Vicars! Incumbents! Churchwardens! These are the guardian angels to whom this bill commits us, living and dead. For one parish its own Rector, Vicar, or Incumbent, and Churchwarden may suffice; a union of parishes requires a combination of Rectors, Vicars, Incumbents, and Churchwardens. These are the men whom the projector delights to honour, and in whom he places implicit trust. These are to have power to purchase land for cemeteries; to these the land when purchased is to be conveyed; by these a rate is to be levied to defray the expense; and in these is vested unlimited authority over the whole.

"And be it enacted, that it shall be lawful for the committee to make and maintain a cemetery or burial-ground on any such land so purchased, and to lay out and plant the same in such manner as they shall think proper." § 13.

The fundamental principle of the bill then is this,—To shut up all existing burying grounds in cities and large towns, whether parochial or dissenting, whether pertaining to the public at large or to private owners, and to give to Rectors, Vicars, Incumbents, and Churchwardens, the power of purchasing others with funds to which all shall contribute, but of which the Rectors, Vicars, Incumbents, and Churchwardens are to be the sole managers.

"And be it enacted, that it shall be lawful for the bishop of the diocese for the time being to consecrate any part of the cemetery; and the part so consecrated shall be used only for the burial of the dead according to the rites of the established church.

"Provided always, and be it enacted, that it shall not be lawful for the said bishop to consecrate any land, unless a good title to the same shall be shown to his satisfaction.

"And be it enacted, that in order to prevent any doubt or difficulty hereafter as to boundaries, such distinctive mark or separation shall be made between the consecrated and unconsecrated portions of the cemetery as may be required by the said bishop.

"And be it enacted, that the aforesaid parochial committee of health shall construct, within such part of the cemetery as shall be consecrated, a chapel for the reception of the dead immediately previous to interment, and for performing

therein the burial service according to the rites of the established church.

"And be it enacted, that the committee shall set apart a portion of the cemetery as a place of burial for the remains of persons not being members of the established church, in proportion to the extent of the population of each class of persons, not members of the church of England.

"And be it enacted, that the committee shall construct, within the unconsecrated part of the cemetery, such chapels as they may think necessary for the reception of the dead immediately previous to the interment, and for performing therein the burial service according to the rites of any church or congregation other than the established church, by any minister of such other church or congregation duly authorized by law to officiate in such church or congregation, or recognized as such by the religious community or society to which he may belong.

"And be it enacted, that part of the consecrated ground and part of the unconsecrated ground of the cemetery shall be set apart for the burial of the poor; and it shall be lawful for the committee of health to make such arrangements for the conveyance to the cemetery, and for the burial of the remains of any such poor, and to defray any expense incidental thereto, out of the money to be received by virtue of this act, as such committee may think proper.

"And be it enacted, that the committee shall fix and settle a table of fees to be paid on interments, and also the purchase-money to be paid for the exclusive right of burial, either in perpetuity or for a limited period, in any part of any cemetery; and also the right of constructing any vault or place of burial, with the exclusive right of burial therein, in perpetuity or for a limited period; and also the right of erecting and placing any monument or gravestone in the cemetery; which table shall be printed and published, and shall be affixed, and at all times continued, on some conspicuous part of the cemetery.

"And be it enacted, that the committee, under such restrictions and conditions as they shall think proper, may sell the exclusive right of burial, either in perpetuity or for a limited period, in any part of the cemetery; and also the right of constructing any vault or place of burial, with the exclusive right of burial therein, in perpetuity or for a limited period; and also the right of erecting and placing any monument or gravestone in the cemetery." § 15-23.

It was necessary to quote all this, because we live in the nineteenth century, and it is generally supposed that en-

lightenment and liberality have made great progress; so that if the very words of the act were not adduced, its proposals might be thought incredible. Let us look into these provisions. What part shall it be lawful for the Bishop of the diocese to consecrate, to be used exclusively for burial according to the rites of the Established Church? "*Any part of the Cemetery.*" What then must be done with the Dissenters? Dissenters sometimes die, like other men, and if they are not to be treated as equals to other men while living, it must be admitted that they possess after death, in the same degree as other men, the less fragrant qualities of human nature. This one attribute of humanity confessedly remains to them, that when dead, the Health of Towns requires that they should be buried. Provision therefore must be made for their interment; yet of course they must not be indulged with a resting place in the consecrated soil. Who then are to select a portion of the new ground for the use of the Dissenters? The Rector, Vicar or Incumbent, and Churchwardens. Who are to determine the quantity of ground to be so appropriated, in proportion to the number of Dissenters in the parish? The Rector, Vicar or Incumbent, and Churchwardens. Who are to be entrusted with the erection of such buildings "*as they may think necessary*" to be used at Dissenting funerals? The Rector, Vicar or Incumbent, and Churchwardens. Who are to "*fix and settle*" the Fees to be paid for interments? The Rector, Vicar or Incumbent, and Churchwardens. Who are to receive the Fees? We shall see.

"And be it enacted, that the rector, vicar, or incumbent of any parish, township, or place, in respect of which any cemetery shall be formed under the provisions of this act, may, on the formation of such cemetery, if he thinks proper, undertake to perform the burial service on the burial of the remains of any person who shall die in the parish, township, or place in which he shall be rector, vicar, or incumbent, as aforesaid, and whose remains shall be buried in the consecrated part of such cemetery, and every such rector, vicar, or incumbent, shall thereupon be entitled to receive the same fees on the burial of such remains as he would have been entitled to receive if such remains had been buried in the burial-ground existing in such parish, township, or place, on the passing of this act.

"And be it enacted, that every person who shall officiate or perform the office of clerk or of sexton of any parish, township, or place, at the time of the passing of this act, and in respect of which any cemetery shall be formed under the provisions of this act, may, on the formation of such cemetery, if they think proper, undertake to perform their respective duties of clerk and of sexton on the burial of the remains of any person who shall die in the parish, township, or place, in which such persons shall be respectively clerk or sexton as aforesaid, and whose remains shall be buried in the consecrated part of such cemetery; and every such clerk and sexton shall respectively be entitled to receive the same fees on the burial of such remains for the performance of their respective duty as they would have been entitled to receive for performing such duty in the existing burial-ground of such parish, township, or place." § 27, 28.

But what if any Rector, Vicar, Clerk, or Sexton should be unwilling to undertake the labour? Then, let him be compensated. If he will do the work let him have the fees: if he will not do the work, let him be compensated for the loss of the fees. No compensation is indeed awarded to any person connected with a Dissenting Cemetery, whether he be minister, sexton, or proprietor; the ground is closed; the vaults are sealed: there the business ends. But to the clergyman of the Established Church, and to the Clerk and Sexton of the privileged order, compensation is to be given for the loss of Fees which they might have received for the duties they now decline to perform; in the former case at the discretion of the head of the local clergy, the Bishop of the Diocese, in the latter case at the discretion of the Rector, Vicar or Incumbent, and Churchwardens.

"And be it enacted, that if, on the formation of any cemetery as aforesaid, any rector, vicar, or incumbent, shall decline undertaking to perform in such cemetery the burial service on the burial of the remains of persons who shall die in the parish, township, or place, in which he shall be rector, vicar, or incumbent, the parochial committee of health or union of committees from time to time, with the consent of the bishop of the diocese, shall appoint a clergyman of the established church to officiate in such cases as chaplain in the consecrated part of the cemetery, and such chaplain shall be licensed by, and be subject to, the jurisdiction of the said bishop, and the said bishop shall have power to revoke any such license, and to remove

such chaplain for any cause which shall appear to the said bishop to be reasonable; and the rector, vicar, or incumbent for the time being of every such parish, township, or place, shall thereupon be entitled to receive, as compensation for the loss to him of fees, in consequence of the formation of such cemetery, on any burial that shall take place in the consecrated part thereof, such amount of such fees as shall be fixed and determined by the bishop of the diocese in which such cemetery shall be situated.

"And be it enacted, that if on the formation of any cemetery as aforesaid, any clerk or sexton shall decline undertaking to perform in such cemetery their respective duties of clerk and sexton on the burial of the remains of any person who shall die in the parish, township, or place in respect of which such person shall be respectively clerk or sexton, and whose remains shall be buried in the consecrated part of such cemetery, the committee from time to time shall appoint respectively a clerk and sexton to perform such respective duty; and it shall be lawful for such committee, if they shall think proper, to allow to any clerk who shall decline undertaking to perform the duty of clerk in such cemetery such amount of compensation in respect of any burial that shall take place in the consecrated part of the said cemetery as the said committee shall think proper." § 29, 30.

It is not necessary to trouble our readers with the subsequent enactments "for defraying the expenses of carrying the provisions of this act into execution." Due power is given to this new Ecclesiastical Court to assess all houses, buildings, lands, tenements, and hereditaments within the parish, township, place, or union in respect to which such cemetery shall be formed; to levy all penalties and forfeitures by distress and sale of the goods and chattels of the offender; and, if this be insufficient, to cause the offender to be "committed to the common gaol or house of correction of the county, riding, or place where the offender shall be or reside, there to remain without bail or mainprize for any term not exceeding Three Calendar Months, unless such penalties and forfeitures, and all reasonable charges attending the same, shall be sooner paid and satisfied." Enough has been adduced to show that the Bill, if passed, will deprive Dissenters of a large amount of property, devoted by them and their fathers to the preparation of vaults, graves, and burial grounds; to give the Established Clergy an entire control over new burying-

places to be provided at the general expense; and by assigning to them the Fees derived from the consecrated portion, to give those who have the management of the whole a direct interest in making the portion accessible to Dissenters as inferior and unattractive as possible. It is evident that the title of the Act ought to have been, *A Bill for depressing the Dissenters, and augmenting the power and revenues of the Established Clergy.*

But some of our readers will ask, In what has all this originated? It may be necessary to inform them therefore that on the eighth of March last, a Select Committee of the House of Commons was appointed, on the motion of Mr. Mackinnon, one of the members for Lympington, "to consider the Expediency of framing some Legislative Enactments (due respect being paid to the rights of the Clergy) to remedy the Evils arising from the Interment of Bodies within the precincts of large towns, or of places densely populated." On the 14th of June this Committee made a Report, the substance of which is embodied in a series of Resolutions with which it concludes.

"Resolved, that it is the opinion of this committee:—

1. That the practice of interment within the precincts of large towns is injurious to the health of the inhabitants thereof, and frequently offensive to public decency.
2. That, in order to prevent or to diminish the evil of this practice, it is expedient to pass an act of parliament.
3. That legislation upon the subject be, in the first instance, confined to the metropolis and to certain other towns or places the population of which respectively at the last census exceeded 50,000.
4. That burials be absolutely prohibited, after a certain date, within the limits of such towns or places, except in the case of family vaults already existing, the same partaking of the nature of private property, and being of limited extent.
5. That certain exceptions, as applying to eminent public characters, be likewise admitted with regard to Westminster Abbey and to St. Paul's.
6. That certain exceptions be likewise admitted with regard to some cemeteries of recent construction, according to special local circumstances, to be hereafter determined.
7. That within the dates which may be specified the parochial authorities in such towns or places be empowered and required to impose a rate for the purpose of forming cemeteries at a certain distance from the same.
8. That a power be given to the parochial authorities of two or more parishes or townships of the same town to combine, if they think proper, for the same cemetery.
9. That a *minimum* of distance be fixed for such cemeteries, from the same motive that leads to their establishment—the public health; and that a *maximum* of distance be likewise fixed, so as to secure the lower classes, as far as possible, from the hardship of loss of time, or weariness in proceeding to a great distance to attend the funerals of their relatives.
10. That the parochial authorities be responsible for the due and decent administration of each burial within the new cemeteries, in the same manner as they now are within the present churchyards; and that, on the other hand, they be entitled to the same amount of fees on each burial as they at present receive.
11. That due provision be made for the perpetual possession by the parishes or townships of the ground on which the cemeteries shall be made.
12. That due space be reserved, without consecration, and within the limits of the intended cemeteries, for the separate burials of such persons or classes of persons as may be desirous of such separation.
13. That no fees from any such burials in unconsecrated ground be payable to any ministers of the church of England.
14. That, subject to the condition expressed in the 10th and 13th resolutions, arrangements be made to equalize as far as possible the total amount of fees payable on burials within the same cemetery, whether in the consecrated or the unconsecrated ground.
15. That, considering the difficulty of fixing the same date for the prohibition of burials within the limits of different towns, or the same distance for the construction of the new cemeteries, and the importance of having reference to various local circumstances, it does not appear desirable to observe in all cases a uniform rule in these respects, but that the time and manner of applying the principles set forth in the foregoing resolutions should be entrusted either to some department of the government, or to a board of superintendance, to be constituted by the act of parliament.
16. That the duty of framing and introducing a bill on the principles set forth in the foregoing resolutions, would be most efficiently discharged by Her Majesty's government, and

that it is earnestly recommended to them by the committee."—Pp. vi., vii.

It will strike every attentive reader that there are several important discrepancies between these Resolutions forming part of the Report and the provisions of the Bill. The Report makes an exception in favour of Family Vaults, the Bill makes no such exception. The Report admits the exception of "some Cemeteries of recent construction; the Bill excepts those alone which are established by Act of Parliament, there being in all these, clauses which insure ample fees to the clergy. The Report recommends that the management of the new Cemeteries shall be vested in "the Parochial Authorities;" the Bill assigns it to the Rector, Vicar or Incumbent, and Churchwardens. The Report recommends that a maximum as well as a minimum be fixed, "so as to secure the lower classes, as far as possible, from the hardship of loss of time, or weariness in proceeding to a great distance to attend the funerals of their relatives;" the Bill shews no such tenderness. The Report recommends that no Fees for Burials in unconsecrated ground be payable to any Ministers of the Church of England; the Bill contains no such clause. The Report suggests that the supreme controlling power should be vested in some department of the Government, or a Board of Superintendence to be constituted by Act of Parliament; the Bill gives it to the Bishop of the Diocese. The Report consigns the duty of framing the Bill to Her Majesty's Government; the Bill is brought in by Mr. Mackinnon, the Chairman, and two other private members of the Committee. These are a part, and only a part of the discrepancies, and they are sufficient to shew that though it might not be easy to defend either the Report, or the Committee from which it emanated, it would not be just to hold them responsible for the undiluted priestcraft of the Bill.

We cannot however acquit the Committee of unfairness and culpable omissions. When subjects were under discussion involving the interests of Dissenters in so great a degree, when references were made in so many ways to the habits, preferences, and principles of Dissenters, when allegations were made in their hearing involving the moral character of Dissenting communities and their officers, some of them at least should have remembered that they

were greatly indebted to Dissenters for their ability to sit on that Committee. When they were examining witnesses of all classes, grave diggers, sextons, parish clerks, undertakers, attorneys, surgeons, physicians, military officers, curates, rectors, and dignitaries of the church, how was it that they did not call for the evidence of one Dissenting Minister, one Trustee of a Dissenting burial place, or one Dissenting Gentleman? Not one known Dissenting Minister was called before them; they began their labours indeed with the examination of a Mr. Helsdon, who stated that he had been "employed as the assistant Dissenting minister in a ground," and that he was "more particularly connected with the baptist denomination," but whose name we never heard before; who stated that he had not officiated for the last four years, and whose testimony related to the state of various burying grounds. But questions respecting arrangements to be made on behalf of the Dissenters were proposed, not to members of their own body, or persons conversant with their views and feelings, but to the established clergy. All the information respecting the opinions and desires of Dissenters that could be obtained from a Bishop, a Rector, or a Curate, was received readily; but on personal contact with any of these inexplicable people the Committee did not venture.

Very extraordinary statements were made by some of the witnesses respecting interments under an obscure chapel in Clement's Lane, near the Strand, called Enon Chapel, but now used, we are informed, as an infant school, of which a Mr. Howse is said to have been the minister, but of whom we know nothing. If one fourth part of what is said of this place is true, it ought to have been indicted as a nuisance long ago. The attempt that has been made, however, to exhibit this as a specimen of Dissenting Cemeteries, and a proof of the necessity for legislation, is absurd. Offensive as this Clement's Lane is, Enon Chapel is by no means responsible for all the mischief; about a hundred and fifty yards from it is Portugal Street grave yard, a parochial ground, in which it is attested that practices have taken place and scenes been witnessed even more disgusting than any alleged to have taken place in Enon Chapel. One of the witnesses says of this lane, "It is one of the most filthy places which can be found

any where: here is Enon burying ground on one side, and this spot in Portugal Street on the other, and the stinking market in the centre." Respecting the state of St. Clement's Churchyard, also, the evidence is such that we cannot pollute our pages with its details. All the parish burying grounds within the bills of mortality are indeed represented by respectable witnesses as a disgrace to a civilized country. "Will you state to the committee," said the Chairman to G. A. Walker, Esq., "what are the particular places whence you have derived the observations you have made?" His answer was as follows:

"Most of those I am about to name I have personally examined; they are, the burying-ground in Portugal-st.; Enon Chapel, Clement's lane; St. Clement's Church, Strand; and the vaults of St. Martin's in the Fields; Russell-ct., Drury-lane; St. Paul's, Covent Garden; St. Giles's Burying-ground; Aldgate Churchyard; Whitechapel Church and Vaults; St. Mary's, Catholic Chapel, Moorfields; Spitalfields' Ground; Bethnal Green Old Ground; Stepney Burial Ground; Mulberry Chapel, St. George's in the East, Ellinore Swedish Protestant Church; St. George's Church, Cannon-street, East; Ebenezer Chapel, Ratcliff Highway; Sheen's Ground; Shadwell Churchyard and Vaults; Trinity Episcopal Chapel, Cannon-street Road; the Mariners' Church, Wellclose square; Bunhill-fields, City Road; St. Luke's, Old-street; Clerkenwell Church, four burial-grounds and vaults; Spa Fields; St. James's Burying Ground, Clerkenwell; St. Ann's, Soho; Elm Chapel, Fetter-lane; St. Saviour's Church, Southwark; the Cross Bones, belonging to the same parish; All Saints, Poplar; St. Andrew's, Holborn; St. Anne's, Limehouse; Bermondsey; Christchurch, Surrey; Saint George's, Hanover-square; St. George's, Milesex; St. George's, Southwark; St. James's, Westminster; St. John's, Hackney; St. John's Westminster; St. Leonard, Shoreditch; St. Luke's, Chelsea; St. Margaret's, Westminster; Kensington; Islington; Lambeth; Newington; Rotherhithe; Paddington; Pancras; and many others.

"Speaking from your personal knowledge, in every one of those places you have enumerated, your opinion is, as a medical man, that the burial of the dead has been injurious to the persons living in the neighbourhood?—I am sure of it. It cannot be otherwise."—P. 38.

Much use has been made of the allegation of an undertaker that Dissenting Ministers gain more by the dead than

the living. Speaking of a burying ground belonging to Messrs. Hoole and Martin, in the New Kent Road, in the Chapel of which Wesleyan ministers were said to have preached, the Chairman asked "Is it the custom of dissenting ministers to establish speculations of that sort in this town?" The answer was, "Yes: it has been remarked to me that they gain more money by the dead than the living." Subsequently another member of the Committee took up the subject—

"You have said it was remarked that the dissenting ministers got more from the dead than from the living?—Yes; it was so remarked to me.

"To what did that apply?—It related particularly to Enon Chapel. Mr. Howse was then the minister; and from the stench that arose from the dead bodies the congregation in a great measure left the chapel; and the remark which was made was, that more money was made from the dead than the living.

"It was a remark which referred to Enon Chapel chiefly?—Yes.

"Do you know of any other?—I have never heard the remark applied to any other."—P. 23.

Yet a fortnight afterwards the Chairman inquired of another witness,

"Can you explain the evidence of one of the witnesses, that in many of the dissenting chapels the speculators have made more by the dead than the living?—He is perfectly correct in that; there is no doubt many of those chapels have been established as speculations; I believe that many of them would not have been established but for their being enabled to bury the dead?

"Will you state how the profit is greater on the dead than the living?—I will take an instance of a chapel in my own neighbourhood, Enon Chapel; the number who have been buried there is very great, and many pounds a week taken for interment."—P. 41.

This one instance, being thus made the foundation of a general assertion, it has been promulgated as an unexpected and appalling discovery that Dissenting Ministers get more by the dead than the living. That there are other gentlemen, however, who get more by the dead than the living is attested by the most respectable witnesses. The Rector of Bishopsgate says, "The clergy are differently circumstanced in different places; some of them have nothing but the fees to live upon." The Rector of St. Margaret's, Westminster, says, "In London,

except in certain cases of endowment, generally speaking, the surplice fees, including the fees for ceremonies of all descriptions, form the sole emolument of the clergy." The curate of St. Dunstons, Stepney, on being asked, Have the fees, in consequence of the cemeteries you mention, been considerably diminished? answers, "Most seriously."—"How much do you suppose the incumbent has lost by the opening of these cemeteries?" Answer, "Speaking generally, quite unprepared, I should say he has lost by the opening of those cemeteries in the parish at least £300 a year." The bishop of London says, "You cannot expect men, the principal part of whose subsistence in some cases depends upon the fees arising from a practice that has not hitherto been complained of, willingly to give up the whole source of that income without some compensation." And again,

"I would just wish, by way of illustrating my statement, to say, that a very large part of the income of the clergy in some cases depends upon the burial fees. The amount of the burial fees in St. George's Hanover-square, was, in 1838, 597*l.* 17*s.*; in 1839, 423*l.* 8*s.* 2*d.*; and in 1840, 488*l.* 11*s.* 2*d.* In St. Giles in the Fields, for three years the amounts were, 764*l.* 16*s.* 6*d.*, 608*l.* 19*s.* 6*d.*, and 635*l.* 13*s.* 1*d.* St. George's, Bloomsbury, 273*l.* 7*s.* 6*d.*, 159*l.* 4*s.* 6*d.*, and 235*l.* 2*s.* St. Andrew's, Holborn, 306*l.* 0*s.* 1*d.*, 324*l.* 14*s.* 1*d.*, and 223*l.* 15*s.* 2*d.* Paddington, 494*l.* 14*s.*, 408*l.* 18*s.*, and 425*l.* 4*s.*, and the average amount of the seven years preceding 1838 was 589*l.*, and steadily increasing, and in 1841 it had fallen down to 398*l.* 6*s.* 4*d.*, owing to the cemeteries, although the population during that time had been increased by somewhere about a thousand. That shows merely the effect of the cemeteries. There are other similar instances which it is not necessary perhaps to mention; however, I will take one more, St. Margaret's Westminster, 160*l.* 14*s.*, 115*l.* 1*s.* 6*d.*, and 128*l.* 0*s.* 8*d.*"—P. 186.

Here then is the key to the whole business. The parochial grounds in London and in other large towns are generally, according to the evidence before us, in such a state that they cannot be occupied any longer. Private cemeteries are superseding them, and the clergy are gradually losing their fees. A committee was therefore appointed. A bill is brought in. Mr. Mackinnon presents it to the House, but we cannot ascribe to him the authorship. Nor is it

we believe the work of the grave-diggers, or of the undertakers, or of the surgeons, or of the physicians. We know not by whose pen it has been drawn up; but we observe that the last witness examined was the Right Reverend Charles James, Lord Bishop of London. When the Bishop of London, who had been constituted for this occasion proxy for the Archbishop of Canterbury, had given his testimony and stated his opinions, the Committee terminated its inquiries.

Life and Poetical Remains of Margaret M. Davidson. By WASHINGTON IRVING. London: Foolscep 8vo. Price 5*s.*

ONE hundred and seventy-six pages of beautiful poetry are contained in this volume, and these are preceded by one hundred and seventy pages of prose, scarcely less beautiful, describing the character and career of the youthful poetess. Margaret, the youngest daughter of Dr. Davidson, was born at the family residence on Lake Champlain, in the village of Plattsburgh, in 1823. Her fragile body was animated by a spirit of extraordinary activity and power, possessing unusual devotedness to the acquisition of knowledge, in combination with extraordinary poetic genius, and an eminently affectionate disposition. In her early childhood she possessed ability, like Dr. Watts, to utter pleasing verse, without apparent effort or design. At six years of age, in a thunderstorm, towards sunset, her eyes kindled as she watched the warring elements, until, extending her hand, she exclaimed—

"The lightning plays along the sky,
The thunder rolls and hursts from high!
Jehovah's voice amid the storm
I heard! Methinks I see his form,
As riding on the clouds of even,
He spreads his glory o'er the heaven."

Page 19.

When about twelve years of age she wrote the following lines:—

"THE JOYS OF HEAVEN.

Oh, who can tell the joy and peace
Which souls redeemed shall know,
When all their earthly sorrows cease,
Their pride, and pain, and woe!—
Who may describe the matchless love
Which reigneth with the saints above?

What earthly tongue can ever tell
 The pure, unclouded joy
 Which in each gentle soul doth swell,
 Unmingled with alloy,
 As, bending to the Lord Most High,
 They sound his praises through the sky ?

Through the high regions of the air,
 On angels' wings, they glide,
 And gaze in wondering silence there
 On scenes to us denied :
 Their minds expanding every hour,
 And opening like the summer flower.

Though not like them to fade away,
 To die, and bloom no more ;
 Beyond the reach of fell decay,
 They stand in light and power ;
 But pure, eternal, free from care,
 They join in endless praises there !

When first they leave this world of woe
 For fair, immortal scenes of light,
 Angels attend them from below,
 And upward wing their joyful flight ;
 Where, fired with heavenly rapture's flame,
 They raise on high Jehovah's name.

O'er the broad arch of heaven it peals,
 While shouts of praise unnumbered flow ;
 The full, sweet notes sublimely swell,
 And prostrate angels humbly bow ;
 Each harp is tuned to joy above,
 Its theme, a Saviour's matchless love.

The dulcet voice, which here below
 Charmed with delight each listening ear,
 Mixed with no lingering tone of woe,
 Swelling harmonious, soft and clear,
 Will sweetly fill the courts above,
 In strains of heavenly peace and love.

The brilliant genius, which on earth
 Is struggling with disease and pain,
 Will there unfold in power and light,
 Nought its bright current to restrain ;
 And as each brilliant day rolls on,
 'T will find some grace, till then unknown.

And as the countless years flit by,
 Their minds, progressing still,
 The more they know, these saints on high
 Praise more his sovereign will ;
 No breath from sorrow's whirlwind blast
 Around their footsteps cast.

From their high throne they gaze abroad
 On vast creation's wondrous plan,
 And own the power, the might of God,
 In each resplendent work they scan ;
 Though sun and moon to nought return,
 Like stars these souls redeemed shall burn.

Oh ! who could wish to stay below,
 If sure of such a home as this,
 Where streams of love serenely flow,
 And every heart is filled with bliss ?
 They praise, and worship, and adore
 The Lord of heaven for evermore."

Pp. 63—65.

When she had completed her fifteenth year, it was evident to others, though not to herself, that her mind had completely worn out her originally delicate body, and that consumption was preying upon her vitals. Her mother describes thus her affecting state after returning from a visit which had been paid, in hope that a change of air might prove beneficial :

" She was much wasted, and could hardly walk from one room to another ; her cough was very distressing ; she had no pain, but a languor and depression of spirits foreign to her nature. She struggled against this debility, and called up all the energies of her mind to overcome it ; her constant reply to inquiries about her health by the friends who called was the same as formerly, ' Well, quite well ; mother calls me an invalid, but I feel well.' Yet to me when alone she talked more freely of her symptoms, and I thought I could discern from her manner, that she had apprehensions as to the result. I had often endeavoured to acquire firmness sufficient to tell her what was her situation ; but she seemed so studiously to avoid the disclosure that my resolution had hitherto been unequal to the task. But I was much surprised one day, not long after her return from New York, by her asking me to tell her, without reserve, my opinion of her state. The question wrung my very heart ; I was wholly unprepared for it, and it was put in so solemn a manner that I could not evade it, were I disposed to do so. I knew with what strong affection she clung to life, and the objects and friends which endeared it to her ; I knew how bright the world upon which she was just entering appeared to her young fancy, what glowing pictures she had drawn of future usefulness and happiness. I was now called upon, at one blow, to crush these hopes, to destroy the delightful visions which had hovered around her from her cradle until this very period ; it would be cruel and wrong to deceive her. In vain I attempted a reply to her direct and solemn appeal, and my voice grew husky ; several times I essayed to speak, but the words died away on my lips ; I could only fold her to my heart in silence, imprint a kiss upon her forehead, and leave the room to avoid agitating her with feelings I had no power to repress."—*Pp. 143, 146.*

On a subsequent occasion her mother, referring to some conversation with her on religious subjects, says,

"She expressed her firm belief in the divinity of Christ. The perfections of his character, its beauty and holiness, excited her admiration; while the benevolence which prompted the sacrifice of himself to save a lost world filled her with the most enthusiastic gratitude. It was a source of regret that so much of her time had been spent in light reading, and that her writings had not been of a more decidedly religious character. She lamented that she had not chosen scriptural subjects for the exercise of her poetical talent, and said, 'Mamma, should God spare my life, my time and talents shall for the future be devoted to a higher and holier end.' She felt that she had trifled with the gifts of providence, and her self-condemnation and grief were truly affecting. 'And must I die so young; my career of usefulness hardly commenced? Oh, mother, how sadly have I trifled with the gifts of heaven! What have I done which can benefit one human being?' I folded her to my heart, and endeavoured to soothe the tumult of her feelings, bade her remember her dutiful conduct as a daughter, her affectionate bearing as a sister and a friend, and the consolation she had afforded me through years of suffering. 'Oh, my mother!' said she; 'I have been reflecting much of late upon this sad waste of intellect, and had marked out for myself a course of usefulness which, should God spare my life'—Here her emotions became too powerful to proceed. At times she suffered much anxiety with regard to her eternal welfare, and deeply lamented her want of faithfulness in the performance of her religious duties; complained of coldness and formality in her devotional exercises; and entreated me to pray with and for her. At other times her hope of heaven would be bright, her faith unwavering, and her devotion fervent. Yet it was evident to me that she still cherished the hope that her life might be prolonged. Her mother had lingered for years in a state equally hopeless, and during that period had been enabled to attend to the moral and religious culture of her little family. Might not the same kind providence prolong her life? It would be vain to attempt a description of those seasons of deep and thrilling interest. God alone knows in what way my own weak frame was sustained. I felt that she had been renovated and purified by divine grace, and to see her thus distressed when I thought that all the consolations of the gospel ought to be hers, gave my heart a severe pang. Many of our friends now were of opinion that a change of climate might benefit, perhaps restore her.

Heretofore when the suggestion had been made she shrunk from the idea of leaving her home for a distant clime. Now her anxiety to try the effect of a change was great. I felt that it would be vain, although I was desirous that nothing should be left untried. Feeble as she now was, the idea of her resigning the comforts of home, and being subject to the fatigues of travelling in public conveyances, was a dreadful one, yet if there was a rational prospect of prolonging her life by these means, I was anxious to give them a trial. Dr. Davidson, after much deliberation on the subject, called counsel. Dr. ——— came, and when, after half an hour's pleasant and playful conversation with Margaret, he joined us in the parlour, oh! how my poor heart trembled. I hung upon the motions of his lips as if my own life depended on what they might utter. At length he spoke, and I felt as if an icebolt had passed through my heart. He had never thought, though he had known her many years, that a change of climate would benefit her. She had lived beyond his expectations many months, even years; and now he was convinced, were we to attempt to take her to a southern climate, that she would die on the passage. Make it as pleasant as possible for her at home, was his advice. He thought that a few months must terminate her life. She knew that we had confidence in the opinion of this, her favourite physician. When I had gained firmness enough to answer her questions, I again entered the room, and found her composed, though she had evidently been strongly agitated, and had not brought her mind to bear her doom. Never, oh! never to the latest hour of my life, shall I forget the look she gave me when I met her. What a heart-rending task was mine! I performed it as gently as possible. I said the doctor thought her strength unequal to the fatigue of the journey; that he was not so great an advocate for change of climate as many persons; that he had known many cases in which he thought it injurious; and his best advice was, that we should again ward off the severity of the winter by creating an atmosphere within our house. She mildly acquiesced, and the subject was dropped altogether."—*Pp.* 148—151.

About three weeks before her death she placed in the hands of her mother a folded paper containing the following lines:

"TO MY MOTHER.

Oh, mother! would the power were mine
To wake the strain thou lov'st to hear,
And breathe each trembling new-born thought
Within thy fondly listening ear,

As when in days of health and glee
My hopes and fancies wandered free.

But, mother, now a shade has past
Athwart my brightest visions here,
A cloud of darkest gloom has wrapt
The remnant of my brief career!
No song, no echo can I win,—
The sparkling fount has died within.

The torch of earthly hope burns dim,
And fancy spreads her wings no more;
And, oh! how vain and trivial seem
The pleasures that I prized before.
My soul, with trembling steps and slow,
Is struggling on through doubt and strife:
Oh, may it prove, as time rolls on,
The pathway to eternal life!
Then, when my cares and fears are o'er,
I'll sing thee as in days of yore.

I said that hope had passed from earth:
'T was but to fold her wings in heaven;
To whisper of the soul's new birth,
Of sinners saved and sins forgiven.
When mine are washed in tears away,
Then shall my spirit swell my lay.

When God shall guide my soul above,
By the soft cords of heavenly love,
When the vain cares of earth depart,
And tuneful voices swell my heart,

Then shall each word, each note I raise,
Burst forth in pealing hymns of praise;
And all not offered at His shrine,
Dear mother, I will place on thine."

"It was long," her mother writes, "before I could gain sufficient composure to return to her. When I did so I found her sweetly calm, and she greeted me with a smile so full of affection that I shall cherish the recollection of its brightness until my latest breath. It was the last piece she ever wrote, except a paraphrase of four lines of the hymn, 'I would not live always,' which was written within the last week of her life:

'I would not live always, thus fettered by sin,
Temptation without and corruption within,
With the soul ever dimmed by its hopes and its fears,
And the heart's holy flame ever struggling through
tears.'"
Pp. 158—160.

She departed this life on the 25th of November, 1838, aged fifteen years and eight months; a victim of that insidious malady which she apostrophized justly when she wrote—

"Consumption! child of woe, thy blighting breath
Marks all that's fair and lovely for thine own,
And, sweeping o'er the silver cords of life,
Blends all their music in one deathlike tone."

BRIEF NOTICES.

Books of the Old Testament (or Covenant), Translated from the Hebrew and Chaldee: being the Authorised Version revised, and compared with other Translations, ancient and modern. By the Rev. ALFRED JENOUR, Rector of Pilton. Vol. II. Part I. London: 8vo. pp. 61. Price 3s. 6d.

This portion of Mr. Jenour's work contains the book of Job, and is apparently published in a separate form as a specimen of the whole. The plan which he has adopted is to place an amended version in the upper part of the page, divided into verses, as in our common English bibles, and subjoin at the foot of the page, in a smaller type, as notes, the words or phrases of the common English translation that have been superseded. The reader is thus enabled at a single glance to see the passage as it was, while he has the advantage of reading it as Mr. Jenour thinks it ought to be. We do not profess to have examined his performance critically, but a cursory perusal of it has afforded us great pleasure: he has evidently given it much attention;

and the train of thought is rendered clear in many passages in which in the common version scarcely any meaning is discernible.

Moral Agency; and Man as a Moral Agent. By WILLIAM M'COMBIE, Author of "Hours of Thought." London: 18mo. pp. 230.

"There are two great inquiries," Mr. M'Combie states, "embraced in the following treatise, viz., 1st. What is moral agency, considered in itself? and, 2ndly. What are the powers and condition of man in relation to it? Under the first, the author has endeavoured to ascertain what the nature of moral agency is, and what are the indispensable conditions of its being exercised; in doing so, he has been led to inquire what the kind of knowledge is which forms properly the basis of moral agency, and how it is obtained; and has endeavoured to meet the difficulties which arise from the divine foreknowledge, and to subvert the position that mind in its actings is subject to the law of causation, or that in choosing and willing it is

not free. In the second part of the treatise, the writer has entered on the inquiry, what the powers, and capabilities, and resources of man are, considered as a moral agent: in what respects, and to what extent he has, considered in this light, been affected by the sin of Adam or the fall, and in what respects and to what extent by the work of Christ."

These important subjects are discussed with great ability. The powerful mind of the author of the "Hours of Thought" is here employed in correcting prevalent misconceptions, and vindicating the ways of God to man. Without pledging ourselves to all his statements and conclusions, we can assure our readers that they will find in this volume abundant excitement to mental exercise, and matter for grave and prayerful consideration. To the young men of our congregations, especially, we recommend its careful perusal.

An Essay on the Supremacy and Glory of Messiah. By J. J. POULTER. London: 12mo. pp. 320. Price 4s.

Three reasons are assigned for the publication of this work, viz., 1. The infinite importance of the theme. 2. The prevalence of error, meaning thereby, Puseyism, Mormonism, Irvingism, and semi-Arianism. 3. The scarcity of works written expressly on the subject.

We admit the force of the first reason; we doubt the applicableness of the second; and with regard to the third, we are compelled to say, that if before Mr. Poulter wrote there was a scarcity of works "so written" as "to comprehend a connected analysis of the holy scriptures relative to the person, character, and work of Messiah," and "to grapple with the hydra-headed antichrist of the nineteenth century,"—that scarcity still exists. The volume before us has by no means supplied the deficiency. It is not denied that it contains some good passages: but clearness of conception is not always apparent; lucid arrangement is wanting; incongruous thoughts are often jumbled together; and the style needs a thorough revision and correction. Mr. Poulter is a sensible man; he will doubtless receive these hints in a friendly spirit, and take care that his next production shall be free from the defects we have pointed out.

Dora Melder: a Tale of Alsace. By META SANDER. A Translation. Edited by the Rev. CHARLES B. TAYLER, M.A., Author of "May you like it," "Records of a Good Man's Life," &c. London: Foolscep 8vo. pp. 278. Price 7s.

The preface informs us, that though Meta Sander is an assumed name, assurances have been received from Leipsic, where inquiry has been made by some German friends of the translator, that Dora Melder and her family are not fictitious personages. The tale is exciting, but the moral is good. It is the autobiography of one whose outward walk was almost blameless, and in many respects amiable; but whose heart was under the influence of pride, vanity, and envy, till afflictive dispensations of providence and evangelical instruction were sanctified to its renewal.

Fisher's Historic Illustrations of the Bible. Divisions V., VI., VII. London: Fisher, Son, and Co. 4to. Cloth.

This work proceeds with regularity and undiminished splendour. The class to which it will afford the greatest gratification is one to which we do not profess to belong, the admirers of the scripture pieces of the great continental masters who flourished in the fifteenth and sixteenth centuries. We are not insensible to the liveliness of imagination possessed by those eminent artists, to their skill in depicting emotions, or to their power of giving the aspect of reality to the creations of their fancy; but the incompleteness of their scriptural knowledge, and their deference to Romish traditions, have imparted to many of their performances a tendency to mislead rather than instruct. Some designs from modern painters are interspersed; but some of these also are, in our judgment, open to the objection, that they deviate from historic truth. Our quarrel however is solely with the designers; the engravers are deserving of the highest commendation. To those who can relish the originals, nothing can be more acceptable than these beautifully executed plates, of which there are twelve in each division.

Chronological Pictures of English History, from William the Conqueror to Queen Victoria. By JOHN GILBERT. London: Imperial folio. Part III. Price 7s. 6d. tinted; 15s. coloured.

The nature of this publication was explained in our number for October. The five reigns illustrated in this part are those of Edward III., Richard II., Henry IV., Henry V., and Henry VI. In the later plates we observe the appropriate addition of the monarch's autograph. As an auxiliary to the study of English history, this work will be invaluable.

The Family Choir; or Psalms, Hymns, and Spiritual Songs for Social Worship. The Music selected from Handel, Haydn, Mozart, Beethoven, Hühni, Romberg, Croft, Webbe, Burney, Mehul, Hiller, Arnold, Ritter, Rink, Abbe Stadler, Latrobe, Nageli, L. Mason, Hastings, Silcher, &c., &c. Arranged for Four Voices and the Pianoforte or Organ. The Poetry from Watts, Wesley, Newton, Doddridge, Steele, Toplady, Logan, Heber, Montgomery, Sigourney, Hastings, S. F. Smith, &c. Part I. London: 12mo. pp. 36. Price 1s.

Here are fifty-six hymns, many of them very suitable for family and social use, with eighteen appropriate tunes. Neither the words nor the music can be found in the books most commonly used in congregational worship. To musical families the work will be a great acquisition. If they will so far defer to our opinion as to purchase Part I., we are greatly mistaken if they do not afterwards determine to procure the five other parts, by which it is to be followed.

Christian Happiness Considered in its Relation to Man, Families, and Churches. By E. MANNERING, Holywell Mount Chapel. London: 18mo. pp. 169. Price 2s.

In the preface we are told that "the author's aim—his only purpose—is usefulness; and though, should he have erred, this will be neither an excuse nor a shield, he ventures to request that it may be borne in mind by the critical reader." Upright critics need not hesitate to certify that he has adhered to his purpose very steadily, and that his work is adapted to promote both individual and social happiness.

Hereditary Claims to the Covenant of Grace, considered and rejected. A Tract addressed to the Pædobaptist Churches. By C. STOVEL. London: 24mo. pp. 48. Price

In this tract, Mr. Stovel adduces language of respectable ministers among our independent brethren, in which they have taught that the children of believers were born members of the church, and "were baptized because they were members;" that "they receive the seal of the covenant because they were already in covenant by virtue of their birth;" and that "infants are to be baptized solely on the ground of connexion with their parents." By preferring this hereditary claim to the covenant of mercy, he argues that they interfere with the doctrine of salvation by grace alone, placing a vital and physical birth where God requires personal faith and a spiritual change of heart. That this is not their design, he fully allows; but he shows that it is the tendency of their doctrine. Respecting the unconverted he says, "Let them only have this shadow of an hereditary claim to the covenant of grace on which to lean, and they will find in the holy writings no intimation of danger to any whom that covenant includes. Instead of that, they will be exhorted to confidence, and peace, and joy unspeakable, as children of God and heirs of eternal glory. By this fatal step, the supposition of a physical and vicarious piety is united with the distinctive inheritance of this age." There is much in this tract which it would be well if our evangelical brethren of other denominations would seriously ponder.

The Glorified Body. A Sermon preached in the South Parade Chapel, Halifax, on Sunday, October 16, 1842. To which are added Memorials of the Rev. Richard Treffry. By SAMUEL DUNN. London: pp. 24. Price 6d.

Mr. Treffry, who was known for some years as the Rev. Richard Treffry, sen., till death removed his talented son and fellow-labourer, was an intelligent and useful minister in the Wesleyan connexion. He was the author of several volumes; and in 1838 was appointed governor of the Wesleyan Theological Institution. He died Sept. 19, 1842, aged seventy-one. His life and character are described in these pages.

The Missionary of Australasia and Polynesia: or the importance of entire Devotedness to God, illustrated from the Character and Labours of the late Rev. John Waterhouse. A Sermon preached and published at the request of the Wesleyan Stewards, Leaders, and Trustees in Halifax. By SAMUEL DUNN. London: 12mo. pp. 16. Price 6d.

Mr. Waterhouse, the General Superintendent of the Wesleyan South Sea Missions, died at Hobart Town on the 30th of March, 1842. A delineation of his character and brief Sketch of his life will be found in this discourse. The sermon itself contains some details respecting the future world which surprise us. The preacher says, "All the saints will not have bodies of equal brightness, souls of equal capacity, enjoyments of equal richness and depth. They will not have crowns of equal splendour, mansions of equal magnificence, seats of equal elevation, nor be sent on errands of equally distinguished honour. But the brightness of their bodies, the capacity of their souls, the depth of their enjoyments, the splendour of their crowns, the magnificence of their mansions, the elevation of their seats, and the distinguished honour of their employments, will be in proportion to their devotedness to God while on earth." In all this the author appears to wish to be understood literally. He adds, "Should you behold a brother with a brighter crown than your own, no improper feeling will be awakened, for you will be fully convinced that he wears it in consequence of his having been more devoted to God on earth than you were. If you see a sister in a mansion more magnificent than the one you occupy, you will not attribute it to any partiality, but to her having secured, while here, a larger measure of holiness than you obtained."

A Book about Pictures. Intended for the Young. London: (Religious Tract Society) 24mo. pp. 192.

A book containing pictures, as well as about them, which will be acceptable to juvenile students. It explains North American picture-writing and Egyptian hieroglyphics, pictures on seals, coins, monuments, and ancient manuscripts, and dilates on kindred topics, blending amusement with instruction.

Wealth not Happiness; or, vain Expectations destructive to Peace. By Miss MARY ANN EVERITT. London: 12mo. pp. 233.

We are quite sure that wealth will not confer happiness. We are not quite sure that Miss Mary Ann Everitt acted wisely in writing a book to prove it. The substance of the volume might have been comprised in a four-page tract; but that would make sad havoc with love-scenes, sentimental descriptions, and long speeches that were never spoken,—all which are essential to a modern tale.

Letters to Various Friends, by the late Mrs. Stevens. Edited by her Sister. London: Seeley and Burnside. Royal 12mo. pp. 687.

Letters from a person of whom nothing is told but the name, to persons of whom nothing is told but their initials, must possess greater intrinsic excellence than these to be interesting to the public.

Sabbath Studies, upon Life, Death, Incorporeal Existence, the Resurrection, Providence, and Prayer. By the Author of a "Synopsis of the Evidences of Christianity." London: Macarty and Co. 24mo. pp. 91.

Results, we presume, of the author's meditations on sabbath days;—suitable enough to be minuted for his own use, but not such as we should have advised him to publish.

Poetry of the Seasons, and of the Kingdoms of Nature. Edinburgh: Oliphant. 32mo. pp. 384.

Above three hundred extracts from the works of our most popular religious poets are brought together in this neat volume, and arranged under different heads. Something is to be found on almost every topic connected with the works of creation, providence, the heavenly bodies, the seasons of the year, land, sea, air, vegetation, animals, and local scenery.

RECENT PUBLICATIONS

Approved.*

Lecture delivered at the London Tavern, on Tuesday, 11th October, 1842, before the Baptist Missionary Society, on the Completion of its Fiftieth Year, by the Rev. J. PVE SMITH, D.D., F.R.S., &c., &c. London: 8vo. pp. 36. Price 1s.

Two Sermons preached in London, October 11th and 12th, 1842, before the Baptist Missionary Society, at a Special General Meeting, held to celebrate the Completion of the Fiftieth Year. London: 8vo. pp. 83. Price 2s.

1. Consecration to the Lord. A Sermon preached in Finsbury Chapel, London, October 11, 1842. By the Rev. JAMES ACWORTH, M.A.

2. The Propagation of the Gospel, with Encouragements to the Vigorous Prosecution of the Work. A Sermon preached in Surrey Chapel, London, October 12, 1842. By the Rev. ALEXANDER CARSON, LL.D.

Memoirs of Miss GRANE, late of Heathcote Street, Mecklenburgh Square; illustrative of the Nature and Effects of Christian Principles. Compiled principally from her own papers. Second Edition. London: Nisbet. 12mo. pp. 146. Price 3s. 6d.

The Dew of Hermon: or the True Source of Christian Unity. By the Rev. JAMES HAMILTON, Minister of the National Scotch Church, Regent Square. Tenth Thousand. London: 12mo. pp. 35. Price 2d.

The Sunday School Teachers' Class Register and Diary for 1843. London: (Sunday School Union) 12mo. Cloth, gilt.

A Pattern for Sunday School Teachers and Tract Distributors, and a Word for All; in a brief Memoir of Elizabeth Bales. By J. A. JAMES. London: 32mo. pp. 88. Price 6d.

The Path to the Bush, an African Missionary Fact; illustrating the Duty of Reciprocal Christian Watchfulness and Reproof. Addressed to Professors of Religion, by J. A. JAMES. London: 32mo. pp. 48. Price 3d.

* It should be distinctly understood that insertion in this List is not a mere announcement: it expresses general approbation of the works enumerated.

Sabbath School Lectures on the Names, Titles, and Similitudes of the Lord Jesus Christ, in Alphabetical order. With a recomendatory Preface by the Rev. J. SHERMAN, Minister of Surrey Chapel. London: Ward & Co. 12mo. pp. 295.

The Study of Creation. A Lecture delivered at the Literary Institution, Truro, Cornwall. By P. J. WRIGHT. Second Thousand. London: 12mo. pp. 40. Price 6d.

African Scenes; or Incidents in the Life of the Rev. ROBERT MOFFATT, Missionary from South Africa, being an Address delivered by him to the Sunday School Children in the Town Hall, Birmingham, on Wednesday, September 14, 1842. Third Thousand. Birmingham: 32mo. pp. 31. Price 1d.

The Christian Almanack for the year 1843, being the third year after Bissextile or Leap Year. London: (Tract Society) 12mo. pp. 80. Price 8d.

The Sheet Almanack for 1843. London: (Tract Society) Price 1d.

The Tract Society Penny Almanack for 1843, being the third year after Bissextile or Leap Year.

Little Ann, or Familiar Conversations upon interesting Subjects between a Child and her Parents. London: (Tract Society) 24mo. pp. 108. Price 1s.

Kind Words for his Young Friends. By UNCLE WILLIAM. London: (Tract Society) 24mo. pp. 108. Price 1s.

The Sea Star. London: (Tract Society) 32mo. square, pp. 32. Price 4d.

The Juvenile Harmonist, being a Collection of Tunes and Pieces for Children. Arranged for two trebles and a bass. By THOMAS CLARK. No. I. London: (Sunday School Union) Price 6d.

Steill's Pictorial Spelling Book; or a Series of Easy and Progressive Lessons on Facts and Objects. London: 12mo. pp. 126. Price 1s. 6d.

The Eclectic Review. November, 1842. London: Ward & Co.

The Third Annual Report of the British and Foreign Anti-Slavery Society for the Abolition of Slavery and the Slave Trade throughout the World; presented to the General Meeting held in Exeter Hall, on Friday, May 13th, 1842. The most Honourable the Marquis of Clanricarde in the chair. With an Appendix. List of Contributions, &c., &c., &c. London: 8vo. pp. 190. Price 1s. 6d.

The Eighteenth Report of the Committee of the Merchant Seamen's Auxiliary Bible Society, London, for supplying Merchant Ships with the Holy Scriptures. London: 12mo. pp. 36.

Phonography. By ISAAC PITMAN. On a small sheet. Price 1d.

The Phonographic Journal. Monthly. London: Bagster and Sons. 18mo. pp. 12.

STATISTICS.

THE BAPTIST CHURCHES IN THE UNITED EMPIRE,

As enumerated in the Annual Report of the Baptist Union, 1841; with the Addition of Churches formed subsequently.

COUNTIES OF ENGLAND.

Bedford	churches 35	Lincoln	36
Berks	19	Middlesex	82
Bucks	44	Monmouth	52
Cambridge	41	Norfolk	48
Cheshire	12	Northampton	51
Cornwall	17	Northumberland	7
Cumberland	7	Nottingham	23
Derby	21	Oxford	18
Devon	54	Rutland	2
Dorset	15	Shropshire	21
Durham	13	Somerset	54
Essex	37	Stafford	26
Gloucester	49	Suffolk	54
Hants	38	Surrey	31
Hereford	14	Sussex	18
Hertford	22	Warwick	28
Huntingdon	18	Westmoreland	3
Kent	55	Wilts	56
Lancaster	54	Worcester	24
Leicester	44	York	78

COUNTIES OF WALES.

Anglesea	11	Flint	5
Brecon	22	Glamorgan	48
Caernarvon	16	Merioneth	4
Cardigan	18	Montgomery	15
Carmarthen	40	Pembroke	40
Denbigh	17	Radnor	8

COUNTIES OF SCOTLAND.

Aberdeen	1	Forfar	4
Argyle	4	Inverness	3
Ayr	4	Lanark	4
Dumbarton	1	Renfrew	8
Edinburgh	9	Perth	3
Elgin	4	Selkirk	1
Fife	10	Stirling	3

COUNTIES OF IRELAND.

Antrim, Ulster	6	Mayo, Connaught	1
Cork, Munster	2	Monaghan, Ulster	1
Derry, Ulster	2	Roscommon, Connaught	1
Donegal, Ulster	1	Sligo, Connaught	2
Down, Ulster	3	Tyrone, Ulster	9
Dublin, Leinster	1	Waterford, Munster	1
King's County, Leinster	1	Westmeath, Leinster	4
Limerick, Munster	2		

Number of Baptist Churches in England.....	1321
Wales	244
Scotland	59
Ireland	37
Total number of Baptist Churches in the three kingdoms ...	1661

ASSOCIATIONS OF BAPTIST CHURCHES, 1842.

From the Circular Letters.

Name of Association.	Time of Meeting.	Place of Meeting.	Moderator.	Secretary.	No. of Churches.	INCREASE.			DECREASE.			No. of Members.	MEETINGS NEXT YEAR.	
						Baptized.	By letter.	Restored.	Dead.	Dismissed.	Separated.		Place.	Time.
Berkshire	May 18 & 19	Wokingham	— George	J. Statham	14	78	17	1	23	17	7	1293	Newbury	June 6 & 7
Bristol	May 18 & 19	Warminster	G. How	T. Winter	48	312	70	13	93	96	34		Corsham	June 7 & 8
Buckinghamshire	May 10 & 11	Chesham	W. Tomlin	D. Marsh	18	91	10	2	34	25	32	1700	Haddenham	May 9 & 10
Essex	May 17 & 18	Saffron Walden	J. Wilkinson	W. Humphries	13	55	8	4	15	12	15	1080	Earl's Colne	May 16 & 1
Glamorganshire	June 15 & 16	Swansea	J. Jenkins	J. James	47	1348	218	224	115	291	181		Lysvane	June 15
Herts & South Beds.	May 27	H. Hempstead	.....	.....	8	87	6		11	15	23	1104	Leighton	May
Kent, East	May 31	Margate	W. Copley	J. Hewlett	*12	91	8	4	13	16	25	1167	Dover	June 6 & 7
Kent, W., & Sussex	June 7 & 8	Meopham	H. Kewell	H. H. Dobney	28	159	33	7	23	31	27	2519	Malling	June
Lancashire & Cheshire	May 17—19	Rochdale	J. Acworth	W. S. Nicholls	37	312	67	17	63	65	97	3134		
London	January 19	New Park St.	J. Aldis	J. H. Hinton	26	353	118	8	82	252	54	5488	New Park Street	January 18
Midland	May 17 & 18	Netherton	T. Nash	T. H. Morgan	22	223	50	5	34	54	65	2993	Stourbridge	
Northamptonshire	May 17 & 18	Hackleton	W. Knowles	.....	28	196	31	6	44	45	21	2377	Northampton	
Nottinghamshire	May 17	Derby	J. Edwards	.....	14	201	16	8	30	12	26	1401		
Shropshire	June 27—29	Wellington	W. Keay	D. Payne	11	49	24	6	9	30	60	690	Pontesbury	June 26
Southern	May 17	Portsea	T. Morris	T. Tilly	33	189	24	7	35	23	40	3279	Southampton	June 7 & 8
Suffolk (New)	June 14 & 15	Aldringham	J. Cooper, jr.	G. Wright	25	91	27	8	27	21	36	2041	East Soham	June 13 & 14
Western	May 17 & 18	Wellington	J. Baynes	H. Trend	49	204	24	8	38	30	66	3263	Honiton	June 7 & 8
Worcestershire	July 12 & 13	Pershore	.....	.....	10	174	28	10	12	22	14	884	Worcester	July 11 & 12
Yorkshire (West)	May 17—19	Rochdale	J. Acworth	F. Clowes	42	399	90	17	70	51	79	4717		

The Letters from the other Associations have not been received.

INCOME and EXPENDITURE of the principal Public Institutions connected with the Baptist Denomination during the year ending April, 1842.

From the Report of the Baptist Union.

MISSIONS.										
SOCIETIES.		Formed.	Income.			Expenditure.				
			£	s.	d.	£	s.	d.		
Baptist Missionary Society	1792	22,727	2	2	24,711	19	1			
Baptist Home Missionary Society	1797	5,174	11	7	5,195	7	9			
Baptist Irish Society	1814	2,479	14	3	2,817	3	4			
General Baptist Missionary Society	1816	2,584	0	11	2,636	1	2			
Scottish Home Missionary Society	1826	950	0	0	950	0	0			
Baptist Colonial Society	1836	463	16	8	507	9	1			
Bible Translation Society	1840	1,648	19	2	1,867	8	11			
COLLEGES.										
PLACES.		Founded.	No. of Students.		Receipts.		Expenditure.			
			£	s.	d.	£	s.	d.		
Accrington	1841	6	248	5	0	252	0	0		
Bradford	1804	30	1,100	0	8	1,071	13	11		
Bristol	1770	19	1,336	5	8	1,373	0	10		
Haverfordwest	1841	9	171	6	1	191	8	2		
Loughborough	1798	8	418	0	0	332	0	0		
Pontypool	1807	19	553	4	10	566	15	3		
Stepney	1810	26	1,778	18	6	1,755	18	0		
		117	5,206	0	0	5,242	10	2		
MISCELLANEOUS SOCIETIES.										
SOCIETIES.	Founded.	Objects.			Receipts.		Expenditure.			
					£	s.	d.	£	s.	d.
Baptist Fund ...	1717	Education of Ministers, Assistance of Poor Churches, &c.			2,701	8	2	2,583	0	7
Baptist Magazine	1809	Relief of Ministers' Widows					148		0	0
Bath Society ...	1816	Support of Superannuated Ministers			290	8	0	310	4	7
Baptist Building Fund	1824	Erection of Chapels			661	14	6	750	11	6
New Selection ..	1829	Relief of Widows and Orphans of Ministers and Missionaries					112		0	0

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December, 1842.

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Aldis, John.....	1839	22, Dover Place, New Kent Road.
Angus, Joseph, A.M.	1838	6, Fen Court, Fenchurch Street.
Barnes, W.	1842	5, Oriel Place, College Street, Chelsea.
Belcher, Joseph	1831	6, Union Place, Blackheath Road, Greenwich.
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Brawn, Samuel	1828	Loughton, Essex.
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Cox, F. A., D.D., LL.D.....	1811	Hackney.
Cox, John	1839	2, Down Cottages, Shacklewell.
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Dickerson, Philip	1832	69, Greenfield Street, Commercial Road East.
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Dovey, William	1828	3, Fort Place, Grange Road.
Elliott, William	1842	23, Aldenham Terrace, St. Pancras Road.
Francies, George	1838	63, Walnut Tree Walk, Kennington Road.
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Katterns, Daniel	1841	Hammersmith.
Kingsford, John.....	1802	29, Crosby Hall Chambers, Bishopsgate Street.
Le Maire, R. G.	1838	Horseley Street, Walworth.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	6, Queen's Row, Queen's Road, Dalston.
Moore, Timothy	1838	19, Shakspeare's Walk, Shadwell.
Murch, W. H., D.D.	1828	Stepney College.
Norton, William	1836	4, Compton Place, Islington.
Overbury, R. W.	1835	5, Wakefield Street, Regent Square.
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Powell, Thomas.....	1837	Peckham.
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Rowland, John T.....	1828	2, Princes Square, Wilson Street, Finsbury.
Shenston, J. B.	1800	Acacia Cottage, Percy Road, Fulham.
Smith, James.....	1842	5, Brunswick Terrace, Trinity St. Southwark.
Soule, J. M.	1838	Battersea.
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Stovel, Charles	1832	5, Stebon Terrace, Philpot Street East.
Tomkins, Samuel, A.M.	1828	Stepney College.
Upton, James.....	1825	48, Cotton Street, Poplar.
Weare, R.	1842	Hampstead.
Williams, William.....	1819	15, Frederick Street, Regent's Park.
Woollacott, Christopher	1828	31, Gloucester Street, Queen's Square.
Young, William.....	1828	4, Commercial Place, Old Kent Road.

INTELLIGENCE.

CANADA.

CANADA BAPTIST MISSIONARY SOCIETY.

The following extract from an address drawn up for circulation in Canada will give more distinct views of the society than are at present possessed, to some of our readers in Britain.

"A society was established in this country six or seven years ago, for the purpose of promoting the spiritual welfare of its inhabitants: its title is 'The Canada Baptist Missionary Society,' and it has received very material aid from baptist friends in Britain. It is working in three distinct channels: namely, 1. Furnishing young men sent out by the churches with suitable education for ministerial labour. 2. Supplying destitute churches with ministers, assisting those which are unable to support their pastors, and seeking out and occupying new stations for preaching the gospel. And, 3. Publishing a periodical paper for the purpose of circulating intelligence through every part of the united province. It has laboured incessantly from the first hour of its establishment, with great zeal and encouraging success; and is now in a flourishing condition, increasing every year the sphere of its labours, and the extent of its influence. To render it fully efficient, however, it requires the general support of the denomination throughout the land."

EASTERN BAPTIST ASSOCIATION.

From the minutes of the recent anniversary of this body, held in Townsend, June 17 and 18, we are happy to learn that the past year was one of signal prosperity in the churches. The statistical table shows a clear increase of three hundred members.

The following resolutions passed at the meeting.

"Resolved,—That the 'Register' published in Montreal, is conducted with a spirit that we highly approve, and we recommend its more extensive patronage among us.

"Resolved,—That we consider it the duty of all our baptist brethren in Canada west, located and circumstanced as they are, to unite in missionary efforts separate from the Canada Baptist Missionary Society; at the same time we highly approve of the exertions now making by that society in the dissemination of truth.

"Resolved,—That this association would express their gratitude to God for the liberality manifested by the Canada Baptist Missionary Society towards the aborigines of our country. The project of aiding them to support the ministry, &c., meets our warm, hearty, and entire concurrence.

"Resolved,—That in the opinion of this association, it is desirable that a proper person should be obtained to take the charge of one of our sister churches, and at the same time give instruction to our young brethren in the ministry, and candidates for the same, in English grammar, penmanship, and biblical theology.

Names of Churches.	Baptized.	By letter.	Restored.	Dismissed.	Excluded.	Dead.	Present Number.	
Ancaster	39	
Beamsville	...	5	...	3	...	1	119	
Beverly	...	2	2	3	4	...	45	
Burford	...	8	21	1	1	...	59	
Blenheim	12	...	...	...	16	
1st Brantford	...	5	2	1	5	3	1	81
2nd Brantford	2	...	2	3	...	24
Grantham	...	33	3	...	2	3	1	64
Hartford	5	1	...	...	65
Louth	...	17	...	2	...	...	...	43
St. George	...	5	...	...	4	...	...	86
St. Catherine's	...	2	...	1	4	...	...	21
Simcoe	...	20	13	...	1	...	...	68
Sherbrooke	...	61	...	...	...	...	...	61
1st Townsend	...	1	...	2	6	8	1	172
2nd Townsend	5	...	1	1	2	61
Walpole	...	42	3	...	34	3	...	88
Oakland	2	...	2	2	1	57
Rainham	...	1	...	...	1	2	...	49
Waterloo	...	16	...	...	4	6	...	46
Queenston	...	54	7	...	...	1	...	69
Tuscarora	...	63	7	...	...	...	...	70
Total	330	87	8	74	40	8	1393	

OTTAWA BAPTIST ASSOCIATION.

The seventh anniversary meetings of this association were held with the church in Montreal, on February 9th and 10th, 1842.

Brother Girdwood was chosen to act as secretary for the ensuing year, as well as for the annual meeting, to whom any communications relative to the association may be sent.

A list of the ministers and messengers was then made out, and applications for admission from five churches were received and agreed to; and it was resolved that the next meeting of the association should be held with the church in Montreal, on the second Wednesday of February, 1843.

Statistics of the Churches in Association, Feb. 1842.

Churches.	Pastors.	Baptized.	By letter.	Dead.	Dismissed.	Withdrawn.	Excluded.	Present Number.
Breadalbane	W. Fraser	...	2	...	6	1	...	136
Montreal	J. Girdwood	6	13	...	3	...	...	92
Chatham	J. Edwards, jr.	1	...	...	4	...	...	74
Petite Nation	...	...	...	...	...	2	1	13
St. Andrews	...	...	...	...	...	...	...	25
Hull	...	...	...	...	...	...	...	30
Osgoode	D. M'Phail	1	7	...	...	1	1	72
Laprairie	...	...	...	1	3	...	...	12
Indian Lands	...	...	...	...	...	...	...	50
Beckwith	...	...	20	...	...	...	...	80
Kingston	...	...	2	6	1	2	...	30
Clarence and Loehaber	...	...	5	...	...	...	...	50
Eaton	A. Gillies	...	...	...	...	...	...	50
Stanstead	Eld. S. B. Ryder	2	...	1	1	...	...	13
Barnston	A. H. House	...	...	...	...	...	...	105
South Gower	P. M'Donald	9	2	...	...	...	...	24
Stanbridge	F. Bosworth	1	...	...	...	2	...	47
Total	...	46	32	3	19	3	5	909

LONG POINT BAPTIST ASSOCIATION.

We are happy to learn from the minutes of this body, that the churches in the western corner of Canada generally enjoyed prosperity during the past year. The yearly meeting was held in Bayham at the beginning of June. The table of statistics shows an increase of 332 by baptism.

"Resolved.—That we recommend to the churches the cordial support of the baptist college at Montreal, at least till one is erected in the upper part of the province."

Names of Churches.	Baptized.	By letter.	Restored.	Dismissed.	Excluded.	Dead.	Present Number.
Bayham	...	...	...	1	...	2	49
1st Charlotteville	2	3	...	10	...	1	76
2nd Charlotteville	73	4	1	3	...	1	119
Carradoc	14	...	...	...	2	...	31
Chatbam	...	...	...	...	...	...	9
Gosfield	43	8	1	...	2	1	...
Haughton	...	...	...	...	...	...	88
Lobo	3	3	...	...	1	...	58
Middleton	11	...	...	21	1	...	71
Malahide	12	5	1	1	1	...	43
1st Norwich	1	1	...	...	...	3	92
2nd Norwich	...	...	...	...	...	...	34
Nissouri	4	...	2	...	...	...	32
1st Oxford	33	2	7	5	1	2	73
2nd Oxford	1	4	...	46	...	...	54
St. Thomas	32	7	...	4	...	...	86
African Church, St. Thomas	2	...	2	...	1	...	16
Southwold	...	...	...	...	...	...	42
Walsingham	41	1	8	7	1	3	190
Westminster	11	2	...	5	...	1	23
1st Yarmouth	4	8	...	...	4	...	54
2nd Yarmouth	6	...	1	4	...	...	50
Zone	39	9	1	2	...	2	72
*Bozanquet	...	...	...	...	...	...	21
*Deerham	...	...	...	...	...	...	44
*Dorchester	...	...	...	...	...	...	17
Total	332	57	24	109	12	16	1444

* These churches were received into the Association this year.

THE TUSCARORA INDIANS.

Our readers will remember, in our number for July (pp. 364—366), an interesting account of these aborigines, who reside on their lands situated on the Grand River, in the Gore district, about nine miles below Brantford. The following is some of the intelligence that has been published respecting them subsequently in the Montreal Register.

June 8.

"From a private letter written by our able and respected friend, Rev. Newton Bosworth, we have been allowed to take the following interesting extract. It is cheering to find that the converts among the Tuscaroras have multiplied, notwithstanding priestly intimidation; and that their case is exciting much attention and sympathy among the friends of religious liberty generally, as well as among the baptists.

"While I was at Brantford an Indian preacher (Mr. Cusick) preached there, to make a collection in behalf of a meeting house for the Tuscarora Indians. One of the chiefs and his son, with several other Indians, were at the meeting, and after the sermon sung a hymn in their own language: the singing was beautiful, both as to tune, taste, and time. The chief, his son, and the preacher, were with me a long time, both before and after the service, and I endeavoured to render them what assistance I could. It is a most interesting case. On Tuesday I went down, in company with Mr. Whitham, to their village (Tuscarora), between eight and nine miles from Brantford, in a lonely situation on the margin of the Grand River, where it was expected that several would be baptized. We arrived too late to witness this public profession of faith in Christ on the part of nine persons, but found the people, at the suggestion of Elder Miner, who administered the ordinance, waiting for us in groups on the green around the place of meeting. We soon entered the house, and I told the people, through the interpreter, that before the service commenced I should like to have from them a confirmation of the statements contained in Mr. Read's letter in 'The Register' for May 10, that I might have it in my power to say that they, as well as the writer, knew them to be true. Holding the paper in my hand, I took the facts stated in the letter, one by one, and putting them into as few and plain words as possible, requested the interpreter to present them to the assembly, for their denial or affirmation. This was done, and the result was a confirmation of the whole. The worship commenced by the Indians singing one of their hymns in their usual beautiful style. Mr. Miner prayed, and I gave a short address, which was translated in sentences by the interpreter; and Mr. Cusick concluded in prayer. As the people continued waiting, I told them that their case had excited considerable attention all around; and that if they continued steadfast, and conducted themselves in a Christian spirit, 'not rendering railing for railing, but contrariwise, blessing,' they would meet with support and assistance. I exhorted them to be industrious, and do all they could for themselves, assuring them that their Christian friends would not forsake them or suffer them to be borne down by persecution; above all, to trust in God, and walk according to his truth. I told them that a magistrate,—not a baptist,—to whom I had mentioned their case, gave me a donation for them; that in addition to what had been collected at Brantford, some friends had engaged to furnish glass and putty for the windows, and others had promised to make the sashes for their chapel. Mr. Cusick wants to compile, translate, and print a hymn-book for them: we

have been talking about the best method of doing it. When he has prepared it we can advise him more effectually. Before I left the interpreter told me his plough had been taken away by the clergyman, because he would remain with the baptists. This, and some other particulars, I took down in writing, on the spot, with the names of the witnesses, and read over what I had written in their hearing, so that there should be no mistake or wrong statement."

July 13.

"It appears from letters newly received from our brethren Landon and Miner, that the converts among this interesting people continue to multiply. On a recent occasion thirteen more were baptized, making now an Indian church of eighty-three members, of whom seven are Onandagas, five Senecas, four Cayugas, and four Mohawks. The rest are Tuscaroras, except two or three whites connected with them by marriage. The situation of these helpless converts claims the sympathy of our friends here and in Britain; and we are confident they shall not be left destitute and unprotected. The Canada Baptist Missionary Society has taken up their cause, and will use every endeavour to interest others in their behalf.

September 7.

"Mr. Miner has recently sent an interesting communication, from which we gather the following particulars respecting this tribe.

"The prospects on the whole are cheering. The church meeting on Saturday, Sept. 3rd, was a season long to be remembered with joy. There was an evident growth in humility, brotherly love, and Christian zeal. A pious mother and her two little daughters were there, fully resolved to walk in the narrow path. Their tears of joy evinced the delight of their hearts. A man, whose wife and three children had been previously baptized, presented himself as a candidate for baptism. The manner in which he did this was a source of unspeakable joy to his wife and children, and also to the church.

"Lord's day was a season of interest and profit to all. In the ordinance of baptism and the Lord's supper, in the public worship, and especially in the evening prayer meeting, the tokens of God's presence and power were manifest. But although their heavenly Father smiles upon them, they are still subject to trials from without. Some evil-disposed persons endeavour to persuade them that the baptist denomination will not help them; but these are parties who either know not, or affect not to know, the indomitable perseverance of the baptists.

"There is a loud call for the permanent settlement of a missionary among them. The want of a chapel is much felt. To obtain aid in finishing one which had been partly erected, Elder Miner visited Boston settlement. The

people very cheerfully promised to furnish all the lumber that would be required; or, if it could be got nearer, they would sell neat stock to pay for it. It is supposed that £37 10s. would finish this erection, which is thirty-five feet by twenty-five. The church now numbers ninety-six. Among them abstinence is making progress.

"It is gratifying to find that a pagan tribe of Indians, about six miles below Tuscarora, sent for Elder Miner to preach to them the glorious gospel. He went; and they heard with marked attention. A good work is begun. Some have given evidence of having experienced a saving change; and four have been buried with Christ in baptism. These, it is hoped, are the first fruits of an abundant and glorious harvest. This delightful work originated with some individuals that had come up to Tuscarora during the awakening.

"Truly God is doing great things for this oppressed race, for which we are glad."

EMIGRATION TO CANADA.

Office of Her Majesty's Chief Agent for Emigrants, in Canada.

Quebec, October 22, 1842.

Number of Emigrants arrived at this port during the week ending this date.

	Steerage.	
From England	42	
Ireland	32	
Scotland	3	
Lower Ports	0	
	77	
Cabin passengers, not included in the above	18	
Previously reported	594	43699
	612	43776
To corresponding period last year		28279
Increase in favour of 1842		15497

DENMARK.

EARLY HISTORY OF THE BAPTIST CHURCH.

A narrative written in prison by Peter Charles Münster, contained in the Montreal Register of October 26th, gives a fuller account than we have previously seen of the origin and early history of our brethren in Copenhagen and its neighbourhood. Knowing the interest felt among our readers in these persecuted servants of our Lord, we believe that we shall conform to their wishes in transcribing it, though some of the facts are already known to them; and as the titles prefixed to the paragraphs may be useful, we copy them also, though we suppose that they are from the pen, not of the writer of the narrative, but of the editor of the Register.

Separation from the State Church.

In the beginning of the nineteenth century, Denmark was, as well as most of the other countries of Europe, except the British Isles, sunk in the deepest infidelity and forgetfulness of God. Few or none dared to confess the Saviour crucified and arisen from the dead; and only here and there some old people sighed to him in secret. Then the Lord awakened from among the people some witnesses, mostly of the citizens and peasantry, who, in spite of derision and persecution, preached faith and repentance; and by their cries awakened many in the old tottering state church from their sleep of security. By this some of the sleeping clergy were also awakened, and preached Christ in sincerity, and others pretended to do so.

Among the serious clergymen there were some who had a decidedly papistical tendency, who rejected the sacred scriptures, and set up the apostolical creed, together with a renunciation of the devil, as the only rule and standard of faith. When I awoke out of my spiritual slumber, in which I had slept till my thirty-eighth year, I became attached to this party, because I considered it as a contrast to the Danish Lutheran state church, which, in part, appeared to be built of hay and straw, and whose doctrines and rites, excepting only the justification by faith, I could not make tally with the sacred scriptures, which I took to be the right guide in the way of life. As the above-mentioned party constantly threatened to separate itself from the state church, which was rationalistic in its doctrines, or indifferent, I sympathized thus far with it, and was, by daily conversation, in such a degree contaminated by its doctrines, that I endeavoured to propagate them, as well in my own circle as by journeys undertaken for that purpose. May the Lord pardon me this error! I did it unwittingly.

In the year 1835, I came from the provinces to Copenhagen, where I settled with my family, entertaining the belief that the separation from the state church must begin here. Here, by daily conversation, I became more intimately acquainted with this party of the "baptismal compact," as it was called; and in a colloquy with one of the ablest ministers of this party, I expressed some doubts concerning the apostolical genuineness and validity of infant baptism; to which he replied, that it had been sanctioned by the church, and was accordingly right, whether it was biblical or not.

Apostolical Succession in Denmark.

Besides, he dissuaded me from scriptural inquiry, alleging that the Bible could only be understood by clergymen, who, by the laying on of hands, had received the Holy Ghost, by which they, as successors to the apostles,

were rendered infallible in this doctrine. I farther considered the fruits of faith in this party, and found that they were far from being love; nay more, I did not find this indispensable fruit of faith in myself, but rather implacableness and love of contention. I, as well as my wife and sister in the Lord, did now awaken with horror and disgust, both for ourselves and the doctrine to which we had been addicted, which had no other authority than the word and subtlety of man. I retired into solitude, took my Bible again, and prayed to God for the guidance of his Holy Ghost to the knowledge of the truth. Just as much as the afore-mentioned party had been well-disposed to me before, it now became hostile; and, with the exception of a few friends whom I in conversation had convinced that it was erroneous to build on human devices instead of the word of God, I was now hated and forsaken by my former friends, who in every place declared me to be a heretic, who ought not even to be greeted by any one.

I now resolved, together with the few friends I had, under the assistance and guidance of God, to secede from the state church, and establish a congregation according to the word of God in the apostolical manner; but although we had rightly and clearly received the word (except in as far as our own baptism was concerned), I always thought that something was still wanting. It also appeared to me that I had no sufficient vocation or ability to accomplish the Lord's work, of so great an importance; and I fervently prayed to God, that he would send us a man who might guide us to the perfect knowledge of the truth. The Lord heard my prayer, and sent brother Kobner from Hamburg, who, on a missionary journey in Denmark, had heard mention made of me as a man entertaining the same views as himself. He called upon me, and explained more exactly to me the way of God; and told me of the baptists in England, North America, and Germany.

Peter Chr. Mønster appointed Bishop in Copenhagen.

I, together with the few friends I had, now resolved, after the departure of brother Kobner, to request brother Oncken, pastor to the baptist congregation in Hamburg, to come hither on purpose to baptize us and arrange our community according to the manner of the English baptists, conformably to holy scripture. This beloved brother came, accompanied by brother Kobner; and we, eleven in number, were baptized; from the 27th to the 30th of October, 1839, the community was established, and I chosen as its superintendent [bishop or pastor]. Brothers Oncken and Kobner returned to Hamburg, accompanied by our most fervent prayers and thanks to the Father who had sent them,

and whose children we also, through grace, had become.

A certain master of arts, one of the most zealous supports of the afore-mentioned party, who soon discovered our secession from the state church, inasmuch as we had been baptized, wrote in a paper edited by himself an untrue and scoffing statement of the fact; thereby giving an occasion to all the low prints to assail the small new-born community with the most indecent and insulting expressions; caricatures, lampoons, and lewd songs, were cried out for sale in the streets, and offered to us in our own houses. Bishops, priests, and police, now also buckled on their armour, and it appeared as if our little ark was to be buried alive in this deluge: but, under God's protection, it floated boldly on the foaming waves.

Adolph Münster.

During this tumult my brother, the Graduate A. Münster (whom God had given me grace before to convince of the truth in Christ), arrived from Jutland, with his bride, in order to be examined in theology, to qualify himself for a ministerial office in the state church. Being tutor in a family in Horsens, a town in Jutland, he had several times preached in the church, and this had occasioned several citizens and a clergyman to collect four hundred rigsbank dollars, by subscription, for my brother, as an assistance to him, who had no fortune, to defray the expenses of the theological examination. He took lodgings in my house, and soon witnessed those scenes in the streets; and, when I told him of the cause, he fell a musing, and could not conceive if our doing was of the evil one, as our adversaries pretended, that the devil would be so stupid as to act in opposition to himself, and concluded accordingly that our secession was the Lord's work. We conversed frequently on this subject; he searched the scriptures in fervent prayer, was persuaded, and set out for Hamburg in the summer of 1840; received baptism from brother Oncken, and returned with joy to our small community, who received him with a cordial and fraternal rejoicing. On his journey he had passed through Horsens, and renounced the above-mentioned assistance, and stated to the subscribers his reasons for this step.

Persecution by the Police.

One month after our community had been established, the Board of Chancery ordered the police to subject every one of the members of our congregation to an examination; and during these examinations we gained the esteem and good-will of the judge and police magistrate in such a degree that, although the Chancery enjoined us by severe threats of banishment and incarceration to give up our meetings, which soon were numerously at-

tended, and although the police were directed to disperse these, they still did not prevent us from continuing them, as well as the distribution of the Lord's supper. Several believers, and among these my brother's wife, applied for baptism; and brother Oncken, accompanied by brother Kobner, came at our desire to Copenhagen, though such a journey was one of some danger, since both had been made outlaws in Denmark, on account of their Christianity. Brother Oncken baptized ten persons, and, at the desire of the congregation, ordained me as the future teacher and superintendent. I could not, indeed, without scruples and hesitation, accept this important office, considering my own infirmity; but then I reflected, the Lord got the weak Peter fashioned to his liking. The arm of the Lord is still not shortened; he will also strengthen thee by his Holy Ghost. I accordingly accepted the call, which, as I have experienced, came from God. May he give me grace to administer it to his glory, and the good of the congregation.

Rasmus Jorgenson appointed Bishop in Langeland.

As soon as the bishop and the rest of the state church clergy were apprised of this, they again exhorted the Board of Chancery to persecute us: new examinations were instituted, and our assemblies dispersed. In the mean time, brothers Oncken and Kobner had, pursuant to invitation, gone to Langeland, and baptized there, and founded a small community, on the 11th of September, 1840; my wife, my brother, and his wife, were present. Rasmus Jorgenson, a freehold farmer, was chosen to be superintendent (bishop or pastor) for this congregation, *ad interim*.

Foltved appointed Bishop in Aalborg.

Immediately after my friends returned from Langeland, I went, pursuant to invitation, to Aalborg, in Jutland; and having examined those who believed there, I baptized them, and established a community. Foltved, a non-commissioned officer, was made its superintendent (bishop or pastor) *ad interim*. I then passed through Jutland, and at Horsens met my brother, who had undertaken this journey partly on occasion of establishing temperance societies, and there I learned that the Board of Chancery had sent warrants to all magistrates, ordering them to apprehend and arrest me. My brother and I, having preached the word of God in Jutland, then proceeded across Funen and Langeland,—where I, through holy baptism, added some to the congregation,—to the western parts of Sealand; and, having there testified of the truth, we arrived in Copenhagen, under the gracious protection of the Lord, who always made the persecutor come too late, thus allowing us time to do his work.

Adolph Münster appointed Bishop in Copenhagen.

Shortly after, it was intimated to my wife and my brother that they must not leave Copenhagen, and a menace was added, "that if they were found beyond the precincts of the city they would be arrested." I, on the contrary, was required to give a promise of remaining in town, and of abstaining from intercourse with the congregation. But, as I could not give such a promise, I was, on the 2nd of December in the same year, incarcerated in a rigorous prison, where even my wife, during more than half a year, was not allowed access to me, except for one moment, in the presence of a police officer. In this prison I remained one year, wanting eight days. My brother was chosen by the congregation to be its superintendent (bishop or pastor) *ad interim*; and, although the assemblies were now constantly dispersed by the police, still some were continually added to the congregation; but now the Board of Chancery, at the request of the clergy, caused all the members of the congregation to be subjected to fresh examinations, and my brother was also imprisoned on the 19th of May, 1841. In the mean time, a little more liberty was granted to me in my prison, so that I was enabled by letter to strengthen and comfort the distressed congregation, which continued to meet in small parties at their several houses, breaking the bread with one another; and brother P. Ryding was chosen to administer the Lord's supper. Ryding is now the servant (deacon) of the congregation. I had gradually gained the love and good-will, as well of the superior as the inferior superintendents of the prison; and I was permitted to distribute tracts amongst the prisoners, which proved not fruitless. Strangers who were not of the congregation were allowed to visit me; I could thus myself try the catechumens who had applied for baptism; and I chose, according to Acts x. 48, F. Penlike to perform the external act of baptism; and thus the congregation continued to increase.

A renowned English lady, Mrs. Fry, and her brother, Mr. Gurney, came to Copenhagen. They visited us in the prison, and pleaded our cause with their majesties the king and the queen, with whom they had great influence; but the clergy, exerting their power through the Chancery, baffled all their philanthropic efforts, although the king and the queen personally continued to be favourably inclined towards us.

Ordination in a Prison.

Our dear brethren, the English delegates, pastors Giles and Dowson,—whose self-sacrificing efforts for our liberty and encouraging brotherly love never will be obliterated in the hearts of the Danish baptists,—came also to this place, and by their arrival the best of

the Danish people were roused to sympathy in our cause; and among these a rare Lutheran and an amiable, liberal Christian, Mr. R., who has assisted us with great goodwill. My brother and I now obtained more liberty in the prison, and even the congregation was now permitted to visit us; thus I ordained brother Rasmus Jorgensen in the prison where he visited me, constituting him a missionary, in order that baptism might be administered both in Langeland and Funen. I likewise ordained brother Ryding to be a servant (deacon) of the congregation, according to its desire.

Immediately after the departure of Messrs. Giles and Dowson the persecution broke out anew, inasmuch as the brethren Ryding and Penlike were also arrested, and the meetings constantly dispersed by the police. The government repeatedly offered to set me at large, if I would enter into certain stipulations which my conscience would not sanction: but I continued to examine the catechumens, and cause baptism to be administered; and thus the congregation increased during my imprisonment to upwards of ninety persons. Destitute of fortune as we all are, it was a heavy affliction to us, not only to find ourselves ruined in our civil capacity, through the long imprisonment, but also to be plunged deeper and deeper in debt, with our families, without any prospect of paying, as the congregation consists of poor people, who with difficulty can earn their own sustenance. But the Lord, who is a helper in distress, opened the hearts of our English and American brethren in our need, so that in this respect, too, we were also provided for.

At last the Supreme Court pronounced its sentence on the 23rd of November, 1841; by which I, my brother, and Ryding, were adjudged to pay a considerable fine, besides prison and law-suit expenses. My brother and I were released, and Ryding and Penlike a month later; but a new criminal action had already been instituted against them. Shortly after this, my brother and I had an audience of his majesty the king, which, however, was of no further utility than this: that his majesty assured us of his personal goodwill and esteem; but threatened us with a fresh imprisonment in case we continued to baptize, &c.

I now began to hold public meetings, and I baptized such catechumens as had waited for our release. These meetings became so crowded that I found myself under the necessity of discontinuing them for a short time for want of room; as the wanton mob, not lacking instigation, began to disquiet us.

Recent information respecting these interesting servants of Christ was given in our last number. See page 588. *ED.*

ASSOCIATIONS.

BERKS AND WEST MIDDLESEX.

An account of the annual meeting of this association of fourteen churches appeared in our number for August, page 430. We have now the pleasure to add the numerical statement for the year, of which we were not then in possession.

Baptized	78
Received by letter	17
Restored	1
	— 96
Decrease, by death	23
Dismissed	17
Excluded	7
	— 47
Clear increase	49
Number of members	1293
Sunday school teachers	177
Scholars	1157
Village stations	37
Village preachers	34

HERTS AND SOUTH BEDS.

This association, consisting of eight churches, held its meeting at Hemel Hempstead, May 27th. It issued an address, on the Claims of Christian Churches upon their respective Members, written by the Rev. W. Upton, but without any breviate, excepting an announcement that the next annual meeting will be held at Leighton Buzzard, in May, 1843, and the following statistics.

Received by profession	87
By letter	6
	— 93
Decrease, by death	11
Dismissed	15
Withdrawn	9
Excluded	14
	— 49
Clear increase	44
Number of members	1104
Sunday scholars	1554
Village stations	17

NOTTINGHAM AND DERBY.

Fourteen churches constitute this association. The annual meeting was held at Derby, May 17th. Mr. Edwards was chosen moderator. The circular letter is on the Principles of Dissent. The following is the numerical account.

Baptized	201
Received by letter	16
Restored	8
	— 225
Removed by death	30
Dismissed	12
Withdrawn	7
Excluded	19
	— 68
Clear increase	157
Number of members	1461
Scholars	2018
Teachers	309

WORCESTERSHIRE.

This association, consisting of ten churches, met at Pershore, July 12 and 13. Messrs. Crowe, Edwards, and Overbury of London preached. The following resolutions were passed :

“ Resolved,—That the ministers of this association will endeavour to promote an increased sale of the Baptist Magazine in their respective churches, on account of the important information it contains in reference to our own denomination, and the benevolent objects to which its profits are devoted.

“ Resolved,—That this association, having learned with deep sorrow that attempts are still made to detract from the reputation of our highly esteemed brother Knibb and his fellow-labourers, together with the churches over which they preside in the West Indies, we take this opportunity of declaring and recording our undiminished confidence in the wisdom and integrity of those valued and justly honoured individuals and churches.”

The statistics for the year stand thus :

Baptized	174
Received by letter	28
Restored	10
	— 212
Dead	12
Dismissed	22
Resigned	5
Excluded	9
	— 48
Clear increase	164
Number of members	884
Scholars	1150
Village stations	39

The next annual meeting of the association is to be held at Worcester, on the second Tuesday and Wednesday in July, 1843.

NORTHERN ASSOCIATION.

The last meetings of this association were held at Brough, Westmoreland, in Whitsun-week, when the usual routine of business was transacted. The executive committee presented a report of their proceedings during the past year, detailing the carrying out of the resolutions of the previous meeting held at North Shields, &c. The report was received and adopted, and the committee re-appointed for the year ensuing, consisting of the Rev. R. Pengilly, secretary ; Messrs. H. A. Wilkinson, Robert Craggs, and James Potts of Newcastle ; and the Rev. J. D. Carrick, and Mr. John Rennison of North Shields. The association adopted a petition to the House of Lords, of which the following is the substance :

“ That in the opinion of your petitioners, the enforcement of oaths against the consciences of any persons, whatever may be their religious denomination, is highly injurious to the religion, morality, and well-being of the community. Your petitioners, therefore, humbly and earnestly pray your lordships to make provision that no person, of any religious denomination, who shall object on religious grounds to the taking of an oath, may be required so to do, for any purpose or on any occasion whatsoever ; and that in all cases in which an oath is now required, the declaration or promise of a person who shall so object, may have the same legal

effect as an oath, in giving validity to evidence, in qualifying for public offices and professions, and in all other respects: the falsehood of a declaration, or the breach of a promise made in lieu of an oath, being made punishable in the same manner as perjury."

This petition was signed by David Douglas, moderator, on behalf of the association, and transmitted to the right hon. Lord Denman for presentation.

We have not obtained the numerical account of this association.

CORNWALL.

This association has not printed this year any circular letter. We have been favoured with the following resolution, passed by the brethren at the annual meeting:

"Resolved,—That the improved manner in which the Baptist Magazine is now conducted, and the important objects it seeks to promote, most fully entitle it to the attention and support of the churches, and that the secretary be requested to inform its editor that the ministers and messengers now present will endeavour to promote its increased circulation."

SUFFOLK AND NORFOLK OLD ASSOCIATION.

The annual meeting of this association was held at Eye, in the county of Suffolk, on Tuesday and Wednesday the 7th and 8th of June, 1842. The secretary, the Rev. C. Elven, states that the number of churches in this association is fifteen, and that the total number added by baptism during the past year was 100; that the services were all numerously attended; that it was gratifying to observe an increasing desire among the churches to promote missionary objects, both at home and abroad; and that it is with pleasure they testify that the brethren in the "New Association" are cordially co-operating with them in this good work. The following resolution was unanimously adopted.

"That the ministers and messengers of the Suffolk and Norfolk Association of baptist churches, deeply sympathizing with their missionary brethren in Jamaica in their late very trying circumstances, hereby beg to assure them of their unabated affection, and increased confidence in their own piety, integrity, and Christian consistency, as well as that of the churches over which they preside."

WALES.

The Rev. J. W. Griffiths states that the Hoiywell annual association was held May 15 and 16; when the following ministers preached: Rev. E. Roberts, Denbigh; Rev. J. Roberts, Rhosllanerchuy; T. Williams, Harwod; W. Evans, Rhwland; J. W. Griffiths, Caernarvon; J. Spencer, Llanelli; and W. Roberts, Liverpool.

"All the services were deeply interesting; while an increasing attendance, and manifold

tokens of divine approbation, awakened a lively hope that God is about to visit this hill of Zion with showers of blessings."

NEW CHAPELS.

PENROSE, MONMOUTHSHIRE.

A very neat and commodious new baptist chapel was opened near Penrose, on Thursday, the 14th of last September. The Rev. J. Hiley of Llanwenarth, S. Price of Abersychan, D. Jones of Llanthewy, T. Thomas of Pennal, and M. Philip of Whitebrook preached on the occasion. This being the first baptist chapel in the neighbourhood, its opening excited very great interest. The congregations were very large; numbers could not obtain admittance. Never was the efficiency of the voluntary principle more beautifully exemplified than it was in the erection of this chapel: the gentleman on whose estate the chapel is built kindly returned the money which he received for the ground; another gentleman gave all the stones; and the farmers in the neighbourhood came forward nobly and gratuitously carted all the materials.

CARMARTHEN.

On the 2nd of November last, the Tabernacle Baptist Chapel, Carmarthen, was reopened for divine service. At seven in the morning a prayer-meeting was held, to implore the presence of Jehovah on the occasion. At ten, the Rev. John Edwards of Priory Street introduced the services by prayer; the Rev. Jenkin Thomas of Cheltenham preached in English, and the Rev. D. D. Evans of Pontrhydryn in Welsh. At two, the Rev. W. Roberts of Tredegar prayed; and the Rev. John Williams of Aberduar, and the Rev. D. Evans of Felinvoel, preached. At six, the Rev. H. Hughes (Wesleyan) prayed; and the Rev. Jenkin Thomas preached in English, and the Rev. D. Rhys Stephen of Newport preached in Welsh. The Rev. B. Thomas of Penrhywgoch, and the Rev. Timothy Thomas of Newcastle, preached on the previous evening. The services were highly interesting, and the eloquence displayed on the occasion was overwhelming. This new building is one of the neatest and the most compact of any meeting-house in the principality. Its dimensions are sixty-three feet, by forty-eight feet wide. The expenses incurred in its erection amounted to about £1200. About £700, including £127 collected at the opening, has been defrayed. On the following Lord's-day, the Rev. D. D. Evans preached, and the minister, the Rev. H. W. Jones, baptized seven persons in the presence of a numerous audience,

who were deeply impressed in seeing, in the sacred ordinance, a striking emblem of the sufferings of the Redeemer. After admitting the candidates members of the church, the Lord's supper was administered to nearly four hundred communicants. May the glory of the Lord rest continually on this branch of Mount Zion!

CONLIG, DOWN, IRELAND.

The new baptist chapel at Conlig was opened for divine worship on Lord's-day the 13th of November. In the morning, three persons were buried with their Lord by baptism, in the neat baptistery under the pulpit, by D. Mulhern, the pastor of the church. In the course of the day, Mr. Bates of Ballina preached from 2 Chron. vi. 40, Mr. Gould of Dublin from Amos vii. 2, and Mr. Eccles of Coleraine from Phil. iii. 21. The services, which were all well attended, were well calculated to instruct and edify the believer, and to awaken the impenitent. The chapel is a neat, substantial, and commodious building, with accommodation for nearly three hundred persons.

The following evening a social tea-party was held in the chapel, when about a hundred and thirty took tea together, and the meeting was addressed by the following ministers—H. Harrison (Methodist New Connexion), J. Alexander (Presbyterian), G. Gould, J. Bates, and W. S. Eccles. The addresses were truly excellent, highly exhilarating, and we trust profitable to many;—though the people assembled at five o'clock, they seemed unwilling to separate at the advanced hour of eleven. Such was the excited interest that pervaded the meeting throughout, that all seemed to say, "It is good to be here."

NEW CHURCH.

UPHILL, FOLKESTONE.

On Lord's-day, Oct. 15, a congregational church—a union of baptists and pædobaptists, which had been privately formed on Friday evening—was publicly recognised, at the Uphill of Folkestone, Kent. The Rev. W. Robinson, the Independent minister of Zion Chapel, read the scriptures and prayed; the Rev. D. Pledge, late of Margate, described the nature of a gospel church; the Rev. D. Parkins of Mill Bay addressed the members; and the Rev. J. Clark, the pastor, administered the ordinance of the Lord's supper. Mr. Clark had the pleasure of introducing to the church four of his own children, who had been previously baptized by him at Mill Bay, in anticipation of the interesting occasion.

ORDINATIONS.

COLNE, LANCASTHIRE.

On Wednesday, August 10, 1842, Mr. E. Jones was ordained to the pastoral office over the baptist church at Colne. After singing, Mr. Lister of Liverpool read the scriptures and prayed; Mr. Fawcett of Barnoldswick delivered a lucid statement of the nature of a gospel church; Mr. Harbottle of Accrington asked the usual questions, and received the confession of faith; Mr. Lister, Mr. Jones's former pastor, offered up the ordination prayer, and delivered an impressive charge from 1 Cor. ii. 1, 2; Mr. Scott of Shipley gave out the hymns; and Mr. Dawson of Bacup concluded with prayer. In the evening, Mr. Aspinall of Colne (Indep.) read the scriptures and prayed; Mr. Scott of Shipley addressed the church from Phil. i. 27, and concluded with prayer. The services were solemn and affecting. May the impressions produced be lasting as eternity!

EYE, SUFFOLK.

Mr. Flanders, late of Risely, has received a unanimous invitation to the pastorate of the baptist church, Eye, and commenced his stated labours there on the fourth sabbath in October.

DERBY.

The Rev. W. F. Poile, late of Keppel Street, London, has accepted a unanimous invitation from the church at Agard Street, Derby, to become their pastor.

MANCHESTER.

The Rev. Joseph Davis, late of Church Street, Blackfriars Road, has accepted the pastoral charge of the baptist church in York Street, Manchester, late under the care of the Rev. J. Birt, and entered upon his labours.

SALFORD.

Mr. James Voller of Horton College, Bradford, has accepted the unanimous invitation to the pastorate of the baptist church meeting in Great George Street, Salford, and will enter upon his ministerial duties there at Christmas next.

RECENT DEATHS.

MRS. WALL.

On Tuesday, Sept. 6, died, at Banbury,—at which place she was on a visit to a son and daughter who reside there,—in the fifty-fifth year of her age, Mrs. Abiah Wall of

Burford, Oxfordshire, the sister of that excellent, laborious, and useful missionary, the Rev. Ebenezer Daniel, now in Ceylon. The writer of this article, having known the deceased from very early life, feels it a duty to bear his testimony to her early and experimental acquaintance with the God of her pious ancestors, and the active usefulness of her whole life, in the church, the sabbath school, and the neighbourhood in which she resided. Her loss to the little cause of Christ in Burford will be long and deeply felt. Her last hours, when able to speak, manifested a firm and holy reliance on the Saviour she loved and had long served; and, in reply to one of her dear daughters, she said, "I am not anxious about the result of this illness; if the Lord has any thing for me to do in his vineyard, I shall be happy to stay and do it; but he knows best how to dispose of me." The last words she uttered that could be understood, were, "Hallelujah! Hallelujah!"

MISS E. WILLIAMSON.

Died, October 23, at Naples, whither she had gone for the benefit of her health, and after a long and severe affliction borne with great patience and resignation, in the 19th year of her age, Elizabeth, third daughter of the late Rev. James Williamson, baptist minister, North Shields.

MRS. HORDER.

Died, at Berwick, St. John's, Oct. 27, 1842, Mrs. Sarah Horder, in the sixty-sixth year of her age, after a long and painful illness, borne with much Christian fortitude and resignation to the divine will. She was a member of the church of Christ from its commencement in this place, and was one of two praying women who commenced and carried on prayer meetings in their cottages, when it was not known that there was a praying man in the whole parish. They suffered much persecution from different quarters; but amidst all this they continued to meet several times in the week for prayer, and the Lord heard and answered their prayer in the sound conversion of many of their neighbours. These praying women may be said to be the founders of the cause of Christ in this place. Our deceased friend was universally respected by all who knew her. Her life and conduct were irreproachable, and she was an amiable pattern of Christian humility. She was a sincere lover of the dear Redeemer, and his cause lay very near her heart. She spent much time in private prayer for its prosperity. The love of Christ formed the fountain of all her religious attachments; and the merits of his death, and the all-sufficiency of his atonement, were the foundation of all her hopes. Her end was peaceful and happy.

MISCELLANEA.

MONMOUTHSHIRE BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this society was held at Caerleon, on Wednesday, Oct. 12, 1842. The Rev. T. Thomas, theological tutor of the Baptist Academy, Pontypool, preached in the morning, and the Rev. S. Price of Abersychan and the Rev. D. R. Stephen of Newport in the evening. A public meeting was held in the afternoon; W. W. Phillips, Esq., of Pontypool, in the chair; when several ministers advocated the claims of home missionary operations. It appeared, from the secretary's report, that the efforts of the society had been greatly blessed during the last year; the congregation had greatly increased, and a considerable number had been baptized on a profession of their faith in Jesus Christ. It is also pleasing to be able to state, that some of the friends have more than doubled their subscriptions this year to the society; encouraged by which, the committee intend as soon as possible to engage another agent for the English part of the county.

SURREY MISSION.

The autumnal meeting of this society was held on Wednesday, October 19, at the Rev. J. T. Waraker's chapel, Tooting. The Rev. Joseph Sortain, B.A., Brighton, preached in the morning from Psalm xix. 7, 8. A public meeting was held in the evening, at which Thomas Kingsbury, Esq., of Putney, presided; and addresses were delivered by the Rev. Messrs. Thomas Jackson, J. Mirams, R. Ashton, W. Jackson, J. M. Soule, J. T. Waraker, J. E. Richards, and C. Foster, Esq., of Guilford. The Rev. Messrs. Connebec, Churchill, Hayes, and Hedgcock conducted the devotional services. The report of the present state of the stations was highly gratifying; but the sum of £106, in addition to the regular receipts, will be requisite to meet the engagements of the Society to Lady-day next.

WORCESTER.

At a meeting of the baptist church, Silver Street, Worcester, held April 20, 1842, the following resolutions were unanimously passed, and subsequently confirmed.

Resolved:—

1. That the whole church be divided into classes, and that each class be placed under the direction of a leader appointed by the pastor.

2. That each class shall have a district, in which each member of the class shall take his or her proportion of labour, in weekly visiting the respective families, distributing

loan tracts, seeking out adults and children for instruction, and endeavouring to bring the negligent and careless to attend the means of grace.

3. That in the different districts, as far as may be practicable, the leaders and their classes shall open weekly meetings for prayer and the reading and exposition of the scriptures, but only on such week evenings as regular service is not held at the chapel.

4. That every member of the church shall consider himself or herself pledged to make a weekly contribution to his or her leader, of not less than one penny, to be paid by the leader monthly to the secretary, and by him to the treasurer, towards the support of the interest of the chapel.

5. That the members of each class shall meet its leader weekly, according to arrangement, for devotional exercises, paying their contributions, and giving in their report.

6. That a general secretary shall be appointed by the pastor, to give out tracts, receive the weekly contributions of the members and the reports of the leaders, and to prepare and hand in to the pastor a monthly written statement of the whole.

7. That the pastor shall meet the whole of the classes once a quarter, and the leaders once a month.

8. That these resolutions shall be printed, and the pastor give a copy to each member of the church.

The pastor of the church, Mr. Crowe, in transmitting these resolutions, adds, "I am happy to add, that the organization of the church which is here exhibited, has already proved of real and great advantage: I hope the classes will become increasingly efficient. They have recently been opened for inquirers, and I find this a very beneficial and important improvement. Those who may wish for detailed advice to put into the hands of members, will find it in an admirable tract, which the author (Rev. J. Burton) kindly left with me the other day as he gave me a hurried call, entitled 'A Letter to Church Members on Individual Usefulness.'"

BATTERSEA.

The baptist chapel at Battersea having undergone some necessary and substantial repairs, was re-opened for divine service on Wednesday evening, Nov. 9. A numerous party having taken tea in the Grove School-house, a meeting was held at which the pastor, the Rev. I. M. Soule, presided, and addresses were delivered by the Rev. Messrs. Groser, Webb, Dubourg, and Joseph Tritton, Esq., after which the company adjourned to

the chapel, and public service commenced. The Rev. John Aldis then preached an animating sermon, and prayers were offered by Messrs. Groser and Richards.

This chapel was erected in 1736. In 1797 it was considerably enlarged, and under the able ministry of the late Rev. Joseph Hughes, a large and respectable congregation was collected to worship within its walls. At this time it was held under a lease from the late Earl Spencer, which expired in 1831; since which period repeated attempts have been made to procure the freehold of the place. A gentleman long connected with the church was extremely desirous of effecting the purchase of the premises and the ground attached for the use of the church and congregation. Death prevented him from witnessing the accomplishment of his wishes, but his representatives have felt it their duty to carry out his design. It affords us pleasure to learn that this desirable result has been obtained.

BAPTIST AFRICAN CHURCH IN NEW ORLEANS.

It appears that in the great slave mart of the United States there is a church of African baptists. In the Christian Reflector, we find a letter quoted containing the following passage: "In New Orleans, I visited the Baptist African Church about a month since, composed of 230 members, when there were present at some times during the meeting about eight hundred blacks. They own their meeting-house, a good, neat building, enclosed by a substantial paling fence, with a baptistery in the yard, and have preaching every Sabbath. Their preachers can read, and their clerk keeps as legible a record as some of our white brethren, not to say better than some. The day I visited them, twenty-nine were baptized, and the services of the sacrament were decently and properly performed by their pastors and deacons."

MARRIAGES.

At the baptist chapel, Cranfield, Bedfordshire, by the Rev. T. Owen, Oct. 31, 1842, Mr. WM. GOODMAN, corndealer, to Miss SARAH VORLEY.

At the baptist chapel, Potter Street, Harlow, Essex, by the Rev. J. Gipps, November 8, 1842, Mr. WILLIAM SPICER of Bishop's Stortford to Miss ELIZABETH DONNELLEY of the same place.

At the baptist chapel, St. Ives, Hunts, by the Rev. Eliel Davis, on Tuesday, Nov. 15, Mr. RICHARD CHARTER of Somersham to Miss BETSEY ANN STOCKER of St. Ives.

CORRESPONDENCE.

DR. CARSON'S WORK ON BAPTISM.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—In common with thousands of your readers, I was intensely gratified at seeing in your last number so good a list of subscribers for the forthcoming work of Dr. Carson. I have joy in what is done, but not yet "the joy of harvest." This great denominational work evidently has the goodwill of the baptist community, and shall it not have as many subscribers as the denomination is able to furnish? Permit me to recall the attention of all your readers to the terms of publication, namely, "to subscribers, 7s. 6d.; to non-subscribers, 12s." This item in the circular some time since issued, cannot have been generally observed, otherwise the number of subscribers in Berkshire would be more than eight; in Cheshire more than two; in Cornwall more than four; in Dorset more than three; in Hertfordshire more than two; and in Nottinghamshire more than one. These, and several similar items in the list, are sufficient apology for still keeping the project in public view.

Dr. Carson's book is eminently a book for the times that are passing over us; times in which the baptismal controversy becomes growingly prominent and absorbing. No indistinct omens forebode the day when every intelligent Christian will be required to produce the why and the wherefore on every point of this controversy; and few hereafter will deem themselves "wise in their generation" who have failed to become possessors of the sterling work of Dr. Carson, at the low charge at which it is now placed within their reach.

Mr. Spencer Murch of Stepney College has done well in this cause; and I have no doubt his zeal will meet with its gratification, in having to publish another sheet of subscribers' names.

PASTOR.

London, Nov. 8.

ON JEWISH PURIFICATIONS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Our attention has been of late invited to a somewhat novel mode of reasoning on the subject of Christian baptism;—a mode of reasoning which certainly places in a

a very equivocal position much that has at different times been written by pædobaptists.

That baptism is, among other things, an emblem of spiritual purification is not a new idea; the novelty consists in the assumption, that baptism and purification are in the New Testament *synonymous*; and in a certain train of argument that is grounded thereon.

If the assumption were admitted, it must still be borne in mind, that, however we administer it, baptism is a physical act relating to the body only, unless we hold the doctrine of baptismal regeneration; a spiritual purification otherwise not necessarily taking place at the same time.

It is also to be observed, that *baptize* is a specific term, but *purify* a generic one; for the logician, having substituted the latter for the former, is himself obliged to set out in search of another term to specify the *mode* in which he, in purifying, must employ the water. The process of reasoning is this:—first get rid of the idea of mode in the term *baptize*, by maintaining that purification, without regard to any mode, is the thing implied; then find another term implying another mode of purifying.* To find such a term we have not far to go. In the Congregational Magazine for December, 1841, page 867, we read, "And inasmuch as public sprinklings were enjoined by the Jewish laws, while no dippings of the person, either public or private, were enjoined; and as, even among the later Jews, dippings were private and sprinklings only public, we conclude, that the purifications with water performed by John, and by the apostles of Christ—in public, upon men and women,—were performed only by sprinkling them with water, and never by dipping them into water."

On reading the above quotation I determined for once to search the Mosaic ritual through—(if the appeal is to Cæsar, why, to Cæsar we must go)—though the New Testament is, in my estimation, the only and sufficient guide to New Testament institutions. The following table is the result of my investigation.

* I recollect a humorous application of the same mode of reasoning, to prove that "an eel pie is a pigeon." The process commences thus:

"An eel pie is a pie of fish—Agreed;

A fish pie may be a jack pie—Well, proceed," &c.

The Occasion.	The Administrator.	The Mode or Modes.	The Time Required.
1. The giving of the law. Exod. xix. 10.	Each person for himself.	Nothing mentioned, save washing of clothes.	Three days.
2. The consecration of Aaron and his sons; and their entering into the holy place. Exod. xxix. and xl.; Lev. viii. and xvi.	Moses in the first instance.	Washing with water; burnt offerings; touching with blood the tip of the right ear, the thumb, and the toe; sprinkling themselves and their garments with blood and oil.	Seven days.
3. The consecration of the Levites. Num. viii.	Moses.	Sprinkling water of purifying; shaving all the flesh; washing their clothes; burnt offerings.	One day.
4. The cleansing the leper. Lev. xiv.	The priest.	Sprinkling with blood of a bird, &c.; washing clothes, shaving hair, and washing flesh; to be repeated in 7 days; on the 8th day offerings; touching with oil, and a handful of oil on the head.	Eight days.
5. The cleansing of the unclean by a dead body; the captives of war, and the returning warriors. Num. xix. and xxxi.	Any clean person.	Sprinkling the water of separation; and bathing, with washing of clothes.	Seven days: sprinkling on the 3rd and 7th days.
6. The unclean by an issue. Lev. xv.	Himself.	Bathe in water, and be unclean until even.	One day.
7. Ordinary cleansing of priests, and of those out in war. Lev. xxii.; Deut. xxiii.	Himself.	Washing his flesh in water.	One day.
8. Women after childbirth, &c. Lev. xii.		Sundry offerings.	33 days, and 66 days.

To these we may add, that on the ratification of the covenant, blood was sprinkled on the book, and people, &c.; also, blood was sprinkled before the altar, on occasion of almost every sacrifice. I believe we have here all the rites of purification instituted by Moses. Should any instance have been overlooked, it may easily be supplied. A concordance at the word "sprinkling" will show at one glance.

Upon these ceremonial purifications may I be allowed space for a few remarks.

1. That when water was employed for sprinkling by Mosaic appointment, it was never used pure, but mixed either with blood or with the ashes of an heifer, and then called water of separation or purification. See Numbers xix.

2. That when this mixture was sprinkled on any one, he was not clean, but unclean, until he had shaved or bathed his flesh, and washed his clothes; the sprinkling being but

a small part of the ceremony of purification, if indeed it did not rather denote uncleanness.

3. That persons so sprinkled were very few compared with the body of the Jewish people, so that generally they could not be familiar with the sprinkling of water, even in this form.

4. If the appeal be made to the practices of the later Jews, I am confessedly ignorant of them. I know that in the time of our Lord many commandments of men were taught as divine institutions; but having condemned, I can hardly think he would adopt them. Moreover, the appeal was to Moses; and we have examined his writings, and I can only say, if we admit Jewish traditions, why do we reject Christian traditions?

I am, dear Sir,

Yours truly,

D. MARSH.

Gt. Missenden, Nov. 16, 1842.

OUR readers have been already informed that in the province of New Brunswick there are about fifty baptist churches, containing about three thousand members, and that it is estimated that there are from twenty-five to thirty thousand of the population of New Brunswick who entertain baptist sentiments, and prefer the preaching of baptist ministers to that of ministers of any other denomination. There are many settlements also, whose inhabitants are seldom favoured with the preaching of the gospel; and the whole number of baptist ministers engaged in either pastoral or itinerant labours, is exceedingly small. Partly with the hope of giving theological instruction to pious young men who are desirous of engaging in the work, and partly with the view of diffusing more widely the blessings of general education, the New Brunswick Baptist Education Society was organized in 1833, and an Academy established at Fredericton in 1836, at an expense of four thousand five hundred pounds. The Rev. Mr. Miles, the principal, was however removed by death a few months ago, and the Committee requested the Committee of the Baptist Colonial Missionary Society to procure for them a successor. This has been at length effected. The Rev. Charles Spurden has accepted the invitation, and in consequence resigned his office as pastor of the church at Hereford. It is expected that he will sail in a few days.

A letter from Dr. Davies of Montreal, which has just arrived, states that a place of worship has been erected for the Tuscarora Indians, of whom there is now a church of nearly 100 members. "But," he adds, "we are in great danger of losing all we have gained, unless we shall shortly station a missionary on the spot to watch over them, as a father over helpless children. May the Lord soon grant them their desire, that their eyes may behold their teacher! In our other operations we meet with much encouragement, as you may see in the Register; but we are constantly hampered for want of men and means. There are now six places where we are strongly urged to establish stations, but we lack the ability. It is distressing to think that we are forbidden this year to expect much aid from home. Let not the churches, however, be suffered to lose sight of us and our wants."

We have just received from Mr. Giles of Leeds some extracts from a letter from Copenhagen addressed to him by a Lutheran gentleman, which gives the most recent intelligence respecting our brethren in that city. He says,

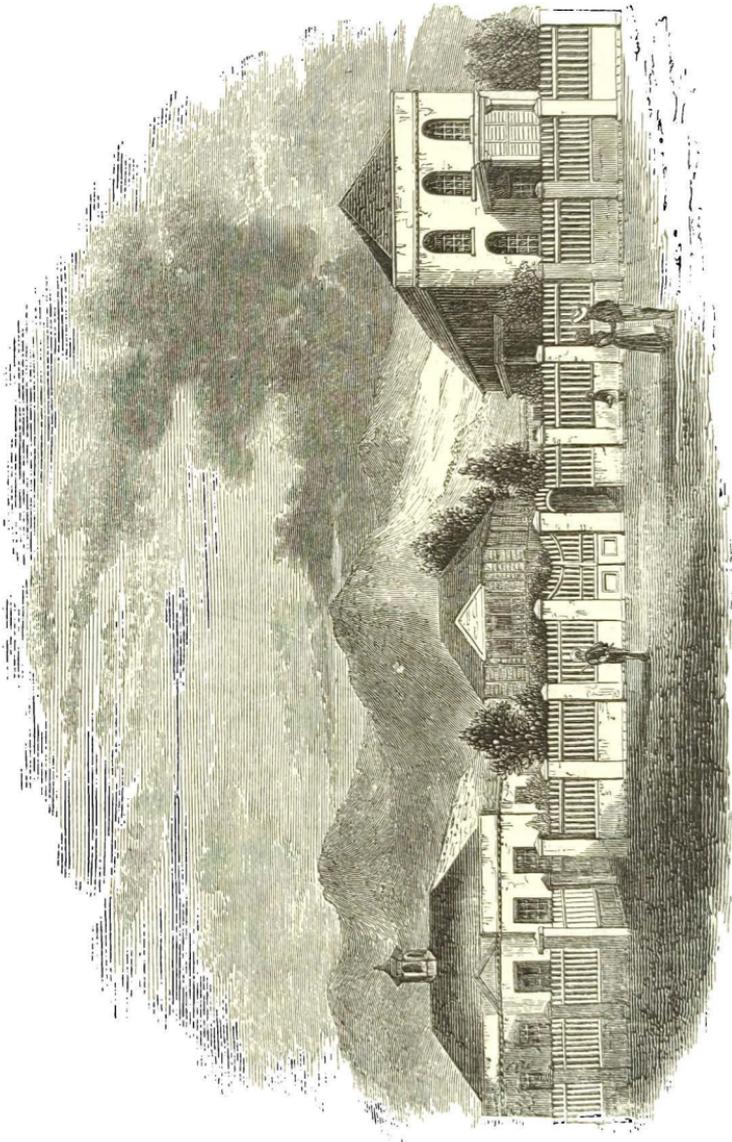
"The baptist church in Copenhagen amounts to nearly one hundred and fifty, and in Langeland, Jutland, and the West of Sealand, there are also small congregations: the last mentioned is at present most severely

persecuted (by fines, and confiscations, and imprisonments for refusing to send their children to baptism), and, of course, most rapidly increasing. It will, of course, be satisfactory to you to know that during the persecution here in Copenhagen, the baptists have earned a distinguished Christian reputation. A considerable portion of their community consists of servants, and these are now by great many sought in preference to others. In my own house we keep a baptist servant, and Mrs. — has often declared that she is in every respect superior to the servants she has had in this country, and at the same time the only one who reads her bible whenever she has an opportunity. Many have applied to my wife, desiring her to procure them baptist servants through her interest with the Mönsters, but it is no easy matter, they being so much in request. I mention as a curiosity, that one of the inspectors of police—one of those whose task it is to execute all the odious measures against the baptists—has desired Mr. Münster to recommend him a baptist servant!

"The persecution increases in severity in the country; nor does it yet appear that any actual step has been taken towards legalizing the existence of baptists here; though certainly something of that kind has long been under consideration. Certain dignitaries of the Lutheran church have received orders from government to make proposals relative to this matter, but we may without any unfairness presume, that they are in no hurry. Some of the stipulations which the clergy propose were mentioned to the American Delegates here last year, by the Dean of Copenhagen. These were certainly more favourable than those proposed to you and Mr. Dowson; but still such as the baptists could not acquiesce in. The king was absent when Messrs. Conant and Hackett (American delegates) were here, so they had no interview with him. They were summoned to appear before the police, where a poor pedant read to them extracts of Danish laws respecting sects, and particularly enjoined them not to make any proselytes, or baptize, stating that the baptists were a "defended sect" in Denmark—he meant "prohibited" of course. The Americans were delighted to hear that the baptists were "defended!"

"P.S. I have intimated above that the persecution had ceased, or at least relented, in Copenhagen; but just as I finish the letter it appears that it has broken out afresh. Mr. P. C. Münster is again summoned, and will in all probability be again imprisoned, together with several other baptists. He says, however, that in spite of this he will baptize this evening, and to-morrow celebrate the anniversary of the foundation of baptism in Denmark, and his own birth-day at the same time. It is not before Monday—this is Saturday—that the imprisonment is expected."

THE
MISSIONARY HERALD.



BAPTIST MISSION PREMISES, SPANISH TOWN, JAMAICA.

BAPTIST MISSION PREMISES, SPANISH TOWN, JAMAICA.

WE are indebted to our valued friend, Mr. Phillippo, by whom the whole of these premises have been erected, for the following explanatory observations on the annexed engraving.

“The building seen to the right of the plate, is the chapel, which, with an addition in the form of an octagon at the end, not visible, and which is chiefly occupied by Sunday school children and teachers, will hold about 2500 persons. To the left is seen the Metropolitan School Establishment, which contains three rooms, and in which are conducted four educational departments, irrespective of the Sabbath school, which numbers upwards of 600 scholars. Here are a normal school, a boys’ school, a girls’ school, and an infant school; conjointly accommodating full 350 scholars. In the centre of these two buildings is the residence of the missionary. These, with other buildings not seen, together with an extensive burial ground immediately connected with the premises, are valued at £10,000.

“The station was commenced by the Rev. Thomas Godden, in the year 1819, who collected a church numbering about 250 members. Mr. Godden returning to England on account of ill health, where he died shortly after his arrival, was succeeded by Mr. Phillippo in 1823. Serious obstacles being opposed to Mr. Phillippo’s entering upon his ministerial duties during the first fourteen months of his residence at Spanish Town, he commenced arrangements for the establishment of a Day and Sabbath School, in accordance with the objects and plan of the British and Foreign, and Sunday School Union Societies, the first of the kind, with the exception of a day school on the same plan begun by his missionary brother, Mr. Coultart, in Kingston, that was established on the island. These schools have been carried on almost uninterruptedly, and with great vigour and success, to the present day, producing advantages to the lower classes of the population throughout the neighbourhood especially, that cannot be fully estimated. At different periods successively, similar institutions, attended by similar results, and which for some years past have been six or seven in number, were founded in different parts of the district. Including the three departments at Spanish Town, where three separate teachers are employed, the present number is *nine*, containing upwards of 1000 children, independently of the number connected with the Sabbath schools, nearly as numerous, who are not here included. Spanish Town station has also originated, since 1823, nearly twenty other stations, several of which are among the most important and prosperous on the island, having, in addition to other circumstances, become the parent and centre of surrounding ones. The following are the statistics of the district for the past year. Baptized during the year 228. Clear increase 177. Total number of members 3246. Number of inquirers 1880. Day schools 9. Sabbath schools 7. Day scholars 1091. Sabbath scholars 1171. Missionaries 3. School masters and mistresses 13. Native assistant missionaries included in the list of school masters and mistresses 5. Stations in all 9.”

EAST INDIES.

CALCUTTA.

In a letter dated September 16th, Mr. Thomas says, "The brethren and sisters are all in pretty good health: mine has greatly improved, notwithstanding I have been obliged to try it to the utmost in my efforts to bring up the arrears of business occasioned by my late illness. My dear partner and family also are in good health."

Mr. Evans, at the same date, writes thus:—

In both my church and the Benevolent Institution, I find much to encourage the prayer of faith and the energetic effort. A few sabbaths ago I had the pleasure to receive one by baptism, and there are about three or four more who expect soon to honour and follow the Lord. May the number be greatly increased.

I hope we shall soon hear of additional brethren for India. Amidst all your praise-

worthy efforts for Jamaica and Africa, do not forget the perishing millions of degraded India. I feel more than ever convinced that there is very much to encourage the devoted servant of Christ in the present condition of this country. I would I had time to state why I think so, and to encourage the Committee in relation to our mission here, but this cannot be done until I have a little more leisure.

NATIVE INSTITUTION, INTALLY.

Mr. Small gives the following account of his labours among his youthful charge in a letter dated Intally, August 8, 1842.

God has been very gracious to my dear partner and myself, ever since we left the shores of England—both as it regards health and in respect of the friends and fellow-labourers, and sphere of work to which we have been led. Oh, that we were both more fitted for our work! For myself, at least, I feel that much more preparation is required. I need to be much more *refined*, that I may be rightly fitted for the Master's service. Neither my mental nor physical powers are strong, but if they were only more consecrated and sanctified, I know I should have both more happiness and more prosperity in God's blessed work. I have not made that progress in the language which I had hoped, and which you, and others too, may have expected I should have made before this time. But whatever we may plan or desire, we must be content to follow the *leadings of Providence*, and improve opportunities and talents according as they are afforded. I have had very little time for *study* ever since I was harnessed to my work. The sole charge of one, and, for several months, of two large and important institutions, along

with occasional English preaching and other work, has in general left but the *frag-ends* of time and strength (never very robust, but certainly not improved by this climate) to the acquisition of a language perhaps one of the most difficult for a foreigner to master so as properly to speak it. However I still go on, slowly but perceptibly advancing; and meantime I have the satisfaction to know that I am occupying a post of both present and prospective usefulness, which there is no one else able to take at present, being every one otherwise fully engaged. I forwarded a Report of the Institution to you and several others of the Mission Board. I hope that they will all be made *use of* and *useful*. The greatest difficulty and drawback connected with the school, is the want of funds and of interest taken in it. It is often confounded at home, I think, with the native Christian institution. They are quite distinct, and separate collecting-books should be put in circulation, as well as public collections made, for each.

Do say something in the Herald recommending subscriptions and collections for *specific*

objects, and, as far as you are convinced of it yourself, state the importance, particularly as regards mission work in *India*, of Christian institutions for the *education* of the natives. All who have directed their attention to the subject here, are becoming more and more impressed with the conviction that this is the most hopeful, and, therefore, most important sphere of missionary labour. A desire for bibles, and Christian tracts and books, as well as for instruction by every other means, is daily on the increase; more, I believe, as a natural and necessary consequence of the education received at *missionary* schools (not government ones, or those got up by Hindoos and Mahammedans designedly to exclude our blessed faith and precious bible)—more, I say, in consequence of Christian institutions for the young than even of the divinely appointed means of preaching, or of the translation and distribution of Christian works. Not that these schools, or any of the other media of communicating knowledge, are sufficient of themselves, or should be attended to, to the exclusion of the others, but that, in the *present* state of *India*, and from the peculiar character of the Hindoo mind, they promise to be more extensively and more *intensively* efficacious. But one of the excellencies of the system pursued, at least in the *Intally* Institution, and I suppose, more or less, in the missionary schools in general, is this, that *all* these various means are brought to bear upon the *young immediately*, and, through them, indirectly on their parents and older relatives. The schools almost every where are opened every morning with prayer. This calls down the aid of *heaven* to our help. We acknowledge (as who have had more reason to do than missionaries in *India*?) the insufficiency of the word without the Spirit for salvation; man's weakness, our dependence on God's blessing. We plead the *promises* of scripture, and lay the wretched case of the listening idolaters before the God of grace. Then, with *us* at least, a short portion of the scriptures is read, and, when I officiate, this is applied and illustrated, in the most homely, simple way I can. I should have said, this *precedes* the prayer (not follows), and so their minds are better prepared for attending to and understanding the petitions which are offered. Having, as our head teacher, a pious and experienced Christian (an East Indian), and a member of Circular Road Church, I have perfect confidence, should any thing prevent my being present, that all will go on as usual. He, and one or other of the young native Christians who are engaged as teachers, conduct the worship in Bengali each alternate morning, when they simply read and pray. The whole service seldom exceeds ten minutes or a quarter of an hour; so that the boys can neither feel wearied nor grudge the time which might otherwise be

employed at lessons. Here then is *preaching*; *short sermons* it is true, but perhaps as well remembered and understood as many longer ones to older heads. It is "here a little, there a little, line upon line, precept upon precept." Then the first hour is occupied with the bible in English, along with catechisms and verses. Once a week (on Monday) each class reads, at the *Bengali* hour, the same scriptures in their *own* tongue, which they had read the previous week in English. None but Christian teachers are allowed to explain the bible. It is an advantage our institution has to have such. But Christian instruction does not *end* with this. *All* the class books are leavened and pervaded with those truths which tend to happiness and holiness, both in this world and the next. The highest boys write essays, generally by their own choice, on moral and religious topics. And the evidences are carefully taught, and difficulties and objections (which are freely allowed to be stated) refuted or removed. We have always a store of tracts and scriptures, in English and Bengali, which are occasionally distributed to the boys (or given when requested), the size and number being adapted to the age or seniority of the class. It is interesting to trace the progressive and varied effects of the truth on the minds of the boys and teachers. At first the aversion to God's truth (natural to all), aided by prejudice, is observed; then a long season of obstinate indifference; then the kicking against the pricks, sneering, objecting, opposing, and, lastly, either a period of anxious and prayerful inquiry, betokening a work of grace going on within, which generally, though not till after *many* days, results in conviction, conversion, and profession, or else a settling down into hardened indifference or open and avowed infidelity or idolatry. There are one or two young men of the highest class, who are in a very interesting state of mind at present, anxiously searching the scriptures and inquiring after salvation and the truth. And the school pundit (who does not understand English at all, and whom I have, therefore, referred over to Mr. Wenger for fuller and freer discussion than he and I can easily carry on) is also at present in a most hopeful and interesting state. The Sanscrit and Bengali Testaments he has read nearly through, as well as large portions of the Old Testament in Bengali. But God only knows what may be the issue. It is a rare thing for *Pundits* to be *anxious inquirers*. Thus you see *all* the modes of communicating religious truth are employed at this institution. But we look more to the future than the present, for results. If it please God to bring home the knowledge received to the hearts and consciences of many of these lads, who are likely to be more useful in imparting it to their fellow countrymen? And, any way, the beneficial influence of Christian

education must be exhibited in time on the widely leavened mass. I have a class for an hour and a half before breakfast, for youths who are engaged in offices through the day. And from ten to four, I am engaged in teaching and superintending at the school. The

attendance averages from 80 to 100. We have three professing Christian teachers, and three Hindoos. I hope occasionally to report to you how we are getting on. But for the present I must conclude.

HOURAH.

Mr. Morgan, who continues to itinerate in this populous district, writes thus:—

Two have been lately added by baptism to the English church; both are the children of pious parents and doubtless the subjects of many prayers. The parent of one was for many years a member of this church, the other is a native of England, but has been in this country for some years, engaged in the nautical profession.

From this instance pious parents may derive additional encouragement to persevere in prayer. Many a youth whose conversion at home appeared hopeless has, under the divine blessing, even in India been brought to the knowledge of the truth; and pious persons, while contributing to missionary societies, seldom think that they are furnishing the means of meliorating the temporal and spiritual condition of those that are dear to them by the ties of consanguinity, while far from their country, friends, and home.

In reference to my labours among the heathen; I continue to distribute the word of God and to preach, and in most places find good congregations. It is evident that a spirit of inquiry is abroad, knowledge is increased, and many are running to and fro. I meet with many who are convinced of the truth of Christianity, and willing to renounce Hinduism, but dare not displease their friends upon whom they are dependent for subsistence and success in life.

A respectable young man visited us for some time, and when he went home, he took with him some tracts which produced a sensation in the village. I had mentioned to him some of the contradictions and falsehoods that are contained in the shâstras; these were his artillery, and the people were anxious to know in which shâstras these contradictions are to be found. I wish that there was a small Bengâli tract containing some of the most obvious astronomical, philosophical, and moral falsehoods contained in the shâstras, including a reference to the shâstras themselves.

Sayings and doings among the Hindus.

While preaching on the road, a brâhman came forward and said, All we see is God; men, trees, beasts. I asked him, Is a child a part of God?—Yes: Is a jackal a part of God?—Yes. But jackals eat children, therefore God eats himself. He was next asked what were the perfections of God; he answered,

The same as those of man. Is God guilty of theft? Yes, he can do what he likes, because he is God.

Here a party of other young brâhmins came forward and said, "Your Christ is not better than our Krishna, because he commanded his disciples to steal an ass. We allow it is true that our Krishna stole the dhoobâs clothes, and your Christ stole the ass, and one is as good as the other." Seeing that it was useless to argue, I said that they were sinning against the dictates of their understanding and conscience, and urged them to repent before they would have to stand at the bar of him whose name they were then blaspheming.

Another time I was speaking of the multiplicity of views among the Hindus, as to the way of salvation. A man answered by saying, "So are the Christians likewise divided in their sentiments as to plurality of Gods; we assert no more than you do. Christians assert that the Father, Son, and Spirit are one; so all the debâtas are only emanations of Brahma; they are like the darogâ, mâgistrate, session judge and saddar dewany amin." My reply was: "All the operations of the trinity are characterized by oneness of will and of actions; but your gods made war against each other, killed, cheated and injured one another, which at once destroys the belief of their oneness."

Females.

I am induced to think that the females of this country, though ignorant, degraded, and in comparative bondage, yet are often anxious to hear what we have to say, and to know what Christianity is. While I was lately speaking on the impossibility of obtaining salvation by the Ganges, an elderly female came forward and put to me several questions, and ultimately acknowledged that men cannot be saved by bathing in the Ganges, but by fixing the mind upon God. At another time a female with a child in her arms accosted me in the road and asked for a book. The request being very unusual, I asked her if she could read; she replied in the affirmative. Being surrounded by a goodly number of people, I requested her to read, which she did with great correctness; this being a favourable opportunity, I endeavoured to impress upon the mind of the peo-

ple the degraded condition of Hindu females, and the value of education. I have since presented her with a copy of the New Testament, which she received with apparent gratitude and pleasure.

It was indeed an interesting sight to see a poor Hindu woman reading the word of God in her own language, surrounded by her benighted countrywomen, gazing with astonishment.

Scenes at Bandá Ghát.

It was on the last day of 1841, that I went to Bándá Ghát, and saw four venerable females brought there to die. They were shivering with cold and their grey hair was streaming in the wind. They appeared to me to be simply labouring under the infirmities of old age, but were continually requested by their relatives to look at the Ganges and to drink the water. Upon expostulating with them on the cruelty of the practice, the only answer that I had was, "This is our custom." Ere I left, the sun had descended below the horizon, and the shadows of the night were stretching forth to hide this cruelty, and the accomplishment of the murder of those once tender mothers, by exposure and want of proper nourishment. Oh! how happy are they who hear the joyful

sound, who in their dying hour are treated with kindness and compassion!

I lately witnessed another scene that fully confirms the opinion, that some of the Hindus lose confidence in the Ganges in the hour of death. A brahman was placed on a bed, surrounded by many natives and relatives; his frame was emaciated, his eyes sunk, and it was evident that the hour of departure was at hand. After my conversing with the relatives for some time and requesting their acceptance of some tracts, the dying man opened his eyes and seeing a tract, requested that it might be given to him, and continued to read until it was taken from him. I then approached the bed and said that we are all sinners, but Christ has died for men and endured their punishment, and that he is the only Saviour; the poor man listened with the greatest avidity and seemed anxious to know the way of salvation. His relatives hearing and seeing this, became alarmed and ordered me away, saying, "He does not want your religion."

I gave them to understand that I was on the public Ghát, and had as much right to be there as they had, and continued to address the people. The fact of a dying brahman in sight of the Ganges, reading a Christian book, seemed to fill all with astonishment.

MONGHIR.

DEATH OF MRS. JOHN PARSONS.

The following account of this afflictive event is transmitted by our bereaved brother, Mr. John Parsons, in a letter dated September 8, 1842.

On the 22nd of last month she was permitted to give birth to a living son, and for two or three days her state of health appeared favourable, but on the fourth day strong fever came on, and her whole frame having previously been in a very weak and exhausted state, she sunk rapidly, and breathed her last at twenty minutes past eleven on the 26th of August.

For many months her state of health has been far from good. Ever since her very severe illness, about this time last year, she has been the subject of great weakness, and we naturally looked forward to the above time with great anxiety. But I have the unspeakable satisfaction to know that in her mind this anxiety has been connected with a complete and simple reliance on the atonement of Christ, and on the wisdom and goodness which ever have and ever must mark the dealings of our heavenly Father's hand. So that she has contemplated the probability of her decease with the greatest composure; and I have joyfully witnessed the evident ripening of her Christian graces, and the maturing of her character, the heavenliness

of her disposition, and the simplicity and ardour of her attachment to the cause and people of God. Her memory is cherished by our friends here as of one with whom they "took sweet counsel together," and in whom they discerned very much of the image of Christ. Though a wandering and delirious state for the last few hours deprived us of the last valued expressions of her faith and peace in God, yet the remembrance of her life affords a more solid ground of satisfaction. With as much certainty as it is possible to attain, do I know that she is now in the full possession of that felicity to which she often looked forward with rapturous joy. Our union has been one of uninterrupted and growing affection and oneness, and the parting is bitter indeed; yet I desire to bless the goodness of a covenant God, who has wonderfully supported my mind, and afforded me much consolation and peace.

Our ever kind and affectionate friend, Mrs. Lawrence, has taken the charge of the dear infant, to whom we had given the name of our late respected secretary, my beloved uncle. He appears, at present, healthy and

thriving. For him and for myself I sincerely entreat the prayers of my dear and respected brethren in Christ of the Committee, and of all who feel a sympathy in the joys and afflictions of missionaries.

Brother Lawrence is still, through mercy,

pretty well, but Mrs. L. is a great sufferer, and I fear her constitution is giving way under almost constant pain, endured with most admirable and exemplary patience. Mr. Moore is not in the station at present, but was pretty well when I heard.

CEYLON.

EMBARKATION OF MRS. HARRIS.

Our readers will learn with regret that the health of Mrs. Harris, which has long been delicate, is now so greatly impaired as to necessitate her immediate return to this country. She embarked at Colombo, on board the *Iris*, on the 22nd of July, being attended to the vessel by Mr. Daniel, who says, "She bore the fatigue of embarkation better than could be expected. We put her into a palanquin, and having conveyed her to the wharf, deposited the palanquin in the boat with Mrs. Harris in it, till she arrived near the vessel. She was then hoisted by chair into the ship, and from thence into her cabin and bed."

Mr. Daniel consulted a medical gentleman in Colombo respecting her case, who confirmed the opinion that had previously been given, that she cannot bear the climate of Ceylon. He stated that "nothing should delay her embarkation, and that nothing is so likely to effect her recovery as a voyage to her own land, and a residence there." Mr. Harris remains at his station awaiting the arrival of his successor.

Letters have been received also, apprising us that our valued friend Mr. Daniel is greatly enfeebled by his long continued labours; and that it is feared that ere long a suspension of his exertions for a season, if not an entire change of climate, will become absolutely necessary.

SOUTH AFRICA.

GRAHAM'S TOWN.

In a letter to Mr. Russell, dated Graham's Town, July 29th, Mr. Aveline gives the following account of the zealous exertions which he and his friends in that district have made on behalf of the Jubilee Fund.

I wrote a short time since to my friend Mr. Groser, when I informed him of the receipt of your letter, and of my cordial concurrence with the proposed Jubilee celebration; as also of the readiness with which my people coincided in my views.

I have now the very great pleasure of informing you, that on Monday evening last we held a Preparatory Jubilee Meeting, at which more than three hundred and twenty-six pounds were instantly subscribed. Some more subscriptions will, I am persuaded, come in; and it is our intention to have jubilee sermons preached, and a public meeting, at the season you propose, when congregational collections will be made. As some of the larger subscriptions will be paid in two instalments, it is our purpose to send you one remittance immediately after the ensuing services; that is, in the first week of

October, with the hope that you will receive it by the close of the year. At that time I will also furnish you with the names of the subscribers, with the respective sums attached. I cannot but suppose that you will feel surprise and pleasure at these spirited efforts of my friends; some of whom have respectively subscribed the sums of £75, £70, £50, £25, &c.

The meeting, and its objects, were warmly

supported by Christian ministers and friends of various denominations, who, besides their advocacy, contributed sums of various amount expressive of their cordial furtherance of our proceedings. The Rev. Messrs. Shaw, Bogue, and Thornley Smith, of the Wesleyan Society, Locke, of the London, and Hepburn, of the Glasgow, all spoke in the most friendly manner; and it was altogether as delightful a meeting as could be wished.

WEST INDIES.

JAMAICA.

SALTER'S HILL.

The following information respecting the natives of Africa, at present connected with the church at Salter's Hill, is given in a letter from Mr. Dendy to Mr. Clarke, dated September 16, 1842.

I am fearful that I shall not be able to add much to your stock of information relative to Africa movements in Jamaica, but I must not delay longer, but give you the little I have been able to collect. I have been through the church to see the number of Africans among members and inquirers, but am fearful that the classification will not be very distinct, as I am not acquainted with the geographical location of different tribes; I think, therefore, that they will be rather mixed. I give you them, however, as I have gathered them.

Koramantees,	Members	19	Inquirers	7	Total	26
Eboes	.	119	.	15	.	134
Papaws	.	17	.	2	.	19
Bondas	.	3	.	—	.	3
Mandinjoes	.	5	.	2	.	7
Warnee	.	1	.	1	.	2
Kongos	.	29	.	25	.	54
Guineas	.	40	.	11	.	51
Chambas	.	6	.	1	.	7
Nangos	.	5	.	—	.	5

Housa	Members	1	Inquirers	—	Total	1
Moko	.	5	.	4	.	9

Total number from Africa connected with the church at Salter's Hill, Members 250, Inquirers 68. Total 318.

I could not obtain the particulars of the number of those who remember their native tongue, but should think the greater part of them; but most are getting into years, with the exception of a very few, who came in recent vessels captured by our men-of-war.

I do not know any in my own congregation that I could recommend at present as suitable for Africa. The feeling appears to be good, both among Creoles and Africans. There is also a desire among the young that Africa may be benefited by the gospel; and if a missionary spirit be infused into the young, we may hope that it will be carried on until of maturer age, and that they will infuse the same spirit into the next generation.

BROWN'S TOWN.

The following extracts from a letter, written by Mr. Clark of Brown's Town to Mr. Haddon, exhibiting in a few sentences the effects of divine truth among the people of that district, as they have fallen under his own observation, will be read with great pleasure.

We are going on here as usual. We have much to bless God for, and many things to mourn over. God has done, and is yet doing, great things for us—our enemies themselves being judges; but we are far from being per-

fectly pure. There are not the same evils in our churches as at home, yet there are evils which make us feel that we must not be content with our past attainments, but that we must vigilantly press onward to things that

are before. The contrast—intellectually, morally, and spiritually—between the state of the people when I came to the island, seven years ago, and at present, is amazing: to those who have been longer on the island it is more wonderful. When I came here in 1835, the greater part of the people in this neighbourhood were living in open sin—very few could read the word of God, still fewer felt its power to their conversion—deceitfulness, lying, dishonesty, drunkenness, and moral degradation in almost every form prevailed. And these evils in the *many*, appeared the more striking from contrast with the *few* who had passed from death unto life, and from contrast with other parts of the island where greater religious advantages had been enjoyed. But the seed which had been sown in 1831, by Mr. Nichols, before he was driven away by the violence of persecution, and in 1834 and 35, watered by Mr. Coultart, sprang up, and has to this time produced fruit to the glory of God. If the decided change in hundreds—if not thousands—of persons is not owing to the Spirit of God applying the word to their hearts, I know not to what it can be ascribed; and if not (as regards those connected with baptist churches at least) to the agency of baptist missionaries, and the co-operation of the active members of their churches (the despised deacons and class-leaders), I know not to what system of means the results produced can be attributed. Twelve years ago this whole district was enveloped in grossest darkness; the gospel had never been preached in it (unless by some accident, of which I never heard, in the church of England); the people's souls had never been cared for; no means had been employed for their enlightenment or conversion: they were heathens in the strictest sense of the word. Now, out of 12,000 people, 5000 are to be found every sabbath

in baptist chapels, and 2 or 3000 at other places. A large portion of these can read the word of God; have given up their former sinful habits, such as adultery, drunkenness, dishonesty, lying, &c.; are respectable members of society; have family prayer in their houses; send their children to schools; contribute liberally to the cause of God; make a profession of religion, and so conduct themselves as to gain the confidence and esteem of all around them. I would then appeal to any reasonable man, to what can so mighty a change be attributed? The people themselves say it is to the religion of Jesus Christ. Is their testimony to be relied on? If not, some other cause ought to be assigned for it. I know not, nor have I ever heard, of any other adequate to the effect produced. The despotic, superstitious influence of ambitious and ignorant men, such as the leaders are said by some to be, could never produce such a mighty change. Giving tickets to those who profess to be inquiring after the truth, and baptizing them when they profess repentance towards God and faith in the Lord Jesus, could not do it. But as the gospel has produced similar effects in other parts of the world, it is but fair to infer that like effects here result from the same cause. And we bless God that it is so. He visited the people in their degradation and misery; he brought them out of the horrible pit and the miry clay; set their feet upon a rock, and put a new song into their mouth. They were not a people, but are now the people of God; they had not obtained mercy, but now they have obtained mercy; and if it be our happy portion to stand at last before the throne of God and of the Lamb, we shall there meet with many thousands of members of baptist churches in Jamaica, and unite with them in ascribing all the glory to God, and casting our crowns at the Redeemer's feet.

HOME PROCEEDINGS.

Our readers are apprised of the noble determination of our brethren in Jamaica, to cease to draw pecuniary supplies from this country. It is now by the voluntary exertions of the churches alone that the baptist ministers in that island are supported, and enabled to continue their labours among the surrounding population. At an epoch so interesting and important, it has appeared desirable to the Committee to address to the church some valedictory observations: the following letter has consequently been prepared and forwarded.

The Committee of the Baptist Missionary Society to the churches of Christ in Jamaica, raised by the labours of that Society.

DEARLY BELOVED BRETHREN,—

Often as you have engaged our affectionate

and anxious thoughts, we know not that we have ever felt concerning you, either more ardent gratitude or more deep solicitude, than at the present moment. Through the goodness of God, and his copious blessing on the labours of thirty years, you have been con-

ducted, through manifold afflictions, to a state of prosperity and peace which cannot be viewed without grateful admiration of divine mercy; and at length you have made known to us your resolution to sustain, without further aid from us, the entire expenses of the work of God amongst and around you.

We rejoice in the step you have thus taken. We are happy that, in point of resources, you are able to undertake so serious a responsibility; and we are still more happy that God has given you the fidelity and zeal to assume it. We are not altogether unacquainted with the difficulties amidst which you stand, and we highly esteem the devotedness to the cause of God which you have herein manifested. May God accept your consecration, and smile upon your toils!

Do not imagine for a moment, beloved brethren, that your separation from us *as a society*, will be accompanied by any alienation of our hearts from you. You are still as dear to us as ever, as joint partakers with us of the grace of God; and, while we are expending on regions yet destitute of the gospel (and partly on your father-land) the resources which your zeal has set at liberty, we shall most unfeignedly rejoice in at once beholding your prosperity, and receiving your co-operation. It is, in truth, as an expression of our sincere and ardent love to you, that we present to you this parting address; and we are sure that you will receive kindly the words of serious and affectionate counsel which it will contain.

You are quite aware that representations have been made, both to the world at large through the press, and to us in a direct manner, unfavourable to your Christian character, both as individuals and as churches. We have been told that cases of gross superstition abound among you—that you consider yourselves as purchasing your inquirers' or members' tickets—that you carry them about with you with a superstitious reverence, and mean to have them buried with you, as a passport to heaven—that you rest in church-membership, and in the forms of religion, without having any experimental knowledge of Jesus—that, under the cloak of religious profession, you indulge unbridled tempers, and allow yourselves in vicious practices—and that you glory only in being baptists, without caring to be Christians. So far have these representations been carried by some parties, that it has been said nine out of ten among you have no real religion. Accusations have been specifically directed against the deacons and leaders in the churches; and of these officers it has been publicly asserted, that the great majority are ungodly men, and that they commonly employ the influence of their office at once to indulge and to screen their vices.

Knowing the pious and devoted character of the brethren whom we had sent to labour

among you—"men who have hazarded their lives" for the diffusion of the gospel in Jamaica—we never believed—we could not believe—these accusations. Promptly and earnestly, indeed, did we feel ourselves bound to make inquiry into them, and we have been rejoiced on all occasions to find that they cannot be substantiated. The unsolicited testimony of men of unimpeachable judgment and impartiality—we refer to the published works of Messrs. Gurney, Sturge, and Candler; the well-attested results of your own church discipline, as apparent in the annual returns of the Association; and the maxim of divine authority, that a tree is to be known by its fruits, have concurred with our specific inquiries to satisfy us of the general falsehood of the charges which have been brought against you. But you must permit us to say, that *we should have been overwhelmed with affliction if they had been true*. We, in common with yourselves, are baptists; but we know that, in Christ Jesus, nothing availeth but a new creature, and faith which worketh by love. We attach value to nothing short of an experimental knowledge of our sin and ruin, and a sincere reception of Christ Jesus the Lord, leading to a holy walk and conversation. And if it had been so that your seeming religion consisted of superstitious notions, and comported with unholy practices, our very hearts would have been broken. Such religion would have yielded neither benefit to you, nor reward to us; and we could not have held up our heads before either God or man. We confess and declare before you, that we attach quite as much importance to the genuineness of individual piety, and to the purity of church discipline, as any of those who have brought accusations against you; and our only consolation under these accusations is that they are not true. In this consolatory belief we most earnestly hope your future course will sustain us. Let the intensity with which the notice of the Christian world has been called to this subject, convince you of the extreme importance attached to it by all who fear the Lord; and lead you to examine, each for himself, whether, in his particular case, there may or may not be, some foundation for blame. In this way you may turn even unfounded reproaches to profit, and derive important advantages from those who may not have spoken in love.

No considerate person will expect to find the churches of Christ altogether free from imperfection and inconsistency; and we have not been concerned to maintain any such position in reference to you. It is not so with the churches in this country, nor was it so with those of the apostolic age. All that can be required is, on the one hand, as careful a discrimination as Christian wisdom can make among those who seek admission to the church; and, on the other, a faithful use of

scriptural discipline in cases of delinquency. These things we hope and believe have been appreciated and practised among you. It is of unspeakable importance that they should continue to be so.

Among the allegations made to your disadvantage, one has been, that the system pursued in some of the churches (known as the leader and ticket system) directly, and even necessarily, tends to make the churches superstitious and corrupt. We have never interfered with the internal arrangements of any church connected with the Society; it has been our rule not to do so, and we are not now about to depart from the rule. Nevertheless, we commend this charge to your serious consideration. When a practice does not rest upon direct scriptural command, it is always to be carefully watched, lest, however well intended or really useful, it may produce, although not necessary, yet accidental evil. In this respect, dear brethren, we entreat you to have an open and discerning eye. If either inquirers' or members' tickets beget superstition or false confidence, even though the instances be few, consider whether some way may not be found of securing the good without the evil. Or if the habit of paying subscriptions when tickets are given be liable to abuse, so that either the party receiving a ticket may think he is buying it, or the party giving a ticket may use it to enforce subscription, try and think of some better mode. We do not for a moment believe that you wish to foster these or any other evils, and we are willing to make great allowance for the unspeakable difficulties amidst which your modes of action have grown up; but, as no human expedient is of perfect wisdom, so it is proper for us always to be on our guard against mischief, and ready to supply a remedy. Tenacity of current usages is not at all to be commended in such matters.

From these remarks, which have reference to the churches separately, we now pass on to some which bear on them in their relation one to another. While remaining in connexion with the Society, each church was in a measure insulated from its companions, working in its own sphere, and looking for help towards England. One of the principal difficulties in the way of assuming your independence has doubtless been the feeble condition of some of your number. You have, of course, found it necessary in this respect to adopt a new system, and to commence a plan by which the stronger churches shall help the weak. Some of you have for a considerable period, not only met all your own expenses, but contributed largely to Christian and benevolent objects beyond the limits of the island. It will now be highly important for such churches to make their resources available for the assistance of their sister churches, and to direct their liberality

towards strengthening those whose early efforts much exceed the contributions they can raise. We trust that the union of the churches in association may be conducive to this end, and that a spirit of wide and universal co-operation will greatly facilitate the progress of the gospel over the entire surface of the island, the evangelization of which may be considered as in so great a degree confided to your care.

We remind you further of the peculiar and most interesting position in which divine providence has placed you, in relation to your kindred and your parent land. Not reluctantly or faintly have we responded to the call, which issued from the midst of you immediately on the attainment of your freedom, that efforts should be made by the Society for Africa; and we know that some parts of the West Indies demand help scarcely less urgently. Has not God, by his eminent mercy towards you, been preparing you to bless your country and your kindred? And not by your contributions alone. You possess especial personal adaptation for the preaching of the gospel, not only in Africa itself, but to persons every where of African descent. But you have yet much to learn, before you can be fully qualified to teach. With how much industry should you be acquiring knowledge, and especially an ample knowledge of that holy book which makes us wise to salvation! Above all should those dear brethren who may be selected to enjoy the advantages of the Theological Institution, now happily founded at Rio Bueno, cherish large desires after improvement. We trust that they will do so; and that they will be content with nothing less than becoming, as men of God, perfect, thoroughly furnished to every good word and work.

We cannot close this epistle without expressing our affection in a direct manner towards our beloved brethren, the pastors, who have taken the oversight of you in the Lord. We give thanks to God that he has enabled them to sustain so well, some of them in a great fight of afflictions, the responsibility they assumed. Well have they justified our confidence, and deserved your love; nor will you, we are persuaded, fail of esteeming them very highly in love for their work's sake. They, at the same time, will seriously bear in mind, that mainly (under God) upon them will depend the future prosperity and increase of the churches; and they will allow us to express our earnest hope that, in the room of a common relation to the Society, which has hitherto cemented them, they will become eminent for that unity of spirit with each other, which is a more perfect, and now more necessary bond. Our mouth as well as our heart is open to them; and we say to them, with affectionate solemnity, with a slight modification of the words of the apostle—"If there

be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others."

What shall we say more? Brethren, our hearts' desire and prayer to God for you is, that you may be saved. May he graciously count you worthy of this calling, and fulfil in you all the good pleasure of his goodness,

even the work of faith with power! Wherefore, dearly beloved and longed for, our joy and crown, so stand fast in the Lord, dearly beloved. And, with those who are coming from the east and the west, from the north and the south, to sit down with Abraham, and Isaac, and Jacob in the kingdom of God, may it be our happiness to meet you, in the presence of Him who hath loved us, and washed us from our sins in his own blood! Amen, and Amen!

Signed on behalf of the Committee,
JOSEPH ANGLUS,
Secretary.

London, November 4, 1842.

DESIGNATION.

Mr. Owen Birt, the eldest son of the Rev. C. E. Birt, A.M., pastor of the church assembling at Broadmead, Bristol, having been accepted for missionary labour in Ceylon, was solemnly designated to the work on the 10th of November. The services were conducted in the chapel at Broadmead. After prayer by Mr. Davis of King Street, Bristol, an introductory discourse was delivered by Mr. Hinton, the usual questions were asked by Mr. Huxtable, prayer was offered by Mr. Crisp, and an affectionate address was delivered to the young missionary by his father and pastor from the words, "The Lord Jesus be with thy spirit." The solemn exercises were concluded by Mr. Winter. A passage is engaged for Mr. Birt in the Sumatra, which is expected to sail in a few days.

It is intended to present our readers with a complete list of the contributions to the Jubilee Fund in the Herald for January, which will therefore contain twice the usual number of pages.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to ladies at Chesham, for a box of books, apparel, and haberdashery, for the Rev. W. Knibb; to Mrs. Turner, of Coleford, for a box of useful articles, for the Theological Institution, at Calabar; to friends at Coleford, for a box of useful articles, for the Rev. J. Williams, of Mandeville; to friends at Chesham, for a box and tin case of useful articles, for the Rev. George Pearce, Calcutta; to ladies at Stepney, for a case of useful articles, for Africa (by Dr. Prince); to Mrs. Collins, of Dunstable, for six years' Baptist Magazines; to friends at Lynn, for a box of useful articles, for the Rev. E. Francies, of Lucea; to Mrs. Gipps, of Potter Street, for a parcel of useful articles, for Mr. Sturgeon, Fernando Po; to Mr. Jennings, of Gibson Square, for a Bible, two vols., for the church at Fernando Po; to Mrs. Trego, of Plymouth, for a case of apparel and haberdashery, for the Rev. T. Burchell; to ladies at Cambridge, for a box of apparel, for the Rev. W. Knibb; and to A. M., of Birmingham, for a chest of useful articles, and bag of nails, for Africa (by the Rev. J. Clarke).

A box has also been received from Mr. Taylor, for the Rev. H. C. Taylor; a parcel, from place unknown, for the Rev. T. Dowson; a parcel from Miss Standerwick, for the Rev. J. H. Wood; a box, from the Rev. P. Anstie, for Mrs. Cornford; a chest, from Mr. Yarnold, for Miss Yarnold; and a case, from Mr. Pearson, Camberwell, for Mrs. Capern.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1842.

<i>Donations.</i>		HERTFORDSHIRE.		Do., by Dr. Prince, for <i>Africa</i> 4 0 0	
Gladding, Mr. R.	1 0 0	Hemel Hempstead	30 16 4	SUSSEX.	
Prince, Dr., Sundries by, for <i>Africa</i>	0 17 6	Hitchin, for <i>Native Girl</i> , <i>Mary Brown, Entally</i>	3 0 0	SUSSEX, on account	
Rippon, Mrs., for <i>Affiks</i> , <i>Western Africa</i>	10 0 0	Markyate Street	17 2 6	150 0 0	
Wilson, Mrs. Broadley ..	30 0 0	St. Albans	13 2 7	WILTSHIRE.	
LONDON AUXILIARIES.		KENT.		Melksham, by Dr. Prince, for <i>Africa</i> ...	
Keppel Street	11 18 10	Chatham—		Mr. E. W. Phillips,	
Meard's Court	7 11 0	Brook Chapel.....	3 0 0	for <i>Africa</i>	
BEDFORDSHIRE.		Sandhurst—		Westbury Leigh, by Rev. S. Evans	
Luton—		Mrs. Ellis	10 0 0	8 0 0	
Mrs. Tranter, for <i>Kot-</i> <i>tighawatta, Ceylon</i> ...	7 1 0	LANCASHIRE.		WORCESTERSHIRE.	
CORNWALL.		Bacup	5 0 0	WORCESTERSHIRE, on account	
Saltash	6 7 5	Rochdale	165 1 9	101 15 7	
DEVONSHIRE.		LEICESTERSHIRE.		YORKSHIRE.	
Devonport—		Leicester	171 9 5	ShIPLEY, Sunday School, for <i>Orphan, Entally</i> ...	
Morice Square, on ac- count	15 0 0	NORTHAMPTONSHIRE.		for <i>Orphan, Entally</i> ...	
Kingsbridge	11 1 0	Long Buckby.....	7 4 0	2 0 0	
Modbury	17 0 0	NORTHUMBERLAND.		NORTH WALES.	
Newton Abbott	4 17 4	Newcastle-on-Tyne	19 8 2	Beaumaris	
DURHAM.		Do., for <i>Translations</i> ..	0 10 0	4 7 0	
Stockton.....	6 0 6	NOTTINGHAMSHIRE.		SOUTH WALES.	
HEREFORDSHIRE.		Nottingham	27 19 9	CARDIGANSHIRE, on ac- count	
Kington, by Rev. J. Blackmore.....	15 0 0	SOMERSETSHIRE.		62 3 1	
		Bath, on account	20 0 0	FOREIGN.	
				Donations in Jamaica, and on passage home, by Dr. Prince, for <i>Africa</i>	
				11 9 0	

JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to about £25,000.
The following sums have been promised or paid since the last acknowledgment.

	PROMISED.	PAID.		PROMISED.	PAID.
A Friend, S. M. 88000.....	.	10 0 0	Clayden, O., and E. Good, Col- lected by .....	.	1 8 0
Abergavenny	42 16 0	Coventry .....	.	41 3 2
Addlestone	50 0 0		Camberwell, for <i>Missionary</i> <i>Vessel</i> .....	.	20 10 0
Andover	25 12 3	Cefn Brychan and Penycae .....	.	10 3 0
Astwood	19 7 8	Collingham .....	.	25 0 0
Argoed	1 0 0	Campden .....	.	2 5 0
Amlwch	5 0 0	Cefn Mawr .....	.	16 2 5
Buxton, Sir T. F., Bart.	50 0 0	Chepstow, Collection .....	.	2 6 2
Bahamas, Grand Cay	54 18 6	Caerwent, Collection .....	.	2 2 6
Bovey Tracey, Collection.....	.	4 14 6	Coalbrook Dale .....	.	3 17 0
Bishops Stortford.....	.	6 1 10	Camberwell, A. Cave and his Class.....	.	2 2 0
Banbury, Collection.....	.	13 9 4	Daniel, Mr. S. ....	.	5 0 0
Basford.....	.	6 12 0	Edinburgh, Elder Street .....	.	4 2 5
Bottisford	6 0 0	Bristow Street.....	.	8 5 10
Bradford, Yorkshire, 1st and 2nd Churches.....	.	27 19 10	Duncan Street.....	.	2 13 7
Bellmore, Miss, Collected by	0 15 0	Mr. Haldane.....	.	3 10 0
Biggleswade	300 0 0		Eagle Street, Mr. G. Whitting..	.	3 0 0
Belize, on account.....	.	35 0 0	Friend, by Mr. Searle, Loughton	.	2 0 0
Brawn, Rev. S., Loughton.....	.	5 0 0	F. S. ....	.	1 0 0
Brixton Hill, Salem Chapel	7 0 0	Forman, Mr., Derby .....	.	1 1 0
Berwick St. John, and Chalk	1 4 0	Franks, W. E., Esq. ....	.	10 10 0
Bird, Mr. James, Harefield.....	.	0 6 5	Graham's Town, South Africa... 400 0 0		
Bethel, Monmouthshire	5 0 0	Gravesend, Enon Chapel.....	.	2 12 6
Brice, Mr., Hemel Hempstead ..	.	5 0 0	Gould, Mr. G., Loughton.....	.	100 0 0
Iythorne.....	.	13 8 2			
Carter Lane, near Birmingham	.	4 0 0			

		PROMISED.	PAID.			PROMISED.	PAID.
Gould, Mrs. G., do.	.....	10	0	Moulton	.....	4	13
Gould, G. W., do.	.....	1	0	Northampton, College Street	.....	09	1
Gould, Mr. John do.	.....	3	0	Grey Friars' St.	.....	9	9
Gould, Mr. Chalkley, do.	.....	1	0	Ravensthorpe	.....	12	3
Gould, Mr. John Rose, do.	.....	1	0	Rushden	.....	6	4
Gould, Miss, do.	.....	5	0	Spratton	.....	6	3
Gingell, Mr., do.	.....	3	0	Towcester	.....	7	10
Good, William	.....	1	6	Walgrave	.....	6	18
Horsley Street, Walworth, Col- lection	.....	4	6	West Haddon	.....	7	0
Harnden, Miss, Collected by ...	.....	0	5	Newcastle, New Court, on ac- count	.....	160	0
Hayes, Sarah	.....	1	0	Oakham	.....	33	10
Hemel Hempstead, small sums	.....	4	9	Olney, D., Esq., Tring	.....	10	0
Hull, George Street	.....	100	0	Olney, Mrs.	.....	2	0
Holyhead, Tea Meeting	.....	7	8	Olney, Daniel Morris	.....	1	0
Hawick	.....	7	2	Oswestry	.....	18	10
Hackney	400	0	0	Paulton, on account	.....	100	0
Jamaica Row	.....	1	11	Poplar, Collection	.....	4	2
Jedburgh	.....	1	10	Payne, Mrs., Banbury	.....	3	0
Jericho, Jamaica	600	0	0	Prescott, Devon, Collection	.....	3	4
Kilmington, Collection	.....	4	11	Pontycelyn	.....	5	0
King, Miss Eliza Mary, Lough- ton	.....	1	0	Paxford, Collection	.....	0	19
Llandogo	.....	1	2	Poole, on account	.....	17	0
Llanwenarth, Collection	.....	2	5	Rugby, Collection	.....	2	10
Liverpool—				Ramsgate	120	0	0
Lime Street	.....	103	7	Reynolds, Mr., Gloucester	.....	3	1
Pembroke Chapel	.....	119	6	Ruthin	.....	11	4
Soho Street	.....	7	12	Rose, Mr., Ilford	.....	5	0
Public Meeting	.....	36	15	Ringstead	.....	3	5
Welch Baptists	.....	15	10	Stone, Mr., Loughton	.....	1	0
Lymington, an account	.....	50	0	St. Alban's, balance	.....	1	2
Loughton, Collection	.....	34	8	Smarden, Collection, additional	.....	0	2
Loughton, Profits from Tea	.....	1	12	Syckelmoore, A., Smarden, Col- lected by	.....	4	0
Lawrence, Mr. W.	.....	1	0	St. Peter's	.....	11	1
Massingham, Mr., Collected by,	.....	1	5	Steventon	.....	2	17
McAll, Mrs., Loughton	.....	4	0	Stanwick	.....	6	0
Moore, Mr., Ilford	.....	5	0	Staines, additional	.....	0	10
Manchester, Union Chapel, Teachers, &c., additional	.....	5	14	Sodbury, Old, Collection	.....	3	0
Maidstone, Bethel	.....	24	12	Sing, Joshua, Esq., Bridgnorth.	.....	10	0
Ditto, Providence	.....	4	0	Swansea, Mount Pleasant, S. S.	.....	1	10
Milport	.....	1	4	Sheffield	150	0	0
Merthyr Tydvil, Zion, Collec- tion	.....	10	10	Saron Goitre, Monmouthshire.	.....	1	5
Maze Pond, by Mr. George Vaile	.....	0	10	Shortwood	.....	100	0
Markyate Street	.....	21	8	Spencer Place	.....	36	15
Mounfield, near Battle, by H. Selmes	.....	0	10	St. Hill, Devon	.....	6	10
Nottingham	.....	152	12	Salisbury, balance	.....	57	0
Nash, Mrs., Camberwell	.....	3	0	Stoney Stratford	.....	40	0
Newport, Ryde, &c.	.....	31	9	Stourbridge, Collection	.....	7	10
Northamptonshire—				Salter, Miss, Watford	.....	5	0
BAZAAR	.....	161	4	Savell, Miss, Camberwell	.....	1	0
Blisworth	.....	11	5	Townley, Rev. H.	.....	5	0
Braunstone	.....	11	10	Town Malling, Collection	.....	3	3
Braybrook	.....	1	5	Trowbridge	.....	300	0
Bugbrook	.....	26	5	Thrapstone	.....	71	15
Clipstone	.....	75	0	Vines, C., Esq., Islington	.....	25	0
Guilsborough	.....	20	7	Watford, Collection	.....	31	3
Hackleton	.....	14	3	Woodford	.....	6	2
Kislingbury	.....	6	0	Westbury Leigh	.....	11	3
Milton	.....	18	5	Wootton, Collection	.....	2	3
				Wellington, Salop.	.....	25	0
				Wigan	.....	12	8
				Withington	.....	3	0

Mr. Angus begs to acknowledge, with many thanks, the receipt of £50 as a Jubilee Offering, from a friend at Dawlish: also £50 from the same quarter, for the Baptist Irish Society.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

INDEX.

ILLUSTRATIONS.

	<i>Page.</i>
Baptist Chapel, Graham's Town, South Africa	89
Baptist Chapel, Montego Bay, Jamaica	317
Benares	257
Bethsephel Chapel and Mission House, St. James, Jamaica	493
House at Kettering in which the Baptist Missionary Society was formed	33
Interior of the Benevolent Institution, Calcutta	441
Jubilee Medals	197
Lal Bazar Chapel, Calcutta	601
Mission Premises at Spanish Town.....	682
Priest of Kandy, Ceylon	549
Yallahs, Jamaica	145

STATIONS.

	<i>Page.</i>		<i>Page.</i>
AFRICA.—Fernando Po ...	91, 148, 452, 553	WEST INDIES.—	
Graham's Town	90, 210, 560, 687	Bahamas	102, 207, 451
EAST INDIES.—Agra	96, 154	Honduras	210
Calcutta 38, 95, 150, 259, 391	550, 683	Jamaica—Association	44
Ceylon ...	99, 202, 551, 687	Theological Institution ...	402
Chittagong	40	Bethsalem	449
Dacca	41, 98, 160, 395	Brown's Town	504, 688
Delhi	43, 265	Fuller's Field	450
Dinajpur.....	40, 263	Luca	101
Entally.....	443, 550, 683	Mandeville	101
Haurah.....	153, 685	Old Harbour	101
Jessore.....	39	Port Maria	101
Lakyantipur	95, 200	Salter's Hill	397, 688
Monghyr	394, 686	Spanish Town.....	44
Patna	97, 447	Waldensia	101

MISSIONARIES.

	<i>Page.</i>		<i>Page.</i>
Aveline, G.	90, 560	Parry, J.	39
Beddy, H.	97	Parsons, J.	394
Capern, H.	207, 451	Pearce, G.	200, 259, 392, 444
Clarke, J.	93, 148, 389, 504	Phillippo, J. M.	44, 155
Daniel, E.	99, 551, 687	Phillips, T.	96
Day, D.	101	Prince, Dr.	91, 148, 553
Dendy, W.	397	Robinson, W.	98, 201, 395
Evans, W. W.	259, 392	Small, G.	392, 279, 550
Fink, J. C.	262	Smith, W.	258
Gibson, R.	450, 393	Smylie, H.	40
Harris, J.	100, 687	Sturgeon, T.	552, 568
Henderson, A.	101	Thomas, J.	39, 95, 330, 391, 445, 550
Hume, J.	450	Thomson, J. T.	43, 265
Johannes, J.	40	Wenger, J.	259, 392
Knibb, W.	331	Williams, J.	155
Leslie, A.	503	Williams, R.	97, 154
May, J.	449	Woolley, E.	101
Morgan, T.	153		

	<i>Page.</i>
Deaths.	330, 392
Sketch of the Commencement and Present State of the Baptist Missionary Society	494
Tabular View of Churches	503
Tabular View of Schools	502

HOME PROCEEDINGS.

	<i>Page.</i>
Acknowledgments	47, 103, 159, 212, 401, 456, 507, 563, 613, 692
Annual Meetings	160, 198, 319
Arrivals of Missionaries	47, 451
Contributions	48, 104, 158, 211, 270, 402, 456, 507, 563, 614, 693
Designations	46, 157, 692
Extraordinary Meetings of the General Committee	45, 268
General Baptist Association	506
Jubilee	36, 155, 267, 403, 564, 615, 694
Jubilee Meetings at Kettering	373
in Canada	560
in London	562, 602
in the Country	157, 398, 453, 505, 561
in the United States	561
Letter to the Churches in Jamaica	689
Notices	103, 159

IRISH CHRONICLE.

DECEMBER, 1842.

As we are going to press we learn that the chapel referred to in the following extract was opened on the 13th of November. Brethren Bates of Ballina, Eccles of Coleraine, and Gould of Dublin, preached on the occasion. The attendance was encouraging, and we trust that God will smile upon and greatly prosper this infant cause.

Brother MULHERN, the minister of Conlig, writes, under date November 3, as follows:—

It is long since I gave you any official account of my labours; this has been partly owing to my occasional absence from home, and partly to my incessant engagements, as I have been endeavouring to keep up my usual preaching stations, notwithstanding being much occupied about our new chapel, which is now, blessed be God, very near completion; we hope to have it opened for divine worship on Lord's-day, the 13th instant. In order to get it finished before the winter, as we had to give up the house we have hitherto worshipped in the first of this month, we have had to permit the bills coming against us to exceed our funds, which gives me at present considerable anxiety of mind; but we desire to trust in the Lord, who has hitherto influenced the hearts of his people in our favour and enabled us to proceed so far. Nothing could exceed the kindness I experienced from the friends in Scotland during my late tour among them: where friendship was so general, it were almost impossible to particularize, nor shall I attempt it, save that I think it due to the dear friends in Edinburgh to acknowledge that the liberal sum of £23 was obtained among them, which was fully the half of what was collected during the tour. Never did we, since the commencement, receive a donation more opportunely than the munificent sum of £5 last week, from Mr. Kelsall, by the Rev. Mr. Burchell, of Rochdale. The liberal contributions of our friends afford us abundant cause of gratitude and thankfulness to the God of all grace and the giver of all good. Between £30 and £40 are still wanted, and immediately. From what quarter it is to come we know not: but, all things considered, we thought it was our duty to allow the workmen to go on and finish the place, trusting in Him whose is the work.

I continue to preach regularly in B—— and N——, and also at W——; where the congregations are encouraging. The last time I preached at W——, the place was well filled; I should think between fifty and sixty persons, which is a great number to find as-

sembled in a country village. The congregation and church at C—— continue steady and encouraging. The three young men to whom you heard frequent reference made in my late controversy with Mr. P., have since all been baptized; two of them by myself, and one by brother Eccles, of Coleraine. They are, in my opinion, young men of promise; and I trust the Lord intends them to be blessings to their fellow countrymen. We have three more hopeful candidates for baptism. Thus the Lord is prospering us, and continuing to crown our feeble efforts with glorious success. We have peace and quietness now; those who opposed us with all their might have become entirely quiet, and after a storm, which, by the blessing of God, proved healthful to us, we are enjoying a complete calm. Truly we may say, "The Lord has done great things for us!" and, in dependence on him to whom the success belongs, we will, while opportunity is afforded, continue to sow the seed, and, as he has said, "My word shall not return void," expect an abundant harvest.

Mr. TRESTRAIL also writes, under date of Nov. 8:—

We are beginning to recover after the loss of our excellent friends, Col. and Mrs. Marshall. Three weeks since I had the pleasure of baptizing three persons. One of them is about to go to Dublin in the capacity of a reader. He is a very pious man: formerly a Roman catholic, afterwards connected with the church of England; but an examination of the word of God has taught him its unscripturalness; and having been present on several occasions and also when I had to baptize, he was convinced of the rite itself. As the church of England admits the validity of the baptism of the Romish, he could not be re-baptized; so, after much consideration, he came out altogether. His feelings when he met with us at the Lord's table, were most interesting. He told me he could see the scripture in the proceedings, and that only the grossest ignorance or bigotry, could induce clergymen of the established church to say that the bap-

tists were no church and a sect without order. He was told by one of these gentlemen that I and the body were Socinians! He is a capital Irish scholar and thoroughly acquainted with the Romish system, a man of great simplicity and modesty. I am thoroughly glad we have met with such a person as a reader.

Both the readers here are going on steadily. M'Clure continues to preach at the Bethel on Lord's-day mornings, and at B——. In the latter place Roman catholics frequently drop in : there were three there last Lord's-day evening.

How I should rejoice if the funds of the society would afford to allow me for a schoolmaster. I could get an excellent school for the children of the poor. Many poor persons would attend our place, but then their children would be excluded from the church schools, and some little gratuities would be taken away likewise. To people *so poor* as the lower orders here these things cannot be given up. I can get a schoolmaster for 10s. per week. Is there no kind friend in some church who will contribute this sum to enable me to accomplish so great an object? It would be an incalculable benefit.

A reader stationed at Clonmell writes, under date October 13:—

During the past month I have been greatly encouraged by getting access to several families, to speak of the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. I have met with many who gladly heard me read and expound God's word in this large town, and am getting into some new places every week. I trust the word and work of the Lord will spread over this whole neighbourhood. Our good cause is rising in the estimation of the protestants of this populous town, so as to lead them to take a deeper interest in our glorious cause. Our congregations are increasing,—several coming out to hear the gospel preached, that gospel which brings peace, good will, and salvation to man. Oh may it run and be glorified, until the ends of the earth shall see the salvation of our God.

J. T. This man has, until I met him, lived without hope, without Christ, and without God in the world. He told me he had only the faith of a devil. He thought that when a child was sprinkled, and its name recorded in the book, it was then registered in heaven; and by attending the church and the sacraments, it being confirmed in faith, would be saved; but as to what Christ's blood could do, or the need of the Holy Spirit, was a thing he never thought of. "I am sure," said he, "had I then died, hell would have been my portion." I have lent him a New Testament and some tracts, which he reads

attentively; he abstains from his former besetting sins. I hope and trust he is learning the truth as it is in Jesus. His friends are glad to see such a change. May the Lord accomplish his work in him. I have had many opportunities of addressing meetings of the poor in various places, both in the town and its suburbs, and have generally been listened to with fixed attention. I have reason to hope that the seed of the word thus sown will not be altogether lost, but that the Lord will water it with the influences of his Holy Spirit, and cause it to bring forth fruit to his glory.

JOHN MONAGHAN writes, under date October 29:—

I feel happy to have to inform you that the Lord is still graciously affording us some pleasing prospects of the prosperity of his cause in this part of the country. Priestly persecution for some time past has entirely ceased, and the Roman catholics as well as the protestants now read and study the divine word; and I trust, if the Lord wills this calm to continue, happy effects will be the blessed result. On many occasions when I go out to visit I am followed by persons of the former persuasion, having their testaments with them in their hands or in their pockets with passages marked out for my explanation. On Lord's-day, the 2nd instant, being our prayer meeting day in J—— C——'s, an interesting instance of this kind occurred:—a corpse being in the next house and a large concourse being assembled waiting for the interment, during reading and prayer five persons, all Roman catholics, entered, and cheerfully joined with us in social worship; afterwards two of them produced their testaments with portions marked for explanation. Our conversations upon these subjects soon excited an anxiety in the crowd who were about the door, to come in and hear, especially as the portions referred to seemed, in the opinion of some present, to have a direct reference to purgatory and other doctrines generally controverted between protestants and Roman catholics, so that the house was immediately filled to excess. During reading and conversation several questions were put by the hearers, particularly by a man who has been remarked as the principal papist advocate in this neighbourhood, to each of which God's holy word supplied an answer that apparently secured the general approbation of some present. When leaving the house many of them returned their warmest thanks for what they heard, and have since, through brethren Brennan and Craig, invited me to call at their houses that they may hear more of the blessed word read to them and to their families. I have since called at each of their places and read portions of the word; I trust not without benefit.

During this month I have paid ninety-eight family visits, and had an opportunity of stating the gospel on each occasion. On alternate Lord's-day mornings I attend at D—

and K—, where we hold a prayer meeting and a scripture reading meeting from twelve to two o'clock; I have also a Sunday-school in the afternoon in C—.

CONTRIBUTIONS TO THE END OF OCTOBER.

	£	s.	d.
Produce of old coins, by Semlec	1	1	0
Mr. Packer, Walworth	0	10	0
By Miss K. Watson—			
Mr. Jones, Camberwell.....	0	10	0
Mr. G. Freeman	0	10	0
A Friend	0	10	0
Joseph H. Allen, Esq. (sub.)	2	2	0
By Rev. J. Gates	3	10	6
By Mrs. Crosskey	3	0	0
Arnsby Collection, by the Secretary	2	10	0
Leicester, by ditto—			
Harvey Lane Collection	13	11	10
Mr. Carryer	0	10	0
Mr. J. D. Harris	1	0	0
Mr. C. Billson	0	10	0
Mr. Beale	0	10	0
Mr. Bayley.....	0	10	0
Mr. Cort	1	0	0
Mr. Collier	0	10	0
Mrs. Chapman	0	10	0
C. B. Robinson, Esq.	1	1	0
R. Harris, Esq.,	1	1	0
R. Harris, Esq. jun.....	1	0	0
Mr. Gould	0	10	0
Mr. Paddy	0	10	0
Mrs. Robinson	1	0	0
Mr. Porter	0	5	0
Mr. S. Billson	0	5	0
Mr. H. Hull	0	10	0
Mr. Bedells	0	10	0
Mr. Thomson.....	0	10	0
Mr. Joseph Fielding	0	10	0
Mr. John Baynes	0	5	0
Mr. Joseph Bedells	0	5	0
Mr. John Whitmore	0	10	0
Mrs. Manning	0	2	6
Mr. George Goddard.....	0	2	6
	27	8	10
John Street Auxiliary, by Mr. Cozens	20	0	0
A Friend	0	10	0
Mrs. Parkes, Sligo	1	0	0
Providence Chapel, Shoreditch	2	0	0
Ashwood, produce of Tea-party.....	9	0	0
Long Parish, Rev. T. Fletcher	1	0	0
Newbury—			
Collection at Rev. J. B. Pike's	2	10	0
Mr. Gale.....	1	0	0
Mr. Aspring	0	10	6
Mrs. Davis.....	0	5	0
Mr. J. Brown	0	10	6
Mr. Harbert	0	10	0
Mr. W. Keens	0	5	0
Mr. Graham	1	0	0
Mr. Hedges	1	0	0
Mr. J. Elkins	0	5	0
Mr. H. Keens	0	2	6
Mr. Payne	0	2	6
Mr. H. Flint	0	10	0
Mrs. Turner	0	5	0
A Friend, by Mrs. Coxhead.....	0	2	6
	8	18	6
Andover—			
Mr. Baker	2	0	0
Mr. Hill	1	0	0
Mr. Millard	0	5	0
Mr. Young.....	0	5	0
Mr. Jukes	0	2	6
	3	12	6
Whitchurch—			
Mr. Seorey	1	1	0
Mr. Chappell.....	0	10	0
Rev. S. Davies	0	10	0
Mr. Burt.....	0	7	6
Miss Seorey	0	2	6

	£	s.	d.
Rev. E. Amory.....	0	5	0
Collection	0	14	10
	3	10	10
Portsea—			
Mr. T. Ellyett	1	1	0
Rev. J. Shoveller	0	10	6
Collection at Rev. T. Morris's.....	2	17	4
	4	8	10
Lymington—			
Rev. J. Burt, Beaulieu.....	5	0	0
Collection at Rev. J. Millard.....	3	19	10
Mr. Mursell	0	5	0
Mr. Furner	0	10	0
Mr. Drawbridge	0	10	0
Rev. J. Millard.....	0	10	0
	10	14	10
Broughton and Wallop—			
Collection at Rev. H. Russell's.....	5	0	0
Philanthropist	1	0	0
Bath—			
Collection at Rev. D. Wassall's	4	16	6
Mrs. Welshman	1	0	0
Mr. C. Godwin.....	0	10	0
Mr. E. Hancock	0	10	0
Mrs. Gay.....	0	10	0
Rev. D. Wassall	0	10	0
Mr. H. Sykes	2	0	0
Ditto (don.)	1	0	0
Mr. J. G. Mansford	1	0	0
Mr. W. Hunt	0	10	0
	12	6	6
Keynsham—			
Mr. Score	1	1	0
Mrs. Collier	0	5	0
Miss Ayres.....	0	5	0
Mr. Derrick	0	5	0
Mr. Edwards	1	1	0
Rev. T. Ayres	0	5	0
Friends at ditto's.....	1	3	0
	4	5	0
Bristol—			
Mrs. Holland (annual).....	50	0	0
Ditto, for <i>Contig</i>	5	0	0
Messrs. Proctor and Shoard	1	1	0
Mr. G. Thomas	1	1	0
Mr. J. Stephens	1	1	0
Ditto (don.)	1	0	0
Messrs. A. and J. Livett	1	1	0
Mr. S. Cary	1	1	0
Mr. Chandler	1	1	0
Mr. Cross	1	1	0
Ditto (don.)	1	0	0
Mrs. Berry	1	0	0
Mr. R. B. Sherring	1	1	0
Mrs. J. B. Sherring	1	0	0
Mr. E. Probyn	1	1	0
Mr. C. J. Whittuck	1	1	0
Rev. J. Foster	0	10	0
Mr. J. G. Smith	1	1	0
Rev. T. S. Crisp	0	10	6
Mr. R. Leonard	1	1	0
Mr. F. Holmes	1	1	0
Mr. J. Chandler	0	2	6
Mr. Holden	0	10	6
Mr. E. H. Phillips	0	10	6
Mr. Warren	0	10	0
Mr. J. Clift	0	10	0
Mr. Wade, by Mr. G. Thomas	1	1	0
Mr. C. Price	0	10	6
Mr. Wornall	0	10	6
Mr. Staito	0	10	0
Mr. E. T. Ransford	0	10	6
Dr. Bompass	1	1	0
	80	0	0

		£	s.	d.	Leeds—			£	s.	d.		
Mr. and Mrs. Lugsden (don)	.....	1	0	0	Mr. B. Goodman	.....	2	2	0		
Collection at Rev. J. Berg's, Kensington	.....	2	4	2	Mr. J. Brown	.....	1	0	0		
Steventon Auxiliary, by Rev. G. H. Orchard	.....	1	0	0	Mr. J. Wyld	.....	2	2	0		
Sharnbrook Auxiliary, by ditto	.....	1	0	0	Mr. E. Birchall	.....	0	10	0		
Peckham Collection	.....	4	5	0	Mr. H. Gresham	.....	0	10	0		
Bradford and Shipley—					Mr. R. Jowett	.....	0	10	6		
Mr. Thomas Aked	.....	1	1	0	Mr. J. Bulmer	.....	0	7	6		
Mrs. Aked	.....	1	1	0	Mrs. G. Jowett	.....	0	5	0		
Miss Wilcock	.....	1	0	0	Mr. E. Ostler	.....	0	10	0		
Mr. James Ellis and Co.	.....	1	0	0	Mr. S. J. Birchall	.....	0	10	0		
Mrs. Bacon	.....	1	1	0	Mr. Tilney	.....	0	5	0		
Mr. M. Illingworth	.....	1	1	0	Mr. W. Binns	.....	0	10	6		
Mr. Lec	.....	0	5	0	Mr. J. Burras	.....	0	10	6		
Mr. D. Illingworth	.....	0	10	0	Mr. G. Goodman	.....	1	1	0		
Mr. Sayer	.....	0	5	0	Mrs. Armistead	.....	0	10	0		
Mr. King	.....	0	10	0	Mr. Town	.....	0	10	0		
Rev. H. Dowson	.....	0	10	6	Mr. Radford	.....	0	10	0		
Mr. Turner	.....	0	10	0							
Miss Holdsworth	0	5	0	Huddersfield—				12	4	0	
Rev. J. Acworth, D.D.	0	10	6	Mrs. Whitaker	.....	1	0	0			
Mr. Cole	0	7	6	Mr. Charles Brook	.....	0	10	0			
Mr. Wade	0	10	0	Mr. Clift	.....	0	10	0			
Mr. R. Monies	0	10	0	Mrs. Bentley	.....	0	10	0			
Mr. Brogden	1	0	0	Mr. B. Shaw	.....	0	10	0			
Mr. J. Hill	0	10	0	Mr. Whitley	.....	0	5	0			
Mr. Firth	1	0	0	Mr. Schofield	.....	0	5	0			
Mr. Thomas Hill	0	5	0	Mr. R. Willett	.....	1	1	0			
Mr. J. Hepper	0	10	0	Mr. Sugden	.....	0	10	0			
Dr. Caton	0	15	0						5	1	0
Mr. G. Osborn	0	10	0	Halifax—							
Mr. Teel	0	10	0	Mr. G. B. Browne	.....	0	10	6			
Mrs. and Miss Ward	0	5	0	Mr. Hitchin	.....	0	10	0			
Mr. Rhodes	0	10	0	Mr. J. Walker	.....	0	10	6			
Mr. W. Greenwood	1	0	0	Mr. Batty	.....	0	5	0			
Mrs. Tetley	0	10	0	Mr. J. Ackroyd	.....	1	0	0			
Mr. Stead	0	10	0	Mr. Swindel	.....	0	5	0			
Mr. W. Murgatroyd	0	10	0	Mr. G. Edwards	.....	0	10	6			
Juvenile Society, Westgate					Mr. and Mrs. Burgess	.....	0	10	6		
Chapel	6	0	0	Mrs. Walker	.....	0	5	0			
Small sums	1	3	0	Mrs. Fawcett	.....	0	5	0			
					A Friend, by S. W.	.....	0	5	0		
					Mr. Abbott	.....	0	10	0		
		26	15	6						5	6	6

In last Chronicle, £5 was acknowledged as from a Friend, by Thomas Pewtress, Esq. It should be—Daniel Olney, Esq., by T. Pewtress, Esq.

Also, by Rev. R. Brewer, Coleford, £20. Particulars are as under:—

		£	s.	d.			£	s.	d.
George Trotter, Esq.	.....	10	0	0	The Misses Trotter	.....	0	5	0
By Mrs. Turner	.....	5	17	6	Mr. J. Trotter	.....	0	5	0
Mr. T. B. Trotter	.....	0	10	0	Mr. James Herbert	.....	0	5	0
Mr. P. Teague	.....	0	10	0	Mr. William Herbert	.....	0	5	0
Mr. Thomas, sen.	.....	0	5	0	Rev. R. Brewer	.....	0	5	0
Mr. T. Batten	.....	0	5	0	Small sums	.....	1	7	6

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., Treasurer, 19, Bridge-street, Blackfriars; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALLIFAX, MILLS, and Co., Bankers, 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 77, Lower Gardner-street, Dublin; and by any Baptist Minister, in any of our principal towns.

INDEX OF CONTENTS, 1842.

MEMOIRS.

	Page
Chapman, Rev. J. M.	569
Clare, Rev. John, by the Rev. I. New	165
Cox, Mr. Frederick, by the Rev. F. A. Cox, D.D., LL.D.	57
Fownes, Rev. George	621
Gray, Mrs. Mary, by the Rev. S. Green	277
Hyde, Rev. Robert, by the Rev. J. Macpherson	225
Kershaw, Rev. John, A.M., by the Rev. Jenkin Thomas	461
Oddy, Rev. Miles, by the Rev. W. Fawcett	1
Roberts, Rev. Thomas, by the Rev. E. Huxtable	113
Stuart, Rev. James, by the Rev. T. Finch	517
Yeadon, Rev. John, by the Rev. R. B. Lancaster	341

ESSAYS.

Argument for the baptism of Infants	635
Baptism in the Holy Spirit	578
Baptist chapels, by Mr. E. Trickett	411
Brahmins and Puseyites, by the Rev. R. Bayne	469
Congregationalism	575
Deaconesses	68
Edgar, or the Unhappy Disciple	279
Evils of the democratic plan of church government, by the Rev. J. Venimore	233
Expository preaching	528
Extracts from a modern Greek work on baptism	472
Good preaching	236
Hebrew foundling, the	10
Letter from the Rev. Andrew Fuller to the Rev. B. Francis	637
Ministerial adaptation	638
Minor proprieties in places of worship	351
Natural convictions and the convictions of the Holy Spirit, by the Rev. T. Winter	573
Poor preaching	174
Prayer meetings	418
Steps towards Rome	125
The Persecutions of David, by the Rev. C. M. Birrell	123, 171, 229, 347, 524, 628
View of their Calling held by the Early Christians, by Dr. C. L. Couard	5

SERMONS.

On behalf of the British and Foreign School Society, by the late Rev. A. Fuller	632
The Heart demanded, by the late Rev. R. Hall, A.M.	62

POETRY.

Arise, blow the Trumpet! By the Rev. W. M'Gowan	644
Baptist Mission to Western Africa, on the. By the Rev. F. A. Cox, D.D., LL.D.	529
Death-bed, the	69
Friend, the	642
Garden of Gethsemane	418
Great Day of Jubilee	578
Guiding Star, the	640
Hail to the Jubilee. By the Rev. J. Whittemore	529
Heaven	646
I'll think of thee	642
Jubilee Hymns	552, 644
Last Plague, the	282

	Page
Lines on 2 Cor. xii. 8, 9. By the Rev. J. Pilkington	643
Meet to part no more	645
New Jerusalem, the	126
On Dr. Smith's Geological Lectures. By Mr. R. Stapleton	643
Prayer for the Latter Rain	176
Prayer of the Disconsolate	474
Prodigal, the	641
Raising of Jairus' Daughter	14
Sonnets. By the Rev. E. S. Pryce, A.B.	68, 236
Thoughts on Psalm xxiii. 4	282

REVIEWS AND BRIEF NOTICES.

Ainsworth's Annotations	77
Alder on Wesleyan Missions	475
Alexander's Connexion of the Old and New Testaments	19
Allan on Unitarianism	184
Barnes' Notes on the Acts	133
Bigwood's Lectures on Dissent	361
Blackburn's National Warnings	534
Brock on the Deacon's Office	79
——'s Sermon on the Baptism of the Heir Apparent	134
Buckingham's Slave States of America	237
Burns' Sermons	587
Campbell's Martyr of Erromanga	127
Candler's Journal	18
—— Notices of Hayti	287
Chapman's Memorials	585
Chavasse's Young Wife's Book	287
Clark's Union Tune Book	20
Cobbin's Portable Commentary	424
Coleman's (L.) Antiquities	419
—— (T.) Candidate for Christian Fellowship	134
Corner's History of England	134
Cottle's Essays	534
Couard's Sermons on Church History	20
Cox's History of the Baptist Missionary Society	579
—— Holy Charity	244
Croft's Memorial of Mrs. James	133
Croly's Historical Sketches	534
Davidson's Connexion of Sacred and Profane History	135
Davies' Catechism	362
De Sola's New Translation of Genesis	243
Dunn's Missionary of Australasia	659
—— Glorified Body	659
Ellis' (Mrs.) Daughters of England	283
Evans' (L.) Zaida	133
—— (S.) History of the Church at Penknapp	244
Everitt's Memoirs of Dawson	184
Everitt's Wealth not Happiness	659
Eyres' Jubilee Hymns	287
Fisher's Drawing Room Scrap Book	586
—— Historic Illustrations of the Bible	658
Fitzgerald on the Rule of Faith	533
Fletcher's Birth-day Sermon	78
Ford's Damascus	587
Fox on New Zealand	353
Fraser's Mesopotamia	185
Gilbert's Chronological Pictures	535, 658
Godwin's Jubilee Sermon	475
—— Marks of the True Church	361
Graham's Histories from Scripture	21
Green's Review of Barrett	586
Gregory's Letters on the Evidences	79
Hamilton on Missions	475
Hanbury's Historical Memorials	177

	Page
Hannah's Memorials of Lessey	385
Harding's Sermons	184
Harris' Great Commission	475
Henry's Exposition	20
Hinton's (Isaac) History of Baptism	15
——— (J. H.) Review of the Bishop of London's Sermon	481
Irving's Life and Remains of Margaret Davidson	654
Jay's Works	78, 533
Knight on the Genuineness and Authenticity of the Revelation	135
Leifchild's Tracts for these Times	78
Livingston on the Oxford Theology	534
Lloyd's Thirza	245
Macbriar on the Goodness of Providence	133
Macfarlane's Jubilee of the World	475
Macnamara's Prize Essay on Peace	77
Mangle's How to Colonize	353
Mayhew's What to Teach	244
Melson's Who is my Neighbour	475
Moffat's Missionary Labours	360
Monod's Lucilla	185
Neander's History of the Planting and Training of the Christian Church	70
Orton's Practical Works	533
Osborne's Hark, Father, Hark!	362
Overbury's Sermon on Persecution	78
Palmer's Pietas Ecclesiæ	184
Parsons' Mental and Moral Dignity of Woman	77
Paxton's Illustrations of Scripture	132
Payne's Elements of Mental and Moral Science	183
Pennington on Female Character	283
Petre's Account of New Zealand	353
Pledge's Eminent Piety	587
Ponsonby's Countess d'Auvergne	20
Pritchard's Pastorate	535
Ritter on the Colonization of New Zealand	353
Rosenmuller's Biblical Geography	185
——— on the Messianic Psalms	19
Rowton's Theodoxa	533
Sander's Dora Melder	658
Scott's Bible	585
Smith's (Dr. J. P.) Discourses on the Sacrifice of Christ	183
——— (J.) Messenger of Mercy	361
Stock's Sermon on the Free Invitations of the Gospel	244
Stovel's First Book of the Disciple Class	20
——— Letter on Baptismal Regeneration	286
——— Hereditary Claims	659
Sturge's Visit to the United States	237
Tholuck's Commentary on the Hebrews	425
Thomas (Micah) on Infant Sprinkling	481
Trend on the Deacon's Office	425
Vaughan's Congregationalism	177
——— Modern Pulpit	530
Ward's Information on New Zealand	353
Wardlaw's Lectures on Prostitution	586
Watts' Psalms and Hymns	79
Wilkinson's Memoir of Wilkinson	77
Wyatt's Memoir of John Huss	185
Birds	425
Book about Pictures	659
Christ our Law	287
Christian Miscellany	185
——— Watchman	362
Companion for Leisure Hours	21
Confessions of an Apostate	186
Eclectic Review	185

	Page
Emigration from India	185
English Maiden	203
Estimates of Missions	21
Four Lectures to Young Men	184
History of the Macedonians, &c. ——— Jews	287 21
House at Kettering	482
Jubilee Hymn	244
Jubilee Meeting at Kettering	482
Juvenile Scrap Book	587
Letters, by Mrs. Stevens	659
Life of Bishop Bonner	286
——— Ignatius	535
Memoir of Mr. James Halley, B.A. ——— Mrs. Duncan	77 425
——— Richard Phillips	243
——— the Rev. H. Vaughan	585
Missionary Book for the Young	244
Modern Persecutor Delineated	134
Notes on Scripture Lessons	20
Old Sea Captain	535
Our Home Population	245
Philological Tracts. Vol. III. (Biblical Cabinet)	481
Plants	21
Poetry of the Seasons	660
Proceedings of Juvenile Missionary Meeting	482
Reasons for not uniting with "The Brethren"	79
Report of Baptist Tract Society	482
Sabbath Studies	659
Scripture Illustrated	362
Sermon for the Times, by a Layman	534
Sketches of Sermons for Special Occasions	135
Statistics of Dissent	586
Suggestions respecting Class Meetings	587
Royal Baptism	134
Ruined World	533
Tracts of the Anglican Fathers	78
Union Hymn Book	245
Wife and Mother	21

STATISTICS.

Associations of Baptist Churches, 1842	662
Baptist Churches in the United Empire	662
Income and Expenditure of the Principal Baptist Institutions	663
Ministers of the London Baptist Board	666
Officers of our Principal Denominational Societies	664

INTELLIGENCE.

AMERICA	(U. S.) American and Foreign Bible Society	492, 536
	Baptist Anti-Slavery Convention	537
	Baptist Board of Foreign Missions	537
	Boston	22, 136
	New York	136
	Number of Baptists	186
	Progress of Baptist Principles	538
	Protestant Episcopal Church	22
	Recommendations to Baptist Churches	548
	ASIA	Caste among Christians . . . . .	246
	Lascars, the	246
	Nestorians, the	189
AUSTRALIA	Baptism in the Torrens	80
	Climate and Salubrity	483
BELGIUM	Activity of the Romish Clergy	249

INDEX OF CONTENTS.

705

	Page
CANADA	Appeal on behalf of Canada 539
	Canada Baptist College 540
	Canada Baptist Missionary Society 667
	Death of the Rev. J. Edwards 363
	Demand for Missionary Exertion 137
	Eastern Baptist Association 667
	Emigration 669
	Letter from the Rev. J. Edwards 187
	Long Point Baptist Association 668
	Memorial to the Governor-General 540
	Ottawa Baptist Association 667
	Tuscarora Indians 364, 668
CHINA	American Missionaries 541
DENMARK	Early History of the Baptist Church 669
	Letter from P. C. Mönster 588
	Memorial to the King 253
	Release of the Mönsters 32
	Renewal of Persecutions 189, 440
HAMBURG	Hostility against the Baptists 440
	Letter from Mr. Oncken 313
NOVA SCOTIA	Acadia College 426
	Number of Baptist Churches 541
PRUSSIA	Address to the King 88
	Letter from Mr. Lehmann 247
ANNUAL MEETINGS	Baptist Colonial Missionary Society 293
	Baptist Union 288
	Bible Translation Society 297
	British and Foreign Bible Society 309
	British and Foreign School Society 311
	Christian Instruction Society 308
	Church Missionary Society 306
	Colonial Missionary Society 313
	London Baptist Association 83
	London City Mission 309
	London Missionary Society 308
	Lord's Day Society 312
	Religious Freedom Society 310
	Religious Tract Society 310
	Sunday School Union 310
	Surrey Mission 313
	Wesleyan Missionary Society 300
NEW CHAPELS	Brighton 543
	Brixton 366
	Broad Haven 367
	Buckingham 249
	Caersalem 433
	Carmarthen 674
	Chesterton 589
	Conlig 675
	Manchester 80
	Maze Pond 80
NEW CHAPELS	Neath 22
	Penrose 674
	Perry 80
	Plumstead 366, 589
	Sawbridgeworth 589
	Shooter's Hill 190
	Smethwick 433
	Stanton 543
	Thetford 543
NEW CHURCHES	Birmingham 249
	Chadlington 81
	Edinburgh 22
	Great Ormesby 433
NEW CHURCHES	Manchester 367
	Stanwick 487
	Uphill 675
ORDINATIONS	Amery, E. 190
	Anstie, P. Brixham 369
	Barnes, W. Brompton 23
	Bayne, R. Stradbroke 250
	Beddow, B. Old Sampford 81
	Berg, J. Kensington 23
	Bird, J. Maulden 81
	Carrier, W. H. Buckingham 433
	Casewell, J. D. Evesham 545

		Page
ORDINATIONS.....	Clarke, O. Fetter Lane	590
	Cocks, J. Amersham	138
	Cole, G. Church Street, Blackfriars	250
	Cousens, G. Great Torrington	434
	Cragg, J. Holt	81
	Crambrook, D. Swavesey	190, 433
	Cramp, J. M. Hastings	138
	Davies, W. Cradley	434
	Davis, E. St. Ives	487
	Davis, G. H. Bristol	191
	Davis, J. Manchester	675
	Davis, T. Bromsgrove	487
	Davis, — Swanwick	544
	Dumbleton, J. Swanbourne	367
	Evans, C. Ashby-de-la-Zouch	369
	Flanders, M. Eye	675
	Foot, U. Collumpton	544
	Gamble, H. J. Margate	487
	Godson, J. Tenbury	433
	Green, J. Cullingworth	369
	Hall, J. L. Trowbridge	369
	Hancock, W. Town Malling	367
	Hirst, J. Blackley	368
	Hobson, J. Barton Mills	138
	Hoe, B. Clapham	434
	Howell, H. Kenninghall	364
	Hull, G. Chelsea	369
	Jennings, D. Clare	487
	Johnstone, F. Cupar	367
	Jones, A. Chatham Brook	368
	Jones, E. Colne	590
	Kirtland, C. Newark	81
	Laurence, J. Chapmanslade	590
	Major, A. Woodstock	190
	Mountford, T. Fetter Lane	368
	New, C. Norwich	487, 590
	Owen, T. Cranfield	23, 487
	Parkins, D. Folkstone	190, 369
	Pearce, S. Crewkerne	368
	Poile, W. F. Derby	675
	Rees, D. Bramley	81
	Robinson, J. Gretton	368
	Salter, W. A. Amersham	137, 250
	Simmons, J. Olney	190
	Smith, C. Shrewton	191
	Stock, J. Chatham	369, 433
	Tubbs, R. Ashdon	191
	Tucker, F. Manchester	367
	Vernon, C. W. Newport	190
	Voller, J. Salford	675
	Ward, R. Clough-Fold	81
	Welch, W. Exeter	190
	White, R. Hillsley	81
	Willis, J. Pontesbury	369
	Wyard, G. Oxford Street	369
	Wyke, A. Westmancote	190
	Young, B. C. Thrapstone	81
RECENT DEATHS.	Abington, Rev. L. J.	252
	Angus, Mr. H., sen.	193
	Arthur, Mrs.	590
	Brice, Mrs. S.	370
	Bussell, Mr. J.	315
	Butler, Mr.	194
	Buttenshaw, Mr. E.	138
	Carey, Mrs.	82
RECENT DEATHS.	Casewell, Mrs.	24
	Champion, Mr. W.	370
	Coles, Rev. J.	82
	Collins, Mr. J.	192
	Croggon, Miss	251
	Dafforne, Mrs.	544
	Dyer, Rev. J.	82
	Edwards, J., Esq.	138

INDEX OF CONTENTS.

707

RECENT DEATHS.		RECENT DEATHS.		Page
Elvey, Rev. J.	138	Robert, Mrs. T.	192	
Gill, Rev. R.	251	Roberts, Rev. T.	32	
Goldsmith, Rev. T.	191	Roberts, Rev. W.	192	
Gough, Rev. T.	370	Roberts, Miss M.	315	
Gough, Mrs. E.	591	Robinson, Mrs.	315	
Harry, Rev. N. M.	600	Salter, S., Esq.	545	
Harvey, Mr.	435	Satchell, Mrs.	193	
Hickson, Miss	438	Shilling, Mrs.	138	
Hodgson, Mrs.	138	Sing, Miss	370	
Horder, Mrs.	667	Smith, Mr. A.	315	
Horsey, Mrs.	251	Stephen, Mrs.	545	
Jarman, Rev. W.	370	Stuart, Rev. J.	82	
Jones, Mrs.	23	Tay, Rev. T.	250	
Kay, Mr. R.	252	Thomas, Mr. R.	370	
Marsh, Mrs.	192	Thresher, Rev. J.	488	
Maxwell, Mrs.	23	Turner, Mr. W.	315	
Methuen, Miss	24	Veley, Mr.	192	
Millelew, Mr. J.	251	Waddams, Mr. J.	488	
Moore, Mrs.	488	Wall, Mrs.	675	
Page, Mrs. N.	434	Willcox, Mrs.	370	
Paxon, Mr. J.	24	Williamson, Miss	676	
Peck, Miss	435	Wood, Mr. E.	370	
Potts, Mr. A.	252	Wyke, Rev. A.	545	
MISCELLANEA				
Address to Prince Albert			252, 436	
the Duchess of Kent			253, 437	
the Queen			252, 436	
Affirmation Bill			253	
African Church in New Orleans			677	
Baptism at Bath			437	
Northampton			546	
of Independent Ministers			26, 370	
Baptist Building Fund			24, 546	
Colonial Missionary Society			139, 600	
Continental Aid Society			88, 139	
Home Missionary Society for Scotland			25	
Magazine			88, 440	
Bath Society			440	
Battersea			677	
Bible Translation Society			144	
Bristol College			437	
British and Foreign Anti-Slavery Society			60	
Bunyan, John			600	
Carson's (Dr.) Work on Baptism		144, 372,	548	
Centenary of the Church at Keysoe			25	
Dissenters' Registers			194	
Distress in Stockport			591	
Evans, Rev. Christmas		492,	600	
Fuller's (Rev. J. G.) History of the Bristol Churches			548	
Gloucestershire Christian Union			26, 83	
Green, Rev. S.			548	
Hall Green			26	
Honorary Degrees		144, 492,	548	
Infant Baptism			440	
King Street Chapel, Maidstone			194	
Knibb, Rev. W.			256	
Little Wild Street			25	
London Baptist Association			83	
Marriages	26, 84, 140, 254, 372, 438, 489, 546, 592,		677	
May Meetings			256	
Meeting of Ministers on the Distress in the North			372	
Memorial to the King of Denmark			253	
Monmouthshire Baptist Home Missionary Society			677	
Newcastle Anniversaries			82	
Oxford Tractarians			32	
Presents to Ministers			26, 83, 253	

	Page
MISCELLANEA Profits of the Magazine	24, 436
Profits of the Selection	256, 545
Religious Tract Society	600
Resignations 26, 84, 88, 194, 254, 437,	592
Risborough Chapel, Re-opening	547
Scripture Lessons for Sunday Schools	371
Shrewton	254
Stepney College	488
Tent Services	82
Translation of the Bible	600
Treasurer of the Baptist Missionary Society	196
Uley	253
Vindication of the Baptists by a Churchman	88

CORRESPONDENCE.

Carto, Rev. B., on the Trust Deeds of Baptist Chapels	597
Crasweller, Mr., on Legacies to Societies	31
Eyres, Rev. J., on the Bath Society	85, 196
Godwin, Rev. B., on the Bath Society	141
Green, Rev. S., on the Bible Translation Society	140
Haddon, Mr., on Attacks on our Jamaica Missionaries	598
Johnston, Rev. F., on Oulton Chapel	29
Marsh, Rev. D., on Jewish Purifications	678
May, Rev. J. H., on the Trust Deeds of Baptist Chapels	490
Millard, Rev. J., on the Bath Society	85
Morgan, Rev. T. H., on Trust Deeds	597
Murch, Mr. Spencer, on the Republication of Dr. Carson on Baptism	315, 491
Overbury, Rev. R. W., on 1 Tim. iii. 16	28
Phillips, J. L., Esq., on the Bath Society	86
Stane, Rev. E., on the Bible Translation Society	195, 489
Stovel, Rev. C., on an Article in the Evangelical Magazine for August	547, 593
Thomas, Rev. M., on Dr. Carson's Work on Baptism	372
Trestrail, Rev. F., on a New Work by Dr. Carson	316
Upton, Rev. W., on Chapel Cases	254
Yates, Rev. W., on the Bath Society	30
A Deacon on the Relief of Poor Christians	439
A London Minister on the Baptist Magazine	143
A Poor Pastor on the Claims of Aged Ministers	254
C. M. B., on Granting Dismissions	142
D. on Dismissions	32
E. B.'s Answer to a Query on Securities for Money	143
Enquirer on Singing in Public Worship	255
G. on Securities for Money	88
Gulielmus on Granting Dismissions	86
Jonathan on Granting Dismissions	87
Liber on Ministers' Libraries	599
Mnason on Relief of Poor Christians	492
Omega on the Sale of the Baptist Magazine	84
Sigma on Ministers' Libraries	598
W. I. on the Relief of Poor Christians	439
Query and Answer	88, 143
MISSIONARY HERALD, Contents of	695

BAPTIST MISSIONARY SOCIETY.

The Committee of the Baptist Missionary Society call the attention of the Friends of Missions to the following Circular. It was originally printed for the information of their own members, to whom it was sent, as also to a few of the supporters of kindred Societies. In consequence of the continued and extensive publication of sweeping charges against the Jamaica Churches, they feel called upon to give it a wider circulation. They are deeply interested in the purity of these Churches, and have often expressed their anxious wish to promote it. They therefore exceedingly regret that those who have made these charges should not have thought themselves called upon to give the particulars to the Committee, in order that they might be investigated, and that even when requested so to do should have invariably declined. In reply to these charges, the Committee confidently appeal to the following document.

*Baptist Mission House, 6, Fen Court,
January 1842.*

MY DEAR SIR,

YOU are probably aware that statements, calculated to produce an unfavourable impression of the purity and discipline of the Churches in Jamaica connected with the Baptist Mission, have been widely circulated in this country. They have been sent over from the island in private letters and newspapers, and have been often repeated during the last nine or ten years.

The Committee have heard these statements with much pain—under the feeling that, whether true or false, interests dear to them were likely to be injured; if true, they affect the character of their Missionaries—if false, the character of some whom they should be sorry to find amongst accusers of the brethren. For some time, therefore, their attention has been anxiously directed to the state of the Jamaica Churches, and they feel it their duty to communicate to their friends a summary of the evidence that has been laid before them.

It has been matter of much regret that the statements referred to have so seldom been brought before the Committee, either in a direct or a specific form. They have come principally through the intervention of third parties; and have been most of them so general, as to be incapable either of investigation or of reply. In some cases, those who have brought the charge have refused to substantiate it, or even to mention the Church which was, in their view, an illustration of its truth. In no case has a definite charge been made, but it has been investigated; and the Committee have been seeking evidence from all quarters, on the general questions these charges involve.

The Baptist Mission in Jamaica was established in 1813, and has been blessed to a very great degree. In the last ten years, the members of the Churches have been multiplied from 10,000 to 30,000; the number of Chapels from fifteen to fifty; Schools in proportion; while the congregations amount to about 80,000.

Among the second causes of this success, there are two which all allow to have been of considerable weight. The one, the active part which the brethren have been compelled by circumstances to take in the cause of Emancipation. "They have been for years," to use the language of Mr. Gurney, "the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness."* The other is the strong prepossession in the minds of many of the negroes in favour of Believers' Baptism. Their scriptural views of this ordinance originated with American teachers, who had visited Jamaica many years ago, and formed Churches, some of which still remain; but which, since the death of their founders, have been injured in many cases by impurity and superstition. These Churches are still said to have about six or eight thousand persons in connexion with them as hearers and members. The diffusion of the views referred to has further been greatly promoted by the occupation of some parts of the island by our own Missionaries at an earlier period than by those of other societies.

Such is the effect of these causes, that in many districts the people would rather hold services of their own, than attend on the ministry of Pædobaptist Brethren.

It will be observed by a careful reader of the charges against our Churches in Jamaica, that cases of superstition among these Native Baptists (as some of them are now called), are mixed up with general charges against our Missionaries—although in no way connected with them—as if the one proved the other, and this Committee were responsible for both.

But, after all, are the results as fair as they seem? Is the prosperity of the Mission as real as it is apparently delightful?

On the one side of this question are our Missionaries, twenty-seven out of the thirty, the practice of several other religious communities, and many impartial witnesses, amongst whom are Messrs. J. Sturge, J. J. Gurney, and John Candler.† On the other side are three of our Missionaries, with several of other Societies.

Apart from the personalities which have unhappily been allowed, the assertion on the one hand is, that the employment of Leaders and Tickets in our Churches is demoralizing and degrading, erroneous in principle, and injurious in its results; that Baptisms are hasty and indiscriminate, and that the Churches generally are in a

* "A Winter in the West Indies," by J. J. Gurney, p. 127.

† See Candler's Journal, Part ii. pp. 13-50.

corrupt state. While on the other hand, it is stated that Leaders and Tickets, without being open to any valid objection in principle, are important and necessary helps—that the utmost possible care is taken in the admission of members, and that the Churches generally are as pure as any Christian Churches in this country.

Of course it will be felt immediately that the testimony of Baptist Missionaries on such a question may be partial—that they are likely to speak in favour of a system which they themselves employ—and that therefore their evidence must be received with caution. But on further consideration, the Committee have felt that the character of their evidence is at least as weighty as the character of the evidence on the other side. All the testimony against the Churches has come, either from the virulent opponents of Baptists, men who in the time of slavery hated even their name—from individuals who have resided only a few months on the island, and during those few have had no acquaintance with our Churches, but with Native Baptists only—from individuals who have been some time there, but have had no intercourse with our Churches for years—from brethren who have been disappointed in their prospects, and whose congregations have never been large, while there have been hundreds or thousands in attendance on the Baptist minister near them, or who have from other causes a leaning in favour of their own statements—or from parties, whose piety indeed is undoubted, but whose evidence is qualified by individual peculiarities.

The Committee would not for a moment impute intentional misrepresentation to any; still they feel that they ought to exercise the same caution in receiving testimony *against* the Jamaica Churches as they do in receiving testimony in their favour. Our Jamaica Missionaries may no doubt be partial in speaking of a system they have deemed worthy of adoption, but it is at least as possible that there may be partiality, or ignorance of the working of the system, on the other side.

With these preliminary remarks, I now proceed to give the charges, with the explanations and replies.

I.—It is said, that the Leaders are generally bad men—that their office is useless and even mischievous—that they have unlimited authority—that they conceal the sins of the members from the pastor—that the Church seldom dares to exercise discipline towards them, and that the pastoral office is in fact in their hands.

The following are the replies of different Brethren on this point:—*

* The following general testimony of J. J. Gurney is important:—"I can easily conceive that the greatness of the numbers attached to the Baptist Mission in Jamaica, may entail on the Missionaries the necessity of employing an agency among the negroes themselves, which may not be always so much enlightened as could be wished; but I feel quite confident that such men as Phillippo, Knibb, Burchell, Clark, Tinson, Oughton, and others, may be entirely depended on for doing the best that can be done for the cause they are endeavouring to promote. Every thing I saw among the negroes under their care, was most orderly and agreeable."

"I dare say you have heard much about our classes and Leaders; I will endeavour, therefore, to give you a faithful description of them. In Churches so large as ours it is entirely impossible for a minister to be well acquainted with all the people, to visit all the sick, and know the private history and moral character of every member; we therefore form our church into thirty-three sections or classes, over which we place a deacon, or one of the most pious and intelligent members we can find. Ability to read and write are, in this church, indispensable qualifications. These leaders have to exercise a strict watch over the conduct of the people, to visit them in sickness, console them in affliction, and advise with them when in difficulty. They have, also, small buildings, in various parts of the city and country, principally erected by the people, where they meet every Monday evening for reading, prayer, and exhortation; and on Tuesday evening, every week, the Leaders meet on the Mission premises, to bring their reports to me, to examine cases of discipline, restoration, &c., and consult on any steps to be taken for the promotion of the cause of God. Notwithstanding all that has been said against them, I believe they are a very estimable and valuable order of men; and I must in conscience say, that I attribute the very extraordinary success which has attended the Baptist Mission in this land, under God, to their zealous and self-denying exertions on behalf of their perishing countrymen. The fact is, it is the Christian Instruction Society in principle, if not in name: and is conducted on the principle, that every subject of the grace of God should labour to communicate the same blessing to those around him; thus becoming fellow-workers with Christ in the Gospel.

"S. OUGHTON, Kingston."

"The Leader system is generally employed in the Established Churches in this city, and in Spanish Town, and Falmouth, and other places I could mention. Indeed, I believe it generally prevails where the incumbent is suspected of piety, a strong indication that it is not necessarily mischievous.

"J. TINSON, Kingston."

"A body of more pious, self-denying, devoted men, it would be hard to meet with, and we cannot but think that charges against them, from such a source, are calculated deeply to pain their minds, and discourage them in pursuing the important unrequited duties to which they have devoted themselves.

"UNITED MISSIONARIES, Falmouth."

"The more I know of the Leader and Ticket system, the more I admire it. Jethro in Jamaica has been anticipated.

J. E. HENDERSON, Waldensia."

"We do solemnly declare that the Leaders and Deacons are not invested with, nor allowed to exercise the power which it is asserted they possess. That every case of delinquency, as soon as discovered, whether an officer or private member, is dealt with as the case may require: and each can say for his respective congregation, that a system of discipline is observed, as rigid and scriptural as is observed by any Dissenting Churches in England.

UNITED MISSIONARIES, Jamaica."

"We have had cases of defection among Leaders in our Church; but there has never been one which has not been dealt with, as though it had been the case of a private member.

J. TINSON, Kingston."

"The Leaders are, generally speaking, and so far as I can judge, devoted Christians; they labour hard for God and souls; and they do not exercise an undue authority. I have had some sad cases with respect to three or four of them during my residence here, but have always found that when a charge was made, there was a disposition fully and fairly to investigate it, and that if it was proved, it was just as safe to exercise discipline as in the case of the youngest and meanest member.

"B. B. DEXTER, Stewart Town."

"Most of us have a Church-meeting every week; and having one or two Deacons (or those who act as such by assisting us in the discharge of our pastoral duties) on almost every estate, numerous as our Churches are, scarcely a single act of serious delinquency can arise without our knowledge. Things indeed of the most trivial nature, and others less trivial, but which are connived at at home, are brought for adjustment before our Churches here.

"As soon as any one is convicted of being in the indulgence of actual sin, the preliminary steps of course being taken, he is instantly excluded, and the cause of that exclusion is publicly proclaimed.

"So far as my own Church is concerned, and I have a right to presume that others of the same standing are equally uncorrupt, I am persuaded that a purer Church, under the same circumstances, does not exist in any Missionary Station in the world.
J. M. PHILLIPS, Spanish Town."

"With one of my Deacons, Mr. Barrett, you are well acquainted; and most of those whose names you will receive, have been consistent in their conduct for ten or twelve years, and it is my most conscientious belief they are holy and devoted men. At the first formation of our Station, we employed the best agency we could find, and bent our ardent attention to their improvement. By kindness and instruction many superstitions have been eradicated; and it has long been a rule in the Church, that no one shall hold any office in the Church, who cannot read the word of God, or who has ever been convicted of any gross immorality; which rule is most scrupulously observed. So far from the Leaders and Deacons concealing sin; it is through them, nearly exclusively, that we detect it. I have only discovered one instance of a Leader concealing sin, and the loss of his office immediately followed, to which he has never been restored. My firm conviction is, and that after seventeen years' experience, and each year far more extensive than that of any of our opponents, that the Leaders and Deacons in our Churches, have been, and still are, of invaluable service in the cause of Christ, and that their voluntary labours deserve far other treatment than they have received.

"Now let us try the two systems by fact. Mr. Whitehorne repudiated this agency ten years ago, and if I am not mistaken, he has never in ten years opened a Station, erected a Chapel, or done any one thing in a pecuniary way to extend the cause of Christ, while a host of ignorant men have obtained those who have been compelled to go to them for instruction.

"When I came to Falmouth, in consequence of Moses Baker's* instructions, the professed Baptists were full of superstition, and I do not believe that thirty could read the word of God. Instead of driving them away, I felt it to be a solemn duty to try to reclaim them, and with every desire to render all the glory to God, he has enabled me to do it. I have requested Mr. Blyth to point out a single person in office in the Church who is immoral—he has refused: I should feel thankful if any would, for I long and pray for the increased purity of the Church: and I have earnestly besought God to bestow this blessing. Were this the last sentence I were to write on earth, I could say, and do say, that I have never kept back one truth from the people, or cloaked one sin by refusing the exercise of Church discipline. I say not this in boasting, God knoweth, though I bless that grace that enables me to say it; and on behalf of the cruelly defamed Deacons I also say, that they have never, no, not in one instance, thrown the least obstacle in the way of the exercise of the strictest discipline, no, not even when we have had the painful duty of excluding one of their own number. There is not now a Native Baptist place that I am aware of, or not more than one, in all the North Side Mission.

"These despised men, under Christian training, (and none of our enemies charge us with not preaching Christ,) have raised and paid for three Chapels capable of holding 5000 persons, two Mission-houses, two Schoolrooms; and now support two Ministers, four European Day-school Masters and Mistresses; and have raised nearly £300 sterling towards the extension of the Gospel this year. One thousand children are daily taught the word of God, more than 2000 adults and young persons can read it, and in the district in which they reside, there is less crime than in any part of England. This is the result; I am a fool in boasting, but the enemies of my adopted people have compelled me.

"Mr. Renshaw has never seen nor does he know one of them. Mr. Whitehorne does not know five of them. He never associates with us. Of the state of the Baptist Mission in Jamaica, Mr. Whitehorne knows no more, except in his immediate circle, than if he lived in China. He never visits any of us, attends any of our meetings, or concerns himself with any of our proceedings. He has not been within eighty miles of Falmouth more than once for ten years.

"W. KNIBB, Falmouth."

"Many of the Leaders I know well, and have always found them the most intelligent and pious of the people; and what could an English Missionary do in such a climate without such helps? How could he visit and look after the people?"

* One of the American teachers referred to above.

There might in that case be numbers in the Church living in sin, and he not know any thing of it. Why even the Leaders, men accustomed to the climate, can hardly stand it.

W. HUME, Spanish Town."

PROTEST OF THE DEACONS AND LEADERS OF THE BAPTIST CHURCHES AT FALMOUTH, REFUGE, WALDENIA, STEWART TOWN, AND BROWN'S TOWN.

"Having been charged (in common with the officers of other Baptist Churches in this island) by several Missionaries, through the public press, with being immoral in our conduct, oppressive in our exactions of money from the Members of the Churches to which we belong, and with wilfully concealing and conniving at sin in those who are united with us in Church fellowship, we feel it to be a duty we owe to our characters, and to the Churches with which we are connected, to give to these charges the most unqualified denial, and to this denial we subscribe our names, that our accusers may (if they can) substantiate any charge of immorality, deception, or extortion against us; and we assure our friends in England that while conscious of many faults, our humble efforts have been, and still shall be made to extend the knowledge of Jesus Christ, and we hope ever to be kept from imitating the conduct of those who have so unrighteously published charges as dishonourable to themselves as they are unjust to us."

Here follow the names of nearly 300 Deacons and Leaders of the Churches in the Western Union.

A similar protest has been forwarded from the Deacons and Leaders of the Church at Spanish Town.

II.—It is said that Tickets (which are given to members and inquirers) are regarded with superstitious reverence, as charms or passports, and are earnestly sought for under this notion—that the people think they are purchased, and that thus they are a means of extortion.

"Every member has what is called a *Member's Ticket*; on this ticket is written, the member's name, place of abode, class, and the number which stands opposite to his name in the Church-book, as an easy mode of reference. This ticket is renewed at certain periods, when a subscription, if it can be afforded, is expected towards maintaining the service and cause of God.

"If a member is excluded by the Church, he ceases to have a ticket, and the date of his exclusion, and the cause, is written against his name in the Church-book. The ticket of a member is expected to be produced every time the Lord's Supper is administered. The object of this is to prevent improper persons from sitting down at the table.

"When Inquirers are introduced, and their names are entered as such on the list, a ticket is given to each, with their names, residences, and the number of the list in which they are enrolled written on them. These tickets are renewed quarterly, and on their renewal a subscription is expected, unless the parties are sick or very poor. So long as Inquirers' tickets are renewed, those holding them are considered as under the care of the Church, and connected with us; but if guilty of sin, their names are crossed off, and they no longer receive a ticket.

"I consider the advantages of tickets to be very great in such a community as this. They show connexion with a Christian society, and persons who are introduced to us when they have a ticket consider themselves bound to attend the means of grace and listen to instruction, who would otherwise (if not members) be tempted to regard those advantages oftentimes with indifference. Besides they would not so frequently come under the faithful admonition of the Members, Leaders, or Deacons, as they now do.

"I have frequently thought if I were by the providence of God again placed in England, possessing the knowledge I do of English Churches, schools, and village stations, I should endeavour to introduce the same plans in any Church over which I could exert any influence. I am persuaded that much more could be done by this system to secure a large and more regular attendance on Christian worship in

our highly favoured native land. In this island those churches which adopt the same, or some similar plan (we are not bound to any particular system), have in general larger congregations than those who employ no active agents to fill their Chapels and watch over the conduct of their hearers.

“ W. DENDY, Salter's Hill.”

“ I can unhesitatingly assert, that they are of great service in the congregations over which I preside, in preventing disorder, promoting discipline, and enabling me to know more of the people than I otherwise could, as well as in guarding the table at the Lord's Supper. Shall we give up every thing because it may be abused ?

“ I am quite sure, from much anxious investigation, that the desire to have a Ticket generally arises not from its being viewed as a passport to heaven, but from a wish to possess a certificate of union with some Christian Church.

“ J. TINSON, Kingston.”

“ At the beginning of every year I have given out Tickets to the members and inquirers to be renewed quarterly. They are distributed not by Leaders or Deacons, but by myself, or in some few cases by Mrs. Dexter. With regard to superstitious notions about these Tickets, if they ever did prevail before the minds of the people were so much enlightened, they are now almost, if not entirely, eradicated. It has been my invariable custom to renew the Tickets, and then take whatever might be given to the Church, as our people express it.

“ B. B. DEXTER, Stewart Town.”

“ As to what has been said about the Leaders and Tickets, nine-tenths is false, and the rest is so exaggerated, as to be little, if any better. To do without either the one or the other here, would be impossible, if the cause of Christ is to prosper.

“ W. HUME, Spanish Town.”

“ Our people are not so well informed as we could wish, but they know better than to trust to a piece of paper, either as a charm or as a passport to heaven.

“ JOHN CLARE, Jericho.”

“ If I thought the Tickets were an evil, I would break up my Church sooner than give one.

H. C. TAYLOR, Old Harbour.”

“ I have no doubt cases may be found where superstition has been connected with Tickets. I have met with a few myself, but only a few. When such cases occur, it cannot be supposed that your Missionaries are either so stupid or so wicked as to encourage or even to connive at them.

J. TINSON, Kingston.”

“ I asked my Church, assembled for that purpose, whether they considered the money they gave to the Church as a payment for the Ticket. Whether they considered the Ticket as a passport to heaven. To which questions they severally answered, No.

T. F. ABBOTT, St. Anns.”

“ At the time of renewing quarterly Tickets, two shillings and sixpence currency is given by such as are able to work daily, but all is voluntary. The people are simply told their duty, and cheerfully fulfil it.

J. CLARK, Brown's Town.”

“ We are taught before we become members of this Church that it was a part of every Christian's duty to support the Gospel at home and to spread it abroad, and we declare that what we have given we have given freely and voluntarily, and never considered any thing to be exacted or extorted either by the Leaders or Ministers.

“ CHURCH AT BETHTEPHIL.”

“ We do conscientiously affirm that our offerings are cheerfully and voluntarily made.

CHURCH AT LUCEA.”

“ I am well aware that subscribing to the cause of Jesus is not always a mark of real attachment to his cause ; but still it is a pleasure to be able to state that, as far as their ability enables them, they are quite willing to give of their little to its promotion. I know some will say that this is extorted by fear, and I know also that such a statement is false. What is subscribed is generally given to me by the parties themselves, and I tell them plainly, that if it be not willingly bestowed, God will not accept it. I have collected money both in England and Jamaica, and I assure you I much prefer the latter. No excitement of popular speakers, no parade of public meetings is necessary ; they give what they can afford without noise or show.

“ W. KNIBB, Falmouth.”

III.—It is said that Baptisms are hasty and indiscriminate, and that the discipline of the Churches is exceedingly low :

“ In the admission of members, it is impossible for us to be more cautious. I hesitate not to say, indeed, that we carry matters in this respect to an extreme. Seldom is it the case, that we admit any one to communion under a two years’ probation, whilst it is the common case that they have been three, four, five, and even seven years.

“ At this very time I am engaged with the Church in examining candidates for baptism. Among the number are some very intelligent and respectable young people, who have been inquirers, I may say, probationers, for a period of upwards of twelve months, their conduct during that period having been perfectly consistent, and their piety, so far as we can judge, undoubted : but because they are young, and have afforded such inadequate opportunities in point of time for judging of their sincerity, they have been recommended to postpone their application a little longer.

“ As ministers of Christ—as men who can judge of the piety or otherwise of our fellow-creatures, by external appearances only, what are we to do under such circumstances? Evidently, to baptize them, every Church in Britain would respond, and leave all consequences to God. Believe me, my dear friend, that great as the numbers are that we annually admit to our communion, we could admit hundreds more if we were influenced by no higher motives than a mere increase of numbers. Among those even selected from the mass as giving evidence of superior qualifications, many are turned back ; and our principal concern on such occasions is, lest we have rejected many whom Christ has not rejected, rather than lest we should have received those whom Christ has not received.”

J. M. PHILLIPPO, Spanish Town.”

“ Members are those who profess faith in Christ, and who are apparently sincere in depending for their acceptance with God alone on the righteousness of the Lord Jesus Christ, who practically regard his precepts, keep his ordinances, love his people, and rely on his assistance for the discharge of all Christian duties.

“ Persons proposed for membership by a Deacon, a Leader, or a private member, have their names written in a candidates’ list. The Minister takes an opportunity of holding personal intercourse with each of them separately, again and again. He examines them on Christian experience, and endeavours to ascertain the extent of their scriptural knowledge, not only in reference to the way of salvation, but as to their views of Christian ordinances and duties. They are also questioned on all the leading events and characters recorded in the Bible. After this their names are read over at three consecutive Church meetings, and the members are desired to say if they know any thing against their moral character. If any thing of the kind is known by a member or by members, either personally or by report, they are requested to inform the Minister after the meeting, so that the fullest inquiry may be made. If, on the other hand, the Minister is satisfied with their knowledge, and nothing is brought against their moral character, they are received into the Church upon a show of hands.

“ Inquirers are those who attend our Chapels, and are desirous of being taught the things which relate to their best and eternal interests. They are not entered upon the Inquirers’ list, neither do they have a ticket to show their connexion with us, till they have attended a considerable time. They are also informed what will be expected from them if they place themselves under our guidance. They are required to forsake all known sin, all sinful amusements, and sinful company, and are told that Jesus requires them always to be ready to make any sacrifice for his cause. They are told that no person will be continued on the Inquirers’ list if found guilty of Sabbath breaking, lying, fornication, drunkenness, or quarrelling. They are told that religion is a personal thing, and has to do with the heart ; that it is absolutely necessary to have the heart renewed, to repent of and forsake sin, and to exercise faith in the Saviour. They are told, that if they walk contrary to the precepts of the gospel, they must expect reproof, which they must bear meekly, and receive with kindness ; and finally they are told, that as they have the care and instruction of the Church, and the benefit of the preaching of the gospel, it is their duty to contribute cheerfully to support and extend the cause of Christ.

“ If Inquirers act inconsistently, neglect the means of grace, or walk into sin,

* See “The West Indies in 1837,” by J. Sturge, p. 198.

they are expected to give up their Tickets, and their names are struck off the list. The Leader, however, still marks their conduct, and watches for opportunities to warn them faithfully of their state and condition. W. DENDY, Salter's Hill."

"Every allegation made against our people, by friends or foes, we examine into, and exercise a constant and faithful discipline. JOHN CLARKE, Jericho."

"None are admitted till, after repeated examinations, the minister is satisfied as to their views of divine truth, and the members have had a fair opportunity of stating, if they know any thing against them.

"B. B. DEXTER Stewart Town."

"Our Churches in Jamaica, I am certain, so far as my observation has extended, and I think that has been quite sufficient to justify me in taking them as specimens of the whole, are quite as pure as any Churches of any denomination in England, or in the world. If any fault attaches to our discipline, it is, that we are too strict both in receiving and excluding members—persons are excluded for sins for which you would not think of excluding. Such, for instance, as quarrelling. Our people seem determined to obey the apostolic injunction—'Have no fellowship with the unfruitful works of darkness.' W. HUME, Spanish Town."

"We are exceedingly strict and particular in examining candidates, much more so than I ever witnessed or heard of in England.

"They have to appear before the whole Church, and are examined respecting their views of themselves, of Christ, and the way of salvation; of the nature of a Christian Church, the ordinances of baptism and the Lord's Supper, &c., not only by myself, but cross-examined by the Deacons or others: until we are perfectly satisfied that their views of divine truth are clear and scriptural. They are then required to withdraw, and the Leader, a person who has the spiritual care of a certain number of persons, is required to state, from his own personal knowledge, in what manner they are living, and whether their moral character is such as to qualify them for membership. Then the question is put to the Church, whether they know any thing against the candidates; and finally, they are received on a general show of hands. S. OUGERON, Kingston."

"A more consistent body of Christians than the members of this Church will not readily be met with; they are walking in love, adorning the Gospel, and showing forth the praises of Him who hath called them out of darkness into His marvellous light.

"It pains me to the soul to hear the piety of our people spoken against in such sweeping terms. There may be and are deceivers and deceived, but the body of our people walk as holily—live as prayerfully—as members of any Churches in the world. No discipline, I am sure, can be more strict—more faithful. JOHN CLARK, Brown's Town."

"In receiving members my plan is this; either myself, or Mrs. Knibb (or some one whom we know to be fully competent) speaks individually to the candidates, Mrs. Knibb generally taking the females; to each man I speak myself, and hear their views of divine truth; and when Mrs. Knibb has spoken to the females, on receiving her report, I talk with them, either individually or collectively.

"I keep an account of each, and when I have heard those who come, I call a church-meeting, at which the approved candidates are present. I then call out every name, to which they answer, and from whence they come. Then I speak to the Church, telling them, that if they know any thing against any one, and conceal it, on them must rest the guilt, requesting any member to come and tell me, and giving a week for this purpose; if no charge appears against any of them, I receive them for baptism. They are then, in the presence of the Church, received by the right hand of fellowship, and become full members of the Church.

"During the year, I have baptized, after having been thus examined, 385 persons, and, in referring to the receiving-book, containing 305 of their names, I find that they have attended as inquirers as follows:—six, for nine years; ten, for eight years, eighty, for seven years; fifty, for six years; forty-seven, for five years; thirty-three, for four years; seventy-six, for three and two years. W. KNIBB, Falmouth."

The foregoing is a sample of the replies of the Jamaica Missionaries and Churches to the charges that have been brought against them. A sample only. Brevity compels the omission of more evidence than has been here adduced, all equally decisive on the questions in dispute.

Let us review the character of the evidence on both sides. On the one side are our own Missionaries, several of whom—Tinson, Phillippo, Burchell, Knibb, Oughton, Dendy—have been from ten to twenty years on the island, a much longer period than most of the witnesses against them; others are new Missionaries without prepossessions, and *all* were free to adopt any system which their judgment approved. These brethren agree in assuring the Committee, that the Leaders are pious and devoted men—that they have no undue authority—that they are as certainly visited with church-discipline as private members, and that their labours have been of the greatest service to the cause of Christ. They state that tickets are useful, not superstitiously regarded (except in rare cases), that they are not bought, nor is it supposed by the people that they are:—that the admission of members is carefully guarded, and that the condition of the Churches is as favourable as the condition of any Churches in this country. These are the statements of Christian brethren—men of undoubted piety and extensive experience—on the effects of a system which they have adopted, as in their judgment the one best suited to promote the purity and efficiency of their Churches. They speak directly *to facts, not opinions*—to what they *know*, and not to what they *think*. These statements have been in substance repeatedly printed in this country, sent out to Jamaica, read by the people, and not only not questioned but confirmed. Ministers, Leaders, Deacons, Members, Inquirers, all asserting—These replies are true—Those charges false.

And what are the statements by which this evidence is to be set aside? Anonymous letters in the *Falmouth Post* and the *Morning Journal*; the opinion of some brethren of the London Missionary Society, Messrs. Vine, Barrett, Alloway, and Milne—of two or three of the Scottish Mission, Messrs. Blyth and Waddell; of ministers of other religious bodies, Messrs. Panton and Renshaw, with our own Missionaries Messrs. Kingdon, Whitehorne, and Reid.

As all these gentlemen have themselves mixed up their names with these questions, no apology can be necessary for thus pointedly introducing them. They are mentioned without the slightest imputation on their motives. What is said is intended, not to affect their character, only to qualify their evidence. It is not doubted that they are seeking, in common with ourselves, the extension and purity of the church of Christ.

Of most of these brethren, it is saying but the truth—That they know comparatively nothing of the working of the system of which they complain.

Messrs. Whitehorne, Kingdon, and Reid, have very seldom

visited their brethren, and know very little of the state of the Churches. Mr. Whitehorne has not visited any of the principal of them for several years. He knows little, unless it may be of the Native Baptists who abound in his vicinity. Mr. Reid has been from the first much more intimate with Missionaries of other societies than with his own brethren, whilst all these brethren (conscientious as we believe them to be,) have pursued a course which materially lessens the value of their opinion on such matters as these.

Mr. Renshaw was only ten or twelve months in Jamaica, was settled over a congregation of Native Baptists, and left the island under feelings of disappointment.

Mr. Barrett knows little of the Baptists, and has taken his views principally from his neighbour and brother-in-law, Mr. Reid.

Mr. Milne, in support of his general statements, mentions cases of superstition among the Native Baptists of St. Andrews and Kingston.

Mr. Blyth, who brought grave charges against Churches near him, refused to give the particulars to their pastors, to whom a copy of his letter had been forwarded for the purpose of inquiry.

Mr. Panton's charges, when referred to the witnesses and authorities he himself had named, were found to be misrepresentations.

Others speak of the Baptists as gathering all the people near them to their chapels, thus robbing their neighbours, to form congregations they cannot properly superintend; whilst all tell of what they hear, or suppose, and seldom of what they have seen.

It is difficult to give an idea of the misconceptions which these brethren have formed, and the consequent misrepresentations they have made.

Mr. Milne asserts that it is notorious all the inquirers kneel for some time on a box of sand, previous to their admission into the Church. Our brethren say, in reply, that they have no such practice in any of their churches.

Mr. Barrett alleges, that the Baptists are shamefully hasty in admitting members, and in proof states that Mr. Williams baptized 126 persons before he had been six weeks in the island. These, it turns out, had been for years in communication with Mr. Phillip, and were only waiting the arrival of a Baptist Missionary to be formed into a church.

Mr. Blyth affirms that tickets are sold to any one that will buy them, and that they may be had even for horses and dogs; and in proof, brings forward a circumstance that occurred some twelve years ago, of an individual pretending to have been sent for the usual tickets by some inquirers who were not able to attend.

Mr. Whitehorne says, that the Leaders as a body are bad men, when in fact he has had no means of becoming acquainted with them.

Mr. Vine states, that such is the proselyting spirit of our missionaries, that Mr. Cornford had opened a preaching room at one of

his stations, where it was not wanted. Mr. Cornford says in reply, that the place was a Baptist sub-station before Mr. Vine landed on the island, and that more members of ours resided there than all the members of Mr. Vine's Church.

Can the committee do otherwise than receive with caution the sweeping charges of brethren who bring in proof such mis-statements as these?

Let not these remarks be misunderstood. There are, no doubt, cases of inconsistency in our Jamaica churches, as at home. Our brethren themselves are the first to acknowledge it. It is even probable that every individual who has written on the subject may be able to adduce some example in support of his charge. It would be strange if such examples had not occurred in churches containing 30,000 members, and these just emerging from the degradation and low moral habits that slavery had fostered. But the general accusations against Leaders, Members, and Ministers, the committee altogether deny; and they confidently appeal to the preceding evidence—although they possess much more—in support of their opinion. They go farther. They feel persuaded, from a knowledge of the character of their missionaries, and from the evidence that cases needing discipline are comparatively rare, that the purity of these churches is in many respects worthy of the imitation of British Christians—and that we should be the better in this country, if there were more of the love, the activity, the self-denial, so prevalent in that island.

Whilst the committee refer their friends to the evidence now adduced, as a sufficient reply to all *general* assertions, they are ever thankful to receive any information that may remove particular abuses, or promote the purity of the churches. Their general rule is—to *send a copy of every specific charge to the minister or church concerned, and to request an investigation and reply.* This they have always done, and will continue to do. Their only object is, to extend the knowledge of the Redeemer, and to be instrumental, under God, in adding to the number of his true disciples. They can rejoice only so far as they feel assured their work "shall stand."

I am, my dear Sir, yours very sincerely,

JOSEPH ANGUS, SECRETARY.

TWENTY-SIXTH
ANNUAL REPORT
OF THE
SOCIETY FOR THE RELIEF
OF
AGED OR INFIRM
BAPTIST MINISTERS;
PROCEEDINGS

OF THE
ANNUAL MEETING, JUNE, 1842;
RULES;
AND A
LIST OF SUBSCRIBERS AND BENEFACTORS.

TROWBRIDGE:
PRINTED FOR R. WEARING

Funders :

J. L. PHILLIPS, Esq., Melksham, Wilts.
W. L. SMITH, Esq., Camberwell.
HENRY KELSALL, Esq., Rochdale.
ROBERT LEONARD, Esq. Bristol.

Treasurer :

J. L. PHILLIPS, Esq., Melksham.

Secretary :

Rev. JOSHUA RUSSELL, Melksham, Wilts.

Committee :

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Rev. P. CATER, Bath.
Rev. T. CLARKE, Chard.
Rev. J. EDWARDS, Stratford-on-Avon
Rev. B. GODWIN, Oxford [Avon
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Rev. D. TROTMAN, Tewkesbury.
Mr. E. TUCKER, Bath.
Rev. J. TYSO, Wallingford.
Rev. T. WINTER, Bristol.
Rev. W. WALTON, Trowbridge.
Rev. D. WASSELL, Bath.
Mr. G. WEST, Bath.
Rev. W. YATES, Stroud.

PROCEEDINGS
OF THE
ANNUAL MEETING, AT BATH,
JUNE 1st, 1842.

The Report of the Committee, as prepared by the Rev. J. RUSSELL, was read and approved, and the following Claims were allowed, viz :—

- * Rev. HENRY HAWKINS, Stroud, Gloucestershire.
—— JAMES DEANE, Chalford, Gloucestershire.
- * —— WILLIAM PAIN, Shrewsbury.
- * —— PHILIP HOUSE, Dartmouth.
- * —— WILLIAM MILFORD, Hetton-le-Hole, Durham.
- * —— JOHN HEADDEN, Southsea.
- * —— CHARLES HAWKINS, Uffculm, Devon.
- * —— JAMES PAYNE, Ashford, Kent.
- * —— J. J. DOUGLAS, London.
—— JOHN THOMAS, Brosely, Salop.
- * —— ROBERT EDMINSON, Cambridge.
—— J. THRESHER, Crockerton.
—— THOMAS GOUGH, Westbury.
—— JAMES RODWAY, Beech Hill.
- * —— GEORGE BROWN, South Shields.
- * —— J. CHANDLER, Wedmore.
- * —— T. MILLER, Oakham.
- * —— J. HITHERSAY, Kilham.
- * —— T. COOK, Birmingham.
—— D. WHITE, Cirencester.

* These have resigned the Pastoral Office.

RESOLUTIONS.

Resolved unanimously:—

1st. That it appears to this meeting that the annual income of this Society calculated according to Rule 14, (after payment of current expenses) is £312 13 1, two-thirds of which, according to Rules 14 and 15, are to be equally divided among the twenty beneficiary members whose claims have been allowed at this meeting, and that £10 8 5 be paid to each of them accordingly.

2nd. The Treasurer J. G. SMITH, Esq., having tendered his resignation, Resolved, that such resignation be accepted, and that the thanks of the meeting be conveyed to him for his attention to the interests of the Society from the period of its formation.

3rd. The Secretary having tendered his resignation, Resolved, that it be accepted, and that the thanks of the Society are justly due and are hereby given to him for his valuable services to the Society.

4th. That J. L. PHILLIPS, Esq., be appointed the Treasurer of the Society, in the room of J. G. SMITH, Esq.

5th. That the Rev. JOSHUA RUSSELL be appointed the Secretary of the Society in the room of Mr. E. TUCKER.

6th. That the following Gentlemen be added to the Committee, viz: W. STANCOMB, Esq., S. SALTER, Esq., Rev. D. WASSELL, and Mr. E. TUCKER (the late Secretary); And that the Committee be requested to continue their services for the present year, with power to add to their number.

7th. That a copy of the Rules of this Society be presented to the Presidents of the respective Baptist Theological Institutions, with a request that they would urge its usefulness and claims on the Students under their care.

8th. That the next Annual Meeting be held at Counterslip Chapel, Bristol, on Thursday the 1st. July, 1843, (being the day after the anniversary of the Bristol Baptist College) at 12 o'Clock; and that the Committee meet one month previously, at Melksham, viz. on Thursday, the 3rd. June, 1843, at which Committee Meeting a Minister is to be appointed to preach the Annual Sermon at Counterslip Chapel, Bristol, in the evening of the day of the Annual Meeting, when a Collection will be made in behalf of this Society.

REPORT.

THIS useful Society has continued its operations during another year, in which 20 aged or infirm Ministers have been assisted by its funds.

The Committee have felt much pleasure in noticing that by several valuable papers in the Baptist Magazine, increased attention has been drawn to the Society; and they embrace this opportunity of again stating the nature of the Institution and the urgency of its claims. The hoary head is a crown of glory, if it be found in the way of righteousness. They who possess such a crown ought not to be subject to distressing privation, but to be treated with respect and affection; yet many men whose hairs are whitened with age and who are not only found in the way of righteousness but have been the honoured means of bringing others into it, are in painfully straitened circumstances. No direct provision is made by our churches generally for their aged pastors, but the difficulty may be met by strengthening and enlarging this Society, which is in the nature partly of a mutual insurance company, partly of a just and kind help to those who have devoted their vigour of mind and body, their thoughts, affections and prayers, to the service of the churches, and who deserve, when worn out and enfeebled, to have the evening of life made peaceful and happy by those churches. Our Ministers themselves have not joined the Society in such numbers as might have been expected from its obvious utility. Some may not till lately have known of its existence, but the notice recently drawn to it has induced several, and will, we trust, induce many others to unite with it. Certainly more easy or advantageous terms of mutual assurance cannot be found. By the original constitution of the Society a proportion of its yearly income was to be funded, decreasing as the income should rise, and the income was to be derived not only from the payments of the beneficiary members but from subscriptions.

donations, and interest of stock. The sums invested were to form a permanent fund for the security of the members, and the first contributors in fact agreed to forego some advantage to themselves in order to give stability to the Institution. The proportion so agreed to has been regularly invested and the fund amounts now to £4450, £3½ per cent stock. But the time has arrived when this arrangement acts to the advantage of the claimants, for the amount subscribed by the beneficiary members, last year, was £127 9 0, and the amount distributed among the claimants was £208 3 6, being two-thirds of the whole divisible income; and the proportion distributable will, as the Society increases, become still larger. Subscribers claiming the benefit of the Society, in a very few years, generally in two or three, are repaid all that they have advanced, and every year afterwards is a clear advantage; and if they should never have occasion to claim, the amount which they pay is but an ordinary subscription to a most useful Society. It is however evident that the beneficiary members are never likely, by themselves, to raise the income to what it must be to afford even the necessaries of life to the old age of the Minister who may become dependant on it. Instead of £8 or £10 a year, it must be allowed that it should be at least £25 or £30; even that would be scanty, but surely it may be done. Members of churches who have been fed by Ministers of Christ with the bread of life will, we trust, come forward that the aged Minister, the servant of their Lord, may be supplied with his daily bread without anxiety or dishonour. Every honourable mind will concur in the propriety of respecting the character and feelings of an aged servant of Christ, and every kind and generous heart will sympathize in his wants and infirmities; and in this Society the Ministers help to make a provision for their old age themselves, and the mode is therefore honourable to them, but it remains for the members of our Denomination, as well as other friends, of such deserving and excellent men to give *efficiency* to the plan, by prompt and generous support.

The amount paid to claimants since the formation of the Society in 1816, is £3117 6 0; and the amount of the capital funded in the £3½ per cent. is £4450, which stands in the names of J. L. PHILLIPS, W. L. SMITH, HENRY KELSALL, and ROBERT LEONARD, Esqrs.

It was originally contemplated and provided for by the rules of the Society that the Annual Meeting might be held in different years, at different places, as might be found convenient, and

several friends having expressed an opinion that it would conduce to its interests if next year the meeting should be held at Bristol, it has been so determined, and in 1843 it will be held at Counterslip Chapel, in that City, when we trust that renewed vigour will be infused into its proceedings.

Ministers wishing to unite, and friends desirous of sending subscriptions or donations, are requested to communicate with

Rev. JOSHUA RUSSELL, Melksham, Wilts, *Secretary*.

J. L. PHILLIPS, Esq., Melksham, *Treasurer*.

W. L. SMITH, Esq., Camberwell.

HENRY KELSALL, Esq., Rochdale.

ROBERT LEONARD, Esq., Bristol.

Rev. T. WINTER, Bristol.

Rev. I. ANGUS, Fen Court, London.

RULES.

I. That every subscriber of one guinea per annum shall be a member of this Society: and every person subscribing ten guineas at one time shall be a member for life.

II. That any person who is a pastor of a Baptist Church shall be admitted a beneficiary member of this Society, on becoming a subscriber of one guinea per annum.

III. That any person who shall have become a pastor of a Baptist church after the 24th of June, 1816, may be admitted a beneficiary member of this Society on commencing his subscription, so that he shall have paid two guineas within two years next after his undertaking the pastoral office, but not afterwards; except, that if it shall appear that any Minister was unacquainted with the existence of this Society in time to enter, as above limited, he may then be admitted on immediate application, by paying a sum equal to one guinea per annum, from the 24th of June 1816, or from the day of his commencing the pastoral office.

IV. That no person shall continue a beneficiary member of this Society any longer than he shall continue to exercise the pastoral or ministerial office, unless prevented from exercising such office, by age or infirmity, according to the Rules of this Society.

V. That subscriptions shall commence from the 24th of June, 1816, and all annual subscriptions shall be accounted due on the 24th of June, and any member, whose subscription shall be in arrear on the 29th of September, shall be advised thereof by a letter from the Secretary, and if the subscription of any beneficiary member shall remain unpaid on the 29th of September then following, he shall be no longer a member of this Society.

VI. That any beneficiary member appearing to be permanently incapable of stately exercising the pastoral or ministerial office, by reason of age or infirmity, shall be entitled to benefits, according to the Rules of this Society.

VII. That a Treasurer, Secretary, and Committee, shall be annually chosen from the Members of this Society.

VIII. That an Annual Meeting of this Society shall be held at Bath, or at some central and convenient time and place, to be determined at the preceding General Meeting: and all proceedings for the current year, relative to this Society, shall be subject to revision, and be finally settled at the succeeding Annual Meeting. A Sermon shall be preached on behalf of this Society at every Annual Meeting, by a Minister appointed by the Committee.

IX. That the Committee shall meet one month previous to the Annual Meeting, with power of adjournment, in order to enquire into any claims that may be made, and to arrange the business for the Annual Meeting.

X. That the Secretary shall give fourteen days' notice to each of the Committee of the time and place of the Committee Meeting to be held one month previous to the Annual Meeting, and shall at any time, at the request of any three of the Committee, call a General Committee Meeting, giving the same notice. Any five of the Committee assembled according to notice shall be competent to act.

XI. That application shall be made annually, one month before the Annual Meeting, on behalf of any Member entitled to benefits from this Society, by letter addressed to the Secretary, who shall communicate such claim to the Committee, at or before their next meeting—and any infirm beneficiary member retaining the pastoral office, and claiming benefit from the funds of this Society, shall at the time of his making application to the Secretary, forward a certificate, signed by a majority of the members present at a Church meeting, to be held according to public notice given for that especial purpose, signifying their approbation and consent to his exercising and holding the pastoral office while claiming such benefit, and without such certificate he shall not be entitled to benefits according to the Rules of this Society.

XII. That the Committee shall prepare a report respecting the validity of every application to the Secretary, by or on behalf of any member of this Society stated to be entitled to the benefits thereof, which report shall be laid before the next Annual Meeting, and be disposed of according to the Rules of this Society

XIII. That as often as the Treasurer shall be in possession of the sum of *twenty pounds* or upwards, he shall take the earliest convenient opportunity of investing the same in some of the public funds, in the name of Trustees appointed by the Society.

XIV. That when the annual income of this Society, arising from annual subscriptions, collections, and interest of funded or other property, after payment of all current expenses shall amount to *thirty pounds*, one-sixth part thereof shall be disposable to claimants, according to the Rules; when such income is *eighty pounds*, one-fourth part; when such income is *one hundred pounds*, one-third part; when such income is *one hundred and fifty pounds*, one-half; when such income is *three hundred pounds*, two-thirds; when such income is *five hundred pounds*, four-fifths thereof shall be so disposable; and when such income shall amount to *one thousand pounds* then the whole shall be disposable; provided always, that in no case shall any member receive more than *fifty pounds* per annum from the funds of this Society, before the Annual Meeting in 1821; nor more than *one hundred pounds* per annum at any time thereafter.

XV. That the disposable funds of the Society shall be divided among the several claimants entitled to benefits, according to the Rules thereof, in equal proportions.

XVI. That claimants entitled to benefits shall receive their share of the disposable funds at the Annual Meeting next after their application.

XVII. That no payments shall be made by the Treasurer but by order at a Committee Meeting, signed by two of the Committee, and countersigned by the Secretary.

XVIII. That any addition to these Rules, or alteration thereof, may be proposed at an Annual Meeting; and, if carried by a majority of two-thirds of the members then present, it shall be entered in the report of such meeting and sent to every member — at the next Annual Meeting, (absentees being allowed to send their votes in writing,) if a majority of two-thirds shall approve of such addition or alteration, it shall *then* be adopted, and be of equal force with these Rules, but not otherwise

LIFE SUBSCRIBERS.

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Blatch J., Esq., <i>Bratton</i>	10	10	0	
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Searle Miss J., <i>Camberwell</i>	10	10	0	
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Tomkins John, Esq., <i>Abingdon</i>	1	0	0
Tomkins Miss, <i>Abingdon</i>	1	0	0

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Friends per Rev. G. Brown	1	3	0
Messrs. W. & J. Hill, <i>Andover</i>	2	0	0
Mrs. Page, <i>Trowbridge</i>	1	1	0
Mr. F. Petford, <i>Cradley</i>		5	0
Rev. Rose, <i>Slimbridge</i>	1	0	0
	£.	5	9
			0

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					£. s. d.
<i>Alcester</i>	Rev. J. Allen	————	————	————	2 0 0
<i>Bradninch</i>	— C. Sharp	————	————	————	15 0
<i>Bridlington</i>	— R. Harness	————	————	————	3 10 0
<i>Bridgnorth</i>	— D. Payne	————	————	————	2 10 3
<i>Burford</i>	— S. Jones	————	————	————	12 0
<i>Burnham</i>	— J. Garrington	————	————	————	11 4
<i>Cheddar</i>	— E. Webb	————	————	————	2 0 0
<i>Diss</i>	— I. Lewis	————	————	————	1 0 0
<i>Dorman's Land</i>	— G. Chapman	————	————	————	1 6 6
<i>Hamstersley</i>	— D. Douglass	————	————	————	1 10 0
<i>Hunmanby</i>	— J. Pring	————	————	————	16 0
<i>Kington</i>	— S. Blackmore	————	————	————	1 10 2
<i>Leighton</i>	— J. Cooper	————	————	————	10 0
<i>Loughwood</i>	— R. Gill	————	————	————	15 0
<i>Lymington</i>	— J. Millard	————	————	————	2 13 6
<i>Naunton</i>	— J. Acock	————	————	————	1 16 0
<i>Newcastle</i>	— G. Sample	————	————	————	4 0 0
<i>Oxford</i>	— B. Godwin	————	————	————	5 19 1
<i>Romford</i>	— T. Kendall	————	————	————	10 0
<i>Ryeford</i>	— W. Williams	————	————	————	1 7 8
<i>St. Hill</i>	— C. Hawkins	————	————	————	10 0
<i>Sandhurst</i>	— J. Gates	————	————	————	2 5 2
<i>Steventon</i>	— G. H. Orchard	————	————	————	13 3
<i>Stroud</i>	— W. Yates	————	————	————	2 0 0
<i>Wedmore</i>	— J. Chandler	————	————	————	1 3 6
<i>Wellington Salop</i>	— W. Keay	————	————	————	1 4 0
<i>West Hadden</i>	— W. Cherry	————	————	————	1 0 0
<i>Winscombe</i>	— R. Houppell	————	————	————	10 0
<i>Wottonunderedge</i>	— J. Watts	————	————	————	1 0 0
<hr/>					£45 18 5

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1823, Mrs. I. Smith	58 10 0
1826, Mr. Berry	50 0 0
1840, Mrs. Lumm, <i>Bath</i> ,	90 0 0

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Norton*.
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 Yates Rev. W., *Stroud*.

DR.

**THE TREASURER OF THE SOCIETY FOR AGED OR INFIRM BAPTIST
MINISTERS. JUNE, 1842.**

CR.

	£.	s.	d.		£.	s.	d.	
To Balance from 1841	23	10	4½		By Banker's Commission in 1840 and 1841	1	18	0
To Annual Subscriptions	6	4	0		By ditto in 1842	1	0	0
To Donations	5	9	0		By Secretary's Expenses, Postage, &c. ..	3	4	4
To Life Subscriptions	42	0	0		By Printing Report, Circulars, &c.	5	0	0
To Subscriptions from Beneficiary Members, including Arrears	127	9	0		By Cash paid to 20 Claimants, at £10 8 5 each	208	3	6
To Premiums on Admission of new Members, not including the current year	126	0	2		By Purchase of £300, new 3½ per cents ..	300	5	0
To Collections	45	18	5		By Balance in hand at the Bankers, to the Credit of the Fundees	2	5	1
To Dividends on Stock	145	5	0					
	£ 521	15	11			£ 521	15	11
	£ 521	15	11			£ 521	15	11

Capital £4450, new 3½ per cent. Stock.

Examined with the Vouchers and found correct.
1st. June, 1842.

J. L. PHILLIPS,
Chairman.

FORM OF A BEQUEST
TO THE SOCIETY.

I give unto the Treasurer of the Society for the relief of aged or infirm Baptist Ministers, instituted in Bath, in the year 1816, the sum of _____ Pounds sterling, to be paid out of such part only of my personal estate as shall not consist of chattels real, for the purposes of the said Society; and for which the receipt of such Treasurer shall be a sufficient discharge.